

ROMAN CATHOLIC SCHOOLS IN INDIANA IN THE 19TH CENTURY

By Mary Anthrop

GRADE LEVEL: Secondary

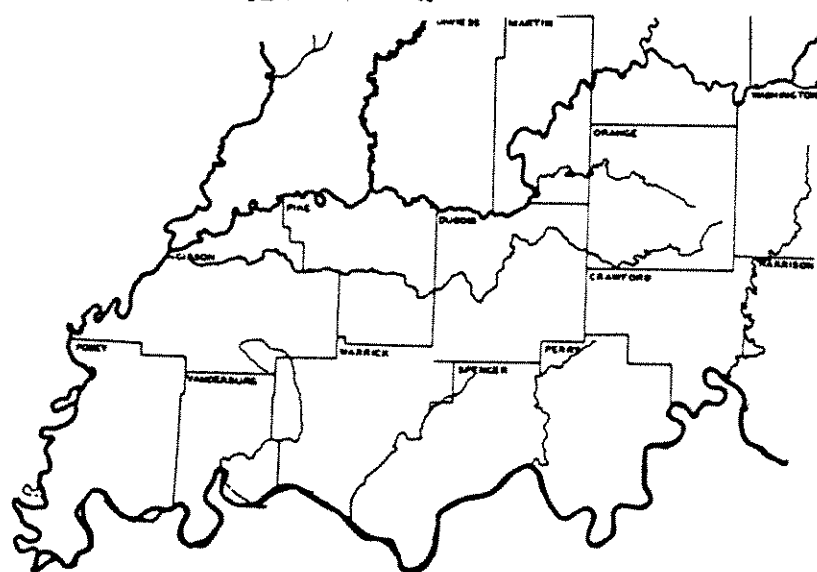
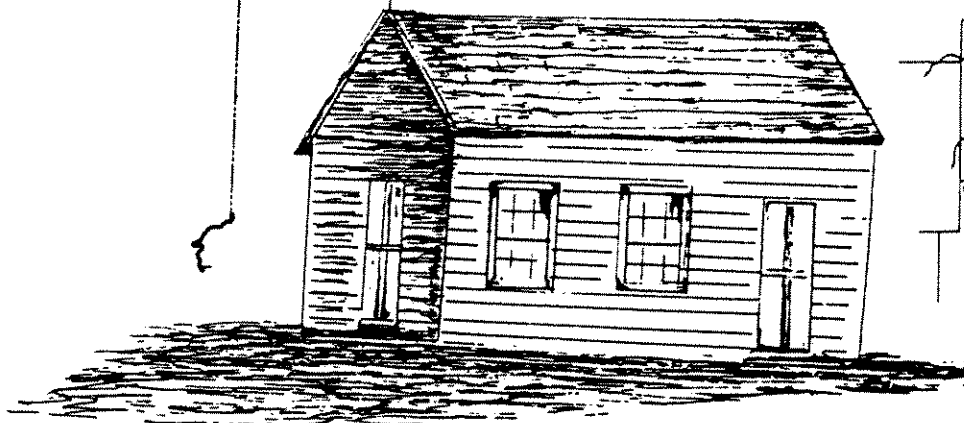
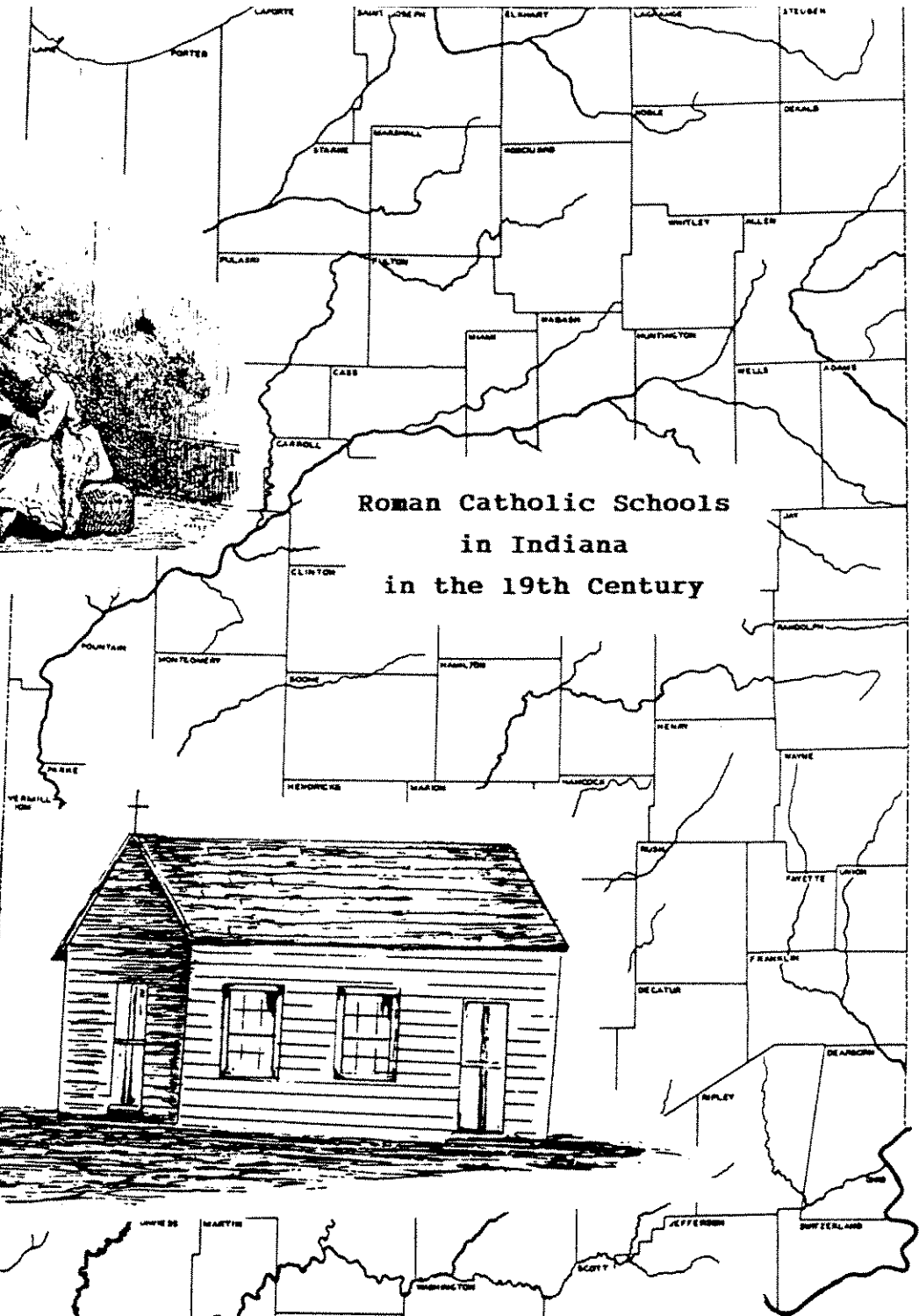
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Roman Catholic Schools
in Indiana
in the 19th Century



by Mary E. Arthur

Roman Catholic Schools in Indiana in the 19th Century

An integral parcel in the cultural baggage of the French immigrant to Indiana was the Roman Catholic faith. Early on French missionaries ministered to the spiritual needs of the French habitants and attempted to convert Indiana's Native Americans. While the French were officially expelled from the French forts in Indiana in 1763, many near the settlement of Vincennes remained. These French Catholics would be later joined by English Catholics, from Kentucky and Maryland, and finally German and Irish immigrants during the mid 19th century.

In addition to preaching the Catholic tenets of faith, the French Jesuit missionaries also desired to educate the young in reading and writing. As the Catholic population grew, the Catholic Church encouraged the growth and development of academies and free schools.

Most Indiana texts only briefly mention the role of private and religious schools during Indiana's pioneer period. An examination of the Roman Catholic schools, however, does reveal a dramatic story worthy of a place in Indiana's educational history.

This unit - **Roman Catholic Schools in Indiana** - will enable students to develop map skills; examine fascimilies of original documents; understand the contributions of the Catholic Church in her educational efforts; and identify characteristics of the pioneer Catholic schools.

This unit addresses three major facets of Catholic schools in pioneer Indiana. The first series of lessons investigate the efforts of Bishop Simon Brute in providing educational opportunities to Indiana settlers at Vincennes. The second series of lessons relate the pioneer experiences in southern Indiana of the Sisters of Providence, a teaching order from France. Finally the last series of lessons involve the lessons of Catholic school children. Each series of lessons relies heavily on the use of documents.

This unit plan is especially geared to average and above average junior high and high school students studying Indiana or religious history in the United States. Often times the religious influence

on Indiana or United States history is not discussed in any depth in the standard history text. This unit allows teachers to expand the daily lessons. These activities will stimulate student interest in the religious heritage of Indiana.

The teacher may select several teaching strategies to achieve the goals for this unit. Teachers will encourage students to develop map, writing and discussion skills. Hands-on experiences also make up a significant part of this unit. These teaching strategies should appeal to the different learning types found in the average classroom.

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Lessons: Map: Dioceses in the United States

Map: The Catholic Church in Indiana in 1844

St. Mary's Female Academy and Free School

The Catholic College at Vincennes

St. Gabriel College Bill and Receipt

Map: Roman Catholic Schools in Pioneer Indiana

Preview of Main Points:

The following series of lessons map the first churches and schools of the Roman Catholic faith in Indiana and describe the schooling offered in Catholic institutions at Vincennes. The documents in the lessons include newspaper ads and articles. The lessons encourage the students to be historical detectives by using primary resources.

Connection to textbook:

This series of lessons can be used with Indiana history textbook discussions of education and religion in Indiana.

Objectives:

Students are expected to:

- 1) locate the early churches and schools of the Roman Catholic faith in Indiana on a map;
- 2) list or name the courses of instruction available to pioneer scholars;
- 3) compare and contrast their educational experiences with those of pioneer Catholic children;
- 4) recognize Bishop Brute's contributions to the development of Catholic education in Indiana;
- 5) Compare and contrast educational opportunities available in private schools and Catholic schools in Indiana in the 1830s and 1840s.

Suggestions for teaching the lessons:

These lessons may be used with a unit on education or religion in Indiana. One, several, or all of the documents may be used as is appropriate to time limits, student interests and abilities.

Opening the lessons:

Ask the students to list the subjects that they have studied in school. Then have the students select subjects from the list that they believe were taught over 100 years ago and those

subjects which they think will be taught 100 years in the future. Some subjects may appear on both lists. Discuss with the students their selections.

Developing the lessons:

Select appropriate map and document analysis lessons from the collection. Present any background information on the school or Bishop Brute that is necessary for the students' knowledge and abilities.

Read the documents with the students or have them read the documents silently. Discuss any difficult vocabulary.

Concluding the lessons:

Review with the students the document analysis reports. Ask the students to compare and contrast their school experiences with what they have learned about the Catholic school experiences of long ago. Students may also wish to look at the supplementary material to examine other private schools in Indiana in the 1830s and 1840s.

**BRUTÉ DE RÉMUR,
SIMON WILLIAM GABRIEL**

First bishop of Vincennes, Ind. (now Archdiocese of Indianapolis); b. Rennes, Brittany, France, March 20, 1779; d. Vincennes, June 26, 1839. He was the son of Simon Bruté de Rémur, overseer of the royal domains in Brittany, and Jeanne Renée Le Saulnier de Vauhelle Vatar. Left fatherless as a child, Bruté attended local schools and then trained for the printing works inherited by his mother. During the French Revolution, young Bruté, according to his own diary, made frequent visits to imprisoned priests and nobles, smuggling messages and even the Blessed Sacrament to them. From 1796 intermittently to 1803 he studied medicine in Paris, graduating first in his class of more than 1,000. Instead of practicing, however, he entered the Sulpician seminary in Paris, and upon ordination on June 11, 1808, joined the Society of Saint-Sulpice. In 1810, while teaching theology in the Rennes seminary, he met Bishop-elect Benedict J. Flaget of Kentucky, who was seeking recruits for the American missions; that June they sailed for the U.S. together.

For the first 2 years, Bruté taught philosophy at St. Mary's Seminary, Baltimore, Md., devoting the summer of 1812 to missionary work in Maryland's Talbot and Queen Anne Counties. That September he was transferred to Mt. St. Mary's College, Emmitsburg, Md., where for another 2 years he taught and served as pastor to the Catholics of the countryside. Here, too, he met Mother Seton, whose spiritual director he was until her death in 1820. In 1815 he was appointed president of St. Mary's College in Baltimore, but returned to Emmitsburg in 1818 and remained until 1834. He was then named bishop of the new See of Vincennes and consecrated by Bishop Flaget in St. Louis on Oct. 28, 1834.

The new diocese was a frontier mission field embracing all of Indiana and a large part of eastern Illinois, with two priests, an unplastered building for a cathedral, and a widely scattered flock of about 25,000. One of Bruté's prime needs was a seminary. He visited France in 1835, gathering funds from the Propagation of the Faith, and recruiting 20 priests and seminarians. His 5-year episcopate was one of unrelieved hardship: constant journeying through his diocese, preaching, teaching, composing expositions of the faith, writing to his priests when he could not visit them, and administering the Sacraments. He attended the Third Provincial Council of Baltimore (1837), but never fully recovered from the effects of the hard, wintry trip from Indiana. Although he published nothing, his memoranda, diaries, and letters are of historical significance, the more so since they involve prominent persons in France and America, among them H. F. R. de Lammenais, whom he tried unsuccessfully to reconcile with the Church.

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[J. J. TIERNEY]

CLASSICAL SCHOOL.

THE subscriber has located himself in the town of Lafayette for the purpose of establishing a classical school. Having graduated at Hampden Sidney College in Virginia, and having had more than three year's experience in teaching, he flatters himself that he will succeed in his undertaking, and give to his patrons general satisfaction. As preparatory to this, he will commence a school on Monday the 28th inst. for a term of three months.

He wishes particularly to form a class in Geography and English Grammar, sufficiently large to justify him in delivering a short and familiar lecture every schoolday during the term, on each of these sciences.

His terms are:

For Reading, Writing, and Arithmetic, per scholar \$3 00
 For Geography and English Grammar, do. 4 00

For Latin and Greek, do. 5 00

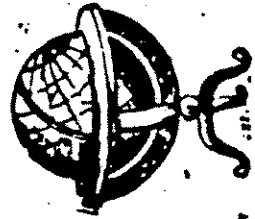
Every scholar who enters the school, will be considered as signed; from the time of commencement till due notice be given the subscriber by the parent or guardian of the discontinuance of such scholar, at the above rates.

Feb. 26 1836. WILLIAM B. ALMOND.

English & Classical School,

BY

FREDERICK H. STONE, A. B.



THE second term of Mr. Stone's School, will commence on Monday the 23d instant, and continue 12 weeks. Instruction will be given in all the branches of a finished English Education, and the Latin and Greek Languages.

TUITION.
 Primary Department \$3 50
 English do 4 00
 Classical do 5 00

Lafayette, Jan. 17, 1837. 43-31

Supplementary

Material

Mrs. Bladen's

ENSUING session will commence on the 4th of March, 1839. Although the request of many, she continues her session until the first of August, and will give two months' vacation, which is the sickly season.

TERMS:

First Class—five months, \$10 00
 Second do " " 7 00
 Third do " " 6 00

Mrs. Bladen hopes this arrangement will please, as the pupils will have gained two weeks tuition, according to the terms and former session of 12 weeks.

Music, \$15 00 Drawing, \$12 00
 A session commenced to be paid in full, and no allowance made for absent time, unless caused by sickness of the pupil.

Lafayette, Feb'y 21, 1839 48w3

Appanoe County Seminary.

In this Institution, the year is divided into two Terms of five months each, commencing May 1st, and Nov. 1st.

The price of tuition a Term is:
 For Reading and Writing and first lessons in Geography and Arithmetic 60
 For any of the English branches 10
 For copy books, pens and ink and slate pencils 12
 When a Pupil enters the Seminary, it is understood that he enters for the full Term, or the fraction of the Term from the time of entering, and will be so charged. No deduction made for absence except in cases of protracted illness.

Public examination at the close of each Term.
 Mr. B. Naylor of Philadelphia, an experienced and successful teacher, will assist in the management. The Principal has also engaged the services of a thoroughly educated Lady from the east, to conduct the female department, which will be opened May 1st. The terms of tuition &c, will be the same in this as in the male department. Extra charges for Modern Languages, Drawing and Painting, &c.

It will be the constant aim of the Teachers to cause the Pupils to understand what they study; and care will always be taken to bring into action the reasoning faculties in all the school exercises. Strict morality will be inculcated; and an adherence to all the regulations of the Seminary insisted upon. Corporal punishment will in no case be resorted to; but when a Pupil evinces a spirit of insubordination, and persists in the violation of any of the rules of the school; or is addicted to the low and disgraceful habit of profane swearing, after having been admonished for his misconduct and does not reform, he will be dismissed from the Seminary.

April 5th, 1813. J. O. ADAMS, Principal.

SELECT SCHOOL.

Miss Eliza Carpenter, having just opened a School on Ferry street, nearly opposite the Lutheran Church, requests a share of the public patronage. Parents wishing to send their children away from the business part of town, will find this retired situation greatly to their advantage.

TERMS, FOR A SESSION OF TWELVE WEEKS:

The Common English Branches,..... \$3.00
 Higher Branches,..... 4 00
 No deduction for absence except in cases of protracted illness.

She will also receive a few pupils for instruction on the Piano Forte at her residence, on North street. For twenty-four lessons, one hour each,..... 8 00
 No extra charge for use of instrument.

It gives me much pleasure to state that Miss E. CARPENTER has made more progress in the science of Music than any pupil who has been under my tuition for several years. Her knowledge of Musick is correct; therefore, I can recommend her as a qualified teacher of the Piano Forte.
 D. F. WALTZ
 Professor of Music.
 my 26, 53

Supplementary

Material

SELECT SCHOOL—MALE & FEMALE

A. J. M. HUBBON, A. M. Principal. Miss MARTHA FINLEY, Assistant.

THIS School, after a few weeks' recess, will be opened on Monday, the 28th of September, in the basement of the Associate Reformed Presbyterian Church.

The School will necessarily be limited; and it is the purpose of the Principal to render it truly worthy of all the patronage it may receive. The most approved methods of instruction will be employed, and the discipline will be decidedly Christian. Correct Deportment, as measured by Duty, or the Principles of Right and Wrong, will be required. The only apology offered for this, is the fact, proved by experience, that the Head can never be educated aright, except in company with the right education of the Heart; nor can this moral education proceed in a healthy way, unless the sexes are educated in the school, as they are in the family.

Terms:—Primary Branches \$3; Higher English \$6; Scientific and Classical \$4. Jan'y 12, 53-14

Dioceses in the United States - 1808

Directions: Review the descriptions of the six Dioceses of the United States in 1808. Label and color each Diocese.

1. The Diocese of Boston comprised all the New England states. Father John Cheverus, a French refugee, ministered in New England as bishop. Three scattered congregations and about a thousand Catholics fell within his jurisdiction.

Label this Diocese and color it red.

2. The Diocese of New York comprised all of New York State plus eastern New Jersey. Father Richard Concanen was bishop.

Label this Diocese and color it green.

3. The Diocese of Philadelphia comprised Pennsylvania, Delaware and western New Jersey. Franciscan Father Michael Egan was bishop. The Catholic faithful consisted of sixteen churches and eleven priests.

Label this Diocese and color it blue.

4. The Diocese of Bardstown (now the Diocese of Louisville) comprised Kentucky, Tennessee, and all the territory north of the Ohio River. Father Benedict Flaget, a French Sulpician from St. Mary's Seminary faculty, was bishop.

Label this Diocese and color it yellow.

5. The Diocese of Baltimore retained the rest of its territory, from Maryland and Virginia to the Mississippi River, and was raised to the dignity of archdiocese.

Label this archdiocese and color it purple.

6. The Diocese of New Orleans (Louisiana Purchase) remained without a bishop.

Label this Diocese and color it pink.

Dioceses in the United States - 1808



The Catholic Church in Indiana in 1844

Indiana was included in the Diocese of Quebec from 1674 to 1784, in the Prefecture-Apostolic (later Diocese) of Baltimore from 1784 to 1808, and in the Diocese of Bardstown (Louisville) from 1808 to 1834.

In 1834, the Diocese of Vincennes was established and included all of Indiana and the eastern third of Illinois. Rt. Rev. Simon Brute was the first bishop of the Diocese of Vincennes, an area comprising 53,000 square miles and a population of about 30,000 Catholics. The Diocese of Chicago was set up in 1843 and the Vincennes Diocese reduced to Indiana.

1. Trace and name the following rivers in blue.

Wabash Ohio White (East and West Fork) St. Joseph (2)

Maumee St. Mary's Kankakee Whitewater

2. Label and color blue Lake Michigan.

3. Draw in (red) and label the Wabash and Erie Canal.

Follow the Wabash River from Fort Wayne to Logansport to Lafayette to Terre Haute, then to Washington (through Vigo, Clay, Greene and Daviess counties) then to Evansville.

4. In black trace and label the route of the Michigan Road (1828).

Begin at South Bend and proceed to Indianapolis - go through the counties of St. Joseph, Marshall, Fulton, Cass, Carroll, Clinton, Boone and Marion. From Indianapolis proceed to Madison - go through the counties of Marion, Shelby, Decatur, Ripley and Jefferson.

5. In green trace and label the National Road (1829).

Begin at Richmond proceed to Indianapolis - go through the counties of Wayne, Henry, Hancock and Marion. From Indianapolis proceed to Terre Haute - go through the counties of Marion, Hendricks, Putman, Clay and Vigo.

