
HISTORY OF WOMEN RELIGIOUS

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NEWS AND NOTES

CONFERENCE

Networking continues to expand with new subscribers with a variety of research interests. Recent additions include Anselm Nye, London, England, who is working on the history of women religious in England and is interested in the American experience, seeking similarities and differences. Stephanie Burley from the University of Adelaide and Anne Keary from Innisfail Special School, North Queensland, add to our Australian network, and Jeanne Beck from the editorial staff of the Ontario Historical Studies Series, extends our Canadian correspondence. Else-Britt Nilsen, a Dominican from Oslo, Norway, represents our first subscriber from that country.

Olivia H. McIntyre from St. Petersburg, Florida; Joan Brosnan, an Ursuline from Fort Mitchell, Kentucky; and several Sisters of St. Joseph--Maxine McGee from White Pidgeon, Michigan, and Bernardine McGarvey from Philadelphia--diversify our U.S. contacts, as does also Mary Laurence Hanley, a Sister of St. Francis of Syracuse, New York. Sister Mary Laurence's interests in networking have been sharpened by her responsibilities as Directress of the Cause of Mother Marianne Cope of Molokai.

PUBLICATIONS & TALKS

Irene McDonald, CSJ, has brought to print *FOR THE LEAST OF MY BRETHREN: A Centenary History of St. Michael's Hospital*, Dundurn Press (1992). The first hospital in Toronto under Roman Catholic auspices and the first Catholic school of nursing in Canada, St. Michael's was founded in 1892 by Sisters of St. Joseph. Order from the author at 74 Wellesley St. West, Toronto, Ontario M5S 1C4 (\$30 Canadian for cloth edition, \$23 paper, plus \$3 handling.)

The 1982 biography of Mother Marianne of Molokai, *PILGRIMAGE AND EXILE*, by Mary Laurence Hanley, OSF and O.A. Bushnell, has been selected as a classic by the University of Hawaii Press board of editors and republished (1992). The biography recounts the life of Mother Marianne, leader of the first community of Catholic religious women founded in the U.S. to initiate a mission on foreign soil (1883). Earlier reviewers note that the book affords fascinating insights into inadequate treatment of and efforts to halt the spread of leprosy at the time (co-author Bushnell brought unusual expertise to this facet of the subject as a former professor of microbiology in Hawaii), the clash of native and white cultures, and the Byzantine workings of the royal court in Hawaii. Order from U. of Hawaii Order Dept., \$16.95 paper edition, plus \$2 handling.

Mary S. Donovan, University of Arkansas at Little Rock, has an essay in the recently published major study of women in the Episcopal church, *EPISCOPAL WOMEN*, ed. by Catherine M. Prelinger, Oxford University Press.

TOWARD A DISTANT VISION, a photo essay by Joanna Chan, MM, on the life and work of Maryknoll Sisters founder, Mother Mary Joseph Rogers, was published in October, 1992. Based on a heritage exhibit, black and white photographs illustrate past and present ministries in health care, education, economic development, pastoral care, social service work, women, and indigenous religious vocations. Cross-cultural mission experience in Asia, Africa, South and Central America is amply portrayed, along with pictures of artifacts that form part of the exhibit. Cost \$9; order from the Maryknoll Sisters, P.O. Box 311, Maryknoll, NY 10045-0311. Participants in the 1992 Tarrytown conference will recall the author's very competent and engaging description of the Maryknoll Oral History Project.

Raffaele Pazzelli, TOR, has capped a long career in Franciscan studies with publication of *THE FRANCISCAN SISTERS: Outlines of History and Spirituality*, Franciscan University Press (1992). \$15; order from the press, 100 Franciscan Way, Steubenville, Ohio 43952, or call toll free 1-800-783-6357 (outside U.S., 614-283-6357).

Robin Lorentzen, *WOMEN IN THE SANCTUARY MOVEMENT*, Temple University Press (1991), documents the work of women--mainly white, middle-class housewives and nuns--among illegal aliens and refugees. \$34.95, order from the press.

Leslie Woodcock Tentler's article, "*On the Margins: The State of American Catholic History*" (AMERICAN QUARTERLY, 45:1, March, 1993, pp.104-127) provides a comprehensive survey of current research in American Catholic history. Her assessment of research needs on the Catholic sisterhoods, parochial schools, parish life and ethnic identity is essential reading for scholars working in these fields.
(notice provided by Book Review editor, Mary Hayes, SND)

Stephanie Burley's thesis for her recently completed Masters of Education degree at the University of Adelaide is "*None More Anonymous? Catholic Teaching Nuns, Their Secondary Schools and Students in South Australia 1880-1925.*" It focuses significantly on the history of three teaching orders and the contributions of, and contradictions in, the lives of female religious teachers. Stephanie is eager to share her research. She can be reached at the department of education at the university, Box 498. G.P.O., Adelaide, South Australia 5001.

