Sisters of St. Joseph of Carondelet

by

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with a foreword by his eminence Joseph Cardinal Ritter
Archbishop of Saint Louis

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St. Joseph's Novitiate
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Significance of the Coat of Arms of the Sisters of St. Joseph of Carondelet:

The Coat of Arms of the Sisters of St. Joseph of Carondelet is rich in the symbolism indicative of the origin, end and identification of the Congregation. The shield acts as a defender and protector to the chief and pale marked thereon. The azure field is symbolic of the protection of heaven over the members whose vows have attached them to the King whose crown occupies the place of highest honor. The circle of black symbolizes their death to the world that they might possess Christ alone. The carpenter's square, symbol of their life of toil in imitation of their patron, Saint Joseph, bears the words Humility and Charity, the two virtues which are at once the foundation and the fruition of their work. The lily proclaims their vow of chastity.

The fleur-de-lis points to the origin of the Congregation in France and the globe surmounted by a cross represents the far-flung activities of the Congregation.

IMPRIMATUR:

Joseph Cardinal Ritter
Archbishop of St. Louis
January 13, 1966
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When Bishop Joseph Cretin went to Carondelet in the late summer of 1851 to plead with Mother Celestine to send sisters to his vast, unorganized new diocese in Minnesota Territory, all the sisters had already been assigned for the year. But the bishop had all the persistence of an old friend and the persuasive insistence of a zealous missionary. He was fresh from a recruiting tour of France, coupled with a campaign of letters to superiors of religious orders of men. He had visited the motherhouse of the Sisters of St. Joseph in Lyons and word had gotten out to the newspapers in St. Paul that he was bringing French sisters to open a ladies' seminary. All his frantic efforts had been disappointing in results, particularly after he took possession of his see on July 2. There he saw a field ripe for a great harvest of souls with few laborers. He turned in the dilemma to his friend and former Bishop, Mathias Loras of Dubuque, who had brought him from France in 1838. His advice was to
seek the Sisters of St. Joseph in Carondelet, five miles south of St. Louis. This plan the zealously impatient and prayerful Bishop Cretin seized at once and boarded the Mississippi steamboat going down the river.

By the time he arrived in St. Louis there was no refusing him. It seemed almost as if he had made a lifetime preparation for the coming of the sisters to St. Paul. He had known the French congregation since his school and college days, and in 1838, upon his arrival in the United States as a missionary, he had given a mission lasting three weeks in Carondelet, the small French settlement near St. Louis, where the sisters had established their American motherhouse in 1836. The Bishop was aware of the appeal by Bishop Joseph Rosati of St. Louis to the Sisters of St. Joseph of Lyons and the response to it by Mother St. John Fontbonne, motivated largely by a longing to work among the Indians. The new diocese of Minnesota Territory had Indian tribes as well as an abundance of the problems which cried out for the apostolates of teaching and charity, the traditional work of the Sisters of St. Joseph since their founding in 1650. Hence no apologies nor explanations were necessary on either side.

Steeped in two hundred years of community history and traditions, four sisters stepped from the steamboat at the St. Paul landing on November 3, 1851. Mother St. John Fournier, a native of France with fourteen years of American missionary experience, led the little band. Sister Philomene Vilaine, another of the original colony from Lyons in France, and two Americans, Sister Francis Joseph Ivory and Sister Scholastica Vasques, made up the group. They had become accustomed to makeshift living conditions ever since their arrival in St. Louis, for the Church was poor and of small account. The habitation awaiting them in St. Paul was, therefore, no surprise. It had been the Bishop's house, a shanty adjoining the log chapel of St. Paul, the first cathedral. Long after, the sisters wrote gay letters about the simplicity of the arrangements, but in 1851, they, like the Bishop, took hardships for granted and set to work making their contribution to the mission.

Although the high-sounding titles of select school and academy for young ladies were used in the newspapers to describe their first venture, obviously the works of mercy had to precede and accompany every attempt at education. Mother St. John records that, at the end of the first school year, there were eighty-seven pupils, seventeen of them boarders, of Canadian and Indian descent. Among them from the first there were orphans and destitute children whose care fell to the sisters as a matter of course.
The Bishop's project for providing instruction on the Winnebago reservation created an immediate interest in the French sisters, for the letters of missionaries to the American Indians had been circulated in the *Annals of the Propagation of the Faith*, a journal whose organization was native to Lyons. Moreover, the benefactor who paid their passage to America and who had been largely responsible for their establishment in St. Louis, the Countess de la Rochejacquelin, was tremendously interested in American savages as she had read about them in the *Annals*. Sister Scholastica Vasques, assisted by the eldest daughter of the Lequiers, a prominent half-breed family, spent some months at Long Prairie, the agency about one hundred miles north of St. Paul on the trail. In the succeeding years two or more sisters followed her in the mission, preparing the children for first communion, teaching them to read and write, training them in the housekeeping arts, and issuing government supplies. The customary bickering with government officials and Indian agents made it impossible for the sisters to continue the work so much beloved by the congregation.

St. Joseph's Academy was opened in the second week of November, 1851, only a few days after the arrival of the four sisters. The vestry of the old log church was used for a time as the classroom and then the school was moved into the church proper which had been vacated when the new cathedral was ready for occupancy. Towards the end of June, 1852, Bishop Cretin revealed his plans for a new building to house the school. In a report to the Society for the Propagation of the Faith he said that the dwelling of the sisters was too small to allow them to accept more than a few boarders and they had been forced to refuse a good number. He was going to borrow money and build a brick house for them large enough to accommodate twenty boarders. This building was one story in height, forty-two feet in length, and twenty-one feet in width. Here three sisters instructed the girls in reading, writing, arithmetic, grammar, geography, plain sewing, and all kinds of needlework. They also gave lessons in sacred and profane history, elements of astronomy, chemistry, botany, literature, and music.

In January of 1852 the sisters, few as they were, undertook also to staff the Long Prairie Indian mission. Short-lived though this mission was, it is more ably documented than any other of the undertakings of the Sisters of St. Joseph. The lack of material success and the similarity to the usual situations in Indian schools of the period have not in this instance obliterated the essential charm in old letters and official records concerning the bizarre little venture. The fading documents have a reminiscent flavor from the earlier pages of American history when
devoted “Black Robes” endeared themselves to Christian Indians. Historians have lingered fondly over the details from time to time and despite the lacunae left by them, the Winnebago mission at Long Prairie retains a challenging interest.

Late in 1853 the Sisters of St. Joseph opened a private school in St. Anthony, which was known for a time as St. Mary’s Convent. When this school was merged with the parish school across the street some years later and was called St. Anthony’s, like the church, the convent, which provided a home for the first parochial teachers in Minneapolis, continued to be known as St. Mary’s for many years. The sisters’ new school must have flourished, because on June 3, 1854, the *St. Anthony Express* carried an announcement by the Reverend Denis Ledon, the pastor of St. Anthony’s Church, of the “erection of a large building for a Female Academy in this place.” The *Pioneer* of St. Paul said on November 25 that the “St. Anthony Seminary” had opened under the management of “Mother Abbess Scholastica Nasquer [Vasques],” who had replaced Sister Philomene, and that it had between thirty and forty boarding scholars. The building was said to be capable of holding one hundred scholars, and since the “Abbess” had called to her aid three sisters, there was no difficulty in regard to a sufficient number of teachers. French, Latin, and music, together with the English branches, were taught in the institution.

A hospital was planned in 1852, and by the early months of 1853 a huge building was under construction in St. Paul. But Bishop Cretin was finding it hard to decide whether to use this building for a hospital or a college. He was waiting for teachers and priests from Europe, the bishop said in a letter written in the spring to Mother St. John in Philadelphia, but he had also told Mother Celestine Pommerel, superior at Carondelet, to have some sisters ready for the hospital. If he changed his plans, the sisters could be used otherwise. He soon definitely decided on a hospital, and by June 30 the delay in hearing from Mother Celestine about sisters to staff it was taxing Bishop Cretin’s patience. He thought, he wrote to Mother St. John, that Mother Celestine should realize how important it was to avoid any pretext for criticism in a new venture by taking care to have everything run smoothly.

At the beginning of the winter of 1853–54 the bishop was able to inform Mother St. John that the building was roofed and enclosed. “Of wonderful strength and size,” it would afford room enough for a hospital, an orphan asylum, and an entirely separate and independent novitiate for the sisters. This first unit of St. Joseph’s Hospital, torn down in 1890, was built on the precise location of the central adminis-
Historical Review of the Province

Administrative unit of the present institution at Ninth and Exchange Streets in St. Paul. The Pioneer listed the hospital among St. Paul’s public buildings at the end of 1854. An arrangement by which the city’s poor might be accommodated there as soon as the hospital was in operation was mentioned in the Minnesotian for June 3, 1854. As things turned out, however, it was not possible for either the sisters or the city to wait for St. Joseph’s Hospital.

By June the newspapers were no longer able to conceal the fact that there was cholera in St. Paul. They kept on insisting that the victims were brought by the boats from unhealthful places where they had contracted the dreaded disease. But there was no denying that people were dying of cholera in St. Paul and no one was caring for them—no one, that is, except Bishop Cretin and the Sisters of St. Joseph, who had hastily converted the old log chapel on Bench Street into a makeshift hospital and were doing all they could to relieve the sufferings of the victims. There was no lack of appreciative comment, especially in the Democrat, on the “truly Christian and self-sacrificing ladies” for the “humanity and Christian benevolence” they had demonstrated at the “appearance of the scourge.”

The hospitals of the 1850s bore little resemblance to modern institutions. They were almost exclusively for the care of the poor and those who had no homes. This is apparent in the Democrat’s story about the opening of St. Joseph’s Hospital on September 20, 1854. The account made clear that the old chapel on Bench Street, which had been used as a hospital during the previous summer had “scarcely sufficed for the wants of the neediest among the sick and the generous labors of the Sisters of Charity were restricted.” There was no suggestion that any but the poor or strangers would find their way to the more ample quarters of the new hospital.

The Pioneer also gave an account of the “Catholic Hospital” on January 26, 1855. Father Fisher had conducted the editor through the building where there were ten patients. The sufferings incident to poverty and the pain of sickness were removed by the tender solicitude of sisterly affection extended to them by “those Angels of Mercy, the Sisters of St. Joseph, to whom the care of the distressed is a joyful trouble.” Mother Seraphine Coughlin was reported to be in control of the internal policy of the establishment, which exhibited to the visitor neatness, orderly arrangement, and an air of comfort.

There were thirty orphan children enjoying the devoted attention of the sisters at St. Joseph’s Hospital, the editor told his readers. Orphans were cared for in every establishment of the Sisters of St. Joseph, but
this group at the hospital was the largest. Part of the original grant from
the Society for the Propagation of the Faith was used to support them,
and this was supplemented by an annual Orphans’ Fair.

A free school for girls, the second of the schools to be established by
the Sisters of St. Joseph in St. Paul, had been opened on the first of
January in a brick building near the southwest corner of the property.
Sister Margaret Senselmeyer taught a class of twenty to thirty girls
there. The four schools of the Sisters of St. Joseph—two in St. Paul,
one in St. Anthony, and one in Long Prairie—and their one hospital,
which was self-supporting, were gratifying entries in Bishop Cretin’s
French reports to the Society for the Propagation of the Faith for
March, 1855.

A brief description of Church affairs in Minnesota at this time is
provided in a letter written to France (after Bishop Cretin’s death on
February 22, 1857, and before his successor had been appointed) by
Father John Fayolle, who was then pastor at Little Canada and later at
St. Anthony. Naturally, his thoughts were centered on the conditions in
the diocese. He said that there were 50,000 Catholics dispersed through-
out the vast territory and only twenty-seven priests, some of whom
were getting old and others leaving the country. Nothing had been done
toward building a seminary and the outlook was not very bright in
that respect. As a consequence, the new bishop would have a great deal
to occupy him.

In all the clashing multitude of the noisy, busy West, it is still possible
to distinguish a handful of quiet persons who were neither leaving the
country nor setting it on fire. They were the plain, unpretentious
Sisters of St. Joseph at St. Joseph’s Academy, St. Joseph’s Hospital,
and St. Anthony school. All that can be said of them is that they were
folk of God’s pasturing. But it is enough.

Although Bishop Cretin died without knowing whether his fatherly
interest in the Sisters of St. Joseph would bear fruit in permanent and
stable institutions, his imprint remained on the struggling community
through his influence upon the vocations of two of its most promising
candidates. Ellen Ireland and her cousin, Ellen Howard, were the first
graduates of St. Joseph’s Academy in St. Paul to become Sisters of St.
Joseph. They had come to live in St. Paul six months after the first
sisters had established their school in November, 1851. Between May,
1852, and June, 1858, the two Ellens had completed all the prescribed
studies and had graduated from the Academy, with the distinction of
being the first graduates, but without a formal commencement. They
were sixteen years old and they were convinced that God had called them
to enter the convent. Not only to the two young girls, but to the sisters and priests, and indeed to the whole cathedral parish, the step they took was a momentous occasion which recalled Minnesota territorial history in a vivid fashion. For even then the Ireland family had come to typify not only the story of the frontier Church but of the young state as well.

All six of Richard Ireland's children had been born in the County Kilkenny, in the parish of Danesfort, near the village of Burnchurch. There John, the future Archbishop of St. Paul, was born on September 11, 1838, and baptized on the same day. Ellen, who was destined to be the provincial superior in St. Paul of the Sisters of St. Joseph for just under four decades, was born in the same plain little stone house and baptized on July 1, 1842. The other children were Mary Ann, a half-sister; Eliza, later Sister St. John; Richard, who died in childhood; and Julia, who became Mrs. Charles I. McCarthy. Just when the potato famine was at its height, Richard Ireland's sister Anastasia and her husband, James Howard, died, leaving four young children. Richard and his unmarried sister Nancy assumed the care of these children and set out for America to find a location for the family. Richard found work as a carpenter in Burlington, Vermont, and within a year he was able to send for his wife, Judith Naughton Ireland, their children, and the Howards.

The five terrifying weeks on the ocean were softened by the mother's characteristic faith and courage. John was ten and the two Ellens were six. These little girls—Ellen Howard, one of the orphan cousins, and Ellen Ireland—were to be lifelong companions. The boat from Liverpool—like all boats that year—was crowded with sick and discouraged families fleeing from the distress of the famine. For the children it left for all their lives a vivid memory of the effects of persecution and poverty on the Irish. After a year in Burlington, they left New England by covered wagon for Chicago. There John went to St. Mary's Catholic school for boys, and the girls attended the Academy of the Sisters of Mercy. The westward movement was surging all about them, but it was a chance meeting with John O'Gorman, a former Kilkenny schoolmate, on a Chicago street that made Richard Ireland decide to take his family to far-off Minnesota, then being advertised as a health resort as well as an agricultural paradise. Four prairie schooners were hired to accommodate the party of travelers bound for Galena, where they could take the boat for St. Paul. By that time John Ireland was fourteen years old, Thomas O'Gorman was ten, as were Ellen Ireland and Ellen Howard.

They steamed into St. Paul on the Nominee on May 20, 1852. Mr.
Ireland built a five-room dwelling that summer on West Fifth Street between Market and Washington. The O'Gormans were located nearby on Sixth Street. Richard Ireland worked as a carpenter on all the Catholic building projects in St. Paul. Stray notices indicate that he also took some interest in politics. The Irelands had soon become acquainted with Bishop Cretin. When low water in the river caused an epidemic of typhoid fever not long after they arrived and little Richard, eight years old, was a victim, Bishop Cretin went every day to instruct him for his first holy communion. There is an unbroken tradition in St. Paul—confirmed by the reminiscences of the persons concerned—that Bishop Cretin spoke to the two little girls about becoming sisters and to the two boys about becoming priests with the well-remembered admonition, “The Lord has need of you.” In the fall of 1853, Bishop Cretin sent John Ireland and Thomas O’Gorman to France to his own minor seminary at Meximieux under the watchful care of Father Augustine Ravoux. There they remained until they were ready for ordination.

During the long interregnum before the appointment of a new bishop, (1857–59), Father Ravoux acted as administrator for the diocese. He was also the spiritual director of the Sisters of St. Joseph. When Mother Celestine Pommerel died in June 1857, Mother Seraphine Coughlin of St. Paul was elected the superior of Carondelet. Father Ravoux objected to this transfer because he feared it would mean the end of the stability of the St. Paul missions since Bishop Cretin had died the previous February. Mother Seraphine thereupon resigned the more important office and her decision was accepted in Carondelet. The Sisters of St. Joseph were praised in a long article in the St. Paul Weekly Pioneer and Democrat on February 17, 1859.

Ellen Ireland and Ellen Howard had become postulants in the summer of 1858. They received the habit on December 8, 1858, as Sister Seraphine and Sister Celestine. Father Ravoux officiated at the ceremony in the chapel of St. Joseph’s Hospital of which the novitiate formed a part.

On July 29, 1859, the new Bishop finally arrived. He had been consecrated by Archbishop Kenrick in St. Louis and was ready for installation when he reached St. Paul. He was a Dominican Father, Thomas Langdon Grace, from Memphis, Tennessee.

The Bishop had no sooner arrived than he took in hand the matter of a new “house,” or convent home, for the sisters. This had been a subject of general parish concern for some time, because the two-story brick building and its frame additions on Bench Street could no longer accommodate all the applicants for St. Joseph’s Academy. To aid in the
erection of a new building the proceeds of the St. Patrick’s Day supper in 1859 (Captain John O’Gorman presiding) had been turned over to the sisters. Bishop Grace began making plans for building at a site “above the city.” This property, at Nelson (now Marshall) and Western, had been purchased by Bishop Cretin for a cemetery, but it had not been used after the growth of the city had forced the removal of the burial ground to Como and Lexington. The building for the sisters was commenced in 1861 and completed in 1863.

Meanwhile Bishop Grace transferred the school from Bench Street to the hospital on Ninth Street and moved the patients into the brick building on Bench. There were fewer patients then than students and by repairing the hospital building the Bishop was able to announce the reopening on the first Monday of September, 1859, of St. Joseph’s Academy for Young Ladies, a boarding school. There were sixteen boarders and forty day pupils at the academy that fall. The novitiate and the orphans remained in one part of the hospital building on Ninth Street until the new academy building was completed. Then the novitiate was moved with the school to the new location.

Attention was called to the hospital by an item in the *Pioneer and Democrat* for July 12, 1860, since an impression was abroad that the institution was closed. The public was assured that it was still open for “invalids of every nation and faith” and that the Sisters of St. Joseph were devoting themselves as usual to the care of “those who may be taken sick or become the victims of casualties away from home.” The hospital, said the paper, was located near the head of Bench Street in “an airy and healthy” situation overlooking the river.

Within the sisters’ community during this time there was a great deal of discussion of the relative merits of local government by the bishop of a diocese where sisters were working and general government of all the sisters in the United States according to a constitution approved at Rome. Especially under frontier conditions, bishops were inclined to feel hampered when a distant mother superior recalled sisters for whom the bishop believed he had the most urgent need. On the other hand, the sisters thought that only they could direct the ordinary course of life in their houses with complete understanding of the ends and means of their institute. Many, for example, anticipated that bishops might make changes in custom and dress for local conditions which would destroy the unity of spirit which must characterize their little design.

Mother Celestine Pommerel, before her death in June, 1857, had been working to establish a central government for all the Sisters of St. Joseph in the different dioceses to which they had gone. When her
elected successor, Mother Seraphine Coughlin, pleaded diffidence and ill health, Mother St. John Facemaz had been chosen superior general, and she continued Mother Celestine's efforts on behalf of a central government. In this she had the active cooperation of Archbishop Kenrick of St. Louis. A meeting was called in 1859 and the constitutional procedure was established tentatively. In the new constitution St. Paul was designated the center of the territorial area called a province, and St. Joseph's Academy became the Provincial House instead of "our House in St. Paul." Mother Seraphine Coughlin was named the first provincial superior. The new constitution required much negotiation with the officials in Rome and several trips to Europe, for it was necessary for Rome to determine whether the congregation of the American Sisters of St. Joseph was sufficiently stable and well organized to permit an autonomous government outside the jurisdiction of the local bishops. Not only the bishops, but some of the sisters preferred diocesan government or, for personal reasons, did not wish to be governed by an authority established at Carondelet. Naturally the whole problem was a source of unrest. All this meant little to the novice-Sisters Seraphine Ireland and Celestine Howard beyond their desire to understand and accept the form of government which was finally to be adopted. They thought more of their Profession Day, December 8, 1860, than of any other event.

On December 15, 1858, Sister Celestine Howard had left the novitiate at St. Joseph's Hospital for a post at the St. Anthony school. Sister Seraphine Ireland had helped in the free school on the hospital grounds while she was a postulant, but on December 15, 1858, she was sent to teach in St. Joseph's Academy, where she became one of the principal teachers. The ceremony of December 8, 1860, when three postulants received the habit and two novices made their vows, was impressive to all.

On December 21, 1861, the briefest possible notice in the papers announced an event which had been eagerly awaited—the ordination of John Ireland by Bishop Grace in the St. Paul Cathedral. The ceremony, which occurred at the 10:30 A.M. Mass on Sunday, was considered a historic occasion and it freshened memories of pioneer days and all that lay behind them. To the young priest's own family, it marked the fulfillment of a lifetime of hope.

Father Ireland was stationed at the cathedral after his ordination, but he was soon appointed an army chaplain by Governor Ramsey of Minnesota. Five months to the day after his ordination he left Minnesota for the South. After a brief period as State Chaplain, he joined the
Fifth Minnesota Regiment at Camp Clear Creek, Mississippi. He remained with that regiment until ill health compelled him to resign in 1863. He stopped in St. Louis to visit Sister Seraphine, his sister, who had been sent there to teach in St. Joseph's Academy at the Carondelet motherhouse in the summer of 1863. Young as he was, Father Ireland protested to the superiors against their taking his sister from St. Paul. Whether his plea was effective is not recorded. But Sister Seraphine was returned to St. Paul in 1868, where she was made assistant to the provincial superior and directress of St. Joseph's Academy.