6. Locate Vincennes in Knox county. Draw a cross † for the cathedral of St. Francis Xavier established in 1749.

Consult the Catholic Directory of 1844 - Diocese of Vincennes

1. Shade in yellow the counties in Indiana attended or visited by Catholic priests.

2. How many counties in Indiana were visited by priests in 1844 ?

3. How many priests attended to the spiritual needs of the Catholic citizens of Indiana in 1844 ?

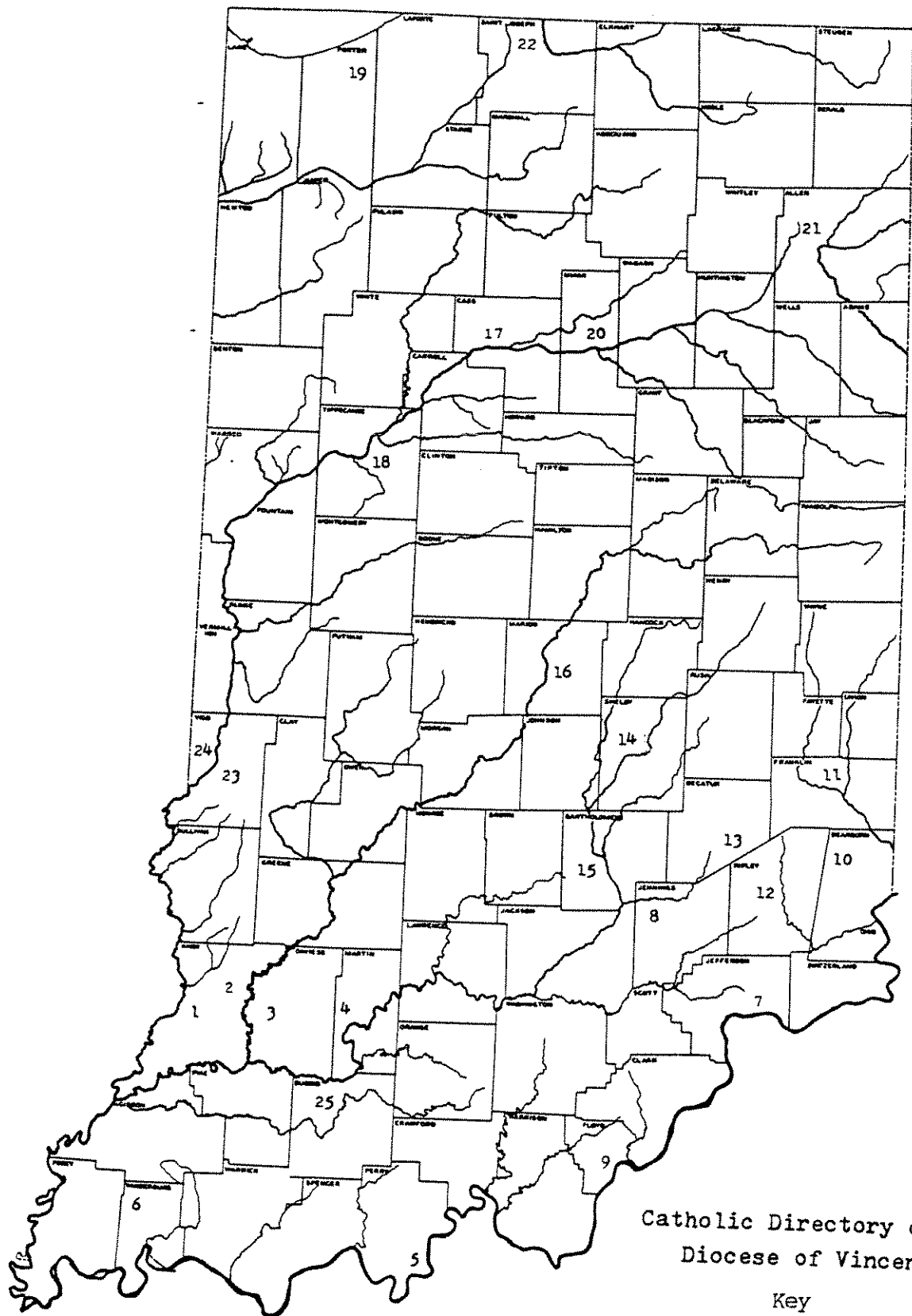
4. How many towns or cities in Indiana in 1844 received visits from Catholic priests in 1844 ?

5. Most of the Hoosier Catholics in 1844 lived where in Indiana ?

Catholic Directory of 1844

Diocese of Vincennes

- 1-Vincennes, Cathedral of St. F. Xavier, Right Rev. Celestin de la Hailandiere, D.D., V. Rev. Aug. Martin, Vic. Gen., Rev. Michael Shawe, Assistant.
- 2-Knox county, Queret's Prairie is attended every other Sunday from Vincennes, by the Rev. John Baptist Chasse Faux-Chenal, St. Genevieve, is attended every other Sunday by Rev. Louis Ducoudray.
Carlisle and Shaker's Prairie are sometimes attended from Vincennes.
- 3-Daviess county, Washington, St. Simon's, Rev. Anthony Parret. St. Mary's, Rev. N. Lefranc. St. Peter's, Rev. N. Courjault. St. Patrick's, attended from Washington.
- 4-Martin county, Mount Pleasant, attended from Washington.
- 5-Perry county, St. Mary's, near Rome, Rev. Aug. Bessonies, who also visits Cassidy and Troy stations.
- 6-Vanderburg county, Rev. Anthony Deydier, Rev. Con Schniederjans, who attend Mt. Vernon, New Harmony and Princeton.
- 7-Jefferson county, Madison, St. Michael's, Rev. Jul Deleauene.
- 8-Jennings county, Scipio, Rev. Roman Weinzoeffel, who also visits St. Magdalen's, St. Ann's, Rockford, St. Nicholas and Vernon, alternately.
- 9-Floyd county, New Albany, Rev. L. Neyron, who attends also to Knobs, Assumption, Lanesville and Miller's Settlement, and visits occasionally Jefferson and Corydon.
- 10-Dearborn county, St. John's, Rev. Charles Opperman. St. Paul's, Rev. Michael O'Rourke, who also attends to St. Joseph's, Lawrenceburg.
- 11-Franklin county, Brookville, attended from St. Paul's.
- 12-Ripley county, St. Peter's, attended from St. John's. Pipe Creek, Rev. Alphonse Munshina. Salt Creek, Rev. Alphonse Munshina.
- 13-Decatur county, Milhousen, Rev. Alphonse Munshina.
- 14-Shelby county, St. Vincent's, Rev. Vincent Bacquelin.
- 15-Bartholomew county, Columbus, Rev. Vincent Bacquelin.
- 16-Marion county, Indianapolis, Rev. Vincent Bacquelin.
- 17-Cass county, Logansport, St. Vincent of Paul, vacant.
- 18-Tipppecanoe county, Lafayette, attended by Rev. S. Lalumiere.
- 19-Laporte county, Michigan City, attended by Rev. M. de St. Palais.
- 20-Miami county, Peru, Legros, Wabashtown, Rev. Michael Clarke.
- 21-Allen county, Fort Wayne, St. Augustine, Rev. Julian Benoit, Rev. Joseph Rudolf. They also visit Huntington and two German settlements.
- 22-St. Joseph'county, South Bend, Rev. Ed. Sorin, who visits also Mishiwakie, etc.
- 23-Vigo county, St. Joseph's, Rev. S. Lalumiere, who attends also to Montezuma, Clinton and Merom.
- 24-St. Mary's of the Woods, Rev. John Corbe.
- 25-Dubois county, Jasper, St. Joseph's, Rev. Jos. Kundeck. St. Celestine's, Rev. Jos. Kundeck. Ferdinand, Rev. N. Meinkmann.



Catholic Directory of 1844
 Diocese of Vincennes
 Key

St. Mary's Female Academy and Free School

Carefully examine the documents from the Vincennes Western Sun. The documents describe the St. Mary's Female Academy and Free School.

Answer the following questions.

1. Who was the paternal superintendent of the St. Mary's Academy and Free School at Vincennes in 1838 ?
2. Who conducted the school ?
3. Must all students attend the common prayers of the house and at the Church ?
4. What courses of instruction were taught at the school ?
5. Board and tuition at the Academy for \$100 included what expenses ?
6. Those students who could not afford to attend the Academy had what other educational opportunity ?
7. What three other towns in Indiana may have been aware of St. Mary's Female Academy at Vincennes ?

Read the newspaper account of August 15, 1840 entitled "St. Mary's Female Academy."

1. How many boarders and day scholars may have been accommodated at the St. Mary's Female Academy at Vincennes ?
2. Did the Academy accept only students of the Catholic faith ?
3. Were the students expected to wear uniforms ?
4. What two languages were taught at the Academy ?
5. What other courses of instruction were available at the Academy ?

6. Calculate the cost of a year of education at St. Mary's Female Academy for a boarder who wished to take drawing and painting and French.

7. According to the newspaper ad how successful was the Academy at Vincennes ? Explain.

8. What subjects were taught in 1840 and are taught in your school today ?

Subjects taught in 1840

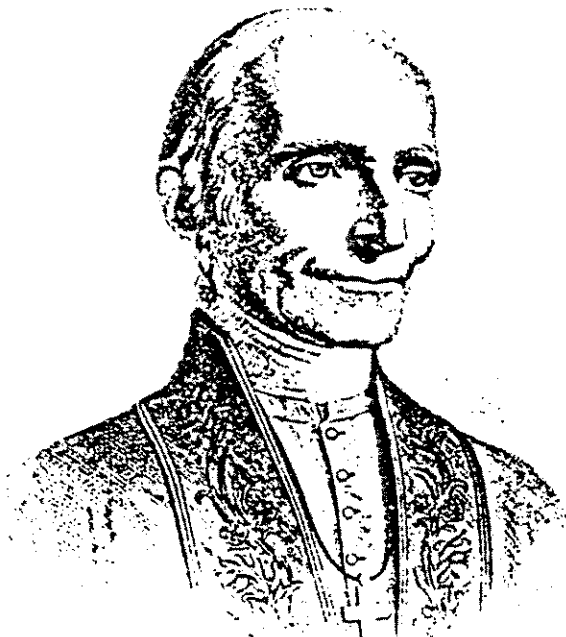
Subjects taught in 1990s

9. What subjects taught in 1840 are NOT taught in your school in the 1990s ?

10. In what ways was attending school at St. Mary's Female Academy in 1840 similar to attending school today ?

Different ?

11. What would you like about attending St. Mary's Female Academy in Vincennes ? Dislike ?



Bishop Brute

Vincennes Western Sun

FREE SCHOOLS.

BISHOP BRUTE' and his friends have offered, for some months past, to the inhabitants of Vincennes, the use of a free school for boys, kept by able and efficient teachers: success has attended the effort, and we rely on Providence to continue the same with increasing benefit for the youth. We have made arrangements to secure one also for girls, and they will be taught by the Sisters of Charity of St. Joseph's, who have lately taken the place of their esteemed Sisters of Nazarette.

To contribute to the utmost of our abilities to the good of the Borough of Vincennes, and County of Knox, has been for years past the object of the Bishop and his friends. They have done it without interfering with the exertions of others. So much room exists for doing good, and gradually developing all the best prospects of Vincennes, that all who try to do it in proportion to their means, and through a proper use of them, can but rely on the good sense of the community for approbation and encouragement.

The school announced for the girls is already partially in operation, but it will soon be carried on in a more extensive plan.

S. G BRUTE,

Bishop of Vincennes.

**ST. MARY'S INFIRMARY
ACADEMY,**

AND FREE SCHOOL, VINCENNES.

THIS Institution, near St. Francis Xavier's Church, is under the paternal superintendance of the Right Rev. Dr. Brutee, Bishop of Vincennes, who has for its location, recently purchased more commodious buildings, spacious garden and play grounds, pleasantly situated and conveniently arranged for the accommodation of the boarders and day scholars. The new school rooms and dormitories are large and airy.

It is now conducted by four Sisters of Charity from St. Joseph's Community, near Emmitsburg, Maryland, who will spare no pains in order to promote the progress of their pupils.

Every attention will be paid to their health, and to their moral deportment.— Discipline requires that all attend to the common Prayers of the house, and at Church, without improper interference with the particular principles of those of a different religion.

The system of education embraces the English and French languages; Orthography, Reading, Writing, Grammar, Arithmetic, Geography, ancient and modern History, Composition, Natural Philosophy, Chemistry, Book-keeping, plain Sewing, Tapestry, Embroidery, Head and Lace work, &c.

TERMS

Board and Tuition, including all, or any of the English branches, bed & bedding, and washing, per annum,	\$100
Day scholars in first and second classes, per quarter,	4
Those in the third class, and its divisions, per quarter,	-
French extra, per quarter,	-

Payment required quarterly in advance.

Besides the Academy for which the charges are above stated, a **FREE SCHOOL** will be attended by the Sisters, in which every attention will be paid to the instruction, and to the behavior of the pupils.

The exercises of the Academy and Free school will commence on the first Monday in September. Punctual attendance is earnestly recommended and solicited, without which, but little progress can be anticipated.

50-if Vincennes, August 1838.

The Courier, Terre Haute, Journal, Evansville, and Banner, Madison, Indiana, are desired to give the above three insertions, and send their accounts to the Sun office for collection.

ST. MARY'S FEMALE ACADEMY, *Vincennes, Indiana.*

THIS Institution, conducted by the *Sisters of Charity* from the community of St. Joseph, near Emmitsburg, Maryland, has been in successful operation for more than two years. The spirit of the establishment is already well known, and, if we may judge from the patronage it has enjoyed, well appreciated; it will continue to promote the cause and enhance the value of learning and virtue, and exert itself in accordance with the character, necessities and increasing prosperity of the country.

A healthy and pleasant situation, an alternate and well adjusted succession of study and relaxation, a diet wholesome and exuberant, a government firm, yet mild and maternal—all conduce to the health, comfort, happiness and literary proficiency of those placed at St. Mary's, whose conductors will spare no pains to merit a continuance of public favor.

The Academy is provided with ample accommodations for at least twenty boarders and sixty day scholars.

The Catholic Faith is professed by the conductors, without any encroachment on, or interference with the principles of pupils of other denominations. Nevertheless, uniformity and good order, so necessary in establishments of this kind, require an attendance at the public exercises of Divine worship.

No uniform is proscribed, but it is expected that each boarder will be always provided with about six changes of clothes—dark dresses are preferable.

The system of Education embraces the English and French Languages, Orthography, Reading, Writing, Grammar, Practical and Rational Arithmetic, Geography and Delineation of Maps, Ancient and Modern History, Rhetoric and Belles Letters, Natural Philosophy and Chemistry, Music on Piano, Vocal Music, Drawing and painting in Water Colors, Plain Sewing, Tapestry, Embroidering, Bead and Lace Work, in short, all the branches usually taught in Female Academies.

TERMS.

Board, Tuition in all or any of the English branches, bed and bedding and washing, per annum,	\$100 00
Day Scholars in first and second classes, per quarter,	4 00
“ “ third and fourth “ “	3 00
Use of Pens, Ink, Reading Books and Patterns for Work,	62¢
Fuel for season,	1 00
EXTRAS.	
Music and use of Piano, pr. quarter,	7 00
Drawing and Painting, “ “	5 00
French,	4 00

NOTE.—Payment required quarterly in advance. The exercises of the Academy commence on the first Monday of September and close the 15th of July, on which will be held a public exhibition.

Adjoining the Academy there is a Free School, also conducted by the Sisters, which will be opened at the same time.

August 15, 1840—21—*if.*

The Catholic College at Vincennes

Carefully examine the documents from the Vincennes Western Sun. The newspaper ads describe the Catholic college of St. Gabriel at Vincennes.

Read "The Catholic College of Vincennes." (September 2, 1837)

1. Who founded the new college ?
2. What impressive credentials does the founder of the college possess?
3. Boarders admitted to the college must not be more than _____ or less than _____ years of age .
4. Boarding, tuition, mending and washing per year costed _____ .

Read "Catholic College." (December 19, 1839)

1. St. Gabriel College tried to attract what group of people in the community to attend their school ?
2. What reason was given for offering the lessons ?
3. What time will the students meet ?
4. What branches of instruction were offered ?

Read "St. Gabriel College." (July 25, 1840)

1. What courses of instruction were available at the college ?
2. What teaching aids or teaching facilities were available to the students ?
3. For \$75 boarders at St. Gabriel College were provided with what services ?

4. According to the newspaper ad, boarders were expected to conform to the external rules of Catholic worship. The ad, however, also stated that there would be no interference with religious belief. Explain what these statements meant.

5. Calculate the costs for a third year boarder who would select to study the following course for a year at St. Gabriel's.

Boarding

Drawing

German

Third year classes

6. Calculate the cost for a second year day student for two quarters. The student would also study music and drawing.

THE
CATHOLIC COLLEGE
OF
VINCENNES.

THAT new institution founded by the Right Rev. Dr. Baurz', is to be conducted by the Rev. Mr. VASSET, and some other clergymen of his friends, and it is hoped that it may obtain a due share in the esteem that the other Catholic Colleges have uniformly enjoyed throughout the United States. Dr. Baurz' was formerly president of St. Mary's College, in Baltimore, afterwards the Superior of the Ecclesiastical Seminary attached to the College of St. Marys, near Emmitsburg, so long under the care of Dr. Dubois, now the Bishop of New York. When he was appointed to the newly erected see of Vincennes, it was expected that some institution would be established under his direction in that town, so favorably situated for education and the cultivation of literature and the sciences.— The first attempt to meet the desire of his special friends and of his fellow citizens is now making. As usual, it is under many untried difficulties; the Bishop, however, is confident that success may at least sufficiently justify the undertaking, and knowing the abilities, intentions, and devotedness to duty, with which his friends begin their task, he recommends their enterprise with honest earnestness, and trusts Providence and parents for its greater future development.

The exercises of the College will commence on the 2d of October next. Virtue as well as knowledge being the object of a sound education, the discipline of the College will be mild and parental, but all its rules properly maintained. Boarders will not be admitted more than fifteen years old, or less than ten, nor from other institutions without proper testimony.

As for the religious exercises of the house, the pupils will all attend (good order requiring it) without interfering with their liberty of conscience. The course of instruction will embrace successively, all the branches of classical education. Competent teachers are secured.

TERMS:

Boarding, tuition, mending and washing, per annum,	\$100
Bed and bedding, if furnished by the institution,	8
Stationary can be furnished by the institution at the current rate.	
Medical attendance, unless parents prefer to pay the expenses incurred by sickness,	5
First six months to be paid in advance, the rest quarterly in advance.	
Day Scholars per quarter, in advance,	5
No deduction will be made in consequence of a student leaving the college before the expiration of the quarter, except in case of sickness or expulsion.	
All letters are to be addressed to the subscriber.	
Sept. 2, 1837.	J. A. VABRET. 33-tf

CATHOLIC COLLEGE.

THE gentlemen of the Vincennes St. Gabriel College being informed that a great many mechanics, who have no time to spare during day-time, would like to attend in the evenings, different classes of reading, writing, arithmetic, &c., and being willing to afford to men of every description, an opportunity to partake in the blessings of a good education, beg leave to inform them, that lessons will be given in the College, every evening, except Saturdays and Sundays, from half past seven until half past eight, on the following branches—Reading, Writing, English Grammar, Arithmetic, Practical Geometry, Book keeping, French language, Music, both vocal, and instrumental.

Per quarter of eleven weeks,	\$4 00
For fuel,	50
For Music,	6 00

The lessons will commence on Monday 30th of December; every thing necessary to attend the classes, will be found in the Stationary of the College.

The President,
T. P. BELLIER.

Vincennes, Dec. 19, 1839 49.

ST. GABRIEL COLLEGE.

Vincennes, Indiana.

THE duties of this institution will be resumed on the first Monday of September next.

The course of instruction is as follows: Ancient and modern languages, to wit, Hebrew, Greek and Latin, Italian, Portuguese and Spanish, English, French and German; *the last three of which are taught by professors to whom they are vernacular*; all the branches of Mathematics; Astronomy, Natural & Moral Philosophy, Chemistry, Botany and Physiology; Drawing, Painting and vocal and instrumental Music upon the following among other instruments, to wit, Piano, Violin, Flute, Guitar and Clarinet, besides all the more usual branches of education.

The President is about to publish a text book on Algebra, Geometry and Trigonometry, to contain only so much of those branches as is prerequisite for the study of Surveying. The institution is provided with a splendid philosophical apparatus, an extensive library, and elegant specimens for the study of anatomy. There is also in preparation a Botanical garden, designed to contain the greatest possible variety of plants.

There is no interference with religious belief, but for the sake of order boarders are expected to conform to the external rules of Catholic worship, which is the religion professed by the members of the College.

The scholastic year is divided into two sessions of 22 weeks each, and four quarters of 11 weeks each. No boarder is admitted for less than a session, and no day scholar for less than a quarter; and the fee for said session or quarter is considered due at the entrance thereof.

TERMS.

BOARDERS.—Boarding, washing, mending, bed and bedding, medical attendance, paper, quills, ink and books per session, \$75 00
Half boarders, 37 50

EXTRA CHARGES.

Music per quarter, 7 00
Drawing do. 7 00
Modern languages, for one, per qr. 4 00
" " for do. do. 4 00
" " for do. do. 6 00
" " for do. do. 8 00

DAY SCHOLARS.

No. 1st.—1st Spelling, Writing, 3d class of Arithmetic, 4 00

No. 2d.—2d Reading, Writing, English grammar, second class of Arithmetic, Book-keeping, History, Geography, Latin and Greek, 5 00

No. 3d.—3d class of Arithmetic, English composition, public speaking, higher branches of Mathematics, Latin and Greek, Belles lettres, 6 00

Extra charges, the same as for boarders.

The gentlemen attached to the College are as follows:

Revd. P. BELLIER, *President, Professor of Hebrew, higher mathematics, Natural Philosophy and Chymistry.*

Revd. M. BEREL, *Vice President, Professor of History, Geography and book-keeping.*

Revd. M. SHAWZ, *Professor of Belles-lettres, English composition and public speaking.*

Rev. J. CORNE, *Professor of Drawing.*

M. O'RORKE, *Professor of Arithmetic, Geometry and Algebra.*

M. CLARK, *Professor of composition and English Grammar.*

J. CHASSE, *Professor of Latin and French.*

P. TRONE, *Professor of Greek.*

ERN. AUDRAN, *Assistant Teacher of Drawing.*

T. FISCHER, *Professor of German.*

P. LUCAS, *Teacher of Writing.*

N. B.—Letters to be directed, post paid, to P. BELLIER, *Pres't.*

Farther particulars in a future prospectus.

Vincennes, July 25, 1840—23 3t.

St. Gabriel College Bill and Receipt

Carefully examine the document - St. Gabriel College Bill and Receipt. The document describes the expenses of William Davis who attended the college from November, 1842 to July, 1843.

1. What town was William Davis from ?
2. List the varied expenses of William Davis for his school year at St. Gabriel College.