Regina Siegfried, ASC, taught a course this year on "U.S. Religious Life," for which she compiled an extensive bibliography. For a copy, send \$2 to cover postage, to Regina at Aquinas Institute of Theology, 3642 Lindell Blvd., St. Louis, MO 63108.

Marie Paula Holdman, SC, presented a paper on "*Sister Josephine Rosaire Rea: The Early Thrust*

for Leadership Roles in Catholic Higher Education," as part of the March, 1993 Founders Day program at the College of Mount Saint Vincent, Riverdale, New York.

RESEARCH IN PROGRESS

Ken Ball writes from Australia that as a Benedictine Oblate he makes practical use of his research interest in congregations of European origins with subsequent foundations in English-speaking countries, to build up a library of relevant volumes. His focus for the last few years has been on groups founded in France during the nineteenth century, most of whom made at least one foundation in the United Kingdom, Ireland, U.S., Canada, or Australia. Ken may be reached at 6 Cook Street, Lewisham, New South Wales 2049, Australia.

Jeanne Beck is researching and writing the life of Sister Catherine Dannelly (1882-1983), founder of the Sisters of Service whose members devoted themselves to teaching, nursing, and social service work, mainly in western and northern Canada. Jeanne would appreciate any letters by or to Sister Catherine, or reminiscences concerning her; write Jeanne at 10 Brentwood Drive, Dundas, Ontario, Canada L9H 3N3.

Olivia H. McIntyre from Eckerd College writes that she has research interests relative to women religious in France from the sixteenth to the eighteenth century, and in the efforts of French religious women in IndoChina in the nineteenth and twentieth century. Olivia can be reached at Eckerd College, 4200 54th Avenue South, St. Petersburg, FL 33711; phone (813) 864-8280.

Joan Brosnan, OSU, is working on a biography of Ursuline author-educator Monica Maginnis whose education included a bachelor degree from the Catholic University of America (1917), and masters and doctoral degrees from the University of Notre Dame (1920, 1926). Joan, who is a Brown County, Ohio, Ursuline, may be reached at 8 Alpine Drive, Fort Mitchell, KY 41017; phone (606) 331-4701.

Xiaoqing Li, a participant in the 1992 Tarrytown conference, reports that she is progressing with her dissertation research at Syracuse University, on Catholic sister-missionaries in China.

Jeanne Hamilton, OSU, is working on an article or book concerning the 1834 burning of the Ursuline convent in Charleston, Massachusetts, seen in the context of both the anti-Catholic movement and the Congregationalist-Unitarian conflict. A manuscript in the New Orleans Ursuline convent archives, written by a nun with first-hand knowledge of the Boston incident, takes sharp issue with published accounts of the fire. Jeanne hopes to uncover why the Unitarians sent their children to the Ursuline school and why this provoked Congregationalists to arson, an act that endangered children's lives at the same time as it threatened the nuns. Jeanne can be reached at 72A Canterbury Gardens, Janet Drive, Poughkeepsie, NY 12603.

BOOK REVIEWS

HOUSE OF STONE: The Duluth Benedictines, by Mary Richard Boo, OSB (Duluth: St. Scholastica Priory Books, 1991) 253 pp.

PERIOD PIECES: An Account of the Grand Rapids Dominicans, 1853-1966 (Grand Rapids: West Michigan Printing, 1991) 385 pp.

In 1991, two books came out on the histories of religious communities of the upper Midwest. While both groups were initially founded by women religious coming from Germany in the early 1850s and moving to the Midwest, their histories could not be more different in content or in writing styles. However, both authors deal with a common event--separation from their mother congregation due to the actions of male hierarchy.

The introduction to House of Stone: The Duluth Benedictines indicates that "Although this narrative is set primarily in Northern Minnesota, it is in a broad sense the story of countless communities of religious women dominated by a male

hierarchy." (p. iv) Rather than concentrating on the sisters' actions or on a traditional institutional history, the main organizing theme of the book is the interference of male clergy in the sisters' community affairs.