The Preface to the Constitutions of the Sisters of St. Joseph of 1900 contained a historical summary which states that our first Constitutions, written for isolated communities, made no provision for so vast an increase. "The new state of things," says Cardinal Caverot in his Preface to the Lyons' edition of 1858, "called for a different organization, not in rules relating to the personal conduct of the Sisters, but for the general Government of the Institute." The first revision of the primitive Rule was published in St. Louis with the sanction of Archbishop Kenrick in 1860. He thought it most desirable and the moment opportune to make such changes as the exigencies of the times demanded. At a meeting called in 1860 at Carondelet a union of Houses was agreed upon, under a general superior. Mother St. John Facemaz was re-elected superior general, in which office she had succeeded Mother Celestine. To find the means of liquidating a large debt incurred at Carondelet for the reconstruction of the buildings destroyed by fire on January 21, 1858, Mother St. John had decided to go to Europe in July, 1860. While in France she received a request from Archbishop Kenrick of St. Louis that she present the revised Constitutions to the Holy See for approval.

In compliance with this request, Mother St. John went to Rome to present to Pope Pius IX her solicitations for the approbation of the Institute and Constitutions. The Lauda or First Decree of Commendation was issued on September 9, 1863. Since the final approbation was given in the usual stages after the tests of usage and deliberation, it may properly be said that the congregation at Carondelet has enjoyed pontifical government for one hundred years. The Church, when it approves a congregation, imparts to it a share in its own prerogatives, enrolls it, so to say, in its regular army, imparts to its Constitutions a stronger authority, a higher sanction, a more sacred character.

Despite the restiveness of youth and the tensions of war, it was fortunate, indeed, that Sister Seraphine had five years of experience in St. Louis during the formative period of the Carondelet congregation. That experience broadened and deepened her sympathy and under-
standing and made her a wise force in the administration of the St. Paul province in later years. Mother Seraphine Coughlin, the first provincial superior in St. Paul, died on August 1, 1861, at the age of thirty-six. Her successor was Mother Stanislaus Saul, who had been for three years superior in Oswego, New York. She did not arrive in St. Paul until April, 1862. In that trying time—the end of an era—there were signs of hope on the horizon. Novices and postulants included Sisters Agnes Veronica Williams, Aloysia Shelley, Mary Pius Sexton, Columba Auge, Aurelia Bracken, Josephine Gleason, Scholastica Duggan, and Mary Austin Egan—vocations which were the fruit of the schools in St. Paul and St. Anthony. St. Joseph's Academy had forty day pupils and fifteen boarders when the central wing of the new building was completed in July, 1863, a yellow limestone structure three and one-half stories high.

Of all this preparatory time of search for the kingdom of God, Archbishop Ireland remembered the best:

In the Diocese of St. Paul, those days of long ago were preeminent days of boundless zeal, of ardent faith, of unstinted charity, of holiest simplicity, of deepest consecration to the service of religion. The first Bishop of St. Paul was the high exemplar and leader of all; the missionaries who stood by him did not fall much below his stature; the sheep whom they shepherded partook of their spirit. Into such a community came the Sisters of St. Joseph, ready, by reason of their exalted souls, to breathe its atmosphere and enrich it with the perfume of their consecrated womanhood.

Two protosuperiors in St. Paul occupied the primitive St. Joseph's Academy and St. Joseph's Hospital in St. Paul for a decade before the congregation became aPontifical Institute. Mother St. John Fournier established St. Joseph's Academy on Bench Street in 1851; the Long Prairie Indian Mission, which lasted only from 1852 to 1855; and St. Joseph's Hospital, where the old chapel saw all the receptions and professions from 1854 to 1863. Mother Seraphine Coughlin's regime began in 1853 and ended with her death in 1861. She established St. Mary's Convent School, St. Anthony, Minnesota; St. Joseph's Hospital in Bishop Cretin's building at its present location (accepted by Mother St. John Fournier in 1853, but not ready until 1854); the Cathedral School in 1855 (the present school was built in 1914); and the Assumption School in 1858, in which our Sisters taught until 1885. Mother Seraphine Coughlin was elected the first superior general under pontifical jurisdiction, but at the plea of Father Ravoux, episcopal administrator of the St. Paul diocese in the interregnum following the
death of Bishop Cretin, she was allowed to resign and she was appointed the first provincial superior of St. Paul. In that office she lived only a year and her successor was not appointed until 1863.

The six provincials who administered the young province before Mother Seraphine Ireland took office are now shadowy traditions. Of the schools they established only St. Joseph’s Academy, where their offices and the novitiate were conducted, has persisted in the same location. The old chapel and the old frame novitiate have been long demolished and increasing numbers and needs have necessitated new buildings. The old yellow limestone of 1863, much remodeled, celebrates its centenary this year and few can remember their reception or profession in the old chapel of fifty years ago. Only one of these provincial superiors was a native of the province and thereafter all of them were—an indication that St. Paul was a self-sustaining province, at least in the eyes of the congregation.

Mother Seraphine Ireland (1882-1921) was more than a tradition in the long period during which she was the provincial superior in St. Paul. She was the living embodiment of the religious life in its blend of active work of the apostolate with contemplation. She knew as if by instinct the meaning of the Church and she had suffered and triumphed with it in the person of her illustrious brother, Archbishop John Ireland, whose confidante she was through all his stormy and fruitful years of building and colonizing the archdiocese and bringing “the Church to America and America to the Church.” Mother Seraphine had lived as a Sister of St. Joseph for twenty-four years before she became provincial superior. That was longer than the normal life span of most of the sisters of the congregation in those days. She had known as a child in school or as a young sister every pioneer sister and all the institutions established by them. She had been missioned to St. Louis for five years and had known the discussions on the relative merits of diocesan and general government. Her love for the community was so ardent and so great that her manner of saying “the Community” became a tradition.

The foundations made during Mother Seraphine’s thirty-nine years are a story of growth of population in the Twin Cities, but also of the mighty increase of Catholic settlements in the rural areas of Minnesota and in the suffragan dioceses of St. Paul. [They are listed below, Appendix IV, pp. 428-30]. After the changes in Canon Law in 1918, she did not found any more missions, but was constrained to remain in office for three more years, as allowed by the new Code. She was succeeded in office by her former assistant provincial, Mother St. Rose, who moved with the times, but retained her devotion to the old order, so that the
vital memories of Mother Seraphine's era were kept alive long after her death at 87 in 1930.

Mother St. Rose Mackey, Mother Seraphine's immediate successor, took office as provincial superior in 1921 and served the now usual term of six years until 1927. She was born in 1850 in New Brunswick, Canada, and came with her parents to the pioneer lumbering center in Stillwater, Minnesota. She had been teaching school for some years and she was considered quite an acquisition to the St. Paul province when she entered the novitiate in 1876 at the advanced age (by contemporary standards) of twenty-six. She received the habit on October 15, 1876. Her first appointment was as teacher at St. Joseph's Academy and probably she was directress there for at least fifteen years until she was sent as superior to Stillwater in 1895. Later she was superior in Graceville from 1897 until 1910. Then she became assistant provincial, remaining in that position until she was named provincial superior in 1921. There were over nine hundred sisters in this province at that time and she had known all about them since 1910. She had come from a well-to-do family and so had not been appalled by the select boarding school in the country (so called because of its great distance from the center of the city) which was then St. Joseph's Academy. Her relations with Mother Seraphine had been close since 1876, because the provincial remained the local superior at St. Joseph's until 1915, and as directress of the school Sister St. Rose naturally consulted her often. Mother Seraphine remained on her council until her term expired and then she lived in simple retirement at St. Joseph's Academy from 1927 until her death in 1930. All of her immediate family had preceded her in death and both she and the Archbishop had achieved great peace and detachment in loving prayer long before their deaths. Mother St. Rose had a great charm that was all her own in its simplicity and quietness, but in a very real sense she kept to the old traditions until her death in 1933, while serving as superior at St. Margaret's Academy.

Her last and crowning achievement was the erection and furnishing of the new $375,000 Provincial Motherhouse which was built by the Sisters of St. Joseph to commemorate the seventy-fifth anniversary of their coming to St. Paul. It was blessed and solemnly dedicated to the service of religion on St. Joseph's Day, 1927, by Archbishop Austin Dowling, who pontificated at the first Mass celebrated in the beautiful Chapel of Our Lady of the Presentation. Twenty-eight postulants received the habit and twenty-eight novices were professed during the ceremonies of that day.

Mother St. Rose was the gentle person to make the transition from
the old to the new order. There were seven provincials before Mother Seraphine and seven followed after. The seven later superiors all knew Mother Seraphine and had lived under her jurisdiction. All had been received under her supervision. To all of them the new term “Sister Formation” must convey chuckles. No such thing was heard of in Mother Seraphine’s lifetime, but in herself she promulgated formation and insisted on it in every sister. Times have changed and characters with them.

Mother Clara Graham (1927–33), the first of the provincials in the new order, was born at High Forest, Minnesota, on September 30, 1870; hence, when she died on May 14, 1964, she had outlived both Mother Seraphine and Mother St. Rose. She entered the old novitiate and received the habit on April 1, 1893. As was customary then, she taught at the Cathedral School in 1893–94. From 1894 to 1904 she taught at St. Joseph’s Academy and took the extension work offered there or on the University of Minnesota campus. During the summer she attended the University of Chicago, where she received a Ph.B. degree in 1909. She received a Master of Arts degree at Columbia University, New York, in 1913.

When The College of St. Catherine opened in 1904, Sister Clara was one of the pioneer teachers and remained there until 1919. From 1916 to 1919 she was assistant superior at the college. She was the superior at St. Margaret’s Academy from 1919 to 1921, when she became Mother St. Rose’s assistant, following her as provincial in 1927. As superior again at St. Margaret’s Academy, she served only one three-year term, as in 1936 she was elected assistant general of the congregation, serving the years 1936–42 in the motherhouse at Carondelet. Upon her return from St. Louis, she was named superior at Holy Angels Academy. After that she was a teacher in the novitiate and spent a year as superior in Waverly, and three years as superior at St. Joseph’s Academy before her retirement to Bethany in 1955, where she lived until her death.

During her provincialship she staffed St. Mark’s Convent, St. Paul, in 1928; and, St. Mary’s School, Grand Forks, North Dakota, in 1929. The new Holy Angels Academy, Minneapolis, was opened in 1931. Built in the depression years in a remote area of Minneapolis, 6600 South Nicollet, it was a difficult venture. It was planned as a boarding and day school for girls on the elementary and secondary levels. As the boarding school dwindled in size, the day school grew. Buses had to be hired for many years to transport the students, because no street car lines ran so far south of the city. The initial registration in 1931 was
107; in 1963 it was 770. The grades have long since been dropped and the boarding school disappeared with the times. Newer high schools have drawn many students and the numbers now represent all that the space can conveniently handle. In 1960, for example, the enrollment was 867.

Mother Eileen Haggerty (1933–39) was born in Mendota, Minnesota, in 1881. She attended the Cathedral School in St. Paul and graduated in 1899. After teaching for some years, she entered the novitiate and received the habit in 1909. She was principal at the Cathedral School from 1913 to 1915. At St. Mary’s Academy, Graceville, Minnesota, and at St. Margaret’s Academy, Minneapolis, she taught in high school. During this time she studied for her Master’s degree in history at the University of Minnesota. She was superior at Watertown, South Dakota, from 1924 to 1927. Then she was named supervisor of the community’s schools in the province of St. Paul. In 1939–40, after her provincialship, she had a year of study at the University of Chicago and at Columbia University, New York, on school administration. From 1940–42 she was superior at St. Margaret’s Academy until her appointment as a general councilor at the motherhouse in St. Louis, where she served from 1942 to 1948. After 1948, she spent a six-year term as superior at Holy Angels Academy, and has resided at Bethany since 1954. During her provincialship she sent sisters to staff St. Mary’s School and Convent, Lemmon, South Dakota, in 1933; Holy Spirit School, St. Paul, in 1937; and St. Edward’s School and Convent, Minneota, Minnesota, in 1938. A new altar in conformity with existing legislation on rubrics was installed in the Provincial House Chapel in 1936 along with harmonious sanctuary decorations. In 1938, Mother Eileen launched a refinancing project for the province which entailed uniform bookkeeping for the houses and the services of a certified public accountant at all times for checking reports and annual auditing.

Mother Agnes Gonzaga Kelly (1939–45) was born in 1894 in Brinkley, Arkansas. The family moved to Minneapolis in 1905, where Mother Agnes Gonzaga attended St. Anthony’s School and graduated from the high school in 1911. She spent one year (1913–14) in nursing school at St. Joseph’s Hospital, St. Paul. She entered the novitiate on Randolph Street in 1915 and received the habit on December 27, 1915. After her profession in 1917, she was sent to the College of St. Catherine as a teacher of voice. In 1928, she was appointed mistress of postulants and retained that position until 1933 when she was appointed assistant provincial (1933–37). She was named superior at St. Joseph’s Academy in 1937 and left that office in 1939 to become
provincial superior. After that she was again superior at St. Joseph’s Academy from 1945 to 1951. Later for short periods she was superior at St. Anthony Convent; a patient at St. Mary’s Hospital, Minneapolis, and at Trinity Hospital, Jamestown, North Dakota; and finally a teacher at St. James Academy, Grand Forks, North Dakota. From 1954 she was stationed at Holy Angels Academy. Her death occurred on November 8, 1964. She continued during her term as provincial the refinancing project begun by Mother Eileen and completed it in 1945. She granted the requests of pastors for sisters to staff St. Charles Borromeo School and Convent, Minneapolis, in 1939; and Christ the King School, Minneapolis, in 1940. She opened St. Joseph’s Infirmary in 1941 in the nurses’ residence of St. Joseph’s Hospital, St. Paul. The Capitol Annex was purchased as a residence for the sisters of St. Joseph’s staff. This had been an apartment building on adjacent property and with remodeling and renovation it served until it was demolished in 1963.

The east wing of the nurses’ residence which had formerly been occupied by the sisters of the staff was now equipped with hospital beds and other conveniences for the retired sisters. A dining room and a diet kitchen were prepared in the basement. Two rooms on the first floor were made into a large room for a chapel and sacristy. Opposite the chapel there were a superior’s office and a private room for a wheelchair patient. The second and third floors were occupied by ambulatory patients who could use the elevator. On each floor there were twelve rooms, a diet kitchen, utility room, and bath. The community occupied the fourth floor. There was a community room for prayer and recreation on the first floor. The patients were taken from the hospital to the Infirmary on September 6, 1941. Archbishop John Gregory Murray celebrated the opening Mass on September 10. After the Mass and sermon, there was the erection of the Stations of the Cross and Exposition of the Blessed Sacrament. The Infirmary enjoyed the privilege of daily exposition until four o’clock each day just as the Provincial House did until June, 1954, when all the sisters from the Infirmary and the aged from the Provincial House were moved to Bethany Convent adjoining the Provincial House on Randolph.

Mother Eucharista Galvin (1945–51) was born in 1893 in Waverly, Minnesota, and attended St. Mary’s School there. She prepared for teaching at the St. Cloud Normal School and taught for a number of years. She entered the novitiate in 1915 and was professed in 1917. Her early missions were at St. Michael’s School, Grand Forks, North Dakota; St. Anne’s, LeSueur; and St. Mary’s, Morris, Minnesota. She attended the Moorhead Normal School in the summer of 1920 and
received her Bachelor's degree from the College of St. Catherine in 1924. She earned a Master's degree in history at the University of Chicago in 1925 and a doctorate in 1929. In that year she was appointed registrar and remained a member of the history department. She became president of the College and superior from 1937 to 1943, succeeding Sister Antonia McHugh, the first president. It was a difficult situation which confronted her in consolidating and reorganizing the financial and intellectual and spiritual values of the College. This was experience of inestimable worth in her later work as provincial and as superior general. After serving her term as provincial, she returned to the faculty of the College until her election as superior general on May 3, 1954. She was re-elected and served her second term in that office.

The schools staffed by Mother Eucharista as provincial were: St. Peter's School, Minneapolis, in 1946; St. Leo's School, St. Paul, in 1947; St. Therese School, St. Paul, in 1949; St. Thomas Aquinas School, St. Paul Park, also in 1949; and St. Paschal Baylon School, St. Paul, in 1950. During her administration the liquidation of the debt on the St. Paul province was achieved. Curricula for religion and social studies for high schools were also developed. This project was begun by Sister Elizabeth Marie Martens at St. Joseph's Academy in 1934, carried on through a series of workshops, and resulted in the publication of both religion and world history guide books in 1945. The Nursing Education Schools of the province were reorganized into two schools: (1) The College of St. Catherine Collegiate School of Nursing, combining the college course and the clinical training of St. Mary's and St. Joseph's Hospitals; (2) The Sisters of St. Joseph School of Nursing of North Dakota, which combines the three schools of St. John's, Fargo; Trinity, Jamestown; and St. Michael's, Grand Forks, into one school with headquarters at St. John's in Fargo and later at St. Michael's, Grand Forks. A Provincialate Board of Studies was organized to direct the training of the sisters in the light of the professional preparation needed in the province. Finally, a thirty-eight-acre site for a new building to replace St. Margaret's Academy, Minneapolis, was purchased.

Mother Aquin Enright (1951-52) was born in the parish of Ballyhahill, County Limerick, Ireland, on February 9, 1890. She was educated in Ireland and received the habit in the novitiate in 1910. At the Cathedral School, St. Paul, she taught from 1910 to 1915, when she was sent to St. Patrick's School, St. Paul, as principal and teacher until 1922. For the following six years, she served as superior and teacher at St. Aloysius Convent, Olivia; then she was assigned to St. Mary's
School, Grand Forks, North Dakota, again as principal and teacher. From Grand Forks, her next mission took her to Minneapolis, to the Ascension School, where she remained from 1934 until she was named provincial in 1951. For the first fourteen of her years at Ascension, she was principal and teacher and from 1948 to 1951 she was superior and principal of that large school. While in Grand Forks, Mother Aquin had been able to earn her Bachelor's degree at the University of North Dakota; thus, she left a busy life during forty years behind her when she undertook her provincialship. She was obliged to resign her office on account of illness. During the time she was active Mother Aquin opened the Nativity of Mary School in Minneapolis in 1951. She spent 1952-54 at St. John's Academy, Jamestown, North Dakota, recovering her health. In 1954 she went to St. Peter's School, Minneapolis, as principal. She was active there, not only in the school, but also in Saturday catechetical work, until November, 1963, when she went to the Ascension School to teach remedial reading.

Mother Bertha Poupore (1952-58) was born in 1888 at Chapeau, Ontario, Canada. She was not quite sixteen years old when she left her home to enter the novitiate. She received the habit in 1905 and made her first vows on March 19, 1907. As a novice she taught at St. Joseph's School, St. Paul. After profession, she went to Currie, Minnesota. She taught at Cretin School (where the Christian Brothers taught the boys) and at St. Mary's and she was principal at St. Louis, all in St. Paul. In 1924 she was appointed superior at Anoka and she was also superior and principal at St. Mark's, St. Paul; at Notre Dame de Lourdes, Minneapolis; and in Stillwater, Minnesota. In 1949 she was appointed mistress of postulants, and she was made assistant provincial in 1951. She succeeded Mother Aquin as provincial superior in 1952. The following schools were staffed in Mother Bertha’s administration: St. Raphael's School, Crystal, Minnesota, 1952; St. John the Baptist School, Excelsior, Minnesota, 1952; St. Kevin's School, Minneapolis, 1952; Christ the King Convent, 1952; St. Gregory School, St. Paul, 1953; Transfiguration School and Convent, St. Paul, 1953; St. Pius X School, St. Paul, 1955; and Holy Name Convent, Minneapolis, 1957. The juniorate program adopted by the congregation was inaugurated in the St. Paul Province in 1954 by Mother Bertha. Her administration also saw the execution of the plans for the care of retired sisters and the building was dedicated by Archbishop John Gregory Murray in 1954. Bethany was the name chosen for the house adjoining the provincialate, but with its own chapel, kitchen, refectory, auditorium, occupational therapy rooms, and staff for nursing and maintenance. A loud speaker service conveys
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all prayers and entertainments to each room. Chapel pews and confessionals are specially wired for the hard of hearing. Daily exposition of the Blessed Sacrament is continued and wheel chairs or walkers may be used in the chapel or gallery, where beds can also be admitted.

Mother Antonine O'Brien (1958–64) was born in Minneapolis in 1895, the daughter of John Dillon O'Brien, one of the two brothers who published *The Irish Standard*. She attended St. Anthony School through grade and high school. After graduating, she worked for a number of years, and entered the novitiate on February 14, 1921. She received the habit on August 15, 1921, and made her first vows on August 15, 1923. Her first assignment was to the College of St. Catherine where she was both a student and a teacher from 1922 to 1927. She received her B.A. from the college in 1926 and was sent to Oxford, England, where she received her Master of Arts in English in 1929. During her two years in England she visited Ireland, Scotland, France, Italy, Switzerland, Germany, and Belgium. When she returned from Oxford she taught English at the College until she was appointed dean of the College in 1937. In 1945 she was appointed provincial assistant to Mother Eucharista. She became superior and president of the College in 1949, which office she held until 1955. Then she became the first mistress of the juniorate. The province was able to have the junior sisters resident in the provincial house by moving the parochial school teachers elsewhere, in some cases to new parish convents. In 1958, Mother Antonine was named provincial superior.

Much of the thought of her administration was given to negotiations with pastors in the parishes where the sisters were teaching concerning provision of convents within the parish, as the sale of St. Agatha's Conservatory was contemplated. This St. Paul institution had served as a home for the sisters for seventy-eight years. The rising costs of renovation as well as a changed concept of the integral place of teachers in the parish made remodeling not feasible. Thus twelve parish convents were erected by 1963 and St. Agatha's was sold in 1962. Mary Hall at St. Joseph's Hospital Nurses Home, which had served students awaiting the completion of Mary Hall dormitory at the College, was again called into service until some convents were finished. The city parishes assumed responsibility for St. James' High School, Grand Forks, North Dakota, as well as a new convent building and an increase of teachers' salaries in 1962. The building and renovation of St. Joseph's Hospital were completed in 1962; the new six-million-dollar plant at St. Mary's Hospital, Minneapolis, with renovation of older sections, was completed in 1963; a new convent was built at St. John's Hospital, Fargo, North
Dakota, and a drive was launched locally for $500,000 to aid renovation and building of an estimated two-million-dollar plant there. The Mothers’ Guild of the Sisters of St. Joseph was organized in 1962 and the Provincial Newsletter served as the means of better communication between houses. Changing conditions made it desirable to continue hospital coverage of all sisters in the province under Blue Cross and Blue Shield. But in 1963, because of rising costs in Minnesota, this Blue Cross program was replaced by a self-insurance plan for sisters living in Minnesota.