Board, Tuition and school supplies

Item

Cost

Clothing

Total

Item

Cost

Total

Misc.

Item

Cost

Total

3. What relationship existed between General Walker and William Davis ?

Wm Davis - Lafayette
 To St. Gabriel College

		D ^r	C ^r
3	To board & Tuition from date up to March 1 st 1849	59 50	
	" Amount of books up to March 1 st	4 20	
	" Making 1 pr of Pants Mrs Andie	" 75	
1 st	" 2 nd Session from date to August 10 th	70 00	
"	" 1 pr of boots	3 00	
"	" 1 pr Stockings	0 25	
35	By Cash from his brother Richard		28 00
"	To Amount of goods got for him by his brother	3 31 1/2	
5 th	" 1 Straw hat	0 25	
20	" 1 pr of Pants	2 50	
"	" 1 Summer coat	3 00	
0	" 1 Summer coat	3 00	
"	" 3 prs Stockings	0 75	
"	By Cash from General Walker		30 00
10	To 1 pr French shoes	2 00	
"	" 8 yds Factory for 3 shirts, buttons & thread	2 37 1/2	
13	" 1 Pocket handkerchief	0 25	
24	" 1 Straw hat	0 25	
"	" Mr. Buteux's bill of books	2 25	
"	" Journey to Lafayette	5 00	
"	" Old Am ^t taken from journal down to March 7 th 1844	15 84	
9	" 1 Knife 57 1/2 + 1 stockings 0 06 1/2	0 43 1/2	
15	" Steel pens at 2 different times hair cutting	0 57 1/2	
	Amount Carried Over	175 88	58 00

1846	To amount Brought over	\$ 173 88	
	By " " "		58 00
April 12 th	To 1 Coarse comb	" 12 1/2	
" 13	" Hair cutting	" 06 1/4	
" 17	" Pane glass broken	" 25	
" 18	" Steel Pens & handles	" 12 1/2	
" "	" 1 Box blacking	" 12 1/2	
May 14	" Mending Shoes	" 37 1/2	
June 5 th	By Cash for General Walker		25 00
" 13	to Mending Shoes	" 37 1/2	
" 29	" Suspenders	" 18 3/4	
July 11	" 2 pair Pants at Doran's	2 25	
" 24	" Hair cutting	" 06 1/4	
" "	" going to Show	" 25	
" 28	" Mending shoes	" 25	
	To 1 whole year Board & Tuition from October 3 rd 1845		
	to August 10 th 46 th	140 00	
	" four Quarters French	8 00	
	By Cash for General Walker per Mr Prof		25 00
	" Balance Carried down		218 41
		\$ 326 41 1/4	346 41
	To balance Brought down due S ^r Gabriel Kelly	\$ 218 41 1/4	
	Received February 16 th 1848 of general Walker, Guardian of Mr		
	Davis, his note of this date for \$ 115. 25 to b ^e when paid, in full discn		
	of the above account Vincennes February 16 th 1848.		
	J. B. Chalk		

Roman Catholic Schools in Pioneer Indiana - 1840-1860

Consult the List of Catholic Schools in Indiana - 1840-1860.

1. Locate and number the Catholic schools in Indiana.
2. Color blue the numbers that represent the schools founded in the 1820s.
3. Color red the numbers that represent the schools founded in the 1830s.
4. Color yellow the numbers that represent the schools founded in the 1840s.
5. Color green the numbers that represent the schools founded in the 1850s.
6. Stripe purple those counties that have a Catholic school.
7. Stripe orange those counties that have two Catholic schools.
8. Stripe pink those counties that have three or more Catholic schools.
9. What section of Indiana had the most Catholic schools ?

A List of Catholic Schools in Indiana *

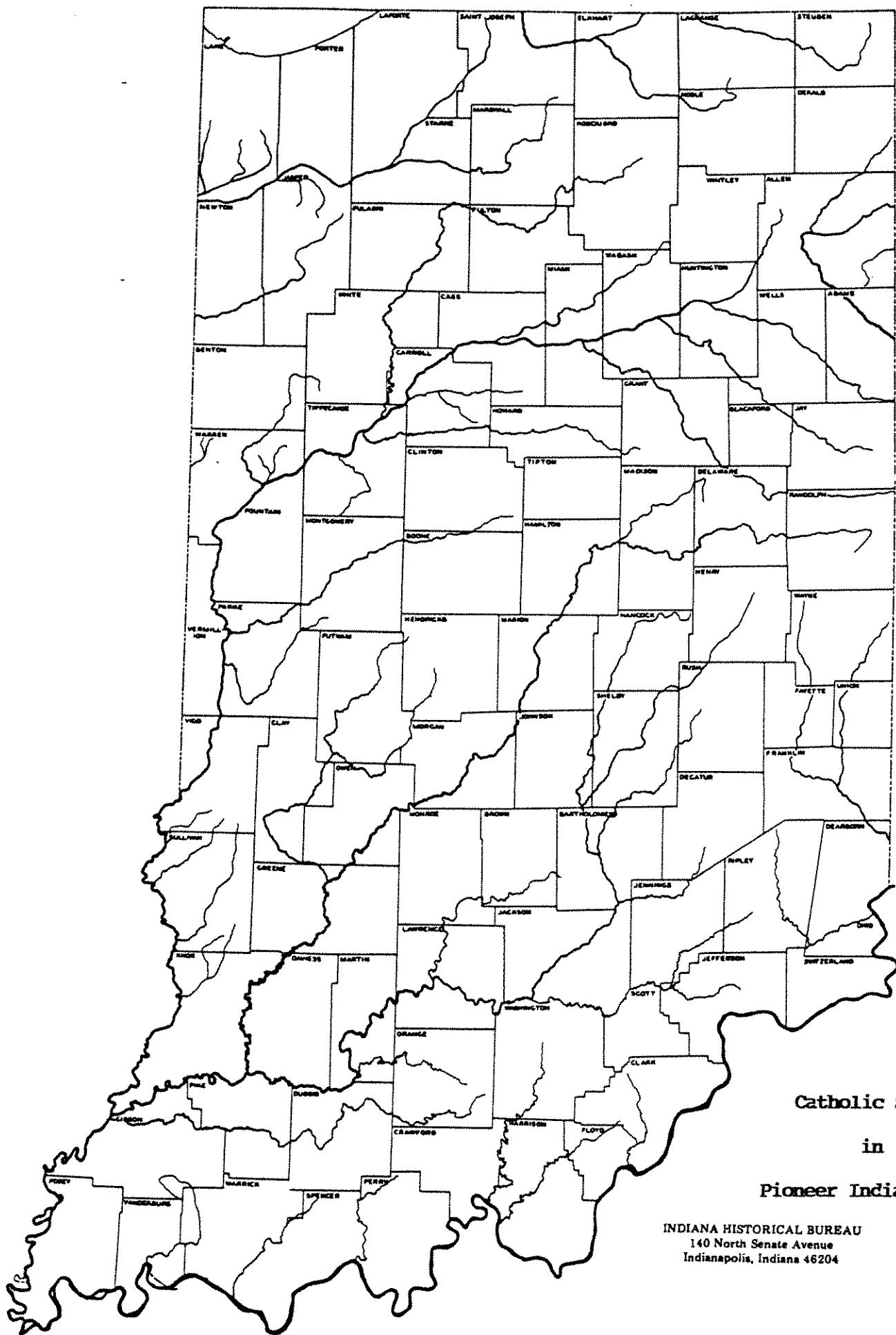
1824 - 1859

1. Montgomery	St. Peter	1824
2. Vincennes	St. Clara	1824
3. Peru	St. Charles Barromeo	1837
4. New Alsace	St. Paul	1837
5. New Albany	Holy Trinity	1840
6. St. Joseph	St. Joseph	1841
7. Saint Mary-of-the- Woods	St. Mary's	1841
8. Terre Haute	St. Joseph	1842
9. Madison	St. Michael	1843
10. Lanesville	St. Mary	1843
11. Jasper	St. Joseph	1845
12. Fort Wayne	St. Augustine	1845
13. St. Philip	St. Philip	1847
14. St. Wendell	St. Wendell	1847
15. Fort Wayne	Cathedral School	1848

*
List compiled from History of Catholic Education
in Indiana by Sister M. Salesia Godecker, O.S.B.

16. Logansport	St. Vincent de Paul	1850
17. Greensburg	St. Mary	
18. Yorktown	St. Martin	
19. Celestine	St. Celestine	
20. Oldenburg	Holy Family	
21. Vincennes	St. John	
22. Jeffersonville	St. Anthony	1851
23. Evansville	Holy Trinity	
24. Hessen Cassell	St. Joseph	1852
25. Fort Wayne	Immaculate Conception	
26. Richmond	St. Andrew	
27. Evansville	Assumption	1853
28. Fort Wayne	St. Mary (boys)	
29. Enochsburg	St. John Evangelist	
30. South Bend	St. Joseph	
31. Fort Wayne	St. Mary	1854
32. Connersville	St. Gabriel	
33. Ferdinand	St. Ferdinand	
34. New Albany	Annunciation Bl. V. M.	
35. Valparaiso	St. Paul	
36. Mishawaka	St. Joseph	
37. Morris	St. Anthony	1855

38.	Madison	St. Mary	
39.	Brookville	St. Michael	
40.	Goshen	St. John	
41.	Columbus	St. Bartholomew	
42.	Laporte	St. Peter	
43.	Alsace	St. Joseph	1856
44.	St. James	St. James	
45.	Mariah Hill	Help of Christians	
46.	St. Joseph	St. Joseph	
47.	Michigan City	Immaculate Conception	1857
48.	Washington	St. Simon	
49.	Decatur	St. Joseph	1858
50.	Lafayette	St. Ignatius (girls)	
51.	Huntington	SS. Peter and Paul	
52.	St. Nicholas	St. Nicholas	1859
53.	Indianapolis	St. John	



Catholic Schools
in
Pioneer Indiana

INDIANA HISTORICAL BUREAU
140 North Senate Avenue
Indianapolis, Indiana 46204



Catholic Schools
in
Pioneer Indiana
Key

Lessons: Map: Sisters of Providence

Sisters of Providence - Document Analysis

Convent and Academy of the Sisters of Providence

Preview of Main Points:

The following lessons involve a set of documents depicting the frontier experiences of the Sisters of Providence from St. Mary-of-the-Woods, near Terre Haute, Indiana. A teaching order from France, the Sisters arrived in Indiana to establish schools for American, French, Irish and German Catholic children. The documents present vivid descriptions of pioneer travel, hardships, education and religious life.

Connection to textbook:

This series of lessons can be used with Indiana history textbook discussions of education or religion in Indiana.

Objectives:

Students are expected to:

- 1) trace the route of the Sisters of Providence from France to Vincennes, Indiana;
- 2) examine copies of original documents;
- 3) identify characteristics of life in Indiana during the 1840s - travel, hardships, education and religion.

Suggestions for teaching the lessons:

These lessons may be used with a unit on education in Indiana. One, several, or all of the documents may be used as is appropriate to time limits, student interests and abilities.

Opening the lessons:

Discuss with the students what problems or difficulties they would encounter if they were to move to a new country. Topics for discussion could include: communicating with people; understanding and learning new customs and traditions; being accepted by people of the new country.

Developing the lessons:

Explain to the students that they are going to study about a unique group of Indiana pioneers. Provide appropriate background information on the Sisters in order for the students to understand their purpose in Indiana.

Next pass out the map lesson - The Sisters of Providence.
Have the students complete the map assignment.

Now hand out to the students the selected documents. Read the document(s) to the students or have the students read the document(s) silently. Discuss with the students any difficult vocabulary. Complete the appropriate Document Analysis handout.

Concluding the lessons:

-After reviewing the documents, discuss with the students the experiences of the Sisters of Providence in settling pioneer Indiana

SISTERS OF PROVIDENCE OF ST. MARY-OF-THE-WOODS

This branch of the Sisters of Providence (SP) stems from the parent congregation, the Sisters of Providence of Ruillé-sur-Loire, France, founded in 1806. The U.S. congregation is named after the Indiana woodland where six sisters, under the leadership of Mother Theodore *Guérin, began an independent foundation on Oct. 22, 1840. Their purpose was to establish a motherhouse and novitiate, and to open schools. According to tradition, it was Simon *Bruté de Rémur, first bishop of Vincennes, Ind., who chose the site for their convent home in what was then remote, frontier country. To him was attributed a prophecy foretelling a promising future for the sisters, and it was he who gave the locality its name, St. Mary-of-the-Woods.

Prospective candidates were awaiting the arrival of the sisters, and when Bp. Celestine de la Hailandière (1839-47) made his first visit in November 1840, he formally opened the novitiate with the reception of three of these postulants. The first object of the sisters' mission, to obtain vocations for the religious life, was thus assured. The community resided in the home of the Thralls family until the completion of the brick building that the bishop had planned for their convent. At Mother Theodore's request, he purchased the Thralls home to serve as a convent, and the brick building became the first Catholic boarding school for girls in Indiana. This fulfilled the second purpose for which the sisters had come.

The community was guided by the rule that Jean Baptiste *Bouvier had written for the Ruillé congregation in 1835 (later modified in 1843 and 1861). In the U.S. Bp. John S. Bazin (1847-48) approved the rule in 1847, as did his successor in the Diocese of Vincennes, Maurice de St. Palais (1849-77). Bp. Francis *Chataud presented the society's constitutions to the Holy See in 1887, and Leo XIII gave definitive approbation on March 12, 1894. Long before this, however, Mother Theodore, in her 16 years of work in the New World, had firmly established the motherhouse, as well as the Institute of St. Mary's and 10 schools through-

out Indiana. As the sisters continued to increase in numbers, the educational expansion of the community went on apace. The Civil War brought a request from the governor of Indiana to take care of the military hospital in Indianapolis and an emergency hospital in Vincennes. When peace came, the military hospital went back to the civic administration and the sisters opened St. John's Home for Invalids in Indianapolis, to meet the needs of wounded and homeless veterans.

At the beginning of the 20th century, schools opened in Chicago, and the work outside the state of Indiana expanded. In 1920 a colony of six sisters went to Kaifeng, Honan, China; they were the first group of sisters from the U.S. to establish a school on the Chinese mainland. With the permission of the Holy See, they also formed an auxiliary congregation of young Chinese women, the Providence Catechist Society, in 1929. When the Communist conquest forced the closing of the schools in 1948, the sisters transferred their work to Taiwan, and many of the catechist sisters went with them to help carry on the work.

By 1964, the 1,504 American Sisters of Providence staffed 114 elementary and 22 secondary schools, in New Hampshire, Maryland, Massachusetts, North Carolina, Indiana, Illinois, Oklahoma, Texas, California, and Washington, D.C. They also have a mission in Arequipa, Peru, in addition to the one in Taiwan. The congregation maintains the College of *St. Mary-of-the-Woods; Immaculata College of Washington, D.C.; and Providence College of Liberal Arts and Science, in Taiwan. At St. Mary-of-the-Woods, in addition to the college, there is a high school for girls interested in preparing for the religious life, a novitiate, a juniorate, and the motherhouse. There is also an infirmary for the sick and the aged, and a chapel of perpetual adoration where, since 1914, prayers are offered hourly for the needs of the Church and the world.

Bibliography: M. B. BROWN, *The History of the Sisters of Providence of Saint-Mary-of-the-Woods*, v.1, 1806-1856 (New York 1949), only v.1 pub. M. T. GUÉRIN, *Journals and Letters*, ed. M. T. MUG (St. Mary-of-the-Woods, Ind. 1937). M. T. MUG, *Life and Life-Work of Mother Theodore Guérin* (New York 1904).

[M. P. HAYES]

Sisters of Providence - From France to Indiana -1840

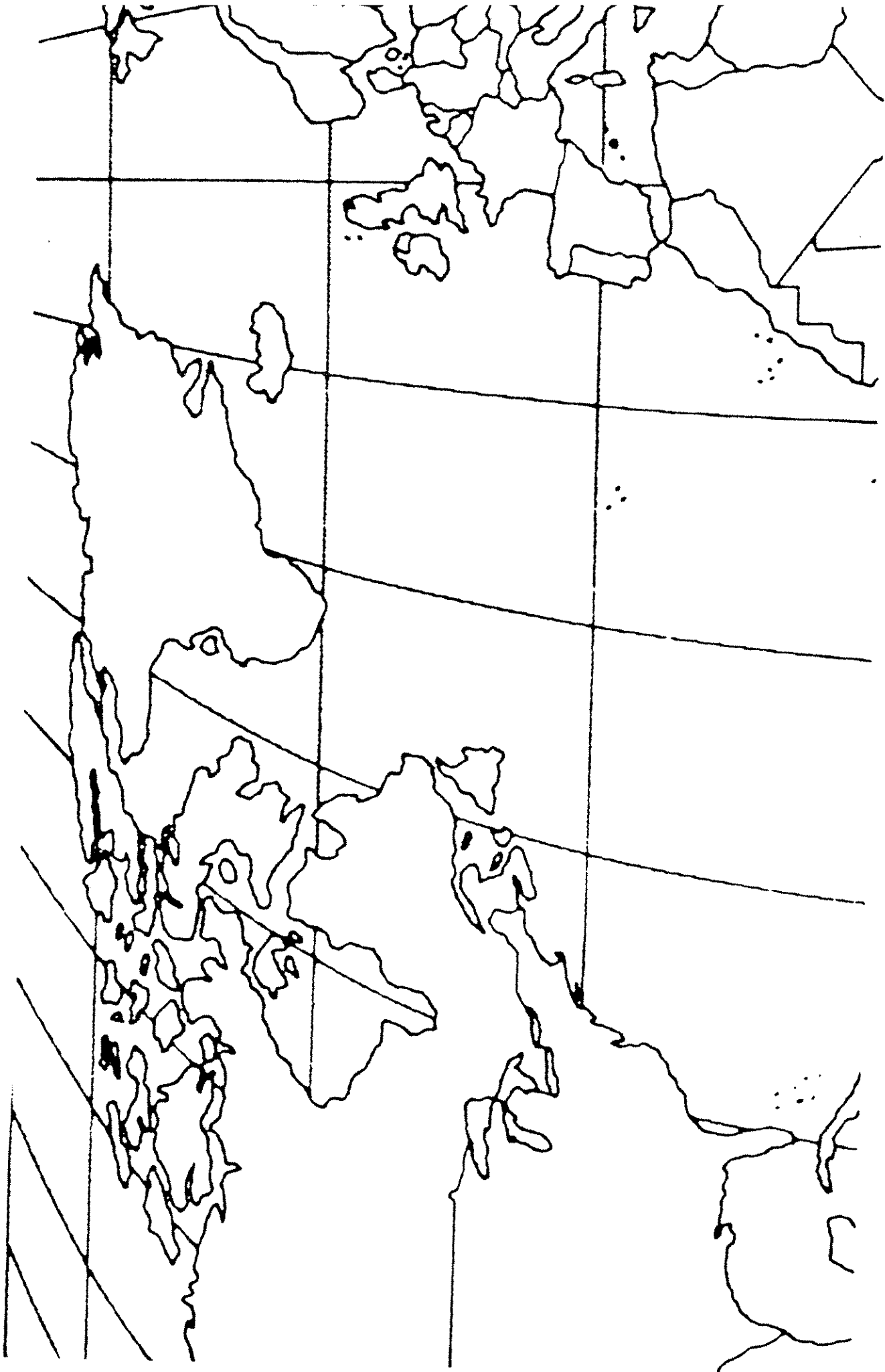
1. On the map of France label Ruille-Sur-Loir (1), the French home of the Sisters of Providence.
2. On July 22, 1840, six Sisters of Providence left from Havre, France on the merchant ship the Cincinnati for New York City. The journey took forty days.

Label Havre, France (2) and then draw a black line from Havre across the Atlantic Ocean to New York City.

3. Trace the journey in red of the Sisters of Providence from New York City to St. Mary-of-the-Woods near Terre Haute, Indiana. The month long journey to the west would involve railroad, steamboat, stage and canal travel.

Trace this route:

New York City to Philadelphia
Philadelphia to Baltimore
Baltimore to Wheeling
Wheeling to Cincinnati
Cincinnati to Evansville (along Ohio river)
Evansville to Vincennes (stage)
Vincennes to Terre Haute
Terre Haute to St. Mary-of-the-Woods



Sisters of Providence -Document Analysis

Type of Document: _____ letter _____ journal entry
_____ newspaper ad _____ prospectus _____ other

Author:

Date of Document:

Purpose of Document:

1. Identify two or three points that the author thinks is important.
 - a)
 - b)
 - c)

2. What does the document reveal about life in Indiana in the 1840s ?
 - a)
 - b)
 - c)

3. Identify two questions that the document reraises.
 - a)
 - b)

List of Documents - Sisters of Providence

First Journal of Travel - Mother Theodore Guerin
Letter - November 14, 1840 of Mother Theodore Guerin
Letter - October 3, 1842 of Sister Saint FVincent Ferrer
Third Journal of Mother Guerin - 1844
Letter of April, 1844 of Sister Saint Liguori
Letter - December, 1843 of Sister Saint Francis Xavier
Letter - 1844 of Sister Saint Francis Xavier
Letter-- February, 1843 of Sister Saint Francis Xavier

Prospectus of Saint Mary-of-the-Woods Academy
Pensionnat des Soeurs de Charite de la Providence (1840)
St. Mary's Academic Institute (1891)
Madison Courier (1844-45) Young Ladies' Academy

Drawing of:

St. Mary-of-the-Woods near Terre Haute
St. Mary's Female Academy in Vincennes

IN INDIANA

Our happy feelings soon gave place to considerable depression on account of a sight which we had believed would increase our joy. It was the condition of a missionary priest and a conversation with him. He is under the jurisdiction of the Bishop of Vincennes and has evangelized this section of the country. So extreme was his poverty and so complete his destitution, that I shall run the risk of being accused of exaggeration in describing it; yet there is nothing in my narrative but which I have seen and touched. I shall relate all.