The Duluth Benedictines trace their foundation to German Benedictine sisters who arrived in St. Mary's, Pennsylvania in 1852, and began to minister in Minnesota by 1857. After a few years in St. Cloud they moved the community to St. Joseph in 1863, and gradually began their ministries of education and health care. As more dioceses were formed, each bishop seemed to want a community of women religious under his control. This was to prove disastrous for the sisters, as various bishops agreed among themselves to form diocesan Benedictine communities with sisters who "volunteered" to sever their relationship with the motherhouse.

In light of this, it is ironic that one of their early leaders was herself responsible for the destruction of another Benedictine group. When the Benedictine foundation at Shakopee refused to accept Mother Scholastica Kerst's invitation to amalgamate with her community in 1880, the bishop disbanded them. This forced those wanting to remain in religious life to join other communities, and most of them joined the St. Joseph Benedictines as individuals.

Shortly after Duluth became a diocese, the new bishop turned his attention to the St. Joseph Benedictines and "invited" them to divide their community...to form an independent house under his authority in Duluth." (p.7) In 1892, the bishops of St. Cloud and Duluth agreed that the Benedictines should become two communities at the end of the school year.

Thirty years later the Duluth sisters were hit with two more separations at the same time. A pastor in Winnipeg, Canada encouraged the Benedictine sisters missioned there to form a new foundation rather than accept a new assignment in the States. Since the sisters in Canada did not get the consent of the community administration first, they were told that they would

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never be acknowledged as a foundation of the Minnesota motherhouse. Meanwhile, the bishop of the newly created Diocese of Crookston was also agitating that the sisters under his jurisdiction become a separate foundation. In order to protect themselves from further losses, the sisters began the process of applying for status as a Papal congregation. Rome rejected their constitutions, which gave the bishops free reign to involve themselves with community elections and finances. The sisters finally received Papal status when they joined with the Congregation of St. Benedict in 1959.

In contrast to the thematic approach of the first history, Period Pieces: An Account of the Grand Rapids Dominicans, 1853-1966 is, in the words of the forward, "more than a chronicle, less than a definitive work of new history." (p.xii) Packed with a myriad of details, this book chronicles the development of the Grand Rapids Dominicans from four Bavarian sisters by way of New York, to a congregation of 350 members ministering in the United States, Canada and Peru, in the areas of education, health care, child and elderly care, as well as individual responses to the needs of the church and world.

The Grand Rapids Dominicans came to Michigan in 1877 as a mission house of the Congregation of then Most Holy Rosary, N.Y., which had itself started as a daughterhouse of the Dominican nuns of Holy Cross, Ratisbon, Bavaria, in 1853. Within the next decade the sisters moved from teaching in parochial schools to nursing the elderly, staffing a hospital, working among Indian families, and supervising an orphanage.

As early as 1883 the bishop of Grand Rapids wanted the sisters to become a diocesan community, but they thought becoming a province was better for them. Two years later, the houses in Michigan became a province of the Congregation of the Most Holy Rosary. In August 1891, the sisters in the Diocese of Detroit became a separate Michigan province in Adrian, known only to the congregational and diocesan leaders, but not to the sisters involved! The actual separation from New York seems to have taken place

gradually and informally over a decade, and the sisters in Grand Rapids were the last to know. Schwind indicates "the manner was arbitrary and without preparation for the majority of the sisters. The manner of separation left both groups with an unclear picture of their shared past." (p.51) The Adrian province continued its affiliation with New York.

In 1894 the separation was formally announced, and the Grand Rapids Dominicans moved from Second Order to Third Order, accepting the rule of the Sinsinawa Dominicans. In spite of this, two years later the sisters in New York elected the superior of the Grand Rapids Dominicans to be their own leader. Schwind wonders, "Did the sisters in New York not know of the changes in the Michigan missions? Did they think perhaps that dual membership was possible?" (p.52) If the sisters themselves were unclear about what had happened, it is not surprising that this reader was also confused.

Schwind continues her account as a traditional institutional chronicle, telling of each new mission opened, along with the names of each sister present and sometimes even the financial details. Most of us can identify with how one sister described her education:

*She felt that her degree ought to be conferred by the Larkin Soap Company, as she had done more work with them than with the university. Indeed, many of us **majored** in salesmanship of candy, frostbites, and red hots, and **minored** in education." (p. 105)*

Although Period Pieces is packed with information, the author did not do any historical interpretation or thematic analysis. At times even the chronology of events is unclear. This makes it difficult to read and not appropriate for a general audience. Scholars would find it useful for information on such topics as sisters teaching in public schools, the movement from diocesan to pontifical status, relations with male clergy, and how congregations finance their ministry.