The present St. Joseph’s Novitiate was opened in July, 1912. Until then the novitiate was connected with St. Joseph’s Academy which was at first on Bench Street. In 1854 the novitiate was transferred to St. Joseph’s Hospital on Exchange Street and the ceremonies of reception and profession were held in the chapel of the hospital. In 1863, when St. Joseph’s Academy moved to Western and Nelson, it became the novitiate and the residence of the provincial superior.

In the early years, the directress of the academy had also the direction of the novitiate. From time to time, as need arose, the novices were sent to other houses and they were formed by the superior of the houses where they were employed. The first official appointment of a novice mistress on record is that of Sister Justine Lemay who came from St. Louis in 1874. Since then there has been a regular appointment.

The building on Randolph Street, on grounds adjoining the campus of The College of St. Catherine, was completed in 1912; in July, Mother Rosalia Hayes with her fifty-five novices took possession of the new novitiate. Sister Alexandrine Kennedy was mistress of postulants. Until 1920 at least, the novitiate was a sylvan solitude surrounded by primitive red and white oak trees with a thick undergrowth of wild berry bushes and hazel nuts. The nearest streetcar line was several miles distant, although after 1916 a free “dummy” carried St. Catherine’s students to the regular line and to the drug store on the corner of Snelling and Randolph. Wartime reduced the classes of postulants in size and the overflow of boarders from Derham Hall High School—housed on the College campus—used a floor of the novitiate for one year until Cecilian Hall at the College provided more rooms. The girls, of course, did not keep novitiate silence and strange sounds came from the second floor while they lived there.

In 1918 several professed sisters went to live at the novitiate and Sister Anna Catherine Coulombe was appointed first local superior of the house. She was succeeded in 1921 by Sister Berenice Shortall who also became mistress of novices. In the same year, Mother St. Rose
Mackey, the newly-appointed provincial, and her assistant, Sister Clara Graham, moved to the novitiate house. Landscaping in front of the building was then begun and the dying oaks were gradually replaced with decorative trees from nurseries. In 1922 the teachers from St. James parochial school came to reside at the novitiate and in 1923 the sisters from Nativity School also came.

The "canonical year" of novitiate began in 1920 as a year of enclosure. Postulants were allowed to teach, but from then on not first year novices. While there was no permanently organized program of studies on a large scale, the novitiate training was directed toward definite goals and was effectively presented. The novice was prepared for profession of vows by attending classes in which she learned the theology of religious life, the Constitutions, Church history and the history of the congregation. From conference masters she received instructions in meditation and learned to make application of the principles of religious life acquired from her novice mistress or by spiritual reading. Because of the proximity of the College, it was possible for the novices to attend some classes there. The introduction of Sister Formation and the juniorate movements greatly facilitated the teaching in the novitiate and the postulate. The thirty day retreat before final vows is now held in the novitiate. The sisters making final vows in 1963 were the first complete group to have had juniorate training and to have achieved degrees before doing active work. The tertianship—a period of study and reflection for sisters professed for twenty years or more—is held each summer for six weeks at Holy Angels Academy, Minneapolis. A retreat of eight days precedes the exercises and during the entire course the sisters withdraw themselves from all outside contacts.

The juniorate was formally established at St. Joseph’s provincial house on March 20, 1954, with thirty-one of the newly professed sisters forming its core. Seven sisters under annual vows who were living at the provincial house also joined this group. Sister Cyril Clare Casey, who from 1940 to 1949 had served as mistress of postulants, was appointed mistress of the junior professed. The newly professed immediately began classes at The College of St. Catherine. In the summer of 1954 Sister Cyril Clare was relieved for teaching in the novitiate and juniorate and Sister Harriet Tillemans was appointed in charge of the junior professed. She was succeeded in 1955 by Sister Antonine. When the latter was appointed provincial superior in 1958, Sister Ada Marie Boehm was named superior of the juniorate, and Sister Cyril Clare her assistant.

In 1961, twenty-five sisters left the juniorate to do active work in the
summer. Sister Ada Marie studied the problems of the juniorate formation and endeavored to leave a coordinated program for her successors. Sister Cyril Clare brought her teaching of theology and liturgy and community history into line with the much-discussed program. No one can be satisfied at this time with the efforts to make a unified five-year course, but the attempt to form such a program has achieved a measure of response in the well-organized discussions and in the whole bearing of the fully integrated juniors.

In the summer of 1957, when the tertianship program was inaugurated by Reverend Mother Eucharista in all the provinces, Sister Antonine took the group of tertians at Holy Angels Academy, with Father Joseph Shinners, S.J., as a Retreat and Tertian Master. Again, in 1958, Sister Antonine was mistress at Holy Angels. Since 1959, Sister Cyril Clare has been the mistress and teacher of community history. The sisters cannot give enough praise to the refreshment provided by the opportunities for prayer and reading of spiritual material during six weeks of enclosed retreat.

In the preparation of college teachers Sister Antonia McHugh holds undisputed leadership. Not only was she the first president of the College of St. Catherine, but she had been a pioneer teacher as well as the first dean. At St. Joseph's Academy she had been a tireless high school teacher in earlier days and she had spent herself in teaching evening classes to other sisters and in other efforts to encourage higher standards of education. She was widely known in the community and among educators in the Twin Cities before the College was founded. At the College, the force behind Sister Antonia's well-known drive for professional excellence was the encouragement of Archbishop Ireland and of Mother Seraphine. There was also the lifework of Mother Celestine with the parochial school teachers. When Sister Antonia and Sister Clara went to study at the University of Chicago in the 1890's, it was with the blessing of Archbishop Ireland, an admirer of President Harper, who had invited him to address the students. The sisters lived at the Home for the Friendless in Chicago with the Sisters of St. Joseph from St. Louis, who staffed the institution. Sister Antonia was given full college credit on examination for the French she had acquired as a girl in a French-speaking academy in Winnipeg which she attended as a boarder. Both of the sisters had their credits accepted for work they had done at the University of Minnesota and in classes which priests from the St. Paul Seminary and the College of St. Thomas had taught at St. Joseph's Academy. Archbishop Ireland's battle for excellence in his institutions had preceded the sisters to Chicago. To acquire Bache-
lor’s degrees, however, required numerous long summers. Sister Antonia was given a year to study for her Master’s degree after the College was launched, with Sister Mary Joseph Kelly in botany as her companion. Sister Clara was sent to Columbia University in New York for English with Sister Alphonsine Welp for German.

Our generation can hardly appreciate the poverty of the community in those years, or the deprivation of common comfort under which the early sisters struggled. At that time several railroads gave to the sisters annual passes between St. Paul and Chicago and the old Erie Railroad also gave a pass to New York. In the 1920’s and 1930’s as many as fifteen sisters could thus be accommodated rather cheaply for graduate study at the University of Chicago. This was a fortunate situation, since most of the sisters took one degree or at least many graduate courses at Minnesota, because of its proximity. The earliest Ph.D. from Chicago was Sister Anna Margaret Normile’s in 1928 with a major in Latin. The large women’s colleges in the East were stressing the classics and the high schools still carried four years of Latin. Doctoral degrees from Minnesota, Berkeley, Columbia, Munich, and other universities now rival in number those from Chicago on the faculty of the College. After the 1930’s the trend was toward more practical and less classical majors. As the Catholic universities included more varied programs the sisters began to attend their summer schools and by 1935 to take year around graduate work. The present college president, Sister Mary Edward Healy, holds a Ph.D. in sociology from the Catholic University, and the dean of studies, Sister Rosalie Ryan, has a doctorate in English from there. Sister Fides Huber, the academic dean’s recent successor, received her Doctor’s degree from the University of Notre Dame.

The trend from Mother Eucharista’s organization of the Board of Studies has been to send up to twenty sisters to the Catholic University for summer school. These have been largely teachers in parochial schools and high school teachers working for their Master’s degrees. Another large contingent goes each summer to Marquette University, to the University of Notre Dame, and a smaller number, according to preference, to Loyola or Creighton University. It is now accepted practice that all principals of both high and grade schools have Master’s degrees. Many high school teachers other than the principal have Master’s degrees and many teachers in the grades also hold them. The number of sisters of the province seeking to acquire Bachelor’s degrees at St. Catherine’s grows smaller and smaller each summer until almost the only sisters studying for degrees in the summer graduation are from the juniorate or sisters of other communities. The Board of Studies has long
recognized the desirability of refresher courses every few years and these are provided generously, often in new fields, to the sister who is being thus enriched. Exchange professorships in the colleges of other provinces furnish the same relaxation and stimulation in many cases.

Academic needs of hospital sisters lagged behind those for schools and colleges. Vacations, which provided physical rest, were the only requirement beyond an R.N. While the province has been a leader in supplying the basic training to its nurses, the first degrees in nursing education and administration were acquired as late as the early 1930's. Now the staffs in all the hospitals are completely supplied with specialized degrees which make them comparable to college faculties, prepared to teach nurses who are required to come from the upper third of their high school classes. St. Mary’s Hospital is within walking distance of the University of Minnesota campus where the University Hospital and the Medical School provide every facility. It is now no more a matter of note for a hospital sister to win distinction with a thesis than for a college teacher. The departments at the Catholic University, the University of Minnesota, St. Louis, Loyola, and Marquette Universities have been popular places of study for hospital sisters in recent decades.

Foreign travel has been regarded as desirable professional training since the earliest days at the College. Mother Seraphine and Mother Celestine led the way to Europe in 1908-09. They were accompanied to Europe by Archbishop Ireland and the superiors of the Sisters of St. Joseph from St. Louis, bound for Rome on business of the congregation with which Archbishop Ireland and other prelates would assist them. They also brought three sister-artists from St. Paul with them to study painting in Rome, Florence, Paris, and Munich, and to copy paintings for the convents at home. These were Sister Maria Theresa Mackey, Sister Sophia Keating, and Sister Anysia Keating, who spent 1908 to 1911 in European study and travel. The next to go to Europe was Sister Marie Philip Haley, who was granted a fellowship of the International Institute upon graduation from the College in 1921. She held it for two years and entered the novitiate shortly after her return to the United States from France. Since that time she has earned her doctorate at the University of Minnesota, and has done additional graduate work at Chicago University and at Laval University, Quebec. She spent the summer of 1955 in France for an intensive study of French conversation. In the summer of 1962 she was the director of a French Institute for high school teachers of French sponsored by the United States Department of Education and financed by them and held at the College of St.
Catherine. This French Institute was conducted in France in 1963, 1964, and 1965, with Sister Marie Philip as director and two other sisters, members of the College faculty, as teachers.

Sister Antonia herself went to Europe for travel and study in the spring and summer of 1922 and again, with Mother Clara, in 1931. Sister Eleanore Michel of St. Catherine’s Spanish department, and Sister St. Florine Eden, a teacher of French at St. Margaret’s Academy, were in Europe for 1922–23. They studied in Madrid, Florence, and Paris, and traveled through Europe. Later, Sister Eleanore and Sister St. Teresa Irvine spent a summer in Cuba studying Latin-American Spanish. Sister Ste. Helene Guthrie and Sister Jeanne Marie Bonnet spent the year 1924–25 in European study and travel and in the Near East. Sister Jeanne Marie earned her doctorate at the University of Louvain and Sister Ste. Helene had a full year of study at Oxford University. Mother Antonine and Sister Maris Stella Smith studied at Oxford from 1927 to 1929 and won the coveted Master of Arts degree there. Sister Antonius Kennelly and Sister Agnes Rita Lingl spent 1929 to 1933 earning Doctor’s degrees in chemistry and German language and literature, respectively, at the University of Munich. Sister Mary Henry Nachtsheim was an assistant at Ecole Normale, Pau, France, in 1937–38, under a scholarship from the International Institute. After her reception and profession, she studied at Laval University in Quebec and she was granted a Fulbright scholarship for study at the Sorbonne in France for 1956–57. She earned her doctorate at Laval and she was a teacher at the French Institute at St. Catherine’s in 1962 and again in France during the three summers when it was held at Rennes. Sister Helen Margaret Peck studied at Oxford in the summer of 1955 and Sister Helen Angela Hurley did research for the life of Archbishop Ireland in Rome, Paris, London, and Dublin. She also traveled to European religious and historic shrines in 1957–58.

The Fulbright scholars have been Sister Annette Walters, at the University of Louvain, Belgium, in 1952–53; Sister Marie Ursule Sanschagrin, at the Sorbonne, 1953–54; Sister Marie David Schimanski, Florence, Italy, for art, 1954–55; Sister St. Teresa Irvine, 1955, in France with teachers of high school French; Sister Mary Henry, as noted above, 1956–57, at the Sorbonne. The stipend has generally been large enough by sisters’ standards to provide generously for the living expenses of two sisters in a convent and to allow travel during vacations and in the summer. The companions have been: Sister Kevin O’Hara, to Louvain; Sister Marie Esterre McHale at the Sorbonne; and Sister Mona Riley to Florence. On a grant from Louis
Hill, Jr., Sister Ann Harvey and Sister Teresita Judd spent the summer of 1955 in Italy studying the Montessori Method and traveling. The Area Studies in the Near East, financed by the Hill Family Foundation, sent Sister Angele Gleason and Sister Marie James Gibbons to Palestine and Egypt in 1954 and gave them time for a tour of Europe. The Ambassador Robert Butler grants for summer graduate study and travel outside the United States, given by his son, Walter, and his widow, have provided travel as well as study to seven pairs of sisters of the faculty of St. Catherine’s. From 1957 they were: Sister Mary Davida Wood and Sister Catherine Anne Tauer; Sister Mary Edward Healy and Sister Marie Inez Johnson; Sister James Agnes Fogarty and Sister St. Mark Wirtz; Sister Helen Joseph Sanschagrin and Sister Lucina Kessler; Sister Mary Jane Linn and Sister Stella Marie Berthiaume; Sister Seraphim Gibbons and Sister Christina Varner; and finally Sister Mary Therese Dahm with Sister Elise Marie Palan. The sisters who have attended the Regina Mundi Institute for Religious Women in Rome since 1954 have been given extended time for travel. They were: Sister Rosalie Ryan, Sister Cyril Clare Casey, Sister Marie Patrice Coffey, Sister Fides Huber, Sister Immaculata Keenan, and Sister Mary William Brady.

Sister Hilaria Buron and Sister Edwina Raymond went to France in 1956 to visit Sister Hilaria’s sister, a Little Sister of the Poor, and they traveled through France and Italy. Sisters Joan and Teresa Toomey traveled in Europe during the summer of 1952 and Sister Teresa went again in the summer of 1957. Sister Claude Dougherty traveled in Europe during the summer of 1958. Her companion was Sister Albertine Peyton whose home in Ireland they visited last and longest. Sister Patricia Heslin visited her native Ireland during the summer of 1951 and later traveled on the continent. Other sisters who have visited other countries while also making their home visits are: Sister Aquin Enright, Sister Vitalia McDonough, Sister Conchessa Burbidge and Sister Rita Clare Brennan.

For the past decade the province has provided a week of vacation at a lake home for those who enjoy swimming, boating, fishing, or walks in the woods. Timberlee is the name of the vacation spot, about fifty miles north of St. Paul. It can accommodate forty sisters at one time. A well-furnished chapel is provided and a priest from St. John’s Abbey nearby comes daily to offer Mass. There is a good supply of books and games for occupation during rainy or cool weather. Some ask for extensions of time and they are readily granted if summer schools or other conflicts make room available.
The Apostolate of Teaching

The College of St. Catherine was founded in 1905 after two decades of plans. It had been the center of the hopes of every Sister of St. Joseph. In 1902 at the fiftieth anniversary of their arrival in St. Paul, Archbishop Ireland sounded both the challenge and the promise. "I am a firm believer in the higher education of women," he said, "I covet for the daughters of the people, for so many of them, at least, as circumstances and position permit to aspire so high, the opportunities of receiving under the protecting hand of religion the fullest intellectual equipment of which woman is capable. In this regard I offer my congratulations to the Sisters of St. Joseph for their promise soon to endow the Northwest with a college for the higher education of young women; and I take pleasure in pointing to this college as the chief contribution of their community to religion during the half century to come."

There had been talk about founding a college from the year 1887. Mother Seraphine knew the time was right for starting a college, but aside from that conception, the project was quite nebulous in the minds of the sisters. There was none of this vagueness in the Archbishop’s mind, however. In 1892 the foundations for a college building were laid at "Academy Heights." This tract was a part of the holdings of the Archbishop in the Midway district. But during the depression of 1893 the plans had to be abandoned and the land was sold to meet pressing obligations. Then in 1900 Archbishop Ireland gave all the rights of a special edition of The Church and Modern Society, a collection of his sermons and addresses, to the sisters for their college. The sisters were grateful, and eventually the sales of the book, throughout the state and
as far afield as the Pacific Northwest, brought in $60,000. But they long remembered the weary days of peddling the books, the humiliation in begging for help. It was Mother Seraphine’s enthusiasm that kept them going. Nothing mattered to her but the advancement of the community.

In 1902 Archbishop Ireland was instrumental in obtaining substantial material aid for the college. Hugh Derham, a rich farmer at Rosemount, had gone to the Archbishop to ask what worthy cause should be helped from his bounty. The Archbishop told him of the plans for a college and Mr. Derham gave $20,000 for its erection and another $5,000 for a scholarship. In later years, when the sisters were discouraged in their efforts to get money, Mother Seraphine would recall the early struggles and the gift of Mr. Derham. "It may not seem very large to you," she would say, "but it gave us the courage to go on. He well deserved to have Derham Hall named for him." The cornerstone for Derham Hall was laid in 1903. With it the dreams of Archbishop Ireland and of Mother Seraphine took on substance. But it was two years before the building was completed and almost a decade before the college proper emerged from the preparatory school.

The major hurdle was taken in March, 1916, when St. Catherine’s became the first Catholic college for women recognized by the North Central Association of Colleges. This important step in accreditation, with its many implications, was much in the minds of those celebrating the fiftieth anniversary in 1963 of the first college class graduation in 1913. The campus is now adorned with ten buildings instead of one. The facilities have often changed purposes as needs and names too have changed. The catalog lists the present nomenclature and use. Caecilian Hall (1921) provides music studios, practice room, classrooms, a concert hall for programs of music, and student rooms. The Chapel of Our Lady of Victory (1924) is the chapel for all religious services. Derham Hall (1905) holds the administrative offices, the post office, and offices for student organizations and publications, and student and faculty rooms. Fontbonne Hall (1932) has the gymnasium, swimming pool, recreation room, health clinic, faculty offices, and classrooms. Mendel Hall (1928) is the location for the laboratories, stock-rooms, and balance rooms for science instruction; classrooms; and the demonstration nursery school. The St. Catherine Library (1957) has the book and periodical collection, curriculum study, archives, listening and viewing rooms, browsing areas, seminar rooms, faculty study room, faculty carrells, and the department of library science. St. Mary Hall (1961) is
exclusively for student rooms. St. Joseph Hall (1955) has a centralized kitchen and food service; student and faculty lounges; the home economics department, the alumnae office, and student rooms.

The endowment fund was started on June 1, 1921, when the $200,000 pledged by the Archbishop Ireland Educational Board was given to the College. The General Education Board of New York City then sent the $100,000 previously agreed upon as its contribution. The income from the above endowment is used to defray educational expenses. In 1929, the Rockefeller Foundation gave $300,000 as an endowment to further the health program of the College, particularly the training in basic sciences for nurses.

Other financial aid came from the General Education Board of New York in 1926 in the form of a gift of $100,000 for Mendel Hall, the science building. The Carnegie Corporation contributed $40,000 to the library or the purchase of books. Since 1954, the Elizabeth Quinlan Foundation has contributed $56,000 toward the expansion program of the College and $2,600 for a program of visiting lecturers. In 1956 and 1957 the Ford Foundation gave $410,000, part of which constitutes an endowment for the increase of faculty salaries; in 1959-60 it gave a television grant of $35,000. The annual gift from the Minnesota College Fund Association for 1962 amounted to approximately $30,000. The Hill Family Foundation, during the 1950's, granted $20,000 for a humanities project, and $33,000 for a physical science project. The College shared in a $175,000 grant made to the four St. Paul colleges for a cooperative area-study program.

Since 1958 St. Catherine's has received a total of $83,266 from the United States Government for its occupational therapy and nursing programs; $78,797 for its language development program through the National Defense Education Act; and $3,220 from the State of Minnesota for a mathematics institute. The National Science Foundation contributed $74,000 for the in-service education of mathematics instructors. A grant of $20,000 was received from the United States Steel Corporation.

A French-language institute at The College of St. Catherine brought together a highly-skilled teaching and administrative staff of nineteen persons under whom sixty teachers of French in forty-one public and nineteen private secondary schools concentrated on advanced studies in the summer of 1962. This institute was underwritten by a National Defense Education Act grant of $78,805. A similar grant was received for the summer of 1963 when another NDEA language institute was conducted by St. Catherine's at the University of Rennes in Brittany,
France. Sister Marie Philip again directed the institute, with Sister Mary Henry and Sister Marie Ursule as members of the faculty.

On June 24, 1964, Sister Mary Edward, president of the College, announced that St. Catherine's would receive one million dollars over the next three years from the Ford Foundation under its Special Program in Education. Under the terms of the grant, the College would be obliged to match, before June, 1966, each dollar received from the Foundation with two dollars raised through fund-raising activities.

As a Catholic Liberal Arts College for Women, the College of St. Catherine has as its purpose to help the student to an ever-growing knowledge of truth—truth in many fields of learning and the relation of these to the revealed truths of the Catholic Faith. For over fifty years the College of St. Catherine has been dedicated to the task of developing intellectual habits in its students, believing that the best preparation for an influential life in a profession for few or many years and for a lifetime in a home is a sound foundation in the arts and sciences.

For all students the library is basic to the educational plan at the college. The book collection today totals 110,000 volumes and is increased annually by about 4,000. A current subscription list of almost 700 periodicals and newspapers is maintained. Audio-visual resources include several thousand recordings on discs and tape, slides, microprint material, and the necessary listening and viewing equipment. The library staff endeavors to impart an appreciation of the role of the library in the life and education of every person.