The priest is about twenty-eight years of age. His exterior bespoke mildness and he seemed refined; but he was so poorly clothed that one would easily have offered him an alms. He had on an old torn coat, shoes in the same conditions, trousers all patched up by himself. The collar of his shirt, which was in rags (excuse the expression), hung around his neck. All this was so striking and seemed so strange that I could not forbear telling him that his housekeeper was not very tidy. In a mild tone he answered that a servant was the last thing they stood in need of in this country. "What!" said I, "You have no housekeeper? Who then does the housework, makes your beds, prepares your food?" He replied, "My companion and I eat only corn-bread, which is brought to us every day by a baker. We have only a log hut for our church, house, and school. At night we spread a mattress on a bench and there, wrapped in our coverings, we take a little rest. When we are away on missionary duties, and one or the other always is, we sleep on hay or straw or sometimes under a tree."

First Journal of Travel - Mother Theodore Guerin

At last we had arrived at Vincennes! Vincennes!! The conveyance stopped. We were taken to the Sisters of Charity, who live near the episcopal residence, and who had been requested by the Bishop to take care of us until his return. After partaking of some food and putting on again our religious dress, we begged to be taken to the cathedral. *Ciel!* What a Cathedral! Our barn at Soulaines is better ornamented and more neatly kept. I could not resist this last shock and wept bitterly, which relieved me somewhat. I could not possibly examine this poor church on that day—the following day I did so with more calm. It is a brick building with large windows without curtains; most of the panes of glass are broken; on the roof there is something like the beginning of a steeple, which resembles rather a large chimney fallen into ruins. The interior corresponds perfectly to the exterior:—a poor wooden altar, a railing unfinished and yet seemingly decaying from age. The Bishop's seat is an old red chair which even our peasants would not have in what they consider a nice room. To conclude, I have seen nothing equal to the poverty of the cathedral of Vincennes. I can say nothing of the town except that I doubt whether it will ever grow much on account of its position—solitary, situated in an undeveloped part of the country, on the banks of a little river which is navigable only in winter; however, as I have not the gift of prophecy, I shall speak only of the present and say that it is quite gratuitously they call it a town. Only one street is paved and I really believe the others are impassable in winter. It is said there are four thousand inhabitants, but I think they would have hard work to find that number.

First Journal of Travel -Mother Theodore Guerin

I believe I have not told you anything about the Bishop's house, and of those steps from which he fell into the snow when he was starting out on one of his first pastoral visits. We have seen those steps and have ascended them; and although there was no snow we ran the risk of imitating the good prelate, for the six steps are made of rotten wood badly joined which shake under one's feet. His house, which is small, serves as a store where his priests come and get what is indispensable to them. All that is there is the property of each one; but very often both father and children have not those things that are of the first necessity. This is the reason why his church and house are in such a poor condition; for bread must first be provided. As for pork, it cannot be dear, for there are swine by the thousands here.

Milk, too, is plentiful in summer; nearly every family has cows. Poor beasts! They give little trouble to their owners more than to milk them. At Vincennes I saw these poor creatures, covered with rain or dew, standing before the doors waiting to be relieved of their precious burden. This being done, some strokes with a stick were given to send them back to the woods; and they, without any resentment, came back the following day to return good for evil. The poor hogs have their ears or tails mutilated to distinguish them from the neighbor's hogs. Even horses are not better cared for. All the time that they are not in the service of their masters they have to provide for themselves, and the forest is their only shelter. This is the way that animals are treated in this country; it makes one feel bad, and indeed you can hear their cries from morning till night. At Vincennes, especially, one might think she was in Noah's ark. The confused noise is deafening. The two pianos that the Sisters have for twelve pupils, and which are going from the beginning of the day to the end, add to the confusion. This you will say is queer. Well, such is the village of Vincennes.

First Journal of Travel - Mother Theodore Guerin

First Journal of Travel - Mother Theodore Guerin

With these impressions we got into the stage which was to convey us to Vincennes.

Five minutes later we entered a thick forest where we saw the most singular kind of road that could be imagined. It was formed of logs, of trees that had been felled to clear the way and then were brought together as though to form a raft [corduroy]. Where some of these logs had become rotten, there were large holes. The coach jolted so terribly as to cause large bumps on one's head. This day, indeed, we danced without a fiddle all afternoon. The road was really dreadful. Thus jumping and tossing about, we arrived at a farmhouse in the forest, where we decided to spend the night.

On the seventeenth of October Sister Basilde fell sick. A storm having delayed our departure two days, the attack had time to increase and an inflammatory fever set in. We decided to wait for a change for the better; but this dear Sister, as courageous as ever, wished to leave, notwithstanding her condition; so on the twentieth, at ten o'clock at night,

we took the stage for the town of Terre Haute, so greatly dreaded. The night was dark, the roads were very bad. There had been a hard rain for thirty-six hours, which might have made us fear a little deluge. The river, just before almost dry, had now overflowed to such an extent that in several places we could not pass; bridges had been swept away by the torrent; thus, it was not without danger that we were traveling, especially in the night; in fact, we had gone only six miles when the stage was upset in a deep mud hole, throwing us head foremost. When we got up on our feet again, the great trouble was how to get out; for the stages are not open either in front or in the rear, and ours was about five feet wide. Our poor sick Sister lying on the floor caused us great uneasiness. Happily she was less bruised than the rest of us, for we had wrapped her in a heavy cloak and a comfort, and given her a pillow. Bundled up in this way, she was greatly protected.

In endeavoring not to fall upon her I hurt my head, and got a large bruise on my shoulder which is not yet entirely well. Each one in extricating herself cried out, "Oh! my head!" "Oh! my arm!" Finally we became reassured, seeing we all had the use of our members, though we were battered and sore. Having extricated ourselves from the stage, we carried Sister Basilde to a little log cabin which, fortunately, was quite near. The man of the house was so kind as to go and help our driver, and we were left to groan at our ease and to warm ourselves in this narrow abode. The woman, about sixty years of age, asked us who we were. As we could not answer except in French, she continued quietly smoking her pipe. (Smoking seems customary among the women in this part of the country; even young girls smoke; this seems very strange.)

With much trouble the stage was lifted out of the mud

farther on we had to give it up. We spent the remainder of the night in another farmhouse beside a good fire that the family built for us. At daybreak we continued on our way towards Terre Haute, where we arrived in the afternoon without further accident. Terre Haute is larger and finer than Vincennes, yet it is not pretty. Like all American cities it is laid out on a large scale; in some places the houses are a gunshot from each other. We passed the night there in a hotel, and the next day heard Mass in a small Catholic church [St. Joseph's] which has just been built. It is quite good for this country. After Mass we returned to our poor sick Sister, and having had breakfast, took the stage which was finally to bring us to our destination.

The house that is being erected for us is only four miles from Terre Haute; so, by leaving at ten o'clock in the morning, we should be at Saint Mary-of-the-Woods at noon. Well, you will see! Having procured some provisions we went in the stage to the river bank, for a river named Wabash separates the town from the road that leads to our habitation. As there is no bridge, we were obliged to wait our turn to be ferried across. We waited until three forty-five in the afternoon, that is, more than five hours and a half. At last we crossed, but scarcely had we been on the road ten minutes than we were again in the forest, and the ground was so covered with water that it was like a vast pond. The plank road having disappeared, it became dangerous to travel on account of trees which had fallen here and there. No matter! The horses were whipped up and they rushed into the water. At every moment we were on the point of being overturned, although Father Buteux went ahead with a pole to sound the road. At length, unable to go any farther, the water being too deep, wet to the skin he had to get up with the driver. Once the carriage struck a stumbling horse, and a wheel went over the trunk of a tree, and lo! the carriage was

again thrown on its side. The water entered the coach and the horses were swimming rather than walking. It was like being in the middle of a sea, but in a sea surmounted by a thick forest; for the trees are so near together that it required all the experience of American drivers to be able to get through. There was imminent danger for us, and we had two miles to cover in this way.

I may say, however, that I was not at all alarmed. When one has nothing more to lose, the heart is inaccessible to fear. The water poured in on us. We thought we were surely gone this time; but the driver without losing his American coolness managed the horses so dexterously as to set the carriage up again. We could see dry land a short distance beyond, but the water we had yet to go through was deeper than that we had already passed. The horses, however, were cheered at the sight of land, and went into a gallop, the water passing over their backs. There was water in the carriage too. No matter. Five minutes later we were rolling along on *terra firma*.

THE JOURNEY'S END

I cannot tell you what passed within me during the next half hour. I do not know myself, but I was so deeply moved that I could not utter a word. We continued to advance into the thick woods till suddenly Father Buteux stopped the carriage and said, "Come down, Sisters, we have arrived." What was our astonishment to find ourselves still in the midst of the forest, no village, not even a house in sight. Our guide having given orders to the driver, led us down into a ravine, whence we beheld through the trees on the other side a frame house with a stable and some sheds. "There," he said, "is the house where the postulants have a room, and where you will lodge until your house is ready."

We had agreed among ourselves that our first visit would be made to the Blessed Sacrament, and that we would not speak to anyone before having satisfied this longing of our hearts. The priest preceded us and we followed in silence to the church. The Church! I send you the picture! Yes, dear friends, that is the dwelling of the God of the Universe, in comparison with which the stables wherein you shelter your cattle are palaces! There it is that every day the Lamb of God is offered up, a sacrifice for the living and the dead! There He reposes night and day in a small custode in which the priest can scarcely put his two fingers! No tabernacle, no altar, for can the name of altar be given to three planks forming a table forty inches long, supported by two stakes driven into the ground?—that is all, for there are no altar cards, no stand for the missal, in fine, nothing but what I have mentioned. A cotton cloth is spread over these planks; there is a small altar stone; and now you have the whole altar. Except at the time of Mass, the pyx, the chalice, and

the rest are covered with a dark blue calico which seems to have been used as a bedspread by the good country people. This, then, is the church of this place, which is also our chapel. It serves moreover as the dwelling of the priest, and still it is only about thirteen feet wide and fifteen feet long. I have just measured it. The furniture consists of the altar above described, a bed covered with mere rags, two little tables, one laden with books at the foot of the bed, the other in a corner serving as a writing-desk; there are, besides, two old trunks, an old chair, and a small bench. Here it is that for four years this Parisian has dwelt, he who was brought up in one of the most luxurious cities in Europe, and who now in the flower of his age, with his brilliant education, might be prominent in ecclesiastical circles and him the most advantageous offers to retain him, but he refused everything to come and suffer for his God and to gain souls to Him. He boards with the farmer who lodges us. The children of the house, the farmer and his wife are the hosts; but the banquet! Generally bread and coffee, potatoes and bacon—that is all. Nevertheless, this apostolic man told me yesterday, in laughing, that he had yet to learn where the crosses and privations are. Is he the one then who is the most to be pitied? I do not think so. His flock is scattered over an area of sixty miles. He oversees the building of our house and works at it himself like a common laborer, whenever free from the duties of his ministry. He even chops our wood, buys and carries our provisions, etc.

First Journal of Travel - Mother Theodore Guerin

The day after our arrival we went to look at our new house, now building. Like the castles of the knights of old, it is so deeply hidden in the woods that you cannot see it until you come up to it. Do not conclude, however, that it is built on the model of Father Buteux's. No, indeed. It is a pretty two-story brick house, fifty feet wide by twenty-six feet deep. There are five large openings in front. The first stone was laid August seventeenth and it is already roofed. Today they began plastering, but there are yet neither doors nor windows; all is being done, little by little. As to our garden and yard, we have all the woods. And the wilderness is our only cloister, for our house is like an oak tree planted therein.

Here is the list of our movables: twelve folding beds, an old bureau, a small cupboard or buffet—*bois blanc*—for the dishes and bread, a dozen wooden chairs and a table for the kitchen. Our dining-room table belongs to the farmer. As to the kitchen it is only a stove placed outside. We have pots, pans, etc., also a soup tureen, two dozen plates, two dozen spoons and forks, and one dozen knives. Besides these we have the trunks and boxes in which we brought our belongings from France. Some unbleached muslin was bought for sheets. This, then, is what we have for the foundation of a house, which the Bishop foresees will one day be a flourishing institution. No doubt; but we shall have to suffer much. Many things are wanting to us, yet we dare not complain. Shall we not be, and are we not already, in our own little nook? Besides, did we not come here to suffer—we who were so well provided for in France?

The French family whom I mentioned before [Brassier] are here. The man is to clear a corner of our land where cabbage and other vegetables will be planted next spring if we do not freeze before that time; for they say that the winter here is unbearable. Every year several persons are frozen to death.

First Journal of Travel - Mother Theodore Guerin

I am not sure whether I told you of the insupportable pride of the Americans. However, I shall give you a little incident which happened yesterday, and which came very near putting me in the bad graces of everybody. Well, yesterday we had our washing done, the first of this kind, probably, ever done here. I shall not relate all the trouble we had to organize things, to get a tub, etc. I leave that for you to imagine. But I shall tell you that we had employed a young woman, an orphan, wretchedly poor and miserably clad, to help us wash. I attempted to show her what to do. At first she refused to take any direction, but, by coaxing, I secured the favor of showing her.

When dinner time came, there was my washerwoman sitting down at table with us. I was so indiscreet as to say it would be better for her not to take dinner with the Community. I wish you could have seen the change in the countenances of our American postulants! I had to compromise by telling the girl she might eat with the reader at the second table. The mere name of "servant" makes them revolt, and they throw down whatever they have in their hands and start off at once. You cannot hire either a man or a girl for more than a month at a time.

Just now we are suffering from the want of *sabots*. It seems to me that if I only had the tools I could make a pair for each one of us. We shall not be able to go outside without sinking deep in the mud, except when it freezes. In the winter we shall at least be able to keep warm, for we might burn fifty cords of wood without clearing ten acres of our land.

It is astonishing that this remote solitude has been chosen for a novitiate and especially for an academy. All appearances are against it. I have given my opinion frankly to the Bishop, to Father Buteux, and, in fine, to all who have any interest in the success of our work. All have given reasons that are not entirely satisfactory; yet I dare not disregard them. The spirit of this country is so different from ours that one ought to be acquainted with it before condemning those who know more about it than we do; so I await the issue before passing judgment in a positive manner. If we cannot do any good here, you know our agreement, we will return to our own country.

Dear France! Though far away, it is she nevertheless who, like a good mother, sends help to this poor diocese. She feeds our missionaries, helps to build our churches, to adorn them, in a word she does everything. Without the aid of France, what really would become of the poor missionaries who, notwithstanding, are so miserable? What would become of us also? It was a Frenchman, Joseph Picquet of Sainte Marie, Illinois, who gave the money to build our house. Who will now support it? Oh! The Daughters of Providence must fear nothing as to their future. They must confide themselves entirely to their good Mother, The Blessed Virgin Mary.

PROVIDENCE OF ST. MARY-OF-THE-WOODS,

November 14, 1840.

MY VERY REVEREND MOTHER,

I have already written to you at such length that I should fear to weary you. Yet I must write. My heart needs to pour itself forth into yours, and you will, without doubt, not refuse me this satisfaction. It is not, however, to speak to you of our future, of which I know no more than you, but of the actual situation.

You know that we embarked in our religious habits, and that we wore them in New York, as I think I wrote you. I did not tell you, however, that by the order of the Bishop of that city, we were obliged to make some changes. In spite of our extreme repugnance, we thought we should obey, as he gave us motives so religious and so upright that I would have considered myself guilty to reject them. We bought what was necessary, and we were metamorphosed into I know not what, but the fact is that we have something that is neither a religious costume nor a secular. No one is deceived, as it was said everywhere that we were Sisters. I shall not mention our sacrifice. God alone knows what it cost our hearts. Also He has seen our motives, and He will be the judge. I had not spoken to you of this, fearing to give you pain, but it has worn upon me and troubled me. That is why I begin with this detail today. That proves to you that if it is a duty for me to keep you informed of what occurs here, it is also a necessity. . . .

In Vincennes, there are Sisters of Charity, but they are dependent upon the house at Emmitsburg, which refused to give subjects to found a second head establishment. As for his intentions in our regard, His Lordship wishes to found a principal establishment, a motherhouse, to form subjects who will later be sent into different parishes of his diocese, which is so poor. In this respect the house would do incalculable good and could be self-supporting; for board is expensive here, although food is not. We can buy beef and pork to salt for three cents a pound. Vegetables are hardly more expensive than in France. The consoling and encouraging thing here is that religion is making great progress, and Protestants are beginning to abandon their prejudices. Our presence here is a source of astonishment. The people are glad to see us and promise us pupils to learn French. You have no idea of all they teach here. Monseigneur said to me yesterday that it was specially to establish here the French religious spirit that he had asked for us; that also we had only come to prepare the way for the others you had promised him in a charming letter; that you would send Irma, and you had even promised to give him at the same time, all that would be necessary.

This Bishop counts then, Mother, on your kindness to send him at least a couple of good, educated subjects, if you wish us to succeed. I think I can assure you that with this help, we will succeed. I beg of you, then, O my Mother, to have pity on so many souls whom Jesus Christ has redeemed at the price of His Blood. They will be saved, if you wish it. I shall not propose any other motive to your generous heart. I am sure that this alone will suffice to induce you to do all you can.

To prove his good will, Monseigneur has just bought us two tilled fields and a little orchard quite near the house they are building for us; but as the most pressing concern for us was a lodging for the winter, we have bought the house where we are, which is, as I have already told you, a little farm house,

the only one of its kind I have ever seen in this country. This house, which is in reality only a cabin, will cost four hundred dollars gold. I still had the thousand francs that Mme. de Marescot had sent me at Havre. I thought I could not do better than to give them, for otherwise we would have had neither house, nor field, nor orchard. . . . It was absolutely impossible to spend the winter, which is already very cold, and will become colder, in a cabin open to all the winds, which had neither doors nor windows that close. Repairs had to be made, and this could not be done, as we were mixed up with the farmers and their children. . . . Now at least, however badly situated, we are "chez nous." We can fulfill our Rule, and we shall have the inestimable advantage of having the Blessed Sacrament. It will help us to suffer, and to die if we must. With Jesus, what have we to fear? We also have Holy Mass every day. . . .

We are to have a retreat in our cabin, which will do us much good. It will be given by Mr. Martin and will commence the first Sunday of Advent and last ten days. Our preacher will speak French, which is better, as we learn slowly and are not able yet to ask or to understand the least thing in English. . . .

Adieu, Mother. Pray for me; heavy crosses are reserved to me here. Happily I had *made my novitiate*. I am ready for all that Heaven may please to ordain. I recommend myself and all my poor exiles to the prayers of our Sisters. How happy they are! But no, we can suffer more than they, and consequently have more happiness! I cannot tell all the love that the good God has put in my heart for the cross. Again adieu, dear Mother. Accept the very respectful homage of all your American daughters. . . .

I must tell you that Monseigneur requires that they call me *Mère*. This name gave me pain; then I found that it was to cost my Sisters, poor children, very much. What a mother they have! What a difference! Finally I forbade them to call me by that name. *Mother* would pain them less. I shall say like St. Paul, "I can do all things in Him Who strengthens me." The extreme poverty which we suffer, the hunger and cold of these icy countries, and all of that nature will not be really my crosses. I foresee others much heavier; but heaven is the price of all, and Calvary is the way.

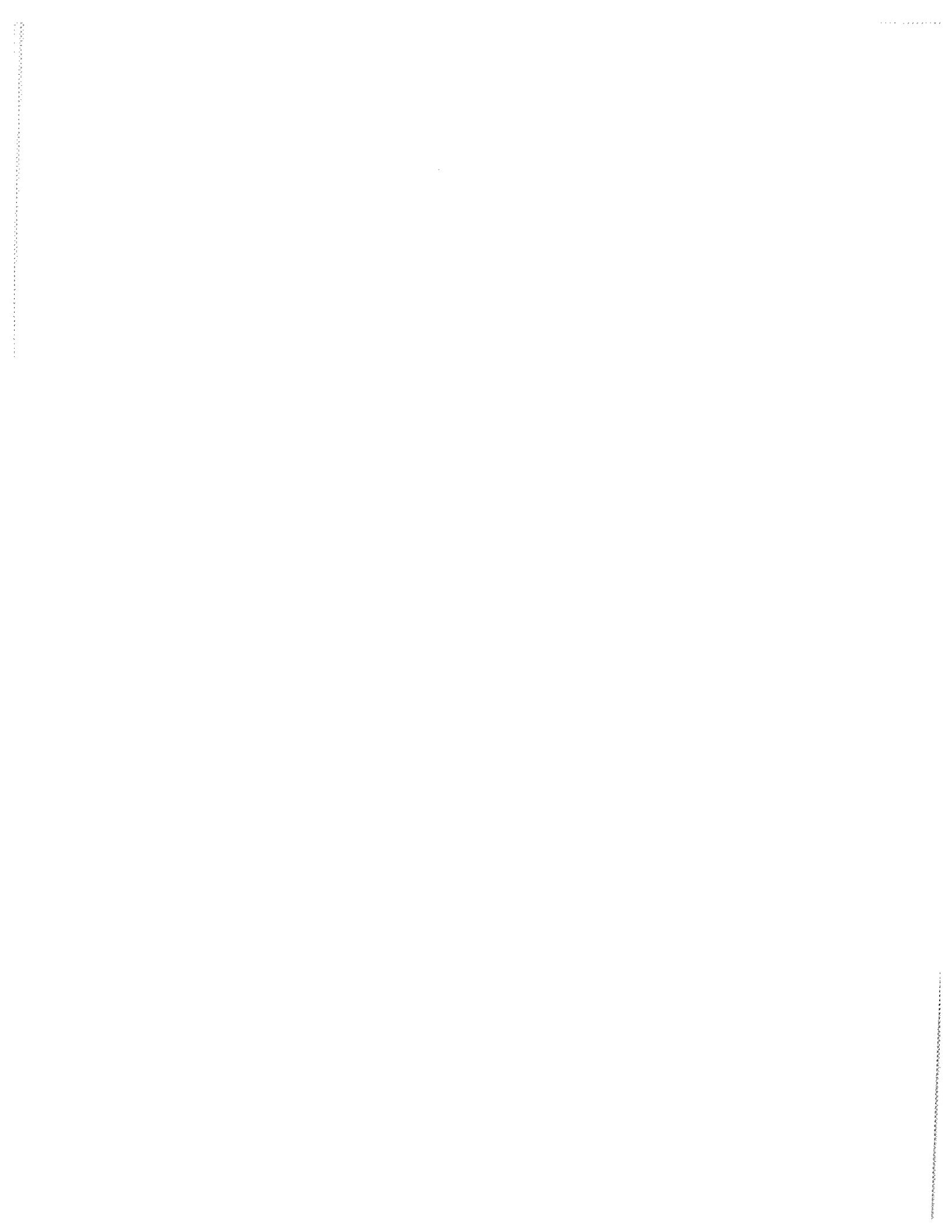
Mother Theodore Guerin

We left Providence in the Woods on the 14th in a cart that is called a wagon, similar to our tumbrels. Arrived at the Wabash River, we found it out of its banks, and about two miles wide. We had to cross over between trees in a little Indian canoe, which could take us only half way as the water had gone down; then to get to the river, we had to walk through mud into which we sank half way to our knees; at the end we were in a sorry plight, as you can imagine. Shortly afterwards, we took a steamboat that got us to Vincennes in a few hours. We left there the following Thursday in two carriages, one of which broke down five or six miles out. As it was the one in which I was riding, I was very happy to accept a place in the *stage* (a kind of diligence in our country). It was almost filled with Protestant women, who gave me black looks and whose brows my poor English caused to wrinkle from time to time. We became acquainted, however, and by the time we reached Washington we were friends. There the other Sisters met me.