Florence Deacon, OSF
Cardinal Stritch College, Milwaukee

THE LETTERS OF MOTHER CAROLINE FRIESS: School Sisters of Notre Dame, edited by Barbara Brumleve, SSND (Winona: St. Mary's Press, 1991), 542 pp., \$10.00. Available from School Sisters of Notre Dame, 320 East Ripa Avenue, St. Louis, MO 63125.

The publication of the Letters of Mother Caroline Friess is an invaluable addition to the literature on the School Sisters of Notre Dame. But the Letters are also an important source of scholars interested in United States Catholic history, women's history, and the history of women religious, because Mother Caroline's correspondence provides a rich source for retrieving a women's perspective on the central issues that informed the nineteenth-century American Catholic Church. During the forty-five years of her leadership of the School Sisters, from the time of her arrival in the United States in 1847 until her death in 1892, Mother Caroline addressed the demands of a rapidly growing immigrant church, the conflicts dividing German and Irish clergy, the anxieties occasioned by authoritarian bishops who sought to control the Congregation within their dioceses, and the tensions generated by her determination to maintain strong ties with the Generalate of the School Sisters in Munich while at the same time adapting to American circumstances.

The Letters unfold her developing focus on these issues and at the same time highlight the rapid growth of the Congregation in North America. In so doing they point to the increasing diversity of the Church in the United States. Mother Caroline faced her expanding responsibilities first as Vicar of the Congregation in the United States, then as Superior of the Western Province based in Milwaukee, (when the Eastern Province was erected in 1876), and finally as Commissary General to the School Sisters in North America, a position to which she was elected in 1889 and held until her death.

These expanding leadership responsibilities are reflected in the shifting emphasis in her correspondence. The early letters, 1848-1865, for example, trace the rapid growth of the School

Sisters in the United States, which she describes in large part through annual reports to the Louis Mission Society (a Bavarian-based mission-aid society), and in accounts to the sisters detailing her travels. In their descriptive quality, these early letters are a rich evocation of ante-bellum United States and a compelling resource for research in social history. Mother Caroline provides shrewd observations about the cultures and social organization of Pittsburgh, Detroit, Chicago, and New Orleans, always with a focus on the desperate straits of the immigrant poor. She comments on slavery in Richmond and New Orleans, on the plight of Native Americans, and offers a fascinating glimpse at the dilemma of communities during the Civil War who had foundations in both the North and the South.

In contrast to the descriptive qualities of the early letters, the correspondence from 1865-1879 underscores Mother Caroline's preoccupation with the administrative burdens arising from growth and expansion. These letters reveal her anxieties about the incessant demands of bishops and pastors for more sisters, her concerns about the health of her sisters, and her efforts to support and to prod insecure local superiors.

By 1879 the emphasis shifts once again, prompted by the convening of the first General Chapter of the Congregation. Mother Caroline begins to identify the ways in which pastoral practice in the United States differed significantly from European custom and in so doing developed a forthright case for adaptation, particularly in the areas of teaching boys, and in permitting the sisters to supervise their students outside the classroom. Although convinced of the value of ties to the central government in Munich, she also believed that issues of adaptation could best be resolved in the United States. Her solution, accepted by the General Chapter, provided for the erection of independent North American provinces, but still united to the Generalate in Munich.

The Letters are a unique expression of the nineteenth-century history of the School Sisters.

Yet the experience of Church they describe is not unlike that of most other congregations in the last decades of the century. This congruence raises exciting possibilities for new research agendas that move beyond the histories of our communities to the creation of cross-congregational projects. Members of the international communities for example, should resonate with Mother Caroline's analysis of the relationship between American provinces and European generalates, because her analysis illuminates tensions they also faced. Most communities also experienced the all too familiar conflicts with bishops and pastors. These struggles beg for systematic cross-congregational analysis but they also challenge us to raise new questions which focus less on the behavior of male clerics, and more on the leadership of women who, like Mother Caroline, devised strategies to maintain control of their institutions. The Irish-German tension should be explored, not from an ecclesiastical perspective, but from the experience of sisters in the schools, who like the School Sisters, mediated these tensions in their classrooms.

The Letters are a welcome addition because they reveal the large heart of a woman who was compassionate towards her sisters, flexible in her administration, and visionary in her response to the needs of the Church. In clearly manifesting one example of creative leadership, the Letters should enable us to reread the documents of our communities with new sets of questions focussed on the experience of women.