The library building, completely air-conditioned, has been designed to help the College fulfill its objectives by creating an efficient and pleasant environment for study. Ample provision has been made for the basic conditions of scholarly activity: broad, clear work areas; comfortable seating; well-organized collections within sight or within reach; conference, listening, and viewing rooms and lounge space for relaxation. Briefly, it is a building integrating the many aspects of present-day methods of study and research.

In addition to the usual means which provide a clearer understanding of her faith and opportunities to practice and deepen it, the student is enabled through the Confraternity of Christian Doctrine and the Lay Mission Apostolate to develop an apostolic life. This life is fostered in the immediate community during the school year and in other areas of the United States during the summer vacation. Along with these activities there is a well integrated program of campus clubs and organizations, social and cultural opportunities, counseling, health service, and placement assistance.
SECONDARY SCHOOLS

All of our academies began not only as elementary grades but as boarding schools. They are an evidence of adaptation of what was acceptable on the Minnesota frontier to what is now accepted as standard. Secondary education was unknown in St. Paul for almost two decades after the arrival of the sisters. Except for the womanly arts the higher education of women was frowned on by the New Englanders who were numerous among the leading citizens.

It was perhaps just as well that the sisters were not burdened with too many ideas about classification and curriculum. They had few theories about what was good for the adolescent. Faith and practice were the center of their lives and they struggled with their problems as they found them. The impression they gave was religious. Prejudices against the Church and Catholics dissolved as people observed their humble way of life and their charity to all. Precisely what was taught or how in the log chapel on Bench Street or in the brick building that followed it, is not known. Everybody knew that when cholera came to St. Paul, the chapel was fitted up to care for the sick and the dying. The sisters nursed them and let the school take care of itself for a time. The demonstration of being my neighbor’s keeper and of what is important was effective teaching. When Bishop Grace arrived, the cholera scare had subsided and there was too much room in Bishop Cretin’s big hospital building. He moved St. Joseph’s Academy to the hospital and the patients to Bench Street. Just as from 1851 to 1859, so from 1859 to 1863 when the teaching was within hospital walls there is little to say about the school except that it was religious. There were fifty-six students, sixteen of whom were boarders. How many were of the age and size or qualifications for high school is unknown. The novitiate was also housed in the hospital and the provincial superior after 1860 lived there. These were unexampled opportunities of teacher training in democracy and stability, for the decree of commendation of the rule in 1863 was providing the sisters with an element of free choice open to few women in that day.

In some sense St. Joseph’s Academy has moved with the Church because throughout its long history it has been closely associated with Church and congregation contacts. The new building provided in 1863 was spacious enough to house school and novitiate. Since the location was considered too remote for day students, there were about twenty
boarders. Along with the approbation of the institute and temporary approbation of the constitutions in 1867, the Academy was incorporated as St. Joseph's Female Academy of the City of St. Paul. In 1871 an addition was erected for the community, which at present is the music wing. The present center section on Marshall Avenue was erected in 1877.

A bewildering statement of the organization of classes was made in 1875. There were a graduating class and second class; intermediate, first, and second class; and a junior division. The course of study embraced religious instruction, orthography, reading, writing, grammar, geography, epistolary correspondence, sacred and profane history, astronomy, rhetoric, etymology, botany, intellectual and natural philosophy, chemistry, bookkeeping, French, German, and Latin languages; music on the pianoforte, melodeon and guitar; vocal music, drawing, painting in oil, water colors, and pastels; plain and ornamental needlework, tapestry, embroidery, hair and lace work; jewel arrasenes (material used for working embroidery figures); and the making of artificial flowers and fruit. It is to be hoped that some of the courses were elective. By 1878 there were one hundred and eleven students with sixty-three boarders. In 1882 the enrollment had climbed to one hundred and sixty-three with eighty-one boarders, from twelve states.

Enrollment reached a peak in 1884-85 when the east wing was completed. St. Paul was prosperous and streetcars ran from the Union Depot practically to the door of the academy. The buildings were steam-heated and the course of study had been somewhat modernized when Cardinal Gibbons visited the school and was entertained by the students. A decline in the number of boarders in 1890 because of crop failures and the nationwide depression caused the curriculum to become more practical; stenography and typing were introduced. In 1893 a kindergarten for boys as well as girls was opened. By 1904 it became part of the primary department and admitted girls only. Kindergarten and grades continued at the academy until 1926, when enrollment totaled one hundred and three pupils. After 1897 there was a distinction made between elementary and academic departments. In the upper division there was a classical course; an English scientific course; stenography and typing; art, music, and plain or fancy sewing. These courses were arranged for a four-year period. Instruction in religion was a regular part of the curriculum, with diocesan priests assisting in this department. The academy was accredited to the University of Minnesota in 1899. A postgraduate course, which provided for continuation in the arts, sciences, or business, was available from 1898 until 1905.
By 1901 there were one hundred and forty-three graduates and an alumnae association was formed. This was the golden jubilee year for the sisters' arrival in St. Paul, but for most of the province the formal celebration was postponed to 1902. At St. Joseph's, however, the date was commemorated. The pontifical Mass and the notable sermon of Archbishop Ireland, with its historical reconstruction of the beginnings of the sisterhood in St. Paul, were of deep interest to present and former students.

By 1904 the enrollment at the academy had reached three hundred and twelve, including academic and grammar grades, day pupils and boarders. In 1905 the boarding school was transferred to Derham Hall of the College of St. Catherine; the academy was henceforth a day school.

This was a tremendous change. Sister Hyacinth Werden, principal since 1895, went to the College of St. Catherine as the first superior. Sister Eugenia McGinnis, who had been teaching on a public high school salary in Waverly, became the new principal. A Sister of St. Joseph since 1880, she had varied experiences in city and rural schools, especially in Archbishop Ireland's compromise plan. She was the twelfth principal at St. Joseph's Academy. The first year of her principalship was marked by a reception for Governor and Mrs. John A. Johnson, one of the most popular and democratic of all Minnesota governors. In December, a Christmas pageant was inaugurated in the Metropolitan Opera House. This was a community religious spectacle modeled on the medieval mystery plays. Electricity and telephones were mentioned in the catalog for 1906. Patrons were told that the school was situated in the very heart of the residence section. This was true, for the site which had once been too far in the country to be available to day students had benefited by the changing residential center from lower town to Summit Avenue and its environs—a trend west to the Midway district and the Mississippi which has continued to the present. Street cars ran within a short distance and made it possible for students living in all parts of the city to attend the academy.

Scientific apparatus for the experimentation of the science classes and a collection of specimens for botanical and geological study were noted as acquisitions at that time and the commercial department was enlarged and better equipped, with the Munson system of stenography in use. Mrs. Theodosia Crosse directed the dramatics and physical education departments after 1906, and the orchestra was supervised by Carl Venth, while D. F. Colville directed the choruses. Music pupils had the advantage and the ordeal of examination by William Mentor Crosse, who also gave
periodic lecture-recitals to all the students. Art students made field trips for sketching. For many years priests from the St. Paul Seminary taught religion and history, and lectures on various literary subjects were given by distinguished priest specialists or by professionals. Statesmen or foreign visitors who were friends of Archbishop Ireland added luster. In 1908 the class play *King Lear* was presented on the lawn after twenty-three received academic diplomas (twenty-one commercial, and two in dramatics).

Four sister artists copied paintings in Montreal for the chapel during 1908. The temporary chapel which did service until 1930 was thus made inspiring to students and sisters despite its plain exterior. Three of the sisters spent 1908–11 in Europe copying Renaissance paintings which were the pride not only of St. Joseph’s Academy but of St. Agatha’s Conservatory and other convents. Professors from the University of Minnesota were accustomed to bring classes to view the Renaissance paintings periodically. Almost as artistic in the minds of the students were such colorful receptions as that given to Vincenzo Cardinal Vanutelli who came to St. Paul in September, 1910, to visit Archbishop Ireland, after acting as papal legate to the Eucharistic Congress in Montreal. Three hundred girls in white dresses and wearing yellow flowers lined the sidewalk from the gate to the front entrance to greet the Cardinal with smiles, bows, and curtseys.

Sister Eugenia McGinnis was succeeded as principal in 1919 by Sister Hilary Keating, teacher of art and history at St. Joseph’s. The thought-provoking activities of the First World War years made it possible to stimulate a missionary outlook among the students and new interest was taken in the units of the Propagation of the Faith and the Catholic Students’ Mission Crusade. The class plays given in the Metropolitan Opera House were religious pageants with elaborate costumes and appropriate musical accompaniment. Notable were *Queen Esther* and *Joan of Arc*. In 1921 the provincial house was moved from St. Joseph’s Academy where it had been located since 1863 to the novitiate on Randolph Street. In that year the commercial course, which had been a separate department, became a series of electives in the high school. Library equipment was purchased with the $4,120 proceeds of a three-day bazaar in 1923. A card system of record keeping was established in 1924, with the transfer of scholastic standings from ledgers going back to 1884. Catalog records had been kept from 1874. Educational motion pictures, the inaugural address by radio, and a lecture on the liturgy were innovations of 1925. In that year also Professor Leonard Smith began his sixteen-year service as director of chorus at the academy.
Sister Eva McDermot began her twelve-year period as principal in 1925 by inaugurating a uniform for the three hundred and sixty-two high school students. Miss Mary G. Kellett began her work as director of speech and dramatics which was to continue for twenty-two years. The diamond jubilee of the school was celebrated in November, 1926. The following year St. Joseph's Academy became a member of the North Central Association of Colleges and Secondary Schools. The custom of furnishing Christmas gifts and boxes of food to ten families whose names are supplied by the Bureau of Catholic Charities was begun in 1928, but the number of families has increased now to double the original number. College aptitude tests were first given in 1929; out of a class of ninety-four, thirty-eight entered college. The alumnae association was reorganized in that year to develop a more active cooperation between the alumnae and the school. Miss Ada K. Gannon gave a course in parliamentary law to the alumnae and initiated the drawing up of a new constitution. By the new regulations, classes prior to 1905 were to form a charter chapter; thereafter two, three, or four successive classes were to unite to form a chapter; a large class would become a chapter by itself. Each group functions as a unit in the alumnae association and preserves its separate organization. The general government is in the hands of a board of directors which is composed of the presidents of the several chapters. Officers of the association are elected by the board from its own group.

New east and west wings were added to the academy in 1930–31. The first to be completed was the Virginia Avenue extension of four stories for classrooms and laboratories adjacent to the auditorium and gymnasium. The chapel and library building on Western Avenue followed. The old facilities were renovated and continued in use, with the exception of the chapel which was torn down. With the new expansion, the library of the school became a center of demonstration for state and regional Catholic library associations.

Current trends in newly-organized student activities are reflected in the newspaper and yearbook history, parents' day, the glee club, active membership in the Confraternity of Christian Doctrine, and other social and religious interests. The vocations day program began in 1942. To this counseling service a talk on Christian family life was added in 1945 and the subject of the religious vocation was introduced in 1946. Curriculum changes in the 1940's included college preparation with four years in science, mathematics and languages, with special courses for noncollege students. The latter offer general mathematics, elementary social problems, history survey, global geography, written literature,
and vocational subjects in the field of business, homemaking, crafts, art, speech, music, and physical education. Audio-visual aids, panels, discussion groups, workshops, correlated units, and other newer techniques of teaching are evident at this time. Classroom libraries show the accent on extensive rather than intensive reading. Christ-centered religion courses are stressed.

In 1951, the centennial year, there was an attendance of seven hundred and ninety-eight pupils from fifty-seven parishes in St. Paul and in fourteen suburbs. The faculty and staff numbered fifty-two. Two hundred graduates received their diplomas at the June commencement. During the 1960's, the Reverend Richard Moudry, vice-chancellor of the archdiocese, as religion teacher and chaplain, introduced the fourth stage of participation in the daily Mass. The fruit of these efforts has been a deeper interest by the student body in every Catholic activity, climaxd by the Family Rosary Crusade and the annual Rosary Procession in May. The great increase of vocations testifies to the genuineness of the religious spirit.

St. Anthony's high school in Minneapolis has almost as long a history as St. Joseph's Academy in St. Paul, and there are many similarities in its beginnings. The school at St. Anthony's Falls had been opened in 1853 in great hardship and poverty. The select school was taught in St. Mary's Convent and the parochial grade school across the street was called St. Anthony's School. In 1885, when a new brownstone school was built, a high school department was added to the parish school. The private school which the sisters had conducted in the convent was closed and the pupils were transferred to the new building. There were three hundred pupils, but the high school was relatively small for many years. A new building was provided by the parish in 1890, with three schoolrooms and an auditorium. This addition made it possible to discard the old frame buildings. In 1915 a structure with fifteen classrooms, a gymnasium, an auditorium, and a cafeteria replaced the two older buildings. Using these facilities, the high school developed outstanding choruses and glee clubs and a good program in physical training.

The high school was accredited to the University of Minnesota in 1924. This was made possible through extraordinary efforts to improve the library and the equipment for science. There were about four hundred enrolled in the grade school and one hundred and ten in high school. The area in which St. Anthony had once been the mother of churches in Minneapolis had been limited many times and by 1924 there were eighteen Catholic schools where St. Anthony had once pioneered alone. Not until 1960 was further building undertaken. Then a $350,000
addition to the parish grade and high schools was completed. The addition separated the grade and high schools which had previously occupied different floors of the same building. The construction was primarily an expansion of the high school from ten to eighteen classrooms. Grade school classrooms moved out of the existing building to a new two-story, eight-classroom building adjoining the high school, making available to the high school the five rooms in the existing building which had been used by the grade school. A new addition to the high school included a library, a chemistry and physics laboratory, a biology laboratory, principal's and clerks' offices, a faculty room, a nurse's room, and a storage room. A new gymnasium adjoined the grade school. The existing gymnasium was converted into a combination cafeteria and study hall.

Expansion of the high school curriculum was thus made possible. A home economics department was added and a new two-year commercial department was begun. The addition increased the high school capacity to four hundred from one hundred and seventy-five, though more than this number had been attending under crowded conditions. Three lay teachers were added to the high school staff of twenty sisters and ten lay teachers. While remaining a parish high school, St. Anthony's attracts girls from twenty-seven parishes in the Minneapolis area. St. Anthony's has the same fine heritage as the other early schools.

In 1877 a residence for the sisters teaching in Minneapolis was opened on Third Street North in a rented house known as the "White Convent." Thereafter the Minneapolis parochial school teachers no longer had to make the trip each day from St. Anthony. Sister St. John Ireland, the directress of the Immaculate Conception School, was named the superior of the convent. It was in that house that Holy Angels' Academy was established. The convent, together with the academy, was moved through a series of houses until it was finally settled at Fourth Street North on the Bassett property. Mother St. John Ireland remained superior of the convent and academy as well as Immaculate Conception School until her death from tuberculosis in 1897.

Holy Angels was a large—and somewhat fashionable—boarding school for girls in the grades and high school. Its decline was attributed to the deterioration of the Fourth Street neighborhood. In 1907 the high school, then a day school, was transferred to a new location at Thirteenth and Linden streets and called St. Margaret's Academy. The old Holy Angels was closed in 1928; in the intervening years it had been used as a grade school and the sisters from various parish schools continued to reside there.

The first rural high school, St. Mary's Academy, Graceville, Minnesota, opened in 1885 in one of Bishop Ireland's colonies for the settle-
ment of Catholic farm families as a part Indian school. Bishop Ireland applied to the U.S. government for fifty Indian children from the Sisseton agency to be instructed in a common school curriculum, in housekeeping, dairying, sewing, and knitting. The government paid $150 annually for the twenty-five Indian girls assigned to the Graceville school. The Convent of Our Lady was the name of the institution for which aid was received from Katherine Drexel, founder of the Sisters of the Blessed Sacrament. The whole establishment was burned to the ground during the night of October 8, 1898. Two years before, the government had withdrawn its support of private schools for Indians and at that time the girls were sent back to the reservation. After the fire, the school was rebuilt near the church and named St. Mary's Academy. This boarding school was widely patronized by young ladies from the western part of the state, and many rural school teachers were prepared there. Changing population and changing needs, brought about by the trends toward consolidated public schools, effected the closing of the boarding school and finally of the high school in 1959. It became uneconomical to provide the required teachers for an accredited high school for a dwindling number of students. The parish took over the entire plant in 1960 and built a new grade school and later a new convent. A considerable number of college students and postulants from Graceville and the surrounding area keep St. Mary's Academy a fruitful memory.

St. Mary's high school, Waverly, with a present enrollment of one hundred and five, is another old rural establishment which owes its existence to the influence of Bishop Ireland. The school was established in 1886 by Father Joseph Guillot, a native of the Département of Ain, France and a former teacher in Bishop Ireland's minor seminary at Meximieux. The sisters had children of seven nationalities to teach. They were such recent immigrants that the language difficulties were all but insurmountable. But, as Father Guillot had anticipated, the children learned English quickly and communicated to their parents their devotion to the church and school. Soon the parish was a model of fervor and zeal. The Faribault-Stillwater school plan was inaugurated there, and from 1893 to 1904 St. Mary's school was a consolidated parish and public school. The sisters worked under the supervision of a state superintendent and received a salary of forty dollars a month from the public school administration.

As early as June 23, 1894, the Loyal American, an American Protective Association paper published in Minneapolis for Scandinavians, was referring to the Waverly school as "John Irelandism." It was simply the Faribault plan at work in Waverly, the editor commented, as the fact that Sister Eugenia McGinnis and Sister Alphonsine Welp were
receiving public school salaries proved. In 1904 public support was withdrawn, but the Catholic school continued to operate. The high school is now accredited to the University of Minnesota and serves surrounding parishes.

The seventy-two-year-old St. John’s Academy in Jamestown, North Dakota, has one hundred and forty-five students with a faculty of seven sisters, three lay teachers, and one priest. The mission has been unique in the warmth of the tolerant support given it by all religious faiths in the town. Catholicism in North Dakota was merely an extension of the frontier of Minnesota. The pattern of progress repeated much of the earlier Minnesota story. The most popular priest in St. Paul, Father John Shanley, became the first bishop of North Dakota in 1889. His see city was at first Jamestown, but later a change was made to Fargo because of better transportation facilities. One of his first acts in Jamestown was to buy the old Topliff mansion and bring the Sisters of St. Joseph, whom he had known in St. Paul, to teach at St. John’s Academy in Jamestown. As in the earlier foundations, there were grades and a boarding school along with the high school.

The superior for seventeen years in Jamestown was Sister Irenaeus Egan, a cultured woman from Egan township in Dakota County, near Mendota, Minnesota. She took charge of St. John’s Academy in 1892. In 1906 a three-and-one-half-story brick building was erected for administration, residence, music, and art. For the silver jubilee in 1915, the parish gave the original frame church to the Academy to be used as an auditorium. About 1945 the boarding school was discontinued. Boys and girls attend all twelve grades of the school. The description of education given in the silver jubilee brochure sounds vague and unorganized by present standards:

The aim of St. John’s Academy is to give an education at once thorough and practical. All the branches which constitute the ordinary training of women, as well as special lines of advanced study, are taught by competent instructors. Every pupil is prepared for the position in life to which she may aspire, and all are taught to cultivate the Christian virtues and womanly graces indispensable to the true mistress of the home. The religious instruction is given the prominence due to it as the only foundation of those virtuous habits which give fragrance to earthly life and title to heavenly happiness.

One graduate was listed in 1892, another in 1896, a third in 1898, two in 1903. By 1915, there was a class of eleven, from the western part of the state and from Montana.

The State Department of Public Instruction listed St. John’s Academy as a first-class high school in 1924. The following year it was placed
on the accredited list of the North Central Association of Colleges and Secondary Schools. Music and art flourished from the beginning, but the character of the courses changed gradually to conform to the state high school standards. From 1925 on there was considerable participation in state contests in instrumental and choral work, magazine and newspaper writing. Physical education and games were possible after the erection of the Knights of Columbus Hall and gymnasium in 1926. A new school building was erected in 1927 at a cost of $100,000, and the generosity of a Jewish citizen of Jamestown, a friend of Father Edward Geraghty, the pastor, provided an addition in 1951. Morris Beck, the benefactor, had quietly assisted the Academy for many years.

Central Catholic High School, Marshall, Minnesota, is in a predominantly non-Catholic, rural area, with an enrollment of three hundred and forty. Father Guillot, who had been the pastor in Waverly when St. Mary’s Academy opened there, as the pastor of Holy Redeemer parish in Marshall started planning a sisters’ school in 1898. He was at the same time carrying on a campaign to interest Catholic families in locating there. There were still many Catholics from Belgium and Holland and other European countries who had been recruited in Bishop Ireland’s colonies in the 1880’s for the neighboring towns of Ghent and Minneota. But they were poor and scattered. It was the Protestant mayor who offered Mother Provincial the services of the businessmen of the town in establishing a convent school. In 1900 the school opened in a residence, one-half of the cost of which was paid by the town. Music and art classes were started at once and boarders were taken. Two additions to the school were built by 1903 and the second year of high school was offered. From 1912 to 1925 there were four years of high school work. The high school had to be dropped in 1925 because of overcrowding in the grades.

The high school was resumed again in 1950 as Central Catholic after the completion of a twenty-one classroom building by the parish. The share of the old property belonging to the Sisters of St. Joseph was purchased in 1940 by the parish so that both the elementary and high schools are now parish owned. A connecting convent, a chapel, and a gymnasium-auditorium are included in the new structure. Public school buses bring the students from surrounding areas. The school opened in 1950 with an enrollment of five hundred, an unusually large number for a population of about 5,000. A factor which must not be overlooked is that the parish was ready to build at the beginning of World War II. The necessary delay tended to increase the ability to finance the whole project and to perfect the plans.

High schools of less than four years were opened in the 1900’s in
several southern Minnesota towns. Now the only high schools remaining are in Marshall and Bird Island. Since the organization of the New Ulm diocese in 1958, both of these places fall within its jurisdiction, as the new diocese was formed of the southwestern counties between the archdiocese of St. Paul and the diocese of Winona. The school at Bird Island was opened in 1897 in a frame building, where the sisters taught on the first floor and lived on the second. This building served as a convent until 1952. A brick school building was built in 1898. From the beginning, with Sister Alphonsine Welp as teacher, there were unrecorded high school students preparing for teacher certification. In 1912 a new school building to replace the 1898 structure made it possible to consider regular high school courses, which were organized in 1915, with the assistant pastor teaching Latin and ethics. A separate high school building was erected in 1925, where there are now one hundred and nine students, six sisters and one lay teacher.