The Bishop, Father Chassot [Chassé] and a German Seminarian not yet ordained, arrived there soon afterwards. The next day they hired a carriage for us and the little baggage we were carrying. The Bishop mounted his horse, and Sister Saint Vincent, a little girl, and I got into our conveyance, while Sister Marie Joseph and Sister Gabriella went in a wagon. We had for driver-conductor a good German, an excellent Catholic, who knew however no more English than we did; nevertheless, we were as proud as Artaban and we laughed at our poor Sisters who were ahead of us. That was not for long, however; soon we were in the woods, and we lost our road guides who were the ladies I mentioned. The way was frightful. Our driver, to avoid a hole, took a wrong direction, something which is so easy to do in these pathless forests. He saw his mistake too late.

We could not go back, for the carriage tracks had disappeared under the leaves, or under the water which covered all the bottoms. The woods became so dense that we could not see two steps ahead of us. In the way that we had to follow there appeared from time to time some tracks of a wagon that had passed through, knocking down a multitude of small trees. A greater number of large ones had been felled. These we kept close to in the hope of coming to houses. In fact, after a few minutes, we did spy a *log house*, which we approached in the hope that we might find someone who could show us the way out of this labyrinth. But it was a vain hope. There had been someone there, but the cabin was now deserted. All we could do was to try another direction. Soon another hut came to view, but it also was empty. The farther we penetrated into the forest, the more the route became impenetrable. The heat was as stifling as in July at home. Our horses were exhausted.

Hunger, also, tormented us. We had been told we would be at Jasper for dinner, hence we were fasting, as they say in this country, having taken only a little milk in the morning. It was already late. One could not tell whether any human being had ever lived in this profound solitude. Farther and farther away we saw trees blackened or struck down by lightning; an infinite number of others had fallen from old age, and were piled one upon the other. From time to time we came to creeks, little rivers through which we had to pass. The horses were in water to their bellies. Astray, we proceeded without meeting a living creature other than squirrels, which were numerous, rabbits, and birds. Having crossed a swamp we finally saw some troughs coarsely hewn out under fine sugar trees. That gave us unbounded pleasure especially when we saw a house on a little hill. But the joy did not last long, for again there was no one there. We had to keep going. With great difficulty we reached the bank of a river, which was so steep that the water seemed twenty-five or thirty feet below. It was a



real precipice. We had to halt. Poor Sister Saint Vincent felt more like crying than laughing. We prayed with all our might to our Lord, the Blessed Virgin, and the Angels.

While we were waiting there, not knowing what was going to become of us nor what to do next, we suddenly heard the strokes of hammers and hatchets. Our driver left us and went in the direction of the sounds. He found some men who were constructing a *flat-boat*, a kind of flat ship that is used on the rivers here. One of them had the kindness to come on horseback and show us the route. He led us through ways no carriage had ever traveled. We found in this new direction, troops of young horses that looked wild. We encountered rather high mountains, large streams, and waterfalls. With the aid of our guide, at last we got to the river and a little later we arrived at Jasper, where our good Bishop and the priests were very much disquieted about us. Monseigneur had gone down to the ship and not finding us, had dismounted and prayed the Blessed Virgin to guide us out of these vast forests. It was at the same hour wherein we found our boat makers. All together we thanked God for the assistance He had given us, and then we went to our supper, of which we had great need.

To Reverend Mother from Mother Theodore Guerin 1842

PROVIDENCE OF JASPER

October 3, 1842

MY GOOD AND WORTHY SISTER,

If I have not answered your letter and if I have kept silence so long, do not attribute it, I beg of you, to indifference. I can assure you that I have never forgotten nor will I ever forget my worthy and beloved Mothers. How could I forget those who never forget me and who have always had for me a tender, sincere, and disinterested charity. It would truly not be in my power, for my thoughts, and my heart turn oftener and more rapidly to Ruillé than to Saint Mary's. Yes, always do I wish to be the daughter of that amiable Providence.

When we left Saint Mary's I intended to write to you as soon as we arrived, but hardly had I been here three months when I was taken ill and was in and out of bed about four months. When I arose it was to give the children the lessons our American Sister was not able to teach. Next day I was worse again, and thus I crept about for a long time. My illness has been attributed to overwork and fatigue, and I think this is true. Only three in number, we have the two classes, the care of the church linen, laundry and mending for the priest and for ourselves, also cooking for the pastor, which means that when he meets his confreres or other friends, meals must be prepared at all hours. This latter circumstance disturbs our work and leads to irregularity. More than all this, we have the care of a cow, and as we have no stable to house her, we must milk her in good or bad weather at whatever hour she presents herself. Each of the other Sisters being fully occupied with school duties and I with a few lessons only, although they take turns at the cooking by weeks, all the heavy work fell upon me, drawing water, washing and ironing in a country where one has sometimes all four seasons in one day. . . . The pastor, upon whom we are dependent and to whom for the least things we must address ourselves, neglected nothing to restore me to health.

My illness determined my superior to permit us to receive a young girl of seventeen years and an orphan of thirteen or fourteen to assist us in exchange for maintenance and tuition. We needed the younger girl especially to carry the meals to the pastor. . . . Our priest, a young Austrian who speaks ten or twelve languages, is capable for the greatest enterprises. He is perhaps the only priest in Indiana who is in a position to maintain an establishment of Sisters, not by his funds but his zeal and industry. He bought us the house in which we live and the grounds surrounding it. His congregation of about a thousand German Catholics, although very poor, pay him in provisions, which are delivered at the convent. We are obliged to return to him the tuition money received from the school, which amounts to very little and would not suffice to support the house. The number of pupils has never exceeded thirty and is below that at present. Many pay nothing at all.

The beauty of the forests of Indiana in the rich and lovely month of May surpasses all description. The rivers, swollen by the rains, flow through long lanes of verdure, caressing the islands they seem to carry with them in their course and which look like floating nosegays. The trees raise their straight trunks to the height of more than a hundred and twenty feet and are crowned with tops of admirable beauty. The magnolia, the dogwood, the catalpa, covered with white flowers, the perfumed snow of the springtime, intermingle with the delicate green of the other trees. Wild lianas climb up to the top of the loftiest trees and then fall down in festoons of every shape, only to begin again upon the ground a new life, thence to climb up again to other heights. How truly is this part of the globe named the *New World*.

Animals of every kind are the quiet possessors of the woods; and here also are the hummingbird and a multitude of other birds. And all stay willingly near the habitations of man. The stag and the roe were not at all frightened at our approach. There is one creature, however, whose confidence we would willingly dispense with, and that is the serpent. There are specimens of all colors and sizes. The Sisters of Jasper told us that they had killed two very large ones in their school rooms. The snakes glide in under the logs, and only the Lord can protect us.

The congregation at Jasper is a very fervent one. During six months when the pastor was away from his parish, these good Germans came every Sunday seven or ten miles to sing hymns in the church. Thursday last, which was Ascension Day, I saw a whole parish that had walked ten miles in procession. They were in double file, the cross carried by a young man who walked at the head. Arrived at the church, after assisting at Mass they listened to two sermons, one in English, the other in German. The service ended only about two o'clock.

I must admit I was very tired; and I say to my shame that my fervor was put to the blush when I saw all these fervent Christians begin again their pious procession. All the people, a parish of musicians, formed ranks again and, chanting hymns and sacred songs, returned to their own villages praising God.

from Sister Saint Vincent Ferrer

Third Journal of Mother Theodore Guerin - 1844

You will see presently, however, that the expenses of an establishment of ours ought not to be ruinous. The next day I set out on a visit to our Sisters at St. Peter's,⁷ an establishment formed during my absence in France. They occupy what was the first Motherhouse of the Brothers of Father Moreau⁸ in America. It is in the midst of the forest, a log house open to all the winds. The furniture consists of a table with an old bench on each side, two sorts of cupboards, or presses, if such they could be called; two school desks, some wooden bedsteads equally sumptuous, one chair made of the bark of trees, and another of wood; this, exactly, is all the furniture. There were besides a few cooking utensils.

But their food! *Bon Dieu!* Some cornmeal and salted pork! Later they were able to add some milk and butter, the Bishop having, at a sacrifice to himself, sent them 100 francs to buy a cow. I gave them some of the articles I had received from our friends in France, but I must say that if I had been here, I would not have allowed them to pass the winter in such a house. I cannot conceive how the good Brothers of St. Joseph could have lived there for the space

of a year. Without doubt their love of suffering sustained them, and I think they must have left behind them their spirit of poverty, for when I proposed to the Sisters that they quit their old log hut and return with me to Saint Mary-of-the-Woods, those dear daughters pressed me so urgently and extolled so highly their happy situation and the good they could do, and had already done, that I decided to leave them there until the retreat.

Three of the principal persons of the district came as a deputation to entreat me to leave them their Sisters. However, if after the month of August they are not rich enough to repair the log house and buy a lock, some bedding, furniture, etc., I shall order the removal, notwithstanding. Imagine how heartily we laughed in the evening when, before retiring to what we called our dormitory, we were obliged to drag the furniture up against the door, which had neither latch nor lock.

I visited the classes. The children are very well disposed and generally docile. They have all arrived at the age of reason; a great many of them are over twenty. Oh, what good might be done if we but had that wretched money, often so badly expended! After encouraging the parents and the children we gave the latter a holiday, and then in order to give some recreation to the dear Sisters of St. Peter's I took them with me to Jasper.

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That evening we amused ourselves watching the fireflies that flew around by the thousands and would have clouded

the air if they had not lighted it with their glow. All day the heat had been stifling. Toward evening we had one of those American storms which present a spectacle so terrifying. The lowering clouds mingle with the shade of the woods. Suddenly a cloud bursts. The lightning darts forth a rapid ball of flame. A high wind heaps in vast confusion clouds upon clouds. From time to time the atmosphere partly clears, and then through gaps in the clouds appear, as it were, new heavens and tracts of fire.

Such storms are admirably described by Chateaubriand, and, the phantom shrieks only excepted, we have witnessed the same scenes. The roaring of the winds, the howling of the wild beasts, the rolling of the thunder, the cracking of buildings, the torrents of water—all these sounds, multiplied by the echoes, seem as though they would proclaim to man that nature is in her last agony. Oh, how terrible will be the day of God's justice, when even under the reign of His mercy, nay, in the sweet month of May consecrated to the mild and gentle Mary, we are the daily witnesses of these majestic terrors!

Whilst writing this I was interrupted by one of the Sisters who rushed into the room exclaiming, "Mother, a snake! Oh, come!" I went out and saw at the door a snake six feet long, which one of the boys was trying to kill. There was enmity between this serpent and the woman, for I felt a sudden horror creep into my heart at the sight of it. But terrifying as are the snakes I must add that we have another plague still more disagreeable. I know not if we have a Pharaoh in the country but we are overwhelmed, harassed, and almost devoured by the mosquitoes. While writing to you this long and often interrupted journal, I have been beating them off, right and left. My hands are covered with wounds, and my eyes are dimmed by the thick smoke which we are obliged to use as our only defense against these "powers of the air." I hope all these causes together will claim some indulgence for this poor narrative, which has no other recommendation than its being the expression of a heart that is sincerely devoted to you, and feels that you will find a little pleasure in reading these details.

To Mother Theodore, Sister Saint Liguori wrote in April, 1844:

The few chairs we have in our house are all borrowed; the bed in which I am sleeping and the coverings I use belong to three different families. Our dormitory is very similar to the first one we had at Saint Mary-of-the-Woods. A log house divided into two rooms serves as a school and keeps out the snow and the rain fairly well, but the two-room log house which serves as our kitchen and refectory is in urgent need of repair. This winter, as we had so little wood, we stayed in the kitchen after school hours. If the winter had been a severe one, I think we would have frozen as the wind, the rain, and snow come in from above and below and on the sides. Our refectory has large openings between the logs, and on that account we have not eaten there for three weeks. Last Saturday night our table was covered with snow. If we only had a ladder, we could stuff the holes ourselves.

The poor establishment of Saint Peter's has had a melancholy beginning. At Francisville I had left off my solemn look, but it has come back redoubled. We are in truth very poor, but we have bread. . . . On our leaving Vincennes the Bishop gave us a clock, a few school books, and nineteen dollars. With this sum, small considering our needs, we have added a very little to our furnishings. The congregation has raised a subscription of thirty some dollars to assist us, most of it paid in corn, wheat, flour, soap, etc., which have been of great utility to us.

The parishioners have also furnished us with corn and provender for two cows and their calves and a third yearling calf which we purchased, all for sixteen dollars. We have milk in abundance. This enables us to economize on coffee, tea, and even meat, for a bowl of milk and a piece of bread make a delicious meal.

We are obliged to accept chickens and geese in exchange for tuition. The latter are very useful in furnishing us with feathers for our beds, and the hens kept us in eggs all during Lent. We now have a feather bed of our own, two well filled *couvre-pieds*, cotton for nine to twelve pairs of sheets, three pillow cases, half a dozen plates, knives, forks, and spoons, and something to bake our bread in; also a hundred and fifty pounds of flour and five hundred pounds of pork plus about ten pounds of coffee. Behold our entire fortune. We receive hardly any school money, only provisions.

Sister Saint Francis Xavier described the First Communion class in December, 1843:

I spoke to Henriette of the First Communion of our children of St. Mary's of the Woods. It took place on Christmas morning; nine boys and six girls had the happiness of receiving our divine Saviour Jesus. Although the floor was not yet finished and there were no doors nor windows, the feast was, for all that, very beautiful in my eyes. We decorated our altar with all the precious gifts with which your charity had enriched us the preceding year.

Instead of tapers our children had candles. We placed on the heads of our little girls the veils which we use in taking the habit. We are a thousand times happier to clothe them for Jesus than mothers are to adorn their daughters for a human union so often followed by tears. Oh! with what a good heart we have offered to God for our friends in France these first fruits of our holy mission. Poor children, how happy they were! When they had communicated, abundant tears flowed from their eyes. For the first time they tasted the unknown joys of heaven; but they have often since had the same happiness. Some of the boys were sixteen, eighteen, and nineteen years old. They owe their consolations to you. If you had spent only that one Christmas night with us you would be amply repaid for all your sacrifices.

Our boys made a retreat of four days with much fervor, and during that time they did not leave the Community premises. The day after Christmas they were very sad when they had to return to their homes. They asked me if they could not communicate again the following Monday, which was New Year's day. I told them it was too soon and to wait until the Epiphany. But love cannot suffer delay. Five of them went as ambassadors to the missionary, and after having got him to promise to grant their request, if possible, they begged him, as a New Year's gift, to hear their confessions, so that they might communicate the next day. Oh, how the Heart of Jesus must have rejoiced. It silently said to the heart of the priest, "Suffer the little ones to come unto Me," for they all had permission to receive Holy Communion.

Sister Saint Francis Xavier described the distribution of premiums in 1844:

I have just come from distributing premiums to our children of the log house. I, being the superintendent of our free school, had invited Mother Theodore to make a speech. The assembly was large. Unfortunately for me, after looking at the premiums my superior said to me terrible things in French, such as: "If you invite me again to give such horrors I will burn the premiums, and the table too." But her indignation did not prevent the ceremony from being quite fine. Both parents and children were delighted with the rewards. Yet, to appease Mother Theodore for next year, I shall ask you to send some little flutes and spinning-tops.

On a similar occasion my good Bishop Bazin acted much better than Mother Theodore. When he came for the first time to see us at Vincennes, I was just about to give, as a reward for catechism, a hazel nut fashioned into a basket with a ribbon for a handle. I offered it to the bishop to present, and he did so with all the dignity of a bishop, though you may be sure our Sisters made me pay for my nut.

About a month ago we had First Communion. . . . Every year I have children to present to our Lord. Our little girls are very fervent, and, to show their love for God, they practice all kinds of mortification. The other day, in the ardor of their zeal, after having lighted a candle before the statue of the Blessed Virgin, the idea came to their minds to burn their fingers in her honor. They were in the act of doing so when, fortunately, a Sister entered. . . . But the most consoling thing is that they are correcting their faults.

Sister Saint Francis Xavier described the village school at St. Mary-of-the-Woods in the early 1840s:

We have a class of boys ; they remain in the little huts, a sketch of which I sent you. I cannot tell you what pleasure I find in giving them rewards. They remind me of my dear children in France, of whom I think so often, and to whom I send my love ; their parents also have a share. We have a class of poor little girls, one of whom came yesterday. Although born of Catholic parents, she had never heard of God. I assure you the vocation which Father Besnoin spoke about can be well fulfilled here. We have big boys fifteen years of age, who have not yet made their First Communion. But amid all this ice, my heart is not chilled ; and although many things are not what my imagination had pictured, I am very happy, and I tenderly love my dear mission.

She wrote again to her family :

Shall I speak to you of our dear little boys, as poor and ignorant as my boldest ambition could desire ? I had the happiness of teaching one that he had a soul and that there is a God. His father is a German Catholic, his mother a Protestant. My old Jean Louis never approached him for ignorance. The other day I was astonished that he knew three answers of his catechism. I asked him if his father or one of our Sisters had taught them to him. "No," he said. I saw my little Simeon^{oo} blush (he is the youngest of my pupils). Then I asked him if it were Simeon. "Yes," he replied. The poor little fellow ! he is not yet six years old and he is already a catechist. During recreation he taught his comrade. Today, as a reward, I gave him a pair of little yellow beads. If you knew how gentle and pious he is ! The first time I explained the chapter on creation in the Bible to them I asked the difference between man and other animals, but not one was able to answer ; though finally the wisest, after having attentively looked at the engraving in the Bible, blurted out : "Sister, the difference is that a horse has four feet and a man only two !"

In February, 1843, she wrote of another experience :

I love my dear mission more and more. The other day I had the pleasure of taking our little boys to confession. I have been giving them catechism and Bible history lessons for some time. Their examination of conscience was not the most difficult for them ; they were more puzzled to know how to kneel down and join their hands in the confessional. Before going to the chapel the eldest, having found an old comb and some water, made all his companions' toilet. They had never before been so well washed.

I assure you, when I saw them kneeling so devoutly—although some turned their backs towards God, and others to the Blessed Virgin—I was very much touched. One of the smallest asked which was more necessary, to remember his examination of conscience or the manner of making his genuflection towards the Blessed Sacrament, "for," said he, "I cannot think of what I have to say and at the same time remember how I should make my bow. . . ."

Convent and Academy of the Sisters of Providence - 1841

Carefully examine the prospectus from the Convent and Academy of the Sisters of Providence. This document describes the boarding school at St. Mary-of-the-Woods.

1. The Tutoreses for the boarding school were native of which countries ?

2. Circle the courses of instruction which were available to the students.

Reading Writing Physics History Rhetoric Biography
Algebra Needle Work English Composition Geometry Lace-work

3. The cost per year for boarding at the school was _____ ?

4. A student who wished to board at the school for a year, take French lessons, learn to play the piano and receive medicine at the apothecary rates would receive a bill of _____.

5. T F Each pupil must bring eight summer dresses and two winter ones.
6. T F Students should bring to the Academy a calico bag, tooth and hair brushes, combs and a small drinking cup.
7. T F Visits to the children were permitted only on Tuesdays.
8. T F All students must be Catholic.
9. T F Examinations will be held during the year to mark the progress of the students.
10. T F At the end of the year, premiums are given to outstanding students.
- 1
11. T F The Sisters also play to open a day school.
12. What similarities and what differences do you see between the Academy in 1840 and the school you attend today ?

CONVENT AND ACADEMY

OF THE

SISTERS OF PROVIDENCE.

NEAR TERRE-HAUTE, VIGO COUNTY, INDIANA.

SISTER THEODORA GUERIN, Superior.

The SISTERS OF PROVIDENCE, occupy a very fine building, newly erected in a retired and healthy situation, four miles from Terre-Haute. They have just opened a BOARDING SCHOOL,—several boarders have been admitted, still there is room for a larger number of pupils. Among the Tutored provided for this Institution, some are natives of America, others of France and Germany, so that the children of these different nations may find in their teachers the means of perfecting themselves in their own language, and facility in learning the other branches taught in the school.

The course of instruction embraces Reading, Writing, Arithmetic, Geography and History, both ancient and modern, English Composition, Natural Philosophy, Chemistry, Botany, Mythology, Biography, Astronomy, Rhetoric, plain and ornamental Needle-Work, Bead-Work, Tapestry and Lace-Work.

TERMS OF ADMISSION.

Boarding, including the above English branches, Per Annum.	\$100 00
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EXTRA CHARGES.

Languages, per annum,	\$12 00
Vocal and Instrumental Music,	30 00
Drawing, Oil Painting, and Painting in Water Colors,	20 00
Imitation of Oil Painting on Linen and Velvet, Oriental Painting, Embroidery and Artificial Flowers,	12 00
Washing and Mending,	12 00
Stationery,	8 00
Medicine at the Apothecary's rates.	

Each Pupil must be provided at her entrance, with at least six summer dresses, and three winter ones, dark colored would be preferred, and suitable to the season, eight changes of linen, eight pairs of stockings, six hand towels, six napkins, at least three night-gowns and night-caps; a dark calico bag, about three-quarters of a yard square, tooth and hair-brushes, fine and coarse combs, and a small drinking cup.

REGULATIONS FOR BOARDERS.

No pupil will be received for a term less than six months. No deduction will be made after a quarter has been commenced except in cases of protracted sickness or expulsion from school. Pay is required quarterly in advance. Parents are at liberty to leave their children during vacation; should they prefer to withdraw them during that time, no deduction will be made.