Mary Hayes, SND
Trinity College, Washington, D.C.

ARCHIVAL NEWS

The recently organized Iowa Conference of Archivists of Catholic Institutions brings together archivists from religious congregations, hospitals, colleges, and dioceses. Initiatives to date include sharing inventories of archival holdings and gaining familiarity with computer software (MicroMarc.amc) available for keeping records of archival documents. For further information on current and projected activities,

contact Maureen Whalen, BVM, 1100 Carmel Drive, Dubuque, IA 52003.

Joan Glisky, IHM, reports that progress is being made on the "Claiming Our Roots(COR)" collective history project reported on at the 1992 conference. Two critique sessions were devoted to essay outlines; essays are to be critiqued at an August session. A contribution from an anonymous donor has facilitated beginning the process of computerizing the IHM archives at Monroe, Michigan. A copy of the COR presentation is now available from the editor of HWR News and Notes (\$2 for copying and postage).

The Sisters of the Sorrowful Mother are well into the process of centralizing their archives system which encompasses Central Archives in Rome; U.S./Caribbean Provincial Archives in Broken Arrow, Oklahoma; and European Provincial Archives in Abenberg, Germany. A Policies and Procedures Document and an Archival Manual have been adopted. The Archive Control System (ARCS) (JCL Company, Arlington, Tennessee) software program is being used. For further information, contact M. Bona Ney, SSM, 17600 E. 51st St South, Broken Arrow, OK 74012.

The Sisters of Mercy of the Americas are participating with other Sisters of Mercy worldwide in the restoration of the original House of Mercy in Dublin. Designated a heritage site by the Irish Archivists Society, the 160-year old house on Baggot Street was the convent and novitiate established by foundress Catherine McAuley. When restored it will become home to Mercy International Center, offering hospitality to Mercy sisters, friends, and co-workers. An adjacent building is to be restored for outreach to persons with AIDS.

The Servants of Mary of Omaha, Nebraska, are celebrating their centennial in the U.S., a group of five sisters from London, England having arrived in Indiana September 8, 1893. Their novitiate and motherhouse migrated from Enfield, Illinois (1895), to Cherokee, Iowa (1908), finally settling in Omaha (1922) where ceremonies are to conclude the centennial in September.

OPPORTUNITIES

Grants ranging from \$1,000 to \$5,000 for scholars of all disciplines whose work examines the Irish-American experience are available from the Irish-American Cultural Institute (IACI), an educational foundation based in St. Paul, Minnesota. The next deadline for proposals is August 16, 1993. Those pertaining to Irish in the Midwest or New York are especially solicited. For more information, contact IACI at 2115 Summit Ave., #5026, St. Paul, MN 55105. Phone (612) 962-6040.

Three \$5,000 summer stipends for research at the postdoctoral level in the history of U.S. Hispanic Catholics are available through the Cushwa Center for summer 1994. The deadline for applications is December 15, 1993. For more information, write Assistant Director, Cushwa Center for the Study of American Catholicism, 614 Hesburgh Library, University of Notre Dame, Notre Dame, IN 46556.

Fellowships for postdoctoral scholars working in the humanities or social sciences on some aspect of American Catholicism are also available through the Cushwa Center. They include library privileges, an office and secretarial help, but no stipend, and are offered in the spring and fall. Deadlines are January 15 and April 15.

Immigrant subjects and entry writers are being sought for the American National Biography to be published by the Oxford Press. Subjects must have died before 1991, and must have spent some productive part of their lives in the U.S. in capacities that bear a significant relationship to the history of immigration or ethnicity. They need not be well known, nor U.S. citizens. Nominations from Latin America, Central America and the Caribbean are particularly solicited at this time. Send nominations with a few sentences explaining the person's significance, and/or a statement of interest in composing biographical entries, to John Garraty, General Editor, ANB, Center for Social Sciences, Columbia University, 420 W. 118th Street, New York, NY 10027, copy to Virginia Yans-McLoughlin, Associate Editor, 61 Jane St., Apt. 7-J, New York, NY 10014.

NEWSLETTER DEADLINE

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Editor: Karen Kennelly, CSJ
Book Review editor: Mary Hayes, SND
Ad hoc Conference Committee:
Kaye Ashe, OP; Barbara Brumleve, SSND;
Florence Deacon, OSF; Mary Ewens, OP;
JoAnn McNamara; Mary J. Oates, CSJ;
Judith Sutera, OSB; Peg Thompson