The sisters were withdrawn from three schools in the Winona diocese. St. Columba's in Iona was opened in 1901 and by 1905 was offering two years of high school to twelve pupils. It was transferred in 1912. St. Gabriel's in Fulda was opened in 1901 and closed in 1932. The Immaculate Heart of Mary in Currie was opened in 1907 and continued until 1919. St. Anne's in LeSueur was opened in 1902, with a music class and boarders. A new building was erected in 1904; from then until 1929 the high school and commercial course flourished. After 1929, the school became a grade school only. A new building for the school and the convent was provided by the parish in the 1950's. At St. Eloi's in Ghent, which opened in 1902, with one sister teaching the district school, two years of high school were taught until 1935. The ninth grade was taught again from 1941 until 1946.

Derham Hall began its existence as a high school on the campus of the College of St. Catherine in 1905. The brochure announcing the opening of the college in 1904 explained that collegiate work was the primary work of St. Catherine's, but that the preparatory department would be maintained. The preparatory department included the more elementary grades.

The boarders from St. Joseph's Academy were transferred to Derham Hall in January, 1905. Until College Hall was ready for use as a college dormitory in 1914, the high school was the most important part of the new institution. The early vagueness vanished from the curriculum and there was a regular college preparatory course. The average of boarders was about one hundred and there were a few day students. After the college was admitted to the North Central Association in 1916, there
was a quandary about the place of high school on the campus. The graduates, however, were potential college students and the income derived from the boarding school made the problem a delicate one. The early theory was that Derham Hall was ideal for student observation and practice teaching, but this was soon abandoned after trial. The boarding school dwindled in size and, as the day school grew with available transportation, it was dropped. Every effort was made to keep the school distinct from the college.

To fulfill plans made long before, a new Derham Hall was ready for the fall opening in 1962. It is a two-story $1,200,000 structure with a Mankato stone exterior. Its core construction, with teaching facilities on the perimeter and gym and stage services in the center, minimizes wall space and reduces building costs. With a capacity of six hundred, it contains twenty classrooms, a library, science laboratories, a lecture room, art room, and cafeteria. The school continues as a college preparatory school in its new location about two miles east of St. Catherine's campus, a site which was donated by the archdiocese.

The Holy Angels Academy, founded in 1877, was transferred to a new site and received the name St. Margaret's Academy in 1907. The old location had become commercialized and a property which had been purchased for the proposed Pro-cathedral was available, because another location for the church on Hennepin Avenue had been decided on. There were two residences on the potential school site which had been designed by the renowned architect, L. S. Buffington, and which had been showplaces in the 1880's. They were both of brownstone and palatial in size. The McNair residence had a porte cochère and a sweeping driveway, with a carriage house to the rear. The Wilson home was somewhat plainer on the exterior and lent itself to remodeling more easily. Both Mr. McNair and Mr. Wilson, his son-in-law, had been lumbermen, and the interiors of both houses abounded in decorative woods of many kinds. There were fourteen fireplaces in the McNair house and tapestries covered the walls of the first floor rooms. The third floor had a large ballroom; this became the high school library and assembly for many years.

St. Margaret's was a day school for high school and grade school girls. The coach house took care of the elementary grades and the commercial department, while music and art were taught in the Wilson house. The property was a square block at Linden and Hawthorne in Minneapolis. The high school crowded out the grades by 1920 and the coachhouse became high school classrooms. Dramatics took a prominent place about that time. There were constant adjustments to be made, for
mirrors and marble mantels and mahogany staircases have a certain charm, but they take room and time for dusting which hardly fits into a modern high school program. Nevertheless, from 1908 on, St. Margaret's was accredited to the University of Minnesota and its patronage from all over the city increased until in 1959 the enrollment was four hundred and twenty-six, far beyond the facilities the school was able to provide. At that time plans were made to build in a new location. As soon as the new buildings were ready the old site was sold, the buildings demolished, and a parking lot now occupies the space.

The new St. Margaret's was built on a twenty-eight-acre plot north of Wayzata Boulevard. It opened in the fall of 1960, prepared to serve one thousand girls. The registration in September, 1962, had already achieved that number. The elaborate plan of the buildings and grounds includes a chapel and convent for forty sisters arranged about an inner court, an administration building, three classroom units, a library, commercial and music sections surrounding the auditorium, a gymnasium, and a cafeteria. Tennis and basketball courts are in the rear of the campus.

At Morris, Minnesota, a school was opened in the basement of the church in 1911. A high school was added after a new school was built in 1914. The teachers worked in cooperation with the public high school and the West Central School of Agriculture, a branch of the University of Minnesota, and the school was accredited to the University. The sisters were withdrawn in 1943 from this mission in the diocese of St. Cloud because of difficulty in supplying qualified teachers. Another school which opened in 1911 was in Watertown, South Dakota. Here a high school was added in 1916, which was accredited by the State of South Dakota in 1919. Between 1921 and 1925 the high school was discontinued by the parish for financial reasons. For six years more, 1925–31, a high school was maintained. Then it was discontinued because of financial difficulties in maintaining the staff. The grade school continued until 1932.

The Academy of St. James in Grand Forks, North Dakota, was opened in 1918 as a boarding school for girls and a day high school for boys and girls. A building erected in 1912 was purchased from the Ursuline Sisters at the request of Bishop James O'Reilly for whom it was named. The enrollment in St. James High School was at first about sixty; for a decade it did not exceed one hundred. The State Department of Public Instruction recognized it as a first-class high school in 1926 and it became a member of the North Central Association in 1927. The boarding school was closed in 1934, when the growth of consolidated
schools and the improvement of transportation facilities made it no longer useful. During the 1940's, with the assistance of priests from the local parishes, the athletic program was fostered and enrollment grew. War conditions postponed the building of a new school until 1956. Many honors have been won by students participating in every sort of scholastic competition. The enrollment reached four hundred and eighty-five in 1961, over five hundred in 1962, with a faculty of thirteen sisters, eleven lay teachers, and seven priests. The St. James High School became a parish-owned school in 1962, and a convent was built for the sisters of the staff and of the grade schools by the cooperative effort of three parishes in Grand Forks.

The last of the ten high schools in the province is a new school with an old name. Holy Angels Academy, Minneapolis, opened in 1931 at 66th and Nicollet, as a boarding and day school for girls from grade one through twelve. The grade school was closed in 1946 when St. Peter's parish school was opened on adjoining grounds. The building was a large English Gothic structure costing one million dollars. It was located far beyond transportation facilities so that buses had to be provided for many years. The first registration totaled one hundred and seven, which did not quite fill the building planned for seven hundred and fifty. The main unit, 377 feet by 50 feet, was flanked at either end by wings, 149 feet by 63 feet. There were three and four stories, with a gymnasium, auditorium, chapel, library, laboratories, and classrooms. The red brick building trimmed with Bedford cut stone was set in a parklike expanse 618 feet in length and back from the highway 350 feet. The grandeur and the emptiness were frightening to contemplate for many years, but numbers increased with better transportation facilities and a growing reputation for the school. The 1961 registration showed seven hundred and eighty-seven pupils, with a staff of twenty sisters and sixteen lay teachers. Parent organizations have fostered and stimulated improvements from the beginning.

II. ELEMENTARY SCHOOLS

To teach the ignorant the rudiments of Christian doctrine was always held to be the founders' purpose in establishing our Institute. Therefore, elementary schools have been the first duty everywhere and they continue to be one of the most important works of the congregation for the Church. After the decree of praise in 1863, the first work undertaken in Minnesota was the Immaculate Conception School in Minneapolis. In
1866, during the pastorate of Father Felix Tissot, the school was opened to accommodate the children living west of the river. The sisters taught in a frame building which served as both church and school for three years. They lived at St. Mary's Convent with the sisters who taught at St. Anthony's parish school nearby, and made the trip across the suspension bridge every day by horse and buggy. Sister Celestine Howard and Sister Ignatius Cox were the first teachers. In less than two months there was an enrollment of one hundred and twenty-nine pupils and a third teacher, Sister Cecelia Delaney, was added to the staff. After the opening of a school for boys staffed by laymen in 1870, the sisters' school was exclusively for girls. Sister Celestine remained in charge until 1875, when she was made directress of St. Joseph's Academy; Sister St. John Ireland was appointed to succeed her. When the new academy, Holy Angels, was opened in Minneapolis in 1877, Sister St. John became the directress and the sisters thenceforth resided there. It was not until the Christian Brothers' school (1887–91) closed that both boys and girls were taught by the sisters. In 1880 a brick school was built which served the parish until 1913, when the parish was transferred to a new location. The school then became the Pro-Cathedral School, known as the Basilica of St. Mary School since 1941. The sisters continued to reside at Holy Angels Academy until 1913. They lived in St. Margaret's Academy (opened in 1907), a short distance from the Basilica, until St. Margaret's was rebuilt on a suburban site. Now the sisters reside at the Ascension parish convent.

The first rural school was opened in 1867 at Mendota in Dakota County. A home belonging to General Sibley had been purchased by the sisters and named the Convent of the Immaculate Conception. The girls were taught here; the boys were taught in a former Protestant Church which had been purchased by the district. The school was discontinued in 1879. The Sibley House, built in 1834, was the oldest house in Minnesota. Archbishop Ireland gave it to the Daughters of the American Revolution in 1910 to be used as a museum.

The next venture was a parish school in a fashionable residential neighborhood. In 1869 the sisters took charge of a parish school in St. Mary's Parish, where lived the most prosperous businessmen in St. Paul. When the railroads encroached on the neighborhood and the elite moved to newer residential sections near St. Anthony Hill and Summit Avenue, it was found that the parishioners in moderate circumstances had depended entirely on the subscriptions of the well-to-do and that the financial administration of the church and school had not been very sound. It was, however, a proving ground for the sisters, with many
extracurricular benefits more important than ease and facilities. Friends of Father Louis Caillet, the pastor—Mr. and Mrs. Charles P. Chouteau and Mrs. Julia Maffit of St. Louis—in 1866 donated two lots on the corner of Ninth and Locust Streets facing the church. On this site a two-story school was built, forty-five by twenty-five feet in dimensions. Each floor had two classrooms with folding doors between. The capacity was two hundred and fifty pupils. When the building was ready in October, 1869, two sisters and a lay teacher for the older boys comprised the staff. The enrollment was one hundred and twenty-five at first, to which twenty-five pupils were added by the end of the year. This frame school was used for a decade and no mention of salaries is made by parish historians until 1876 when two Christian Brothers augmented the staff of three sisters.

Graded schools were unknown in those days, and since the boys of the upper classes (and sometimes the girls) remained on after finishing the regular elementary school, St. Mary’s was regarded as a high school. By 1883 many of the pupils came from poor families and were unable to pay the tuition. In 1885 there was an enrollment of two hundred and twenty-one boys and two hundred and thirty-three girls; a new school was sorely needed. The first wing of the new three-story brick building was erected for the girls in 1887; the boys remained in the old frame building until 1891. At that time the brick building was completed and the Brothers taught there until 1894, when they withdrew and the sisters taught both boys and girls.

When the Reverend Thomas J. Gibbons became pastor in 1893, he found that the numbers in school had decreased because of a notion spread by the Faribault-Stillwater plan that parochial school attendance would no longer be stressed. To counteract this false opinion, Father Gibbons opened a high school department. Two sisters were assigned and a commercial department for boys was added to provide a two-year course as stipulated in a $12,000 bequest by Father Caillet. On two evenings a week this course was taught to working boys by teachers from the College of St. Thomas. Tuition was discontinued in 1896 and within two years the enrollment rose to five hundred.

The first graduates received their diplomas in 1900. A cyclone in 1904 did considerable damage to the church and school. Steadily the railroad yards and the wholesale district surrounded the parish until, by the time the golden jubilee of the church was celebrated in 1917, all but a faithful remnant had been forced to leave the area. In 1918 negotiations were begun which led to the sale of the church property to the Great Northern Railway Company. Lots were purchased at Eighth and Rosabel for a
new church and school. These were completed in 1922. The parish is
now attended by many transients since it is near the Union Depot, but
the school has an adequate enrollment.

Mother Seraphine Ireland, directress of St. Joseph’s Academy, St.
Paul, was sent to open the convent in Hastings, Minnesota, in 1872.
Seven sisters in all, including Mother Seraphine as superior, were sent to
Hastings—two for the German parish of St. Boniface, two for the
Guardian Angels’ parish school, three for the academy boarding school.
The convent where all the sisters lived and which housed the academy
was called St. Teresa’s, but the academy was called either St. Boniface’s
or St. Teresa’s. On July 9, 1873, in Teutonia Hall at Hastings, Father
John Ireland conferred a medal on the one graduate of the academy that
year, Miss Davie. The German parish had bought a large building for a
school for young ladies. As in other places, the people of the parish
preferred to have German-speaking sisters and asked the Sisters of St.
Benedict to take their school and academy within a few years, but the
Sisters of St. Joseph continued to teach the grade school in the parish of
the Guardian Angels. The Hastings house of the sisters is still called St.
Teresa’s Convent. A modern school for the Guardian Angels parish
was built in 1932 to replace the old building of 1872. At present the
school is prospering with full enrollment and a number of lay teachers.

In the old lumbering town of Stillwater the sisters went to establish
a school in St. Michael’s parish in 1873. The nationality pattern was the
same as in Hastings. Although the records are not precise, there ap-
pears to have been a German school in St. Mary’s parish which was
taught by the Sisters of St. Joseph from 1872 until 1880, when they
withdrew and the Sisters of St. Benedict took the school in 1882. St.
Michael’s School, with the sisters living at St. Joseph’s Convent, has
grown over the decades and, like Hastings, is well remembered for its
association with historic events.

St. Agatha’s Conservatory of Music and Art in St. Paul was opened
in 1884. It was at first intended as a home for the sisters teaching in the
parochial schools, but the financial return to be derived from teaching
the arts soon determined its purpose. There were large classes for in-
dividual instruction in piano and painting and an ever-increasing busi-
ness in orders for whatever was the fashion in pictures and art needle-
work. The present property on Exchange Street opposite the old State
Capitol was purchased in the early part of 1886. Mother Celestine was
the superior of St. Agatha’s from 1884 until her death in 1915. The
Conservatory was sold in 1962 to the Presbyterian Church, to be used
as a residence for employed women and aged couples.
The Apostolate of Teaching

St. Patrick's parish asked for sister-teachers in 1885; St. Michael's parish, West St. Paul, also in 1885; and St. John's parish in 1892. These were city parishes but they provided no more ease and comfort than did the rural towns. The immigrants of twenty-five or thirty years standing possessed deep faith but little wealth. They had had scant schooling themselves and saw no deficiencies in the rude, made-over structures in which the sisters were asked to teach. Fortunately the Minnesota sisters had entered from families who had had no greater advantages and it was a part of their apostolic zeal to adapt themselves to conditions as they found them.

It was shortly after he became coadjutor in 1875 that Bishop Ireland founded Graceville where the Sisters of St. Joseph were to establish an enduring elementary school in 1885. Several factors made this school somewhat different from other establishments. Some of the pupils were to be Indian children, and for this Bishop Ireland made the initial arrangements. He wrote to Father J. A. Stephan, director of the Catholic Indian Bureau in Washington, by whom the matter was conducted through the Interior Department. Authorization was asked for the education of fifty Indian children from the Sisseton agency. The Bishop pointed out that the school was situated near the shores of a beautiful lake in a most healthy district and the Sisters of St. Joseph were prepared to instruct the children in a common school curriculum, in housekeeping, dairying, sewing, and knitting.

One notation in the National Archives indicates that twenty-five Indian girls were allotted to the Graceville school and that the government paid one hundred and fifty dollars per capita for them annually. They were segregated from the white girls in a special building. When the Bureau of Catholic Indian Missions sponsored a display by Catholic schools for the Columbian Exposition at Chicago in 1893, the report sent to Washington from the "Convent of Our Lady," Graceville, stated that the school had been established in 1886 as a mission school by the Sisters of St. Joseph, with the aid of a benefactor, Katherine Drexel. This renowned member of the Philadelphia family later founded the Sisters of the Blessed Sacrament for the education of Negroes and Indians.

The convent reported four structures. The value of the buildings was reported to be $12,000, the value of the land, $4,500. Drawing was taught in addition to the common school branches. Needlework and general housework were listed as special branches of study. Finally, the Sisters of St. Joseph stated that they were "actively engaged at present in preparing for the World's Fair."
In 1896 the government withdrew its support of private schools for Indians and at that time the girls were sent back to the reservation. Never again did the townspeople see the three-seated wagon stop at the door of the convent and two sisters take their places in it for the long drive to the reservation at Sisseton, South Dakota, where they would meet the Indian girls bound for the school. No more did Mother Seraphine and Mother Jane Brochet, the Graceville superior, climb up a ladder and through a trap door for sleeping accommodations on these trips.

An Indian school for girls was opened at Avoca by the Sisters of the Holy Child in 1883, and was continued by the Sisters of St. Joseph from 1890 until 1896, when the government withdrew support. Later on, in 1905, the school became St. Bernard’s Hall, a school for little boys. This burned down in 1910 and was not rebuilt.

The school in Currie, which opened with one hundred and seventy-five pupils in 1907, is remembered by the Sisters of St. Joseph as a sort of rustic interlude, with their pastoral problems slightly complicated by their cow’s propensity for running away.

When the frontier moved West and St. Paul priests went with it, the Sisters of St. Joseph opened schools in Jamestown and Grand Forks, North Dakota, and in Watertown and Lemmon, South Dakota.

By 1890 the preparation of the sister-teachers was receiving greater attention. Gradually there was acceptance within the congregation of the wisdom of universal education. In 1913, when the novitiate was moved to Randolph Street near the College, summer study became an accepted program. It was still laborious for teachers in the grades, for it entailed interminable preparation for certification by state examination. In the 1920’s there was a large attendance at state normal schools until the antigarb law interpretation was applied to practice teaching. The difficult solution was to work toward the recognized bachelor’s degree at St. Catherine’s. Finally in 1931 the State Department of Education and the North Central Association recognized elementary education qualifications of the program of the College and certification by this department was at the same time considered adequate.

A great many of the teachers had been assisted by the first general curriculum issued by the Diocesan Teachers College in 1925. Eventually it was found unsuitable because too many of the contributors were prepared by extensive graduate work, but they were not specialists in elementary education. Many of the first teachers were scholars from the St. Paul Seminary and the College of St. Thomas. At first there were
classes only on Saturday and through the summer, but accredited courses on a full-time basis were available in the 1930's. In 1951 the Diocesan Teachers College was incorporated into the education department of St. Catherine's.

Throughout the province there is evidence of the introduction of new programs and methodology. At the end of 1961 television instruction in Spanish was taken by 3,761 children in fifteen grade schools. Six schools are offering televised French lessons. The new arithmetic concepts are widely used in the schools following the summer institutes at St. Catherine's and workshops at various elementary schools. Many schools have voluntary aid programs through which help is secured for playground supervision, clerical service, mending and varnishing books, librarianship, typing, and catechetical instruction for Saturday and outside mission classes. The ties between home and school are thus strengthened and better teaching is assured when burdens are lightened.

Forty schools have regularly scheduled parent-teacher conferences and thirty-five have some form of Home-School Organizations. Elementary school principals have their own organization which is of great assistance in meeting with their own staffs in the area of such common problems as curriculum planning, language arts program, see-through-mathematics discussions, and concerns over mental health problems in child development. Numerous prizes from secular and diocesan groups for participation in science and arts fairs or the various other areas of competition reveal alertness of both students and teachers to current trends in education. Interest in vocations and excellence in religious essays show no lessening in response.

ADULT EDUCATION

A sizable program of evening classes taught by members of the faculty was developed at The College of St. Catherine in Mother Antonine's administration as president of the College. The attendance was ample and the results satisfying. The program was modified during the administration of Sister Mary William to include the credit-carrying courses which the sisters have given on television through the cooperative college program financed by the Hill Family Foundation. The Area Studies program, financed by the same foundation, also provides off-campus teaching for members of the faculty in cooperation with the other colleges of the area.
In recent years the College has been offering mathematics for Parents, a special two-hour evening course designed to help parents learn the kind of mathematics being taught to their elementary and junior high school children. Besides giving parents a thorough understanding of modern mathematics, the course taught by Sister Rita Jean Tauer also prepares parents to use the methods of modern mathematics themselves. The Parents Day schedule is arranged so that faculty members may not only meet the students' fathers and mothers informally, but also give lectures on the efforts of various departments in working with the students. Productions in theater, concert, and art exhibitions are upon a high level and are a continuing source of adult education, as evidenced by the many favorable reviews in the newspapers of the Twin Cities. The alumnae are constantly extending the influence of faculty endeavors by attending social and intellectual offerings and by bringing others to the classes open to the public. Among the many ways in which students participate in bringing the College to the community beyond the campus the work of the Social Action Committee might be mentioned for their work in recording textbooks for the blind and in supervising recreation at the Christ Child School for Exceptional Children. The Alumnae Association annually sponsors a program of evening lectures for adults.

\section{Catechetical Works}

The Vacation School movement has found a fertile field in the rural areas of the St. Paul province since its beginning. It was early extended by the invitation of bishops and pastors into Montana and Wisconsin. The figures for 1957 may be taken as typical. Forty-two sisters taught eight hundred and sixty-nine children in sixteen rural areas of Minnesota. In rural areas of North Dakota forty-one sisters taught 1,192 children. Two sisters taught ninety children in Chester, Montana, and six sisters taught one hundred and twenty-one children in Hingham, Montana, with missions in Goldstone and Inverness, Montana. At the St. Paul Youth Center, there were 2,861 children registered for eight weeks, with four sisters teaching in each four-week period. In the summer of 1962, one hundred and forty-two sisters taught 5,355 children in thirty-five parishes or catechetical centers. Catechetical work during the year is maintained in each parish and in some missions joined to certain parishes. These classes are generally taught on Saturdays and Sundays.
The training of lay teachers for high schools and grade schools is a primary concern at The College of St. Catherine, intensified in recent decades by an effort and need to employ lay teachers in parochial schools and pay them adequate salaries. The efforts of the archdiocese in this regard have been stimulated by the provincials because of the impossibility of supplying sisters for the needs, especially since their period of training in the novitiate and juniorate has been extended.