Visits are permitted only from Parents, Guardians, very near relatives, or persons expressly sent by Parents or Guardians; and those visits must be made on Thursdays, *only*, in order not to interrupt the classes. The Pupils themselves are not permitted to visit except in cases of the most urgent nature.

The government of the Institution is mild and at the same time firm. The Pupils will be always accompanied by the Sisters, whose watchful and maternal vigilance will seize every opportunity to form their youthful hearts to virtue. Punishment will be seldom used, and only when encouragements and rewards prove useless.

As the members of the Institution profess the Catholic religion, the exercises of religious worship are Catholic; but members of every other religious denomination are received; of whom it is only required that they assist with propriety and decency at the public duties of religion.

The health of the pupils will be at all times an object of solicitude and care to the sisters; should the pupils be taken sick, while in the institution, the parents are always at liberty to withdraw them; should they think proper to leave them, they will receive every attention that affection and kindness can suggest—in those cases, the parent will become responsible for the Doctor's bill, &c.

Frequent examination will be held during the year, to mark the progress of the pupils and to excite emulation among them, after which accounts of the progress, capacity, disposition of each pupil, will be forwarded to the parents or guardians. At the end of the year, an examination will be held, and followed by a distribution of premiums, as an encouragement for the pupils who will distinguish themselves.

Next Spring the Sisters will open a day-school. Day scholars will be taught separately from the boarders.

Charges, per quarter,

\$4 00

All letters directed to the Institution must be post paid.

N. B. Should the pupils come without the full amount of clothing above required, parents will appoint a person to whom the Institution may apply to procure, immediately after the entrance, what is wanting.

(October 9, 1811.

PENSIONNAT

DES

SOEURS DE CHARITÉ DE LA PROVIDENCE,

DE RUILLE-SUR-LOIR (DIOCÈSE DU MANS).

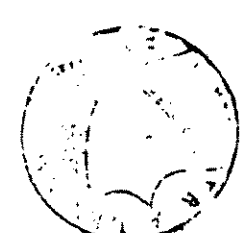
Les Sœurs de Charité de la Providence de Ruillé-sur-Loir (Diocèse du Mans), viennent de faire bâtir, dans le vaste enclos de leur établissement chef-lieu, une grande et belle maison, où elles ont ouvert, le 1^{er} octobre dernier, un Pensionnat de jeunes demoiselles.

Cette maison, de l'aveu de toutes les personnes qui l'ont vue, est magnifique, bien appropriée à sa destination et parfaitement située. Personne n'ignore que le pays de Ruillé et de Poncé passe pour le plus agréable et le plus sain de tout le Maine. Les Élèves sortent une fois par semaine et jouissent de délicieuses promenades.

Un local spacieux, de beaux jardins, un bosquet, une petite prairie, offrent une grande variété d'agréments pour les récréations.

La nourriture est saine, abondante et variée. La santé, la propreté, la bonne tenue des enfants, les secours et les précautions nécessaires à leur âge et à leur tempérament, les soins les plus assidus dans les maladies, sont l'objet d'une attention toute particulière.

Les Élèves sont surveillées dans tous les temps et dans tous les lieux; on ne les perd jamais de vue. Plusieurs maitresses couchent dans les dortoirs. Cette surveillance, aussi douce qu'active, maintient l'ordre et la régularité, moins en punissant les fautes, qu'en



les prévenant. Attachées à leurs élèves autant par l'affection du cœur, que par le devoir de leur vocation, les Sœurs de la Providence tâchent de ne rien laisser désirer à la sage sollicitude des mères de famille.

Le grand nombre des Sœurs de la Congrégation, dont plusieurs dirigent, depuis bien des années, des pensionnats florissants, a permis d'appeler au Pensionnat du chef-lieu des Institutrices, vraiment capables, par leur expérience, leurs talents et leur instruction, de répondre à la confiance des parents.

I. ENSEIGNEMENT.

La Religion est la base de l'enseignement : on s'efforce, non-seulement de donner aux Élèves une connaissance juste et développée des vérités qu'elle enseigne, mais encore de les former à l'amour et à la pratique des devoirs qu'elle impose, afin d'élever pour la société des femmes vertueuses et propres à l'économie domestique.

Les autres objets de l'enseignement sont : La Lecture, l'Écriture, l'Arithmétique, selon les principes de l'ancien et du nouveau calcul, la Langue Française, la Littérature élémentaire, la Cosmographie, la Géographie Descriptive et Historique, l'Histoire, la Mythologie, et tous les ouvrages utiles et agréables aux jeunes personnes.

On emploie avec ménagement le ressort puissant de l'émulation : les concours, les notes, les bulletins, sont destinés à exciter le zèle des Élèves ; les prix et les couronnes de la fin de l'année, à récompenser leurs efforts et leurs succès. Les prix s'appliquent aux talents ; les couronnes, à la sagesse.

II. RELATIONS EXTÉRIEURES.

Les Élèves, au commencement de chaque mois, écrivent à leurs parents une lettre dans laquelle elles insèrent la feuille de leurs recettes et dépenses du mois précédent. Tout les trois mois, on y joint un bulletin, destiné à constater l'état de leur santé et leurs progrès en tous genres.

Elles peuvent voir leurs parents tous les jeudis, depuis une heure jusqu'à quatre heures de l'après-midi, Elles sont toujours accompagnées d'une maîtresse. Cette formalité n'a point lieu en présence des pères et des mères, et de ceux qui leur en tiennent lieu.

III. TROUSSEAU ET UNIFORME.

Le Trousseau consiste en 3 paires de draps, 12 serviettes, 12 chemises, 12 mouchoirs de poche, 6 paires de bas blancs, 6 paires de bas noirs, 4 jupons, 6 bonnets de jour, 6 bonnets de nuit, 2 camisoles, 4 fichus de nuit, 1 corset, 2 robes d'indienne ou d'autre étoffe, 1 voile blanc en gaze, 3 tabliers. Il faut encore y joindre tout ce qui est nécessaire pour tenir l'Élève chaudement en hiver, les schals, cols, gants, ceintures, peignes et brosses nécessaires, 1 parapluie, 2 paires de souliers et 1 sac pour le linge sale.

Le linge et les autres effets doivent être marqués au nom de chaque Élève.

L'Uniforme d'hiver est une robe de mérinos ou de napolitaine, couleur grenat, avec un chapeau noir, ou des bonnets garnis de rubans blancs. L'Uniforme d'été est une robe blanche et une robe en *swiff broché*, couleur bleu-d'azur, et un chapeau de paille blanc avec rubans blancs. Toutes les robes doivent être accompagnées de pélerines.

Les parents qui ne peuvent fournir la totalité du Trousseau, sont invités à donner, au moins, ce qui est nécessaire à un entretien convenable. L'Uniforme seul est de rigueur.

IV. CONDITIONS.

Les Élèves ne sont pas reçues avant l'âge de 6 ans. On n'admet ni demi-pensionnaires, ni externes; mais seulement des pensionnaires. On exige des Élèves qui ont demeuré dans quelqu'autre maison d'éducation, une attestation de bonne conduite.

Le prix de la pension est de quatre cents francs, payables par trimestre et toujours d'avance. La maison se charge du blanchissage et fournit le lit, excepté les draps.

Si pour quelques raisons on était obligé de rendre une Éleve à ses parents, avant la fin du trimestre, on rembourserait la pension proportionnellement au temps qui resterait à s'écouler. Mais, si les parents la retiraient d'eux-mêmes, ils n'auraient droit à aucun remboursement.

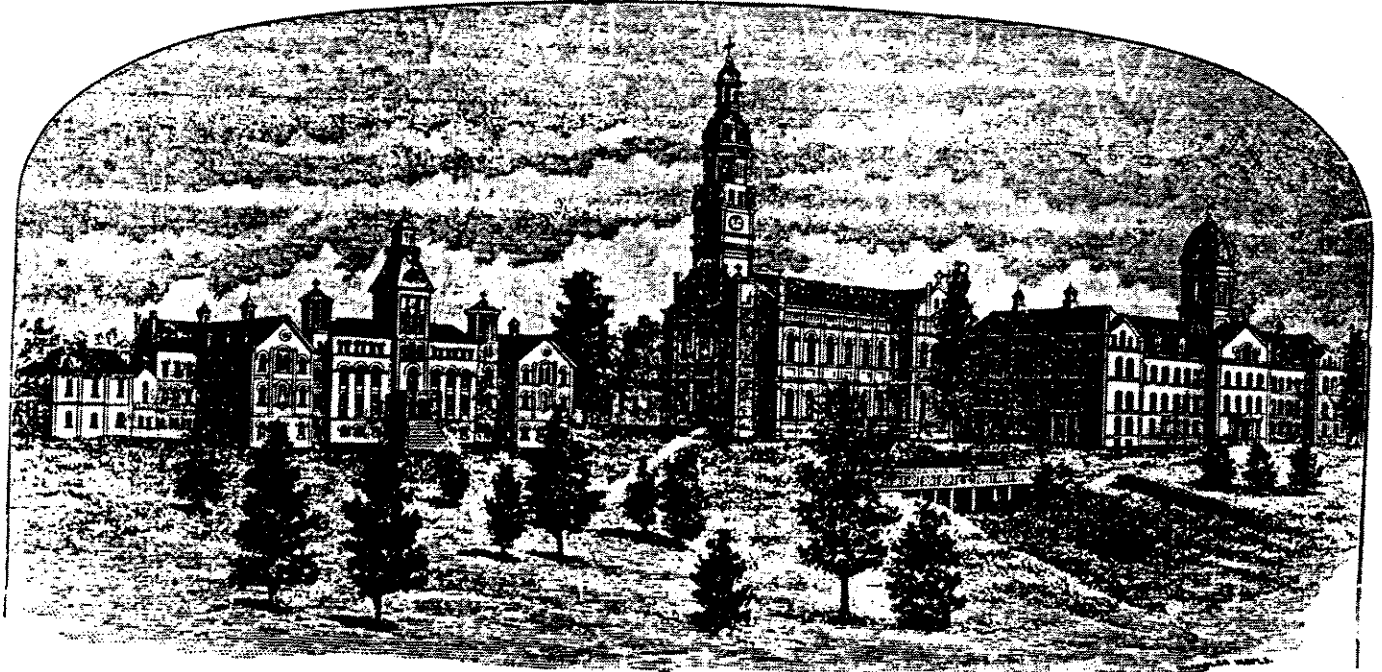
Le temps des vacances ou de toute autre absence ne change rien au cours de la pension.

Les arts d'agrément sont aux frais des parents, ainsi que tous les objets nécessaires à ces différents arts. De plus, le papier, les livres classiques, les ports de lettres et les frais de maladie.

Le prix des leçons, par mois, est de 8 francs pour le piano, 6 francs pour le chant, 4 francs pour le dessin et 6 francs pour la danse.

³ *Ruillé-sur-Loir (Sarthe), 22 juin 1860.*

remains worthy. —
 The front of the Academy was
 not built according to this plan.



ST. MARY OF THE WOODS, 1891. (Southwest View.)
 Donor: Mary E. Breen

St. Mary's Academic Institute

Founded by the Sisters of Providence in 1840.

ST. MARY OF THE WOODS, VIGO COUNTY, IND.

The pupils of this spacious and elegant Institute enjoy at very low rates every advantage conducive to pleasure and health, with unrivalled facilities for a thorough Course of Study. The Institute is situated four miles west of Terre Haute, in a healthful woodland, whose beautiful scenery has given it the title of St. Mary of the Woods. The building is thoroughly ventilated, is heated by steam and illuminated by the electric light.

The Course of Study embraces eight grades of the common school branches preparatory to the Advanced Academic Course, which consists of four grades.

TERMS OF ADMISSION.

Entrance fee, to be paid only once	\$5.00
Tuition in the entire English Course, Latin, Vocal Music in Class, Calisthenics, useful and ornamental	90.00
Needlework, Board, Bedding and Washing, per session of five months	1.50
Library, Ink, Chalk, etc.	
Medical attendance at physician's charges.	

EXTRA CHARGES PER SESSION.

Piano	\$25.00	French	\$10.00
Guitar	25.00	German	10.00
Violin	25.00	Italian	10.00
Organ	25.00	Oil Painting with use of patterns	25.00
Harp	30.00	Drawing, Crayon Work, Pastel and Painting in Water Colors	15.00
Vocal Music, private lessons	25.00	China Painting	25.00
Typewriting and Stenography	10.00		

Class books, etc., are furnished at current prices.

ADDRESS,

SISTER SUPERIOR.

**YOUNG LADIES' ACADEMY,
MADISON, INDIANA.**

THE SISTERS OF PROVIDENCE have rented a spacious building, corner of Broadway and Third streets, where they intend to open a Female School on the first Monday in September next.

The system of instruction will embrace: Orthography, Reading, Writing, Geography, History, Practical and rational Arithmetic, Natural Philosophy, Rhetoric and Composition, French, Music on the Piano, Drawing and Painting; Plain and Ornamental needle-work, tapestry, and embroidery.

The discipline of the Academy will be mild, but firm and regular. The emulation of the pupils will be excited by every gentle means, and their success rewarded by an annual distribution of premiums. Pupils of every religious denomination will be received.

TERMS FOR BOARDERS.

Board, tuition, washing, bed and bedding, per annum, \$110 00

EXTRA CHARGES.

French language, taught by a native, institute of France, per quarter, 5 00
 Music on the Piano, with use of instrument, do. 10 00
 Drawing and Painting, do. 5 00
 Stationery, do. 1 00
 Fuel for the season, do. 1 50

Payable semi-annually in advance

TERMS FOR DAY SCHOLARS.

1st Class, embracing Orthography, Reading, Writing, Grammar and Arithmetic, per quarter, in advance, \$4 00
 2d Class, Orthography, Reading, Writing, Grammar, Letter-writing, History, Geography, and Practical Arithmetic, do. 5 00
 3d Class, in addition to the above, Ancient and Modern History, 6 00
 4th Class, besides the above branches, Natural Philosophy and Rhetoric, 7 00
 (P.S.)—All letters to be addressed (post paid) to Sister LIVERY, Superior.

References: Right Rev. Doctor de la Hailandiere, Vincennes; Rev. J. Delaune, Hon. Jesse D. Bright, Hon. Joseph G. Marshall; Moody Park, Mayor, Caleb T. Lodge, Jonathan Fitch, William Griffin, Madison, Indiana.

August 17, 1844. -3m

Madison Female Academy.

THE subscriber proposes to devote a portion of his time to the instruction of 2 classes of young ladies, each class to consist of 10 or 12 persons, if that much can be obtained. The first class to study, Reading, Writing Arithmetic, Grammar, Ancient History, natural or moral Philosophy with Latin and French languages, per quarter, \$5.50

The second class, to pursue the same theories with the exception of the Latin and French languages, \$4.00

The exercises of the Academy will commence on Monday, the 1st of September, in the room over the Madison Insurance office.

J. L. HARRISON.

Madison, Aug. 8, 1845.

The next Session of the Madison Female Institute

WILL open Monday, September 1st. The house will be thoroughly repaired and refitted up, so as to be made the most comfortable School-room in the city. Several pieces of astronomical and philosophical apparatus will be procured, so as to furnish superior facilities for illustrating these and kindred sciences. An additional experienced teacher has been engaged to meet the wants of the School and to furnish tuition in the Primary Department, at a reduced price. Lessons in vocal music will be given gratis to the whole School. All the Books and Stationary used in the School will be furnished at a moderate charge. It is desirable that ALL pupils be in the first day of the Session.

For further particulars see Catalogue.

T. A. GOODWIN.

Aug. 8, 1845.

**YOUNG LADIES' ACADEMY;
MADISON, INDIANA.**

THE SISTERS OF PROVIDENCE have rented a spacious building, corner of Broadway and Third streets, where they intend to open a Female School on the first Monday in September next.

The system of instruction will embrace: Orthography, Reading, Writing, Geography, History, Practical and rational Arithmetic, Natural Philosophy, Rhetoric and Composition, French, Music on the Piano, Drawing and Painting; Plain and Ornamental needle-work, tapestry, and embroidery.

The discipline of the Academy will be mild, but firm and regular. The emulation of the pupils will be excited by every gentle means, and their success rewarded by an annual distribution of premiums. Pupils of every religious denomination will be received.

TERMS FOR BOARDERS.

Board, tuition, washing, bed and bedding, per annum, \$110 00

EXTRA CHARGES.

French language, taught by a sister, native of France, per quarter,	5 00
Music on the Piano, with use of instrument, do.	10 00
Drawing and Painting, do.	5 00
Stationery, do.	1 00
Fuel for the season, do.	1 50

Payable semi-annually in advance
TERMS FOR DAY SCHOLARS.

1st Class, embracing Orthography, Reading, Writing, Grammar and Arithmetic, per quarter, in advance,	\$4 00
2d Class, Orthography, Reading, Writing, Grammar, Letter-writing, History, Geography, and Practical Arithmetic, do.	5 00
3d Class, in addition to the above, Ancient and Modern History,	6 00
4th Class, besides the above branches, Natural Philosophy and Rhetoric,	7 00

(P.S.)—All letters to be addressed (post paid) to Sister Lantry, Superior.

References: Right Rev. Doctor de la Hailandiere, Vincennes; Rev. J. Delaune, Hon. Jesse D. Bright, Hon. Joseph G. Marshall; Moody Park, Mayor, Caleb T. Lodge, Jonathan Fitch, William Griffin, Madison, Indiana.

August 17, 1844. —Jm

As the friends of liberal education, and of the Institution of the Sisters of Providence, where such an education is secured to pupils, we would fain enlarge upon the well merited encomium which was published in the Banner, were not our columns filled. We endorse the appropriate remarks of Mr. CUSHING, Judge of the Circuit Court, in his address to the young Ladies of the Academy, at the close of the day. "The Sisters deserve the esteem and veneration of the community, for their successful exertions in cultivating the mind and forming the heart of their pupils." We have heard his words re-echoed with applause by many, and we hope that the most prejudiced will give him credit for the sense of justice which dictated them. He paid a just compliment to the compositions of the young Ladies, and to their accurate knowledge of the various branches in which they were examined by Rev. Mr. Delaune. We wish success to the Sisters, and we understand that their school will receive a large increase of pupils for the next session. Several branches will be taught in addition to the regular course of English education taught this year; among others the French Language, drawing and painting, chemistry and botany, &c. The public will not refuse them a share of patronage. They deserve it the more, because they do not interfere with the religious persuasion of the children who do not belong to the Catholic Church.

We publish in our paper of to-day a Communication from the Rev. James Mitchell, of the Third Street Church, in this City, respecting an article which appeared in our paper on 26th ult. in which the "Sisters' School" was spoken of in an appropriate manner. It appears the article alluded to, has ruffled the feelings of several of our Protestant friends. Well, we do not wish to hurt the feelings of any one, either Catholic or Protestant, but we claim the right of speaking respectful of all Seminaries and Schools that are conducted in a moral and respectable manner. As to whether they are Methodists, Catholics, Universalists, Campbellites, Jorusalemites, Millerites or Mormanites, it matters not to us. We here say, for the information of those who 'wish to inform the public that, that 'deceptive editorial,' 'inflated puff,' &c, in which the writer labours to blind the eyes of the public, &c, is not ours," that if they wish the cause of religion to prosper, they must christianize themselves and attend more strictly to their own Churches, &c. instead of eternally throwing fire brands at each other. Such conduct in our opinion, shows every thing but that of a Christian spirit.

To the Editor of the Courier,

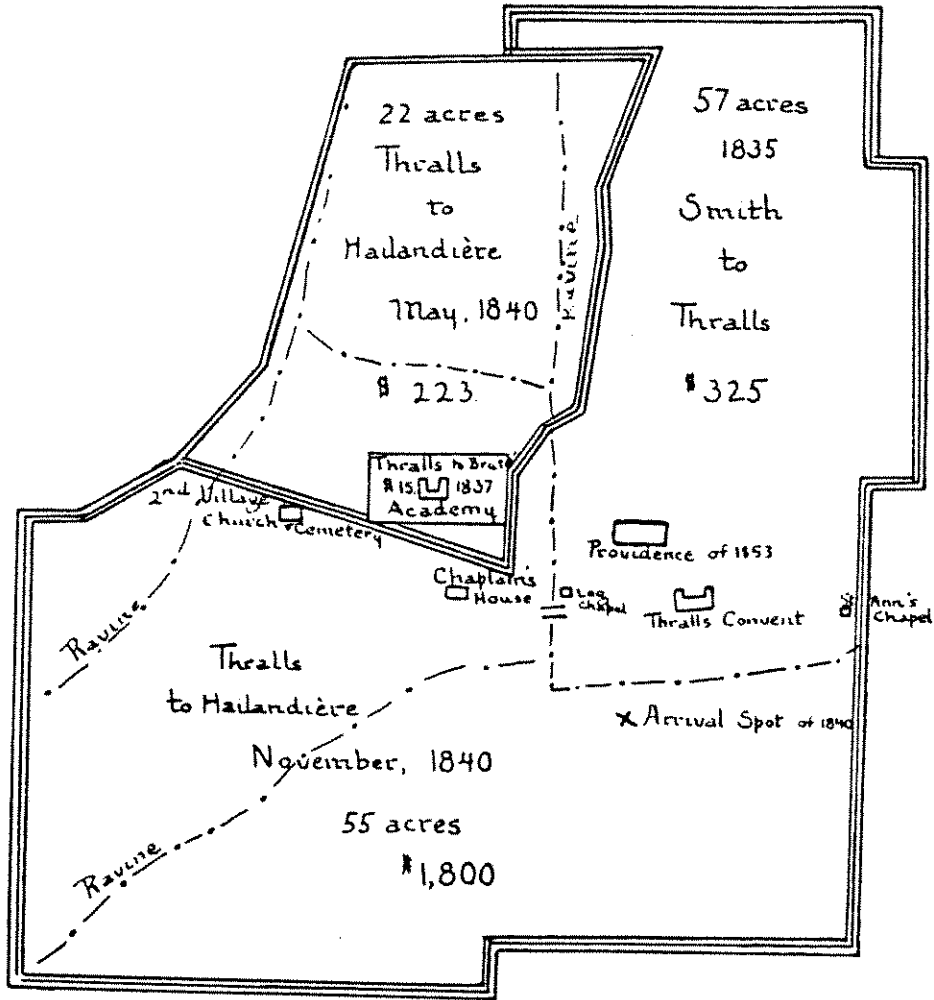
Six - It is not my desire to be troublesome to you, or any other public man, far be it from me to trifle with the feelings, or interest of any man or body of men. All such designs I disclaim. But notwithstanding, I am compelled to perform a duty which is very painful to me, and cannot fail to give pain to you and some others, and which may affect the interest of some of your friends, yet the interest of the great mass of your friends, requires that some one should inform them through the medium of your paper that, that inflated puff about the "Sisters' School," found in your paper of the 26th of July, is from the pen of the Rev. Mr. Delaune, and not the work of the Editor.

You must not take it for granted, that the whole of your supporters are the friends of Rome. Not so—I know many good men in the three adjoining counties—men in whose houses I have been a welcome guest, and for whom I will ever cherish the highest esteem, because of their integrity and virtue. These men are your firm supporters, and the bone and sinew, of your political party; but these men are Protestants, and who dread the growing power of the Roman Priesthood, and watch its movements with a jealous eye, because they expect nothing from it but oppression, furthermore they love the liberal principles of Protestantism, and wish them perpetuated and extended down to their children. Now I am disposed to believe that the interests of those of your Protestant friends weigh as much with you, as that of the Roman Priesthood; this being the case, I have no doubt you will permit me to inform the public through your paper that, that deceptive editorial in which the writer labors to blind the public, so that they may not see the true design of the Roman schools and institutions of learning, which are being raised up amongst us; is not yours. I hope you will excuse my making such a request; but the interests of Protestantism require that it should be known, who is the author of the declaration, that the Sisters "do not interfere with the religious persuasions of the children who do not belong to the Catholic Church," because the design and tendency of this declaration is to throw Protestant Parents off their guard; and it may induce some to commit the cultivation of the intellect, and formation of the views, and hearts of their children, to the trained soldiers of Rome, whose business in this country, is to convert the nation to Romanism; and who, ever faithful to their trust, labor to preoccupy the youthful mind with their own theories of science, morality, and religion. We do not blame the servants of Rome for their efforts, because some of them think they are doing God's service; surely it is their privilege to mould the whole mass of youthful mind; which in a few years must sway the destinies of this nation; but it is likewise our privilege to prevent them if we can, of which privilege I hope every lover of civil and religious liberty will avail himself.

JAMES MITCHELL.

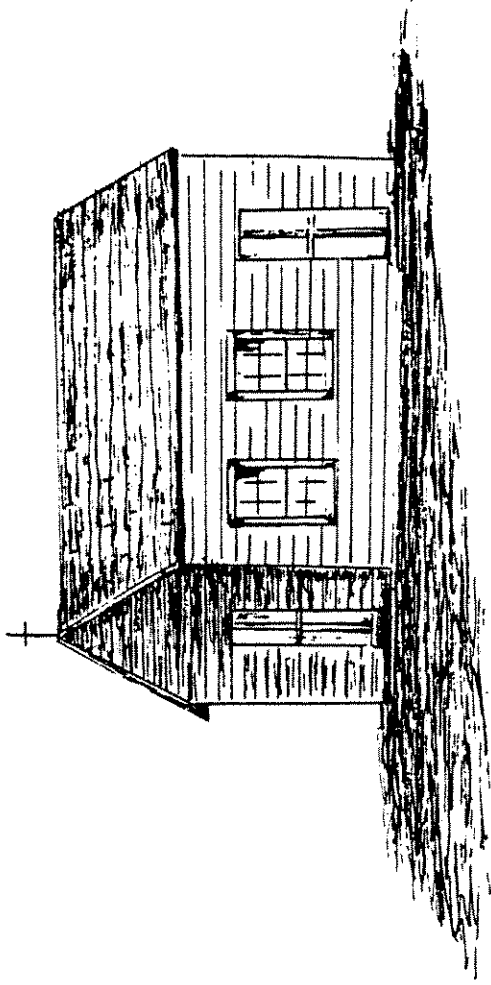
Madison, Aug. 26, 1844.

Saint Mary-of-the-Woods



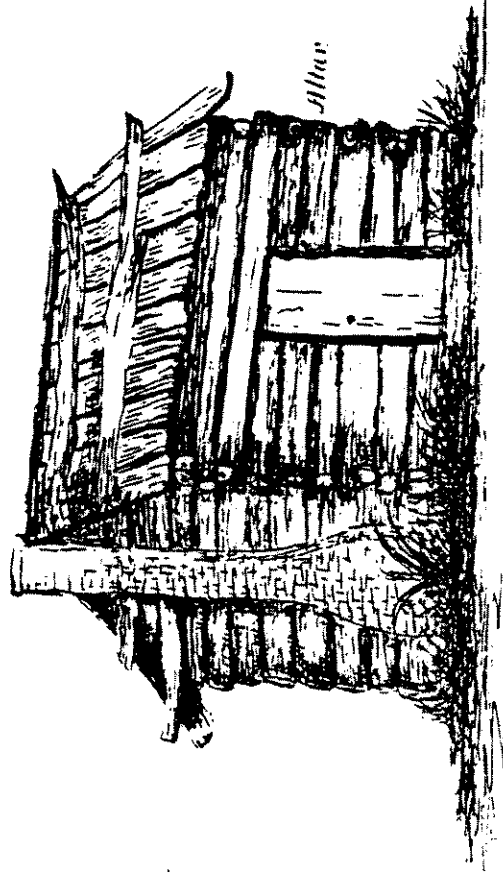
Drawn by Sister Camille from Data by Sister Mary Burromes

Brother Joseph, who lived at Highland, near Vincennes in 1817, taught the children of the first settlers in it; he corrected the sketch of the building which had been made from description.



The First Church built in the woods of St. Mary's for the villagers. It burned down a few months before the Sisters of Providence arrived.

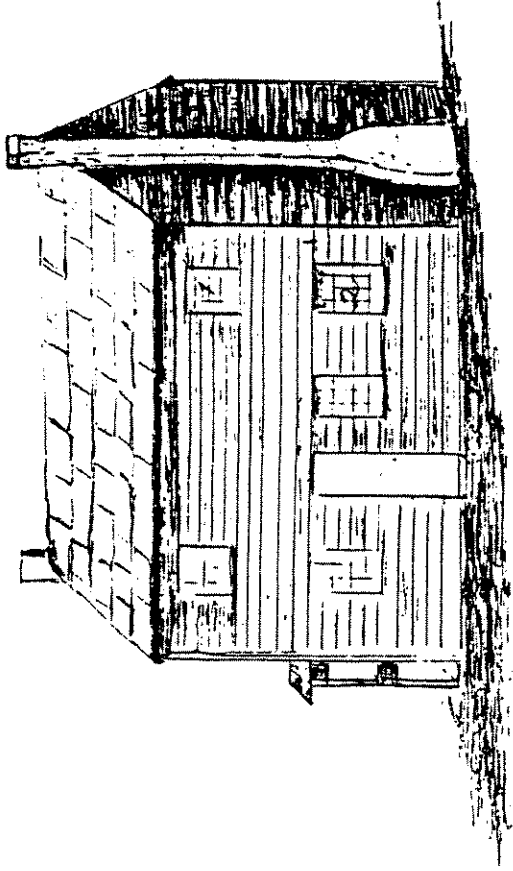
In this log-cabin the first six Daughters of Providence in America worshipped our
Lord, viz: Mother Theodore, Sister St. Vincent, Sister Boushadi, Sister Olympiade, Sister Liguere and
Sister Mary Kavin.



Our First Chapel.

(Fifteen feet by twelve.)

It was used from 1800 to 1841, and it was used as village school from 1842 to 1844.
It was taken down in 1853.



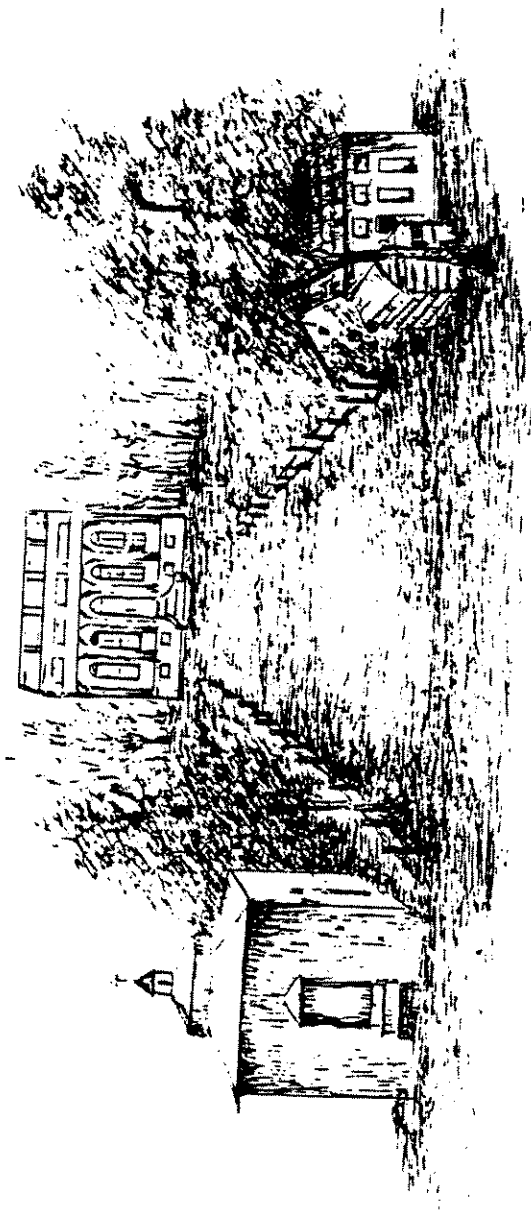
Our First Mother house, Providence Oct. 22, 1840.

This house was owned by Mr. Joseph Shells. He gave the Sisters two rooms; No. 1. dormitory. No. 2. used as study room, kitchen and refectory. The other rooms were vacated in the fall. The front of the house faced the north.



The First Day School. It was north of the Institute.

In 1842, The Church was begun by Bishop de Mackandrew, but it was not finished until 1844. There are three in this room now, August 5, 1841, who were the very first conformed in it, in 1844, by Bishop de Mackandrew viz. Sister Isidore, Sister Eugenia, who were village lasses or belles and Sr. Anastase who was a postulant. The Church was built after the plan of the Pantheon in Rome. It was lit up by rows of light from above. It had no windows.



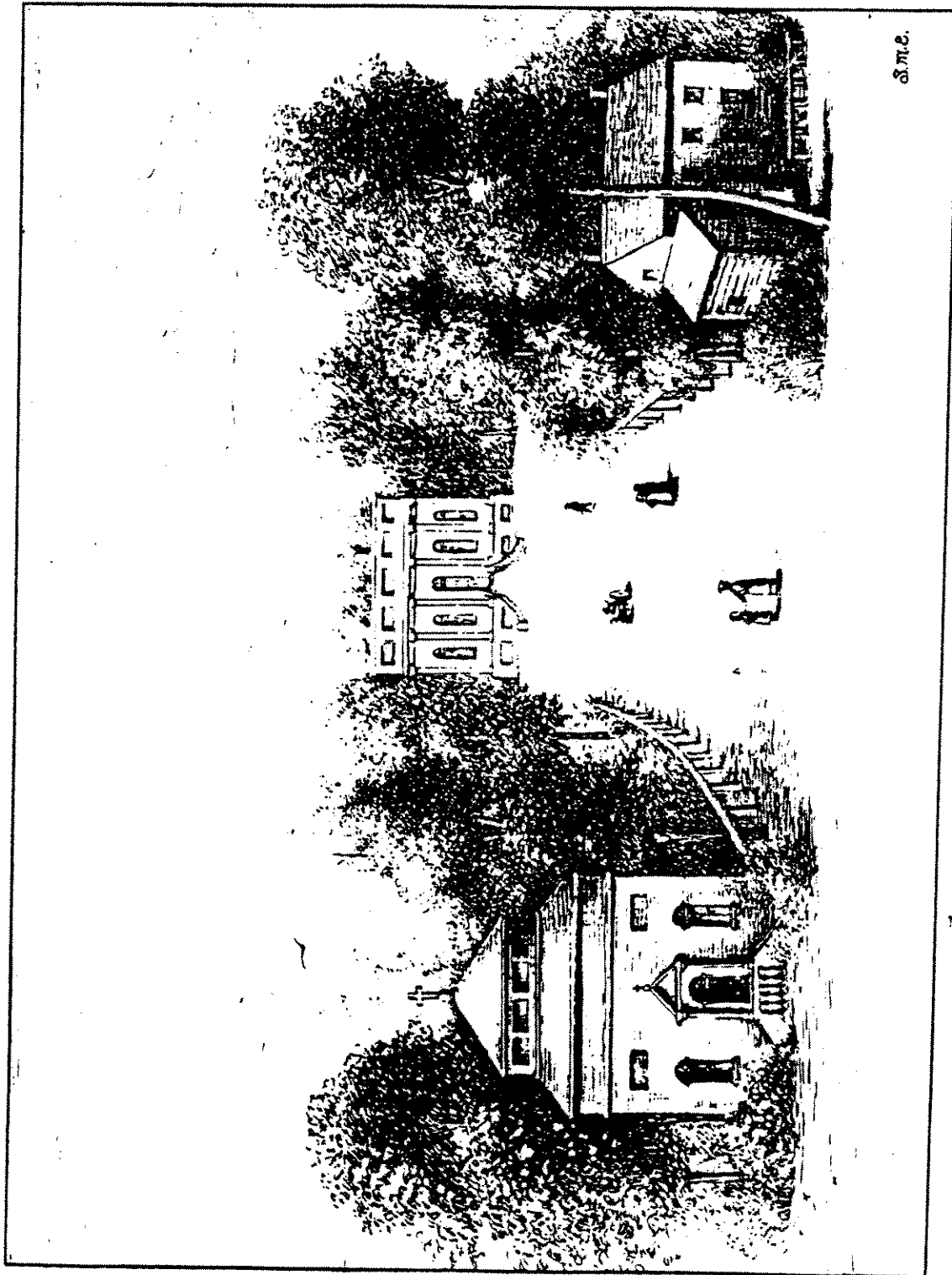
1st. The Parish Church.

Where the Sisters went to Mass and
Vespers on Sunday.

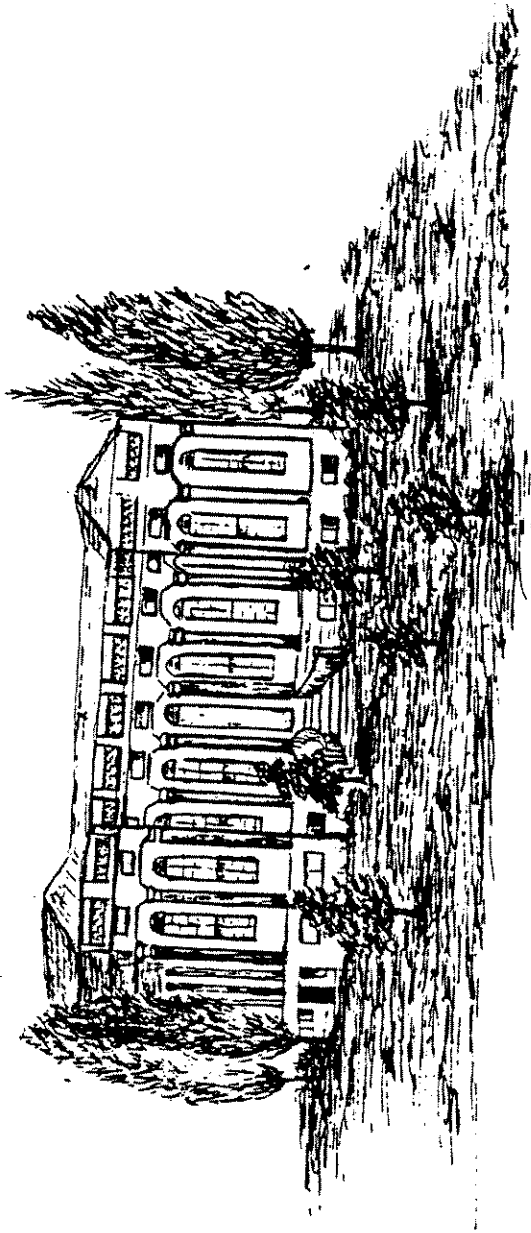
1st. Academy or
St. Mary's Institute.

Father Corber's house.

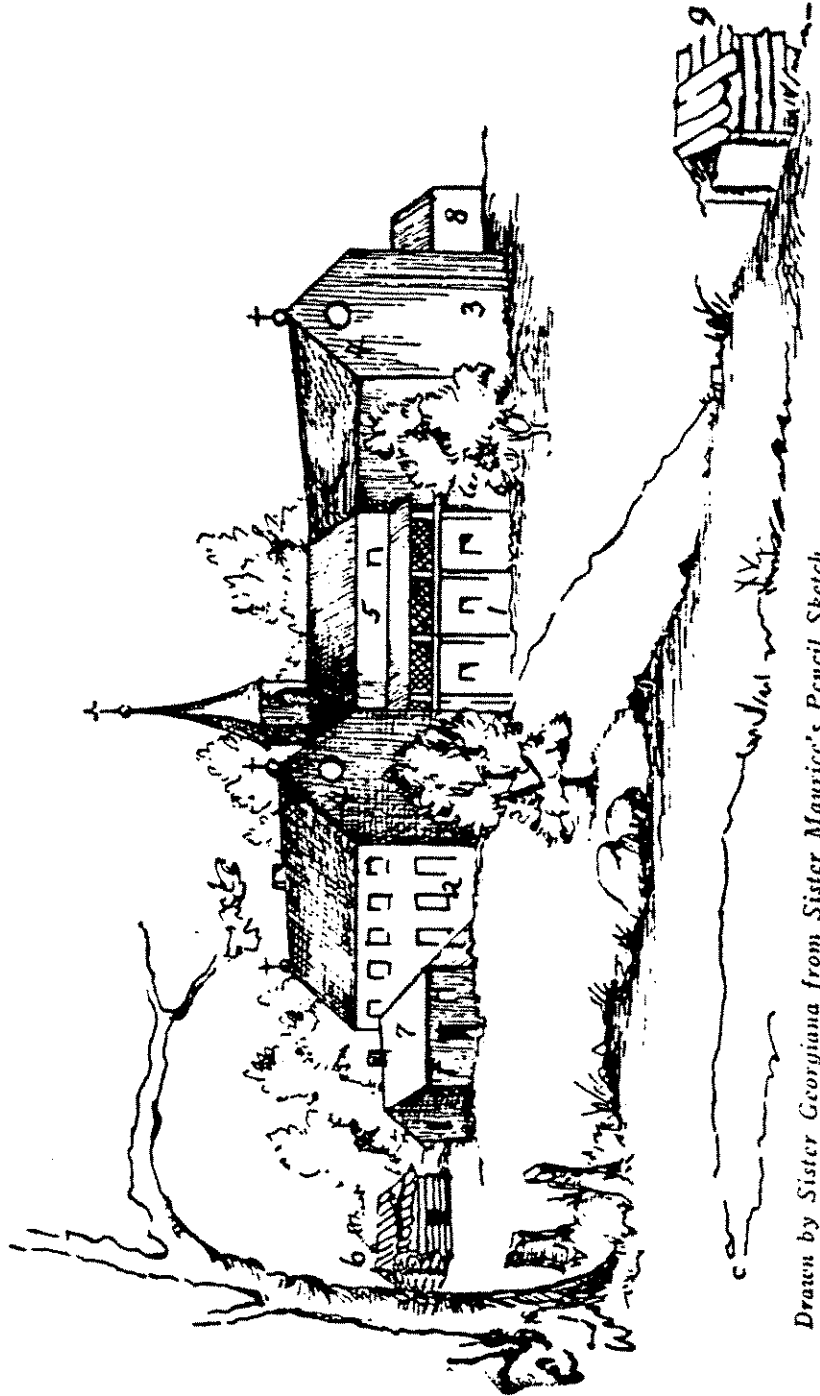
It was used as church until 1844.



С. П. С.



*1. Our First Academy. 2. The Addition built in 1848.
It was taken down in 1870.*



Drawn by Sister Georgiana from Sister Maurice's Pencil Sketch

SAINT MARY-OF-THE-WOODS FROM THE
TERRE HAUTE ROAD IN 1846

1. Chapel. 2. Mother Theodore's Room. 3. Refectory. 4. Dormitories.
5. Original Building. 6. First Log Chapel. 7. Bakery. 8. Kitchen.
9. Washhouse in the Ravine.

2/11/91/78

We may write home once a week on Fridays. The letters are looked over and sent Tuesday morning.

Our mail is given us Friday and Sunday.

I have not been homesick at all yet like some of the other girls were, though of course I would like to see you all and the baby. Kiss her on the back of the neck, tell Jack I send love, and imagine you can feel me kissing you both now **
goodbye till next week.
Your loving daughter
Annie M. Woolson

J. C. A.

Oldenburg, Ind.,

Feb 14, 1913

My dear little sister,

Don't
you wish you could take
Latin, Algebra, Roman History,
English and Physical
Geography as I do? I think
you would like Latin es-
pecially. Why there is as
much rhyme to it as there
is to, "The jolly old pig". You
must tell papa that it is
ten times easier than
German.

Has mother put you

in long dresses yet and does she give you enough to eat. If she doesn't you just pack your clothes and come here.

Papa's letter and postal cards were received. I colored the postal cards and am going to send one to Westfield, one to Shelbyville and one to Ben Davis.

What is Jack doing? Is he still engaged in the Drug and Pharmacy business or has he bought out the store and gone into partnership with the "Honorable Budd" or his "highness" William Roach

I know most of the girls here and like nearly all the girls. I also know a most of the teachers here. The sister who teaches me in most of my studies is Sister Leonette. She makes everything clear easy and interesting to everybody, including myself, with the exception of algebra. That is no doubt because the class have had it last term and I did not.

In Latin though I hope soon to be up with the rest of the class. The German I took helps me so much with it.

We have new chairs for the dining room. They are oak chairs and nearly every one likes them. In the dining hall there are ten tables and nine or ten girls at each table. We have eight at ours. We take our turns at washing dishes. The first three one day, the next three the next day etc. One girl sets and clears the table, while two are engaged in

washing and drying.