The Catholic Students Mission Crusade has brought notable results at the college and in the hospitals and high schools by sending students or alumnae to the South and Southwest in the summer in answer to appeals for volunteers from pastors for visiting catechists and homemakers and persons who can try to dispel illiteracy and racial conflict. This has stimulated some volunteers to the Peace Corps and to Africa.
To adaptability Bishop Cretin added speed of execution to his plan for a hospital in his new diocese. He had a large building in mind, but he was not sure whether a hospital or seminary was the most immediate need in 1852. For the latter, he still had hopes that a religious order of men would come to his aid from Europe. When he broached the subject to Mother Celestine from St. Louis on her first visit to St. Paul, she protested that she had no sisters to spare. The Bishop, however, with sublime faith in Divine Providence, pushed the building to completion through 1853 and 1854. He used up all his own patrimony, provided by his family upon leaving his home in France. He had definitely decided on a hospital when the building was roofed and enclosed before the winter of 1853-54 set in. "Of wonderful strength and size," the Bishop wrote that it would afford room enough for a hospital, an orphan asylum, and an entirely separate and independent novitiate for the sisters. This first unit of St. Joseph's Hospital, torn down in 1890, was built on the precise location of the central administrative unit of the present institution at Ninth and Exchange Streets in St. Paul.

Procuring materials and finding competent laborers in the frontier village added to the Bishop's problems. There was no railroad and building materials had to be hauled by ox carts or stages during the winter months, and up the Mississippi during the summer and early fall. Labor was scarce and wages were high. It is said that when the need for the hospital became particularly urgent in the summer of 1854, the bishop, priests, and seminarians all lent a hand to the all too few workmen to get the building completed.

The urgency was created by the cholera epidemic which had swept through the St. Paul area in the early 1850's and became particularly
serious during the summer of 1854. To meet the crisis, Bishop Cretin had offered the use of the old log church, the first Cathedral of St. Paul, and the sisters set about to nurse the sick. The fidelity and courage with which the bishop, priests, and sisters served the sick during this critical time did much to allay fears of the "foreign Church" and to bring about a better understanding of its true Christian character.

Hospital service in Minnesota may then be said to have begun in this simple log building which had served as a church, as a cathedral, as a school, as a sisters' chapel, and then as a hospital.

The new hospital was solemnly dedicated in September 1854, and was ready for occupancy in October. It was named in honor of the Bishop's patron saint and the patron of the community which was destined to staff it for the next one hundred years and more. The new building was described in the *Minnesota Pioneer* of November 1853, as "a large stone edifice near the capitol built for the Sisters of Charity."

At that time a small stream or slough running from the direction of Rice Street past the hospital grounds toward Seven Corners and eventually to the river made much of the surrounding area uninhabitable. Yet the location was described as "most healthy and beautiful." The building was a four-story structure of gray stone. Across the front of the building were two wide porches, one at the first floor level, the other at the second. The basement contained the kitchen and store rooms, dining room for hired help, root cellar, and laundry. On the first floor were chapel, parlor, sisters' refectory, community room, and two wards. The second floor contained a men's ward, a women's ward, two private rooms, and a drug room. On the third floor were the sisters' dormitories and wards for women. The fourth floor, or attic, had some ward space and was reserved for the care of mental patients.

There were bathrooms on each floor, a fact which impressed St. Paul citizens of the 1850's. What they did not know, however, was that it took four sisters to work the force pump which carried the water to each floor.

Attending the sick at the time were doctors Brisbane, Willey, Goodrich, and March. Like that of the bishop, priests, and sisters, their record of service to the sick during these years was an heroic one, especially for their care of the victims of the cholera epidemics which plagued the little St. Paul village intermittently from the early 1850's through 1866. Mother Celestine's hopes of the 1852 summer, too, had been realized, and she was able to send from St. Louis in 1854 three sisters for the service of the hospital. They were Sisters Augustine Spencer, Euphemia Murray, and Marcelline Dowling. At their head was Mother Seraphine Coughlin, who in 1853 had succeeded Mother St.
John Fournier as superior of the St. Paul missions, and who in 1860 became the first provincial superior of the newly-established province of St. Paul. In building St. Joseph’s Hospital, the Bishop had planned it large enough to provide for the sisters’ needs and for the care of the orphans who frequently came under their care. To relieve the congestion at the rapidly growing school on Bench Street, the novitiate was moved to the new hospital, where Mother Seraphine Coughlin acted also as novice mistress.

After the death of Bishop Cretin and the installation of Bishop Grace, the hospital was moved to the brick school building on Bench Street. The school occupied the hospital building until the new academy was completed in 1863. The change was necessitated by the growing needs of the school and the falling off of the number of patients in the hospital. It was an era in which hospital care was considered necessary only in case of epidemics or other emergencies. Most of the sick were cared for in their homes, and the patient registration was always low, except in seasons of cholera. In 1863 the building was again returned to hospital use. The school, the novitiate, and the provincialate were moved to Marshall Avenue, and the hospital was thenceforth used exclusively as a hospital. With the growth of the city of St. Paul and increased understanding of medical service and hospital care, St. Joseph’s grew also. In 1878 the west wing was added. In 1885 the east wing was built. In 1895 the Main central section was built on the site of the 1854 building and served until the renovation and rebuilding of 1960, at which time the east and west wings were demolished. Except for the addition of boiler rooms, laundry, isolation rooms, and temporary nurses’ quarters, old “Main” and the east and west wings served the needs of the hospital until 1922, when the present north wing was added. The present nurses’ home was built in 1926.

The hospital was incorporated on April 16, 1895, with Mother Seraphine Ireland as the corporation’s first president. During its history of more than a century, the hospital has had many superiors. Outstanding for her long record of service was Mother Bernardine Maher, head of St. Joseph’s from 1884 to 1920. It was during her administration that St. Joseph’s expanded, not only in building and personnel and clientele, but in the concept of what a modern hospital should be. In 1885 Dr. Arthur Gillette became the first intern at St. Joseph’s. The hospital had cooperated with the nearby St. Paul School of Medicine from 1871 to 1879, and with its successor, the St. Paul Medical School, from 1885 to 1888.

The hospital has been served throughout the years by many doctors.
The second intern, Dr. Harry J. O'Brien, remained on the hospital staff until his death in 1931. It was a red-letter day for the hospital when Dr. O'Brien donated its second ambulance, including a fine team of horses. In 1894, Mother Bernardine, with the encouragement and assistance of Dr. O'Brien, launched a school for the training of nurses. Up to 1953, when St. Joseph's Hospital began the celebration of its one-hundredth anniversary, 2,285 nurses had been graduated from the school, and more than three hundred doctors had begun their medical career through its internship program. The record of medical "firsts" and excellent nursing care maintained by St. Joseph's Hospital has been due to the service of doctors, sisters, lay nurses, and lay personnel throughout the years.

The St. Joseph's Hospital training school for nurses was opened as a two-year course in 1894, which was lengthened to three years in 1899. Mother Bernardine had secured a nurse of distinction from Johns Hopkins University in Baltimore to conduct the program for eleven sisters and six lay women. The *St. Paul Globe* of July 8, 1896, reported the first graduation. Sixteen young women were graduated, ten of the sixteen being Sisters of the Order of St. Joseph, the account related. There were diplomas for Sisters Irmina Buehler, Fidelia O'Rourke, Beatrice Gleason, Isadore Traeger, Christina McNeil, Loretta Vasey, Blandina Geary, John Baptist McNamara, Benigna Casey, Aida Geary, Misses Sophie Hansen, Marie Hopkins, Margaret Fox, Kate Bahn, Elizabeth Lockhart and Addie Woodward. Sister Irmina was from the St. Louis province and Miss Marie Hopkins later became Sister Vida of the Sisters of St. Joseph.

On April 27, 1918, the newspapers reported that St. Joseph's Hospital led the state in war nurses. One account reads as follows:

At a meeting of the State Nurses Association in Minneapolis last week, it was reported that St. Joseph's Hospital of St. Paul has thirty-five nurses engaged in Red Cross work in this country and in Europe. There are 310 graduates of the hospital. The state of Minnesota has 1,200 registered nurses of whom 300 are registered for war work. Of this number 60 St. Joseph's Hospital graduates are enrolled, thus giving the local institution one-fifth of the total state registration—a record not surpassed in the state nor probably in the Northwest.

The great problem which World War I brought to St. Joseph's Hospital was the postponement of their building plans. These had been announced in April 1916 for a six-story brick structure to the northwest of the main building with wings, one of which was to contain a chapel with a seating capacity of two hundred and fifty. It was to supply rooms
for one hundred and fifty patients. It was intended to complete the work by the summer of 1917, but it was 1922 before the earlier plans could be carried out.

Their own sacrifices in accommodating themselves to overcrowding and inefficient equipment necessitated by the national emergency put the sisters at St. Joseph's Hospital in the forefront of the new social work movement which spread over the country in the wake of the war and the problems it had revealed. During the first ten months of 1930, it was reported that 2,664 days of free care were given and, during the same period in 1931, the total reached 3,051 days of free care. A total of 4,344 days of care for part-pay patients was given in 1930 and 6,445 days of care in 1931.

Following shortly after the erection of the large hospital addition came the need for a new nurses' home which materialized in 1926 as a six-story residence, adjacent to the hospital. The cost was $250,000. This made possible the enrolling of larger classes of students and greatly expanded services. During the Second World War, despite the opening of three classes in six months, the sisters appreciated the service given to St. Joseph's Hospital by volunteer workers provided by the Office of Civilian Defense. From September 1942 to March 1943, volunteer workers typed a total of 11,242 case histories, indexed 10,433 names for the yearly register, and made 1,000 alphabetical guides for the card catalog of hospital patients. The young women also assisted in cataloging library books and filing records and other office work; they also made surgical and obstetrical supplies. In one evening, it was pointed out as an example, twenty-five workers made 3,750 applicators and 30,000 cotton balls.

In 1941 extensive changes and renovations were completed. Four new laboratories had been built, three new air-filtered rooms for asthma patients, a receiving and rest room for blood donors, and a doctors' rest room. An apartment building was purchased and renovated for the use of the sisters on the staff. The three floors in the nurses' home previously occupied by them were rearranged as an infirmary for the sisters of the province with chapel and refectory. A cafeteria for staff and all personnel was introduced. Very large classes of cadet nurses were graduated at the College of St. Catherine under the combined St. Joseph's-St. Mary's college program. In July 1947, St. Joseph's opened an outpatient department, creating thereby a channel through which medical care and Christian charity might meet some of the needs of the community, especially of the sick poor. The newly-organized medical social-service office coordinated services with the outpatient department. The Guild of
The Apostolate of Mercy

Our Mother of Perpetual Help, organized for graduate nurses, fosters their own spiritual growth and centers their purposes in charity. Each member volunteers a number of hours of nursing care of the sick in a hospital or their own home and performs spiritual works for them. Personnel administration is centered in one office which includes the employment of graduate nurses, aides, and all non-professional help. The medical and nursing libraries were combined and enlarged in a central location. Projects for improving equipment included the fitting out of a four-bed room to care for patients after proctological surgery, the installing of a humidified oxygen system in the pediatrics department, and the opening of twenty-four more patient rooms in the obstetrical department.

In 1950 the alumnae association gave the hospital $8,500 to purchase a chest X-ray. It was conveniently located near the out patient department for chest examination of all patients and personnel. A legacy of $100,000 for a chapel on the hospital grounds was received. Some building in the powerhouse and laundry was necessary, and renovations were continued. The educational program for interns and residents was broadened and extended. A postoperative recovery unit was arranged. Not until 1960 was the long-planned rebuilding of the century-old hospital achieved. At that time the old main building was completely renovated and the old east and west wings were torn down to be replaced by modern buildings and new equipment. A city-wide drive for funds was made in anticipation. After the completion of the new Archbishop John Gregory Murray unit in 1961, St. Joseph’s Hospital had a capacity of four hundred and nine beds and sixty-two bassinets, with space and facilities to care for patients in the most advanced techniques.

The past and the present of St. Mary’s Hospital, Minneapolis, were so closely blended in the seventy-fifth anniversary celebration in the early fall of 1962 that all eyes were focused on a promising future under the diamond jubilee keynote: Pray and Serve. The hospital was opened by the Sisters of St. Joseph on October 1, 1887, in a building which had been given up by the Sisters of Mercy because of financial difficulties. Bishop Ireland, who was not disposed to see any charitable venture abandoned, bought the property from the Sisters of Mercy and asked the Sisters of St. Joseph to take charge of the hospital on the outskirts of Minneapolis.

In 1882 three Sisters of Mercy had opened the Mater Misericordia Hospital in the same building which the Sisters of St. Joseph were to use later. The property had belonged to the Edward Murphy family, who
after Mr. Murphy's death had put it up for sale at a public auction in New York City and a trust company of that city had bought it. The sisters paid $15,000 for the land and the large house, which was called the Murphy Mansion because of its size. But even this large building proved inadequate and the Sisters of Mercy started to collect funds to finance a new one. The project was not successful.

The first superior and superintendent of St. Mary's Hospital under the administration of the Sisters of St. Joseph was Sister Ignatius Loyola Cox, who was known as Mother Ignatius. She was known to Father McGolrick, for she had been a teacher on the first staff of his school at the Immaculate Conception Church when it was opened in 1866. Two of his own sisters had entered the Sisters of St. Joseph in 1882 and 1883 and were named Sister Bridget and Sister Elizabeth. Sister Bridget was a teacher and Sister Elizabeth the pharmacist at St. Joseph's Hospital for forty-one years. In his friendly fashion, as a staunch supporter of Bishop Ireland since pioneer times, Father James McGolrick promptly assumed the position of adviser to the hospital on public relations. He was well known and much admired in Minneapolis and he was in a position to influence the best doctors in the city to become members of the medical staff of the new hospital. He held a meeting at his residence in October, 1887, to elect a "board of physicians" for St. Mary's Hospital.

The fifteen doctors who attended this meeting were the leading physicians and surgeons, including the mayor of Minneapolis, Dr. A. A. Ames. From among them, Dr. James H. Dunn, the foremost surgeon in the city, was chosen to head the staff, with one of the outstanding neurologists of the country, Dr. W. A. Jones, as secretary. To work with the doctors were Mother Ignatius and four sisters without professional training. Mother Ignatius was born in Boston, Massachusetts. She had come to St. Paul with her family as a young woman and entered the novitiate in 1854. She received the habit on May 17, 1855. As the first English-speaking postulant in the St. Paul province and the first to have had teaching experience before entering the convent, she accepted the rigors of pioneer life with good humor and great courage. Sister Irmina Dougherty had come from the St. Louis Province and returned there in a decade; Sister Symphrosia Grace, a cousin of Bishop Grace, died in 1897; Sister Leonie Forrest remained at St. Mary's only a few years. She spent most of her life in the laundry at the College of St. Catherine and it is presumed she was in charge of laundry work at St. Mary's. She was a lay sister until 1908. Sister Mary
Barbara Foley had just come from Ireland and was undoubtedly a postulant during her first year at the hospital. After her profession, she returned to St. Mary’s to serve on the staff for several years.

During the first three years, St. Mary’s could accommodate but twenty patients. Often the sisters had to give up their own beds to patients. One of the pioneers related that Mother Ignatius was always the first to offer her bed in an emergency while she spent the night sleeping in a chair. Even the daily papers credited her with no other care than the comfort of the patients. There was no operating room. On operating days the kitchen was converted into an operating room and the kitchen stove was used to heat the water for sterilizing the instruments. Since surgery was being developed at a rapid pace in those days, it became necessary to have a new building. On April 20, 1890, Bishop McGolrick, who had been consecrated Bishop of Duluth in 1889, came to bless the cornerstone.

The building, completed in 1892, was a hundred-bed brick building which still comprises the “C” section of St. Mary’s. It contained an operating room with a “skylight” and an “elevator” which were features emphasized by reporters at that time. There was a staff of ten sisters by this time, a change of superiors and several additions to the medical staff. Mother Jane Frances Bochet was born in France and made her profession in the Sisters of St. Joseph at Moutiers, Savoy, in 1863, at the age of twenty-three. In 1866 she asked to come to the United States. Upon arrival in St. Louis, the superiors decided to send her to St. Paul where she remained until her death in 1927. She made many improvements at St. Mary’s while superior from 1891 to 1906. Among these were the addition of sterilizing equipment, a laboratory for the use of doctors, and the establishment of a nurses’ training school in 1900.

Staff training was emphasized more than had been possible at the opening of the hospital and among the ten sisters on the staff were some very fine nurses. Sister Mary Louis Matthews was the operating room supervisor and she was so capable that she was retained in that position for twenty years. Doctors used to say that she knew as much surgery as they did. Another was Sister Thecla Reid, superintendent of nurses and the first head of the training school established in 1900.

In 1898 the Spanish-American War caused the government to send out a call for the enlistment of nurses. Two sisters from St. Mary’s, Sister Thecla Reid and Sister Aloise O’Dowd, joined three from St. Joseph’s Hospital, Sister Florentia Downs, Sister Julitta Carroll, and Sister Blandina Geary, to enlist as army nurses. There were Sisters of
St. Joseph from St. Louis and from other religious communities also. They were sent to Camp Hamilton in Kentucky, where they lived in army tents. Later they were sent to Camp Gilman in Georgia, and finally to Matanzas, Cuba. They were beginning to enjoy their work in Cuba when the war ended and they were returned to their convents. All were accorded military funerals at their deaths.

In 1906 Sister Esperance Finn was named superior and superintendent of St. Mary’s. She succeeded in the office, although without hospital experience, because she delegated many of her duties to the sisters in charge of departments. Sister Kathla Svenson, a graduate of the nursing school connected with the Augustana Hospital in Chicago and a convert to Catholicism, was a capable and an apostolic nurse. As superintendent of nurses, she rendered valuable assistance to Mother Esperance. It was while the latter was superior that Sister Bartholomew Schwab finished her training in 1913 at the St. Mary’s Nursing School. She spent 1914 at Columbia University and Bellevue Hospital, after which special training she became operating room supervisor in the hospital. She recognized the problem of the flowing black habit in the operating room and persuaded her superiors to let her wear a white veil—retaining the black underveil—and to tuck up her habit under a white gown similar to a doctor’s gown. Other sisters in the hospital were permitted to wear white aprons and long white cuffs over the black sleeves. It was not until 1937 that white cotton habits replaced the black serge habits in the hospital.

Sister St. Ignatius Morrow was another sister who finished nurses’ training and was on the hospital staff under Mother Esperance. She gave many years of wholehearted service to St. Mary’s and was director of the nursing school and superintendent of nurses in 1923–24. Sister Salome Barry, who accompanied Sister Bartholomew to Columbia, later became superintendent of nurses and director of the nursing school. It was said of Sister Salome that she could do anything. After leaving St. Mary’s, she was superior of St. Joseph’s Hospital and later superior at the Catholic Infant Home in St. Paul. In 1914, Mother Esperance and representatives of the four hospitals of the St. Paul Province met with the Reverend Charles B. Moulinier, S.J., “to formulate plans for an organization which would give the hospital Sisters an opportunity to meet, to exchange ideas, to pool experiences and to clarify their problems.” This was the beginning of the Catholic Hospital Association of the United States and Canada, which today numbers eight hundred and sixty-nine hospitals as members and provides an inestimable service to them.
In 1915, the number of patients became too great for the capacity of the one-hundred-bed hospital and plans were made for the erection of another building. Soon after the plans were finished and work begun by a ground-breaking ceremony on August 15, 1915, the war in Europe began to affect local industry and work on the hospital was brought to a standstill. By the expenditure of considerable effort on the part of hospital officials, work at last began to creep along. By the fall of 1918 it was possible to move some of the overflow of patients into the new building. Finally, on November 5, 1918, the new building with accommodations for two hundred and twenty-five patients was officially dedicated. Despite the difficulty encountered, the building was so well constructed that it is still in good condition and is likely to serve for many years to come, as the “B” structure in the present institution. The chief advances made in the 1958 building over the 1918 plant were in the areas of equipment. The X-ray department and the intercommunication system represent advances as do equipment for heart surgery and the treatment of cancer, a research laboratory, and a better arrangement of departments for the speed and facility of nursing care.

Mother Madeline Lyons was appointed in 1918 to succeed Mother Esperance for a term of six years. It was during Mother Madeline’s term of office that a contract was made with the government for housing disabled veterans returning from World War I. An entire floor was kept filled with them. It was at this time that the hospital staff was better organized and the number of physicians and surgeons greatly increased. Under the able leadership of Dr. H. B. Sweetser, Sr., the hospital was accredited by the American College of Surgeons. Mother Madeline made extensive improvements in the X-ray department. Dr. C. A. Donaldson and Dr. C. D. Harrington were the roentgenologists and Sisters Maxentia McGlynn and Helen Lucile Scanlan the technologists. The clinical laboratory then began to assume a position of importance in the hospital. Marcus C. Shelander was the technician for many years. In 1918, when the medical staff was reorganized, Dr. E. T. Bell of the University of Minnesota became head of the department of pathology. The analyses were conducted at the University.

Ground-breaking for the eight-million-dollar addition, the present “A” section of the hospital, was achieved in 1956. This magnificent building enables St. Mary’s to give efficient, patient-centered care to five hundred people, provide employment for 1,200 personnel, and place into the hands of two hundred and thirty physicians the instruments necessary to apply the art of healing. The laboratory, a busy area where technologists speedily perform many diagnostic procedures on the auto-
analyser, the cell counter, and the highly technical microequipment, is now essential to the hospital system. X-ray, functioning as early as 1918, today includes an automatic film processor and a cobalt-therapy unit. Significant developments of the last ten years include electroencephalography, physiotherapy and occupational therapy, a medical photography department, a radioisotope laboratory, an integrated staff library, inhalation therapy, cardiac catheterization and open heart surgery, and organization of the I.V. therapy team. The supervisory data center which operates the air conditioning was the first control panel of its kind. The pneumatic tube system sends innumerable articles and records to their proper destination.

The two events of primary importance in 1962 were the celebration of St. Mary's Diamond Jubilee in September and the departure of Sister Rita Clare Brennan for Peru. The seventy-fifth anniversary was marked by a day-long scientific program in which notable physicians from all parts of the country were scheduled for discussions.

Sister Rita Clare's service as hospital administrator for ten years was marked by the establishment of a lay advisory board, composed of leading Twin Cities businessmen, to provide the business acumen for the building project completed in 1959 and a long-range building program. Further accomplishments included a teaching program for residents and interns, a school for nurse anesthetists and a women's auxiliary to bring the needs of the hospital before the public and to provide much needed volunteer service. Sister Rita Clare's long-range building program, as yet not accomplished, included a research building, residence for interns, nursing home for the aged, and a new convent for the sisters who staff the hospital.

Born in Tipperary, Ireland, Sister Rita Clare Brennan came to the United States to enter the novitiate in St. Paul in 1928. She was graduated from the College of St. Catherine and studied hospital administration at St. Louis University and the University of Minnesota. She is a fellow in the American College of Hospital Administrators and a member of the Council on Hospital Administration of the Catholic Hospital Association. She has held several offices in various organizations which serve hospitals in Minnesota and Minneapolis. In the Twin City Regional Hospital Council she has been especially active. After her departure for Peru, Sister Mary Madonna Ashton assumed the responsibility of hospital administrator and Sister Ruth Bloom was appointed the director of nursing service to replace Sister Jeanne Teresa Dieman, who also went to Hospital Militar Central in Lima.

In September, 1962, eighty freshmen entered St. Mary's School of
Nursing, making the total enrollment two hundred and forty. Six students began the two-year course in X-ray technology and three girls began their internship in medical technology. Occupational therapy has three new students affiliated and also three girls from the College of St. Catherine who come to St. Mary's once a week for preclinical experience.

The Catholic Bulletin for October 11, 1963, announced St. Mary's plans for a junior college to replace the nursing school. The first class in the new St. Mary's Junior College was received in September, 1964, by Sister Anne Joachim Moore, the president.

The third hospital to be opened by the St. Paul province was St. John's Hospital in Fargo, North Dakota, in 1900, at the invitation of Bishop John Shanley. His consecration had occurred late in December, 1889, and his see city was Jamestown, where the Sisters of St. Joseph were asked to establish St. John's Academy in 1890. However, Bishop Shanley soon found that Fargo was a more suitable location for his see because of railroad connections over the entire state, which was then in his jurisdiction. He moved to Fargo in 1891 and purchased for $5,000 the Kindred Homestead which included seven acres on the bank of the Red River in the Island Park area. This was the home which was remodeled in 1900 for the first St. John's Hospital and which later became their convent. It was razed in 1961 when the new convent and chapel were erected.

Mother Madeline Lyons, superior of the hospital for eighteen years, was an exceptional force both in St. John's and the community of Fargo. Efficiency in financial affairs was not a distinguishing mark of the Sisters of St. Joseph at that time, nor of Bishop Shanley. It is therefore a matter of favorable comment that Mother Madeline, with a genius for administration and an inspiring personality, was sent as the first superior of the Fargo hospital.

When St. John's Hospital opened on April 17, 1900, there was a staff of six sisters for the twenty-five bed hospital. Besides Mother Madeline, there were Sisters Adele Flynn and Isabel Matthews to prepare for the opening. Sisters Julitta Carroll and Florentia Downs had not only completed their full training at St. Joseph's Hospital but they had the additional experience of volunteer nursing in Cuba during the Spanish-American War. Sister Emily Keyes is more than a name in Fargo, for she spent long years in meticulous care of surgical patients. Sister Laurentine Carroll came from St. Paul in the fall of that year to open the training school. Three lay nurses, trained at St. Joseph's Hospital, also came at that time. They are as well remembered in Fargo as the
sisters, for their life of service began there. They were the Misses Agnes McClorey, Margaret McGuigan, and Mary Ann Currie. Four other sisters came to St. John's in 1901: Sisters Anatolia Ryan, Gerard Fitzgerald, Constance Ryan (a pharmacist), and Paula Joyer.

In 1916 the nurses' home was built across the street from the hospital. When the new west wing was begun in 1925, there were twenty-five nurses in training. The new building adjoining the first brick building provided four floors and a floor for operating rooms. The obstetrical floor was moved from the nurses' home. There was also a separate service building with kitchens and dining rooms for all. The capacity of the hospital was increased to one hundred and fifty beds. The north wing had two floors added above the service building in 1940 for pediatrics on the third floor and medical patients (later obstetrics) on the fourth, increasing the bed capacity to one hundred and seventy-five.

By 1925 the demand for increased education for nurses had met a hearty response at St. John's. Many of the sisters had been trained when a common school education was considered adequate preparation for the student nurse. The Sisters of St. Joseph had been leaders in the proper certification and accreditation of teachers and schools, and the facilities they had developed were available likewise to the hospitals. Teachers equipped to help sisters to complete their high school training spent summers in Fargo from 1923 on, and in the winter the sisters attended classes taught on campus and in the hospital by professors of the Moorhead Teachers College and the North Dakota Agricultural College. A strong program in science was fostered at St. Catherine's; as soon as the sisters had basic requirements completed, they were freed to spend full time in residence at the College. There a full degree program for nurses was inaugurated in 1932. Attendance at professional conventions had been regular for many years, and the staff at St. John's was fully alerted to changes in hospital techniques and requirements in nursing education. Then several sisters were sent to Columbia University in New York to secure Masters' degrees in hospital administration and nursing education. As soon as suitable programs were offered at The Catholic University, Washington, D.C., they took summer courses there and finally degree programs. The interchange between the five hospitals in the province of St. Paul became an increasing strength as younger sisters with full educational requirements were exchanged for older sisters who were given time to make up basic requirements.

The Red River was a constant hazard to St. John's. In 1943 and again in 1952 the hospital had to be completely evacuated to the Veterans' Hospital in the far north end of Fargo. The floods in those
years were the most crippling, but year after year there was danger of flooding in the sub-basements and even on ground floors where supplies had often to be moved. The powerhouse and laundry needed constant attention and repairs. Hundreds of thousands of dollars were spent in remodeling and repainting and cleaning after the damages. One project after another was tried by the city but it was not until 1960 that a Federal Works Project rechanneled the river and built a high dike around St. John's, which apparently assures the hospital of dry ground in the future. In that year a new convent for the sisters and a new chapel were completed at a cost of nearly $500,000 and a long-range building program totaling two million dollars was launched. For the first time it was considered necessary to appeal for help from the city of Fargo by launching a drive for $500,000.

But in May, 1962, after the building drive was announced and in running order, the Sisters of St. Joseph announced that St. John's would close as a general hospital in 1964 and the sisters would leave Fargo. The reasons for this were that the Dakota Medical Foundation, composed of doctors of the Dakota Clinic and their business advisers, had made known their plans to erect an eighty- to-one-hundred-bed acute general hospital in Fargo. The Neuropsychiatric Institute had announced plans to associate with St. Luke's Hospital in Fargo in construction of an eighty-bed addition. Doctors of the Dakota Clinic and the Institute had provided the bulk of the medical staff for St. John's. These factors, coupled with the existence of a new St. Ansgar Hospital across the Red River in Moorhead and the fact that St. Luke's had just completed a fifty-bed addition, would mean an oversupply of hospital beds in the community. This would result in a prohibitive increase in the cost of hospital care because of a low occupancy rate in all hospitals in the area.

The immediate community reaction was the formation of a "Save St. John's" committee. Sponsors were the Fargo City Commission and especially the mayor of Fargo. A Catholic leader was the coordinator of the Knights of Columbus group with many other groups of all faiths in the city. Independent doctors—not members of any clinic—were sounded out and they professed their willingness to become active on the St. John's staff and to make efforts to expand and broaden the staff by encouraging new doctors. The Urban Renewal Agency of Fargo pointed out that the growth prospects of the Fargo-Moorhead area were estimated to require seven hundred and fifty general hospital beds by 1970. At present there are available four hundred and twenty-one general hospital beds. The projected population estimated by 1970 is
The United States Public Health Service recommends a maximum of five general hospital beds per one thousand population in North Dakota. On that basis approximately five hundred general hospital beds should be available in the area now. In addition to the independent doctors who pledged themselves to enlarge and balance the St. John’s staff, sixteen doctors at St. Luke’s signified their interest in using the facilities of St. John’s whenever a patient stated a desire or preference to go to St. John’s.

The hospital had placed the terminal date of its services at the time when the Dakota Clinic (now the Dakota Medical Foundation) had announced the completion of its new facilities. The community reaction and support caused the Sisters of St. Joseph to reverse their decision on September 6 and the drive for funds which had been cancelled was vigorously renewed under the Save St. John’s Committee and the lay advisory board. The new wing at St. John’s is now under construction.

St. Michael’s Hospital was founded in 1907 at the request of the doctors and citizens of the city of Grand Forks, North Dakota. For a choice of site and for funds necessary to finance the project, credit is due in large measure to the Commercial Club of Grand Forks, to the physicians and surgeons of the city, and to the generosity of the citizens. The hospital stood on spacious grounds overlooking the Red River of the North and commanding a view of the picturesque Red River Valley. In December, 1907, the hospital was dedicated by Bishop Shanley of Fargo. His kind interest and wise direction contributed much to the development of the institution. The successors of Bishop Shanley continued with enthusiastic encouragement and generous patronage.

The staff was organized in September, 1918. At that time, the record system suggested by the American College of Surgeons was adopted and all the requirements fulfilled. A Class A rating was granted after the inspection by the American College of Surgeons in August, 1922. The training school for nurses was established in 1908. It was accredited by the State Board of Examiners of Nurses in 1916. A Nurses’ Home was erected in 1913, similar in height and appearance to the main building with which it was connected by corridors.

The purchase of a site adjacent to the University of North Dakota marked the actual beginning of the new St. Michael’s Hospital. Benefactors made this possible by a gift of $12,000. The completed structure, formally opened in October, 1952, represents an investment by the Sisters of St. Joseph of four million dollars, the largest building permit ever granted in the state. The hospital site is a fifteen-acre tract. The facilities are the result of joint planning by nurses, doctors, the State
Health Department and many other persons who contributed their knowledge and experience to the plans. The building is six stories in height with accommodations for two hundred patients. A local fund-raising drive contributed $350,000 toward the new St. Michael’s Hospital.

Trinity Hospital, Jamestown, North Dakota, was founded in 1913 as Park View Hospital. It was purchased by the Sisters of St. Joseph five years later from Doctors Gerrish and Arzt and renamed Trinity. The first building cost $50,000. The institution was modern and well equipped, but to meet the needs of the training school and the growing hospital it was necessary to erect a large addition in 1926. This new hospital was completed at a cost of $283,000. It is a general hospital with a capacity of seventy-seven beds and twelve bassinets. In 1938 there were thirty-seven student nurses and an average of thirty-eight patients from the town and a rural area of fifty miles. Jamestown had a population of something over eight thousand, twenty-five per cent of which was Catholic. There were two hospitals with a total of one hundred and forty beds, one school of nursing, and one non-Catholic college. There were twelve sisters in Trinity at that time. A total of 1,154 patients were admitted during the year. Population of Jamestown increased to about 15,000 by 1950. Early in that decade the hospital was able to purchase a fine old residence adjoining St. John’s Academy for a nurses’ home. This was made possible by the legacy to Trinity from Morris Beck, the friend of Monsignor Geraghty, who had also befriended St. John’s Academy.

The year 1946 was a turning point and the year of decision for the three hospital schools of nursing at Fargo, Grand Forks, and Jamestown. World War II, the increasing number of patients, changing patterns of nursing education and nursing care, prompted the provincial council to secure the services of a nurse consultant and initiate a survey. The recommendations by the consultant that the three hospital schools amalgamate to form a Central School of Nursing was adopted in 1947. Reasons for the amalgamation were twofold: to provide more adequate areas for clinical experience by pooling the facilities of all three hospitals and to attract and maintain a well qualified faculty. The office of the Central School, first located at St. John’s Unit in Fargo, was transferred to the new St. Michael’s Hospital in Grand Forks in the fall of 1952, where proximity to the University for course affiliations and the educational advantages of a university, availability of the newly-built New-
man Club for religious education, plus the advantage of social life on a university campus, have greatly enriched the program.

The Central School was formally incorporated as The Sisters of St. Joseph School of Nursing of North Dakota in 1947. The Articles of Incorporation state that the purpose of the corporation shall be to establish and operate schools for the promotion of nursing education in North Dakota. The school has been consecutively accredited by the North Dakota State Board of Nurse Education and Nurse Licensure since its establishment.

Full accreditation of the Sisters of St. Joseph School of Nursing of North Dakota, in 1956, followed in regular procedure the temporary accreditation accorded in 1951. Since that time the Board of Directors and the faculty have worked cooperatively to improve and enrich the curriculum.

CARE OF ORPHANS

The editor of the Democrat, one of Minnesota Territory’s newspapers, early in 1855, as he described his tour of inspection of the new St. Joseph’s Hospital in St. Paul, pointed out that the whole establishment was under the supervision of the Sisters of St. Joseph, a religious order well known for more than two hundred years for their kind and attentive care of the sick, of orphans, and the instruction of youth. He noted that there were thirty orphan children enjoying the devoted attention of the sisters at the hospital. The editor repeated his “meed of praise to these devoted sisters, who, secluding themselves from the world, its allurements and pleasures, devote their lives to the most arduous and trying duties that can devolve upon a woman.”

Orphans were cared for in every establishment of the sisters, but this group of thirty cared for at St. Joseph’s Hospital in St. Paul in the 1860’s was the largest. Part of the original grant from the Society for the Propagation of the Faith was used to support them, and this was supplemented by an annual Orphans’ Fair. Change and growth in a diocesan institution were manifested in May, 1869, when fifty-six orphans were transferred from St. Joseph’s Hospital and the other establishments where they had been housed to the St. Paul Catholic Orphanage on Grove and Olive Streets. Nine thousand dollars had been paid by the diocesan board of trustees for this property, and in 1870 a large frame addition was built at a cost of three thousand dollars. The
location was in Lower Town, within the new parish for the elite called St. Mary's. The orphanage averaged about eighty boys and girls until the boys were transferred to the new Boys' Home in Minneapolis in 1878. The girls were moved to a new building at 933 Carroll Avenue, St. Paul, in 1883. Mother Seraphine was superior at the orphanage from 1877 to 1882.

Upon the organization of the St. Paul and Minneapolis bureaus of Catholic Charities about 1935, the two orphanages came under their jurisdiction. They assisted in providing better programs of recreation and education, and each child was assured the supervision of a social case worker. Under various titles, such as Community Fund or United Fund, public charity was shared in by the two orphanages and their own auxiliaries supplied special assistance. In 1953 the St. Paul Girls' Orphanage was discontinued and the girls were placed in foster homes. The archdiocese was enabled to undertake a more modern plan of caring for homeless children by the terms of L. S. Donaldson's bequest to the archdiocese for that purpose. The new children's home is built on a cottage plan. Eighty boys and girls will be cared for in the four cottage residences, twenty in each. The new St. Paul's Priory of Benedictine Sisters which had been invited to the archdiocese when the large Abbey at St. Joseph, Minnesota, had been divided according to Benedictine custom, was given charge of the new children's home in Minneapolis. There is provision for appropriate skills to be taught to boys and girls under a vocational plan.

The Catholic Infant Home, for unmarried mothers and their infants, was taken over by the Sisters of St. Joseph in 1922 at the earnest request of Archbishop Austin Dowling. It had been in charge of lay women in the old Larpenteur residence, an historic house on Dale Street. Since the transfer to Carroll Avenue in 1953, the average of forty-five mothers and twenty-five infants has been maintained. Seven sisters and six lay nurses are employed in health care and instruction, aided by the chaplains and under the Archdiocesan Bureau of Catholic Charities.

### SCHOOL FOR EXCEPTIONAL CHILDREN

A small experimental school with six retarded children and four tutors was opened in one room of the Christ Child Community Center in St. Paul on August 22, 1948. The two-week experiment was to determine the educability of the children for whom no Catholic education
was then provided. The teachers were mothers who had assisted Sister Anna Marie Meyer with a class from various schools. Since an automobile accident in 1933, Sister Anna Marie had been confined to a wheelchair and had been working with children who had speech and reading difficulties. She lived at St. Joseph’s Infirmary until Bethany was built. The experiment was extended to one year, each teacher giving a half day. The attendance had increased to twelve during the year and parents pleaded for a second year, parents and friends generously providing transportation. The Christ Child Society donated money to help with expenses and a benefit party brought in sufficient funds for operating expenses.

During the second year it became apparent that the space used at the Christ Child Center was too small and that it was necessary for other purposes. The chairman of the Board of the Christ Child Society, R. C. Lilly, searched for a suitable site to build a school and finally settled on an old home on Summit Avenue which could be renovated for the school. He bought the house and gave it to the school. Friends assisted in the renovation. The school was opened with eighteen retarded children on September 25, 1950. At the close of the year thirty-two children were enrolled. There was a steady increase in enrollment until by the close of 1951 the registration was seventy. The staff included seven lay teachers, a speech teacher, and a workshop instructor, with Sister Anna Marie as principal.

Six lots east and west of the school were donated and Mr. Lilly went ahead with plans for a building. The cornerstone was laid on September 8, 1955. The Christ Child School for Exceptional Children, built by Mr. Lilly, was opened for classes on October 5, 1955. On June 6, 1963, the Christ Child School completed fifteen years of operation demonstrating the educability of retarded children through the three R’s, and their appreciation of the domestic arts, music, drama, and dancing. They have also proven their ability to learn the rudiments of religion and industrial arts. Some have achieved employment in sheltered workshops. Others are earning self-sustaining salaries under supervision.

There are eight classrooms, a speech therapy and self-expression room, and, since 1960, an extension school dedicated to the industrial arts and home economics. The building for this is a corner house opposite the school, which was owned by the archdiocese and lent to the school. The program in this extension school is for young adults aged sixteen to twenty-one. Sister Cecile Letourneau, a former grade school principal, joined the faculty in 1957. Sister Rosaria Scollard, an experienced first-grade teacher with three summers at St. Coletta’s
School for Exceptional Children in Jefferson, Wisconsin, taught at the Christ Child School in 1960-61. Sister Madeleva Conway, a teacher in second grade in parochial schools, joined the staff in 1961. There are at present four sisters and nine lay teachers in the elementary school, with an enrollment of one hundred and fourteen. Music, drama, singing, and dancing contribute to the enrichment of the program.
<table>
<thead>
<tr>
<th>Establishment</th>
<th>Location</th>
<th>Classification</th>
<th>Date Opened</th>
<th>Convent Opened</th>
<th>Closed or Transferred</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Vincent's German Orphan Asylum</td>
<td>St. Louis, Mo.</td>
<td>CC</td>
<td>1851</td>
<td>1851</td>
<td>1888</td>
<td>Transferred to Sisters of Christian Charity.</td>
</tr>
<tr>
<td>Sts. John and James</td>
<td>Ferguson, Mo.</td>
<td>E/P</td>
<td>1918</td>
<td>1926</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sts. Mary and Joseph's</td>
<td>St. Louis, Mo.</td>
<td>E/P</td>
<td>1851</td>
<td>1960</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Valle H.S.</td>
<td>Ste. Genevieve, Mo.</td>
<td>S/P</td>
<td>1858</td>
<td>1858</td>
<td></td>
<td>6 and Cathedral Convent.</td>
</tr>
<tr>
<td>Visitation</td>
<td>Kansas City, Mo.</td>
<td>E/P</td>
<td>1921</td>
<td>1947</td>
<td></td>
<td>Originally St. Francis de Sales Academy.</td>
</tr>
</tbody>
</table>

**ST. PAUL PROVINCE**

<table>
<thead>
<tr>
<th>Establishment</th>
<th>Location</th>
<th>Classification</th>
<th>Date Opened</th>
<th>Convent Opened</th>
<th>Closed or Transferred</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Academy of Holy Angels</td>
<td>Minneapolis</td>
<td>P/S</td>
<td>1931</td>
<td></td>
<td></td>
<td>Elementary department closed in 1946; opened after the Holy Angels Academy closed in 1928.</td>
</tr>
<tr>
<td>Ascension</td>
<td>Minneapolis</td>
<td>E/P</td>
<td>1897</td>
<td>1917</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 All establishments are located in Minnesota except three in North Dakota, three in South Dakota, and one in Wisconsin.

<table>
<thead>
<tr>
<th>ESTABLISHMENT</th>
<th>LOCATION</th>
<th>CLASSIFICATION</th>
<th>DATE OPENED</th>
<th>CONVENT OPENED</th>
<th>CLOSED OR TRANSFERRED</th>
<th>REMARKS</th>
</tr>
</thead>
<tbody>
<tr>
<td>St. Rita's</td>
<td>St. Louis County, Mo.</td>
<td>E/P</td>
<td>1921</td>
<td>1930</td>
<td>3, 2</td>
<td></td>
</tr>
<tr>
<td>St. Roch's</td>
<td>Indianapolis, Ind.</td>
<td>E/P</td>
<td>1924</td>
<td>1929</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>St. Roch's</td>
<td>St. Louis, Mo.</td>
<td>E/P</td>
<td>1912</td>
<td>1939</td>
<td>3, 4, 2</td>
<td></td>
</tr>
<tr>
<td>St. Rose of Lima</td>
<td>Houston, Texas</td>
<td>E/P</td>
<td>1948</td>
<td>1948</td>
<td>1910</td>
<td></td>
</tr>
<tr>
<td>St. Stephen's</td>
<td>Chicago, Ill.</td>
<td>E/P</td>
<td>1871</td>
<td>1872</td>
<td>1925</td>
<td>No need for convent as parishes built convents.</td>
</tr>
<tr>
<td>St. Teresa's Academy</td>
<td>Kansas City, Mo.</td>
<td>P/S</td>
<td>1866</td>
<td>1866</td>
<td>1925</td>
<td></td>
</tr>
<tr>
<td>St. Teresa's Convent</td>
<td>St. Louis, Mo.</td>
<td></td>
<td>1919</td>
<td></td>
<td>1925</td>
<td></td>
</tr>
<tr>
<td>St. Teresa of Avila</td>
<td>St. Louis, Mo.</td>
<td>E/P</td>
<td>1886</td>
<td>1950</td>
<td>1965</td>
<td>First known as St. Pius X. Sisters resided at 4, and in temporary quarters.</td>
</tr>
<tr>
<td>St. Thomas of Aquin</td>
<td>St. Louis, Mo.</td>
<td>E/P</td>
<td>1932</td>
<td>1946</td>
<td>1927</td>
<td>Sisters lived at St. Thomas Aquinas H.S. Convent, Florissant.</td>
</tr>
<tr>
<td>St. Thomas'</td>
<td>Newton, Ill.</td>
<td>E/P</td>
<td>1884</td>
<td>1884</td>
<td>1927</td>
<td>Sisters lived at St. Joseph Providence Asylum.</td>
</tr>
<tr>
<td>St. Thomas the Apostle</td>
<td>Florissant, Mo.</td>
<td>E/P</td>
<td>1962</td>
<td>1963</td>
<td>1927</td>
<td></td>
</tr>
<tr>
<td>St. Viator's</td>
<td>Chicago, Ill.</td>
<td>E/P</td>
<td>1902</td>
<td>1910</td>
<td>1927</td>
<td></td>
</tr>
<tr>
<td>St. Vincent de Paul's</td>
<td>St. Louis, Mo.</td>
<td>E/P</td>
<td>1845</td>
<td>1845</td>
<td>1927</td>
<td>Convent known as Immaculate Conception convent until 1878.</td>
</tr>
<tr>
<td>Establishment</td>
<td>Location</td>
<td>Classification</td>
<td>Date Opened</td>
<td>Date Closed</td>
<td>Remarks</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Assumption</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1858</td>
<td>1885</td>
<td>1. Succeeded by Sisters of Notre Dame. Sisters have always resided at St. Margaret's Academy. Home for aged and infirm sisters.</td>
<td></td>
</tr>
<tr>
<td>Basilica of St. Mary</td>
<td>Minneapolis</td>
<td>E/P</td>
<td>1913</td>
<td></td>
<td>Sisters have always resided at St. Margaret's Academy.</td>
<td></td>
</tr>
<tr>
<td>Bethany Convent</td>
<td>St. Paul</td>
<td></td>
<td>1954</td>
<td></td>
<td>Home for aged and infirm sisters.</td>
<td></td>
</tr>
<tr>
<td>Blessed Sacrament</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1918</td>
<td>1963</td>
<td>5, 10</td>
<td></td>
</tr>
<tr>
<td>Catholic Boys' Home</td>
<td>Minneapolis</td>
<td>CC</td>
<td>1878</td>
<td>1960</td>
<td>Previously called Orphan Asylum; now also known as St. Joseph's. Succeeded in 1960 by Benedictine Sisters.</td>
<td></td>
</tr>
<tr>
<td>Catholic Infant Home</td>
<td>St. Paul</td>
<td>CC</td>
<td>1922</td>
<td></td>
<td>Home for unwed mothers; new location in 1953.</td>
<td></td>
</tr>
<tr>
<td>Christ the King</td>
<td>Minneapolis</td>
<td>E/P</td>
<td>1939</td>
<td>1952</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>ESTABLISHMENT</td>
<td>LOCATION</td>
<td>CLASSIFICATION</td>
<td>DATE OPENED</td>
<td>CONVENT</td>
<td>CLOSED OR TRANSFERRED</td>
<td>REMARKS</td>
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<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>College of Saint Catherine</td>
<td>St. Paul</td>
<td>C</td>
<td>1905</td>
<td></td>
<td></td>
<td>Sisters moved to College of St. Catherine in December, 1904; school opened 1905. 10. New location in 1962.</td>
</tr>
<tr>
<td>Derham Hall</td>
<td>St. Paul</td>
<td>P/S</td>
<td>1905</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Good Shepherd</td>
<td>Minneapolis</td>
<td>E/P</td>
<td>1959</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Guardian Angels'</td>
<td>Hastings</td>
<td>E/P</td>
<td>1872</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Holy Angels Academy</td>
<td>Minneapolis</td>
<td>P/E-S</td>
<td>1877</td>
<td></td>
<td>1928</td>
<td>1907: high school was transferred to St. Margaret's Academy; 1928 elementary school closed. 4, 6, 7</td>
</tr>
<tr>
<td>Holy Name</td>
<td>Minneapolis</td>
<td>E/P</td>
<td>1923</td>
<td>1957</td>
<td></td>
<td>Originally St. Joseph's Convent and School, owned by the sisters. High school closed in 1925. School became parochial in 1940. New school (Holy Redeemer) built in 1950 with high school department called Catholic Central.</td>
</tr>
<tr>
<td>Holy Redeemer</td>
<td>Marshall</td>
<td>E-S/P</td>
<td>1900</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ESTABLISHMENT</td>
<td>LOCATION</td>
<td>CLASSIFICATION</td>
<td>DATE OPENED</td>
<td>CONVENT OPENED</td>
<td>CLOSED OR TRANSFERRED</td>
<td>REMARKS</td>
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<td>--------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Holy Rosary</td>
<td>Graceville</td>
<td>E/P</td>
<td>1962</td>
<td></td>
<td></td>
<td>Replaces the former St. Mary's Academy.</td>
</tr>
<tr>
<td>Holy Spirit</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1937</td>
<td>1959</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Immaculate Conception</td>
<td>Minneapolis</td>
<td>E/P</td>
<td>1866</td>
<td>1913</td>
<td></td>
<td>This parish went out of existence when the Basilica of St. Mary was opened.</td>
</tr>
<tr>
<td>Immaculate Conception</td>
<td>Watertown, S. Dak.</td>
<td>E-S/P</td>
<td>1911</td>
<td></td>
<td>1933</td>
<td>Succeeded by Franciscan Sisters.</td>
</tr>
<tr>
<td>Immaculate Heart of</td>
<td>Currie</td>
<td>E/P</td>
<td>1907</td>
<td></td>
<td>1919</td>
<td>Succeeded by Franciscan Sisters.</td>
</tr>
<tr>
<td>Mary Hall Convent</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1962</td>
<td></td>
<td></td>
<td>Residence for sisters.</td>
</tr>
<tr>
<td>Nativity</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1923</td>
<td>1952</td>
<td></td>
<td>8, 5</td>
</tr>
<tr>
<td>Nativity of BVM</td>
<td>Bloomington</td>
<td>E/P</td>
<td>1951</td>
<td></td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>Our Lady of Lourdes</td>
<td>Minneapolis</td>
<td>E/P</td>
<td>1906</td>
<td></td>
<td>1960</td>
<td>Convent called Notre Dame de Lourdes.</td>
</tr>
<tr>
<td>St. Agatha Conservatory</td>
<td>St. Paul</td>
<td></td>
<td>1884</td>
<td></td>
<td>1962</td>
<td>Residence for sisters; classes in music and art.</td>
</tr>
<tr>
<td>St. Aloysius' (The</td>
<td>Olivia</td>
<td>E/P</td>
<td>1914</td>
<td></td>
<td></td>
<td>The boarding school (St. Anne's) opened here in St. Stephen's parish in 1894; was</td>
</tr>
<tr>
<td>Aloysianum)</td>
<td>Anoka</td>
<td>E/P</td>
<td>1894</td>
<td></td>
<td>1945</td>
<td></td>
</tr>
<tr>
<td>ESTABLISHMENT</td>
<td>LOCATION</td>
<td>CLASSIFICATION</td>
<td>DATE OPENED</td>
<td>CONVENT OPENED</td>
<td>CLOSED OR TRANSFERRED</td>
<td>REMARKS</td>
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<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>St. Anne's</td>
<td>Le Sueur</td>
<td>E/P</td>
<td>1902</td>
<td></td>
<td></td>
<td>discontinued in 1934. The sisters remained in the parish school (St. Stephen's) until 1945. Private grade and high school to 1929; parochial grade school since 1929. Private grade school to 1880; private high school to 1960; presently parochial. Convent formerly St. Mary's.</td>
</tr>
<tr>
<td>St. Anthony's</td>
<td>Minneapolis</td>
<td>E-S/P</td>
<td>1853</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Bernard's Hall</td>
<td>Avoca</td>
<td>P/E</td>
<td>1905</td>
<td></td>
<td>1910</td>
<td>Destroyed by fire. Transferred to Benedictine Sisters because German speaking teachers were needed. Succeeded in 1926 by Sisters of St. Joseph of Crookston.</td>
</tr>
<tr>
<td>St. Boniface's</td>
<td>Hastings</td>
<td>E/P</td>
<td>1872</td>
<td></td>
<td>1880</td>
<td></td>
</tr>
<tr>
<td>St. Canice's</td>
<td>Kilkenny</td>
<td>E/P</td>
<td>1910</td>
<td></td>
<td>1926</td>
<td></td>
</tr>
<tr>
<td>St. Cecilia's</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1924</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Charles Borromeo</td>
<td>Minneapolis</td>
<td>E/P</td>
<td>1939</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Columba's</td>
<td>Iona</td>
<td>E/P</td>
<td>1901</td>
<td></td>
<td>1912</td>
<td>Two-year high school added in 1905; succeeded by Franciscan Sisters in 1932.</td>
</tr>
<tr>
<td>St. Columba's</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1922</td>
<td>1962</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ESTABLISHMENT</td>
<td>LOCATION</td>
<td>CLASSIFICATION</td>
<td>DATE OPENED</td>
<td>CONVENT OPENED</td>
<td>CLOSED OR TRANSFERRED</td>
<td>REMARKS</td>
</tr>
<tr>
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<td>-----------------------</td>
<td>--------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>St. Edward's</td>
<td>Minneota</td>
<td>E/P</td>
<td>1938</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Eloi's</td>
<td>Ghent</td>
<td>E/P</td>
<td>1902</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Originally a district school two-year private high school to 1935; 9 grades 1941-46; parish elementary school 1946 to present. Convent formerly St. Agnes'.</td>
</tr>
<tr>
<td>St. Gabriel's</td>
<td>Fulda</td>
<td>E/P</td>
<td>1901</td>
<td></td>
<td>1932</td>
<td>Succeeded by Franciscan Sisters in 1932.</td>
</tr>
<tr>
<td>St. Helena’s</td>
<td>Minneapolis</td>
<td>E/P</td>
<td>1926</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. James’</td>
<td>Grand Forks, N.Dak.</td>
<td>P/S</td>
<td>1918</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. James’ H. S.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. John’s Academy</td>
<td>Jamestown, N.Dak.</td>
<td>E/P</td>
<td>1890</td>
<td></td>
<td></td>
<td>8, 2</td>
</tr>
<tr>
<td>St. John’s</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1892</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. John’s Hospital</td>
<td>Fargo, N.Dak.</td>
<td>H</td>
<td>1900</td>
<td></td>
<td></td>
<td>5, 10</td>
</tr>
<tr>
<td>St. John’s Hospital</td>
<td>Winona</td>
<td>H</td>
<td>1888</td>
<td></td>
<td>1894</td>
<td>Property bought by Franciscan Sisters.</td>
</tr>
<tr>
<td>St. John the Baptist</td>
<td>Excelsior</td>
<td>E/P</td>
<td>1952</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ESTABLISHMENT</td>
<td>LOCATION</td>
<td>CLASSIFICATION</td>
<td>DATE OPENED</td>
<td>CONVENT OPENED</td>
<td>CLOSED OR TRANSFERRED</td>
<td>REMARKS</td>
</tr>
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<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>St. Joseph’s Academy</td>
<td>St. Paul</td>
<td>P/S</td>
<td>1851</td>
<td></td>
<td></td>
<td>Grade school closed in 1926.</td>
</tr>
<tr>
<td>St. Joseph’s Hospital</td>
<td>St. Paul</td>
<td>H</td>
<td>1854</td>
<td></td>
<td></td>
<td>In 1894 St. Joseph’s School of Nursing was opened.</td>
</tr>
<tr>
<td>St. Joseph’s Novitiate</td>
<td>St. Paul</td>
<td></td>
<td>1912</td>
<td></td>
<td></td>
<td>Transferred from St. Joseph’s Academy.</td>
</tr>
<tr>
<td>St. Joseph’s Provincial House</td>
<td>St. Paul</td>
<td></td>
<td>1927</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Joseph’s</td>
<td>Circle Pines</td>
<td>E/P</td>
<td>1964</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Joseph’s</td>
<td>Hopkins</td>
<td>E/P</td>
<td>1923</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Joseph’s</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1876</td>
<td></td>
<td>1914</td>
<td>2. Became part of Cathedral School in 1914.</td>
</tr>
<tr>
<td>St. Joseph’s</td>
<td>Superior, Wis.</td>
<td>P/E</td>
<td>1890</td>
<td></td>
<td>1894</td>
<td></td>
</tr>
<tr>
<td>St. Kevin’s</td>
<td>Minneapolis</td>
<td>E/P</td>
<td>1952</td>
<td></td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>St. Lawrence’s</td>
<td>Minneapolis</td>
<td>E/P</td>
<td>1922</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Leo’s</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1947</td>
<td></td>
<td>1959</td>
<td>8; then temporarily at 7.</td>
</tr>
<tr>
<td>St. Louis’</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1885</td>
<td></td>
<td>1962</td>
<td></td>
</tr>
<tr>
<td>St. Luke’s</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1904</td>
<td></td>
<td>1918</td>
<td></td>
</tr>
<tr>
<td>St. Margaret’s Academy</td>
<td>Minneapolis</td>
<td>P/S</td>
<td>1907</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Mark’s</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1913</td>
<td></td>
<td>1928</td>
<td></td>
</tr>
<tr>
<td>Establishment</td>
<td>Location</td>
<td>Classification</td>
<td>Date Opened</td>
<td>Convent Opened</td>
<td>Closed or Transferred</td>
<td>Remarks</td>
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</tr>
<tr>
<td>St. Mary's Academy</td>
<td>Graceville</td>
<td>P/E-S</td>
<td>1885</td>
<td></td>
<td>1959</td>
<td>Indian school (to 1898) destroyed by fire; private academy, 1900-59. Replaced in 1962 by Holy Rosary School.</td>
</tr>
<tr>
<td>St. Mary's</td>
<td>Bird Island</td>
<td>E-S/P</td>
<td>1897</td>
<td></td>
<td></td>
<td>High school added, 1915.</td>
</tr>
<tr>
<td>St. Mary's</td>
<td>Grand Forks, N.Dak.</td>
<td>E/P</td>
<td>1929</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Mary's</td>
<td>Le Center</td>
<td>E/P</td>
<td>1914</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Mary's</td>
<td>Lemmon, S.Dak.</td>
<td>E/P</td>
<td>1933</td>
<td></td>
<td>1938</td>
<td>Succeeded by Franciscan Sisters, 1938.</td>
</tr>
<tr>
<td>St. Mary's</td>
<td>Morris</td>
<td>E-S/P</td>
<td>1911</td>
<td></td>
<td>1943</td>
<td>1, 2, 5, 10</td>
</tr>
<tr>
<td>St. Mary's</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1869</td>
<td></td>
<td></td>
<td>Originally a private, then a district school; presently parochial.</td>
</tr>
<tr>
<td>St. Mary's</td>
<td>Waverly</td>
<td>E-S/P</td>
<td>1886</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Mary of the Lake</td>
<td>White Bear Lake</td>
<td>E/P</td>
<td>1914</td>
<td></td>
<td></td>
<td>The program was changed (1964) from a 3-year to a 2-year program and incorporated in the Junior College.</td>
</tr>
<tr>
<td>St. Mary's Hospital</td>
<td>Minneapolis</td>
<td>H</td>
<td>1887</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Mary's School of Nursing</td>
<td>Minneapolis</td>
<td>N</td>
<td>1890</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Mary's Junior College for Nurses</td>
<td>Minneapolis</td>
<td>JC</td>
<td>1962</td>
<td></td>
<td></td>
<td>Convent closed in 1932; faculty thereafter resided at 9.</td>
</tr>
<tr>
<td>St. Michael's</td>
<td>Grand Forks, N.Dak.</td>
<td>E/P</td>
<td>1916</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ESTABLISHMENT</td>
<td>LOCATION</td>
<td>CLASSIFICATION</td>
<td>DATE OPENED</td>
<td>CONVENT OPENED</td>
<td>CLOSED OR TRANSFERRED</td>
<td>REMARKS</td>
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</tr>
<tr>
<td>St. Michael's</td>
<td>Stillwater</td>
<td>E/P</td>
<td>1873</td>
<td></td>
<td></td>
<td>Original convent (St. Joseph) became (1961) St. John and Mary; presently St. Michael's because parish is so named.</td>
</tr>
<tr>
<td>St. Michael's</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1885</td>
<td>1910</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Sisters of St. Joseph School of Nursing</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5, 10</td>
</tr>
<tr>
<td>St. Pascal Baylon</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1950</td>
<td>1959</td>
<td></td>
<td>5, 10</td>
</tr>
<tr>
<td>St. Patrick's</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1885</td>
<td>1963</td>
<td></td>
<td>5, 10</td>
</tr>
<tr>
<td>St. Paul's Seminary Convent</td>
<td>St. Paul</td>
<td></td>
<td>1903</td>
<td></td>
<td></td>
<td>Residence for sisters engaged in domestic work for the diocesan seminary.</td>
</tr>
<tr>
<td>St. Peter's</td>
<td>Mendota</td>
<td>E/P</td>
<td>1867</td>
<td></td>
<td>1879</td>
<td>Sisters' convent called Immaculate Conception.</td>
</tr>
<tr>
<td>St. Peter's</td>
<td>Minneapolis</td>
<td>E/P</td>
<td>1946</td>
<td></td>
<td></td>
<td>7</td>
</tr>
<tr>
<td>St. Peter's</td>
<td>St. Peter</td>
<td>E/P</td>
<td>1914</td>
<td></td>
<td>1933</td>
<td>Succeeded by Sisters of Notre Dame, 1933.</td>
</tr>
<tr>
<td>ESTABLISHMENT</td>
<td>LOCATION</td>
<td>CLASSIFICATION</td>
<td>DATE OPENED</td>
<td>DATE CONVENT OPENED</td>
<td>CLOSED OR TRANSFERRED</td>
<td>REMARKS</td>
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</tr>
<tr>
<td>St. Pius X</td>
<td>White Bear Lake</td>
<td>E/P</td>
<td>1955</td>
<td>1962</td>
<td></td>
<td>5, 10</td>
</tr>
<tr>
<td>St. Rose</td>
<td>Avoca</td>
<td>E/P</td>
<td>1890</td>
<td></td>
<td>1902</td>
<td></td>
</tr>
<tr>
<td>St. Stephen's</td>
<td>Minneapolis</td>
<td>E/P</td>
<td>1914</td>
<td>1923</td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Teresa's Academy</td>
<td>Hastings</td>
<td>P/S</td>
<td>1872</td>
<td></td>
<td>1876</td>
<td>Replaced by Guardian Angels' parochial school. 4; then 6 (1920–23).</td>
</tr>
<tr>
<td>St. Theresa's</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1949</td>
<td>1958</td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Thomas the Apostle</td>
<td>Minneapolis</td>
<td>E/P</td>
<td>1925</td>
<td>1959</td>
<td></td>
<td>6, 7</td>
</tr>
<tr>
<td>St. Thomas Aquinas</td>
<td>St. Paul Park</td>
<td>E/P</td>
<td>1949</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>St. Vincent's</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1902</td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Sisters of St. Joseph School of Nursing of North Dakota</td>
<td>Grand Forks, N.Dak.</td>
<td>SN</td>
<td>1946</td>
<td></td>
<td></td>
<td>Moved from Fargo to Grand Forks in 1952. This school serves three N. Dakota hospitals: Trinity, Jamestown; St. John's, Fargo; St. Michael's, Grand Forks.</td>
</tr>
<tr>
<td>Transfiguration</td>
<td>St. Paul</td>
<td>E/P</td>
<td>1953</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Trinity Hospital</td>
<td>Jamestown, N.Dak.</td>
<td>H/N</td>
<td>1917</td>
<td></td>
<td>1855</td>
<td>Indians transferred from Long Prairie, Minn.</td>
</tr>
<tr>
<td>Winnebago Indian Mission</td>
<td>Winnebago</td>
<td>G/I</td>
<td>1852</td>
<td></td>
<td>1855</td>
<td></td>
</tr>
<tr>
<td>ESTABLISHMENT</td>
<td>LOCATION</td>
<td>CLASSIFICATION</td>
<td>DATE OPENED</td>
<td>CONVENT OPENED</td>
<td>CLOSED OR TRANSFERRED</td>
<td>REMARKS</td>
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<td>--------------------------------------------------</td>
</tr>
<tr>
<td>Bishop Grimes H.S.</td>
<td>Syracuse, N.Y.</td>
<td>S/D</td>
<td>1965</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Blessed Sacrament</td>
<td>Johnson City</td>
<td>E/P</td>
<td>1959</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Blessed Sacrament</td>
<td>Syracuse</td>
<td>E/P</td>
<td>1931</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cardinal McCloskey</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Memorial H.S.</td>
<td></td>
<td>S/D</td>
<td>1957</td>
<td>1958</td>
<td></td>
<td>Faculty reside at Convent of St. Joseph the Worker.</td>
</tr>
<tr>
<td>Carondelet House of Studies</td>
<td>Albany</td>
<td></td>
<td>1958</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cathedral</td>
<td>Albany</td>
<td>E/P</td>
<td>1861</td>
<td></td>
<td>1957 *</td>
<td>Faculty reside at St. Joseph's Convent.</td>
</tr>
<tr>
<td>Catholic Central H.S.</td>
<td>Binghamton</td>
<td>S/D</td>
<td>1963</td>
<td></td>
<td></td>
<td>Faculty reside at Provincial House.</td>
</tr>
<tr>
<td>Catholic Central H.S.</td>
<td>Troy</td>
<td>S/D</td>
<td>1923</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christ the King</td>
<td>Endwell</td>
<td>E/P</td>
<td>1962</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>College of Saint Rose</td>
<td>Albany</td>
<td></td>
<td>1920</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Holy Cross School</td>
<td>Albany</td>
<td>E/P</td>
<td>1861</td>
<td></td>
<td>1864</td>
<td>Transferred; faculty lived at St. Joseph's (Cathedral) Convent.</td>
</tr>
<tr>
<td>Immaculate Conception</td>
<td>Schenectady</td>
<td>E/P</td>
<td>1959</td>
<td></td>
<td>1929</td>
<td>Reopened as Holy Family Convent, 1933; closed 1951.</td>
</tr>
<tr>
<td>Loretto Convent</td>
<td>Glenmore</td>
<td></td>
<td>1889</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1 All establishments are located in New York State.
2 An asterisk indicates that the high school department was closed because of the opening of a diocesan high school.
3 Contracted for 1965, opening deferred until 1966.