We have stationery wash tubs or washers very convenient. You ought to see how quickly dishes can be washed and things put in order. We have the science of dish washing down to perfection. When we are finished we run off to recreation.

That beautiful package came after I wrote the most of this letter. It is just simply beautiful. Sister Evarista thinks so too she has charge of the clothes

A department. I am going
to wear it Saturday
night. I can't tell you how
much I like and appreciate
my package but I will
wait till I can come home.
It is just grand.

I got good marks this
week

Conduct - 100 %

Politeness - 85

Neatness - 85

Industry - 85

Give my love to Mrs.
McGinnis, Aunt Florence W.
Aunt Florence M and Mrs.
Rose.

Give my love also to Mamma
Papa and Jack.

and remember me as
your loving sister

Agnes M. Hodgkin.

THE CATHOLIC NATIONAL SERIES.

TO TEACHERS.

THE

FIRST READER.

BY

RT. REV. RICHARD GILMOUR, D.D.,

BISHOP OF CLEVELAND.



New York, Cincinnati, and St. Louis:

BENZIGER BROTHERS,

PRINTERS TO THE HOLY APOSTOLIC SEE.

GRADATION has been one of the chief aims of the author in this **FIRST READER**, and has been carefully kept in view. Beginning with the most simple reading lessons in monosyllables of two letters, the book gradually advances to those of three, four and more letters, then to easy dissyllables, and, finally, towards the end, more difficult ones are introduced. This Reader contains no word of more than two syllables.

In some lessons, the new words introduced are far less numerous than in others, and repetitions are often made. This has been done purposely, especially where the paragraphs are longer than usual, and therefore are already difficult enough. Practical teachers will appreciate this arrangement, particularly as the same continuous strain on the mind of the child is thereby avoided.

The very numerous spelling lessons in connection with the exercises on vowel sounds and word-building and the introduction of simple paronymous words are claimed as a peculiar advantage of this book; they will from the start be of great help in overcoming two main difficulties of our language—namely: orthography and the correct pronunciation of vowel sounds.

The first eight lessons should be spelt before being read. In those which follow, the words which precede the reading lessons, will, in most cases, be sufficient for spelling.

The spelling lessons should always be treated as most essential, and the children should never be allowed to read, until they are thoroughly able to spell all the words which precede the reading lesson.

Too much attention can hardly be given to the word-building. It affords the teacher an excellent opportunity to use the blackboard. The children seeing how new and longer words are built up from smaller ones (see "a," etc., Lesson XXII.) naturally grow interested in the process; the importance of every part of a word will be apparent to them, and consequently the different elements will be more readily remembered.

The regularity of arrangement by which each lesson begins at the top of a page, thereby avoiding the necessity of turning a leaf during the lesson, has been thought very advantageous for a First Reader, and is carried out as strictly as can be desired.

The illustrations have been designed and engraved expressly for this book by superior artists, and will prove highly attractive and instructive to the children.

The reading lessons, though simple, are lively, and the author believes will prove quite interesting, whilst a warm and sound Catholic tone pervades the whole book, through the medium of the many religious lessons.

In conclusion, the author begs to thank the many kind friends who, by their counsel and admirable suggestions, have assisted him in preparing the book, and without whose aid he would not have been able to bring the work to that state of perfection which he believes he has attained.

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LESSON LXVI.



calm thy hearts space
 mass ei-ther gen-tle nar-row
 gaze sim-ple mak-est thy-self
 hates hum-ble lodg-ing swift-ness
 church pray-ers child-like mean-while

What a nice lit-tle girl this is! Her name is Ma-ry White.

How calm and hap-py she looks! She is a good girl.

When at mass, she does not look a-bout her, nor waste her time in i-dle play.

She knows that when at church she must pray and think of God.

She likes to read in her book. Do you see it in her hand? How clean it is!

Do you see her lit-tle broth-er by her side? He is not as old as she is, nor is he as wise.

When at mass, he likes to gaze a-bout him, and to look in-to the fac-es of those who are near him.

This should not be. When at church, we should ei-ther read our pray-ers, or sit and list-en to what is said.

God loves the good, but He hates the bad. Let us then try to be good, that God may love and bless us.

Thy home is with the hum-ble, Lord!

The sim-ple are Thy rest;

Thy lodg-ing is in child-like hearts;

Thou mak-est there Thy nest.

With gen-tle swift-ness lead me on,

Dear God! to see Thy Face;

And mean-while in my nar-row heart,

Oh, make Thy-self more space.

*tull hail dew near beat
 seen song age wide lives*

THE CATHOLIC NATIONAL SERIES.

THE
NEW SPELLER
AND
WORD BOOK



NEW YORK, CINCINNATI, CHICAGO
BENZIGER BROTHERS

PRINTERS TO THE
HOLY APOSTOLIC SEE

PUBLISHERS OF
BENZIGER'S MAGAZINE



REVIEW. LESSON XXIV.

Short Sound of Vowels.

pet	live	claps	hands
when	black	think	sister
been	little	Sunday	silver
then	pretty	blessed	kitten
good	simple	cannot	friends
many	heaven	vestments	twenty
every	candles	puppies	pictures
	cunning	singing	handsome

I have a little friend who dreamed he was in heaven. This little child dreamed he saw our Lord, with the angels bowing down before Him and singing His praises. What a lovely dream that must have been! I hope we will all see our Lord in heaven one day, not in a dream, but in truth.

REVIEW. LESSON XXV.

Different Sounds of Vowels

one	are	claws	father
all	what	watch	mother
who	Lord	church	others
love	there	warm	burning
Mass	first	brought	wearing
hair	some	about	covered

Last Sunday our church was lovely. The altar was covered with flowers. About twenty candles were burning, and there was a handsome silver lamp. The priest came in wearing a white vestment, and twelve boys went before him. When the little bell rung the church was so quiet it seemed like heaven.

REVIEW. LESSON XXVI.

our	ball	down	learn
now	word	walk	altar
saw	talk	truth	laughs
cord	hour	could	called
were	last	sharp	brother

I see you have a pretty prayer-book. It has many pictures: some of the Mass, and others of our Lord, His blessed mother, and the saints. The prayers are good, and so simple that a little child knows the meaning of every word. You must learn to read as soon as you can. Then you can use your book when you go to church.



LESSON XXVII.

ful	zhòm	shēep	ôr'chard (-chêrd)
pear	sp'nt	hòrs'és	hòard'éd
corn	lám'b	frú't	skíp'píng
cows	péach	á-lóng'	pí'as'ánt
nuts	fíelds	áp'ple	súm'mér
time	wóods	fárm'ér	cóun'try

We had a very pleasant time in the country last summer. The farmer with whom we boarded had many horses, cows, and sheep.

It was a pretty sight to see a little lamb skipping by the side of its mother.

We spent our days in the fields, the orchard, and the woods. There were fields of corn and orchards full of sweet fruit. There were apple trees, pear trees, and peach trees in the orchard. In the woods were trees covered with nuts.

LESSON XXVIII. Words often Misused.

(Fill out the blanks with the right words.)

I	Who took the basket to my aunt? — did.
me	Did you not see —?
to	Were you — home to-day? No; I went
at	— church.
like	I — my brother and sister. I — apples and
love	pears.
can	Mother, — I go out to play? Not to-day;
may	you — go to-morrow.
her	Who was laughing in church this morning?
she	— was. I saw —.
lay	I think I shall — down a while. — that book
lie	on the table.
learn	My aunt promises to — me French. I think I
teach	can — it very soon.
set	Mary — that lamp on the table, and then —
sit	down by me.
stop	How long did you — in the country? The
stay	train does not — here.
let	— me alone. I am busy now. — me. I wish
leave	to be alone.

EXCELSIOR CATHOLIC SERIES

SADLIER'S

EXCELSIOR

THIRD READER

CONTAINING

ELOCUTIONARY INSTRUCTION AND GRADED
READINGS, WITH FULL NOTES AND
AN INDEX THERETO

BY A CATHOLIC TEACHER



WILLIAM H. SADLIER

NEW YORK



"Suffer the little children, and forbid them not to come to Me: for the Kingdom of Heaven is of such."
St. Matthew, chap xix, v. 14.

6. Hush! and with reverent sorrow, still
 Mary's great anguish share,
 And learn, for the sake of her Son Divine,
 Thy cross, like His to bear.
 The sorrow which weigh on thy soul, unite
 With those which thy Lord hath borne,
 And Mary will comfort thy dying hour
 Nor leave thy soul forlorn.

III.

17. GEORGE WHITE'S TEN DOLLARS.

PART FIRST.

GEORGE WHITE had been (bin) saving his spending money for a long time; in fact, ever since his uncle had given him a beautiful little iron safe, made just like those in his father's office.

2. One morning he opened his treasure, and on counting it over, he found he had the large sum of ten dollars. "Now," he said, "I can buy any thing I want! I must speak to papä about it."

3. It was winter, and the ground was covered with ice and snow, so that whenever George went out of doors his mother was careful to see him well wrapped up. He loved to stay out in the open air rather than in the warm house, as his rosy cheeks and bright eyes plainly showed.

4. He was very fond of skating and coasting, but he had lost one of his skates and his sled was broken. So that evening, as they sat around the tea-table, he said: "Papä, may I spend my ten dollars for a new sled and a pair of skates?"

5. His father replied, "The money is yours, my son; you may spend it as you please; but to-morrow morning I am going some distance down in the city, and intended taking you."—"O papä, I should like that!"—"Then you must not buy your sled and skates until our return."

6. George willingly consented; but he could not understand why his father should wish him to wait until they returned, when he could so easily make his purchases on the way.

7. The next day George prepared to accompany his father; and while his mother handed him his overcoat and fur cap, and wrapped a warm comforter around his neck, he was thinking of the fun he would have with his new sled.

8. "When I am coasting," he said to himself, "I will lend my skates to Andrew O'Connor, and when I am skating, I will lend him my sled." Now Andrew O'Connor was much poorer than George White, and his widowed mother could hardly afford to buy him toys so expensive. George's resolution, therefore, proved he had a kind heart.

9. By this time his father was ready for the walk, and taking George's hand, they waved a smiling good-bye! "Göd bless the boy," said the mother, "and grant that the lesson he is about to learn, may benefit him through life."

10. George and his father walked on, passing the splendid houses of the rich, and the large stores

¹ In ténd'ed, méant.

an associate or a companion.

² Con sént'ed, agréed.

³ Ac com'pany, to go with as down a hill-side on sleds in winter.

wherein are to be found all things rare and costly for those who have money to buy them. Presently they reached a large toy-store, where, suspended¹ in the window, was a handsome sled.

IV.

18. GEORGE WHITE'S TEN DOLLARS.

PART SECOND.

SNOW-BIRD, the name of the sled, was on the seat, and the sled itself was painted red and white. "O papa!" said George, "here is just what I want. Let us go in and get it."—"Wait, my son," said Mr. White, "until we come back."

2. They walked a little further, and then leaving the bright, gay avenue,² turned into a narrow, crooked street, on either³ side of which were small, dirty, and miserable dwellings, with here and there a tall tenement.⁴ Before one of the small houses, Mr. White paused, made a few inquiries,⁵ and entered.

3. George, still holding his father's hand, went slowly up the broken staircase. On the upper floor, they turned, and knocked at a door near the end of the hall. A faint voice from within said, "Come in," and they stepped into the room. The sight that met their gaze would have moved a harder heart than little George's.

4. In one corner, on a bed of straw, lay a man feeble and wasted with sickness. Four little half-

¹ Sus pänd'ed, hang up.

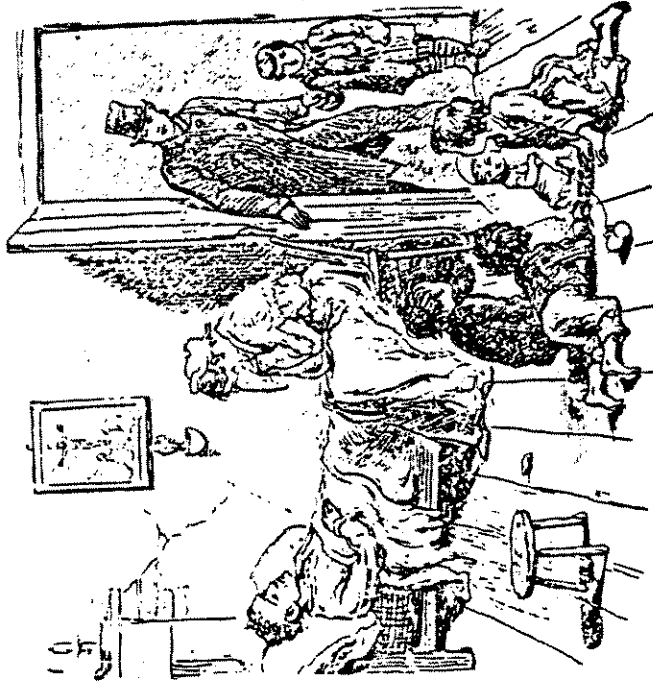
² Av'e nue, a wide street.

³ El'ther, one or the other; each of two.

⁴ Ten'e ment, a dwelling-house;

⁵ A house hired out to poor persons.

⁶ In qui'ry, a question; a seeking for information.



clothed children, with wan,¹ sickly faces, were trying to play in another corner of the room, and weeping by the sick man's bed sat a pale and slender woman.

5. George's father spoke to her, and from her lips heard a sad tale of poverty and distress. A friend of his, belonging to the worthy "Conference of St. Vincent de Paul," whose object is to visit the sick in their homes, had already told Mr. White of this suffering family, and he had come to relieve their misery and to see for himself what were their most urgent needs.

6. He determined to send a doctor at once. George stole up to his father's side and whispered, "O papà!

¹ Wan (wón), pale; sickly of look.

give them my ten dollars!" When they had left the house, Mr. White said, "Are you willing, George, to give up your sled and skates for the whole winter, and spend the money for this poor family?"

7. "Yes," said George, "I am not only willing, but I want to do it with all my heart."—"Very well, then, my son, you shall buy meat, and bread, and milk, and clothing for the children, and I will take care of their parents." In the poor room that night were light, and fire, and food, and on the pale mother's face, a happy smile.

8. Do you not think, dear children, that George was happier after having done this good deed than if he had bought the handsomest sled and skates in the world? Follow his example and see.

SECTION V.

I.

19. THE BLIND BROTHER.

IT WAS a blessed summer day;
The flowers bloomed, the air was mild;
The little birds poured forth their lay,
And every thing in nature smiled.

2. In pleasant thought I wandered on
Beneath the deep wood's ample shade,
Till suddenly I came upon
Two children that had hither strayed.

¹ Beneath, lower in place.
rank, or worth; under.

² Am'ple, Great in size; wide;
fully enough.



3. Just at an aged birch tree's foot,
A little boy and girl reclined;¹
His hand in hers she kindly put:

And then I saw the boy was blind!

4. "Dear Mary," said the poor blind boy,
"That little bird sings very long;
Say, do you see him in his joy?
And is he pretty? as his song?"

5. "Yes, Edward, yes," replied the maid,
"I see the bird on yonder tree."

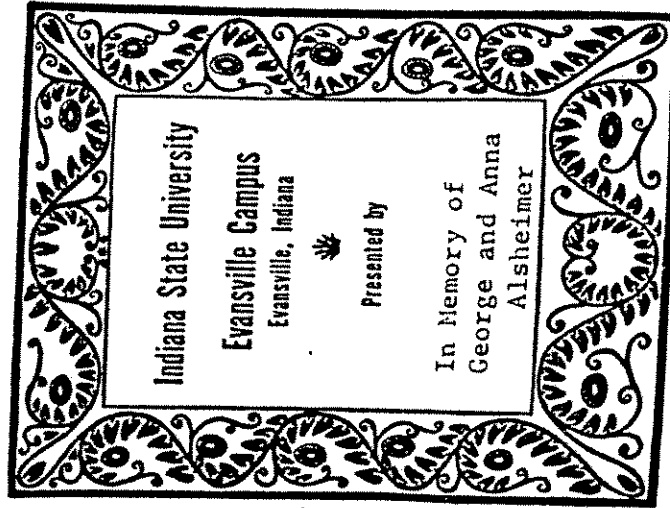
The poor boy sighed, and gently said,

"Sister, I wish that I could see.

¹ Re clined, leaned; rested.

² Pretty (prít'fi).

*Bestenfalls
von
Lepidopteren*



Indiana State University
Evansville Campus
Evansville, Indiana



Presented by

In Memory of
George and Anna
Alsheimer

Katholischer

Maatichismus

2. Ober 40 290
Lehrbegriff,

nebst einem kurzen Abdrucke
Lorenz

Religions-Geschichte

Halb von 1864

Anbeginn der Welt bis auf unsere Zeit.

Für die Jugend sowohl als für Erwachsene.



Stersotyp Ausgabe.

Mit mehreren bischöflichen Approbationen.

Cincinnati, O.

Verlag des Kreuzburg und Nure.

84046

To the Clergy and Laity of the Diocese of Cincinnati.

Venerated Brethren and Beloved Children in God:
After mature deliberation with our very Revd. Vicar General and the other Pastors of the Rom. Cath. Germ. congregations in this City, we have adopted the Catechism of Regensburg, long in use in Germany and approved by many German bishops, and desire it to be henceforth regarded as the authorized Catechism of this diocese. It is not our wish that the German Catechisms previously published here should at once be excluded from our schools, but that they be not reprinted, and that this Catechism which is more comprehensive and better adapted to the present wants of our youth, should be gradually substituted for them. The low price at which it is sold, the preeminence of its merits and the sanction which it has received from distinguished Prelates in Europe, will, we trust, lead to its adoption by all the friends of youth in our diocese with as little delay as possible.

We have only to add an humble, but earnest prayer, that God may vouchsafe His Holy blessing to those who teach and to all who learn this useful little treatise on all our christians and social duties, so that the virtues which shone so brightly in the lives of the fathers in the ages of faith, and which led to such noble deeds, may be faithfully imitated by their children in the New World, until we be all happily united in that Blessed Kingdom to which only true faith and corresponding good works can conduct us.

Given at Cincinnati; on the feast of the Glorious Apostles S. S. Peter and Paul (29th June) 1850.

J. B. Bp. Cin.

1850

Gebete.

Das heilige Kreuzzeichen.

Im Namen des Vaters und des Sohnes und des heiligen Geistes. Amen.

Das Gebet des Herrn.

Vater unser, der du bist im Himmel, geheiligt werde dein Name; komme uns dein Reich; dein Wille geschehe wie im Himmel also auch auf Erden; gib uns heute unser tägliches Brod; vergib uns unsere Schulden, wie auch wir vergeben unsern Schuldigern; und führe uns nicht in Versuchung, sondern erlöse uns von dem Uebel. Amen.

Der englische Gruß.

Begrüßet seist du, Maria, voll der Gnaden! der Herr ist mit dir; du bist gebenedeit unter den Weibern, und gebenedeit ist die Frucht deines Leibes, Jesus. Heilige Maria, Mutter Gottes, bist für uns arme Sünder, jetzt und in der Stunde unseres Absterbens. Amen.

Das apostolische Glaubensbekenntnis.

Ich glaube an Gott Vater, den allmächtigen Schöpfer Himmels und der Erde; und an Jesum Christum, seinen eingebornen Sohn, unsern Herrn, der empfangen ist vom heiligen Geiste, geboren aus Maria, der Jungfrau, gelitten unter Pontius Pilatus, gekreuziget, gestorben und begraben, stiegen zu der Höhe, am dritten Tage wieder auferstanden von den Toten, aufzufahren in den Himmel, sitzt zur Rechten des Vaters, des allmächtigen Vaters; von dannen er kommen wird zu richten die Lebendigen und die Toten. Ich glaube an den heiligen Geist, eine heilige, katholische Kirche, Gemeinschaft der Heiligen, Ablass der Sünden, Auferstehung des Fleisches, und ein ewiges Leben. Amen.

DEHARBE'S
LARGE CATECHISM

TRANSLATED BY

A FATHER OF THE SOCIETY OF JESUS
OF THE PROVINCE OF MISSOURI

FROM THE GERMAN EDITION PREPARED

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5, He descended into hell; the third day He rose again from the dead;
 6, He ascended into heaven, sitteth at the right hand of God the Father Almighty;
 7, From thence He shall come to judge the living and the dead.

8, I believe in the Holy Ghost;
 9, The Holy Catholic Church, the communion of Saints;
 10, The forgiveness of sins;
 11, The resurrection of the body;
 12, And life everlasting. Amen.

THE GLORIA PATRI.

Glory be to the Father, and to the Son, and to the Holy Ghost! As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE CONFITEOR.

I confess to Almighty God, to the blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life! Amen.
 May the Almighty and Merciful Lord grant me pardon, absolution, and remission of all my sins! Amen.

THE THREE THEOLOGICAL VIRTUES.

An Act of Faith.

Q my God! I firmly believe all the sacred truths which the Catholic Church believes and teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

APPENDIX.

Prayers.

THE HOLY SIGN OF THE CROSS

✠ In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

THE LORD'S PRAYER (7 Petitions).

Our Father who art in heaven,

- 1, Hallowed be Thy name;
- 2, Thy kingdom come;
- 3, Thy will be done on earth as it is in heaven;
- 4, Give us this day our daily bread;
- 5, And forgive us our trespasses as we forgive them who trespass against us;
- 6, And lead us not into temptation;
- 7, But deliver us from evil. Amen.

THE ANGELICAL SALUTATION (3 Parts).

- 1, Hail Mary, full of grace, the Lord is with Thee, blessed art thou among women,
- 2, And blessed is the fruit of thy womb, Jesus.
- 3, Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

THE APOSTLES' CREED (12 Articles).

- 1, I believe in God the Father Almighty, Creator of heaven and earth;
- 2, And in Jesus Christ, His Only Son, our Lord,
- 3, Who was conceived of the Holy Ghost, born of the Virgin Mary,
- 4, Suffered under Pontius Pilate, was crucified, died and was buried;

Eternal Father! I offer Thee the precious blood of Jesus Christ, in satisfaction for my sins, and for the wants of Holy Church.

(Indulgence: 100 days each time.—Pius VII, Sept. 22, 1817.)

O sweetest heart of Jesus! I implore

That I may ever love Thee more and more.

(Indulgence: 300 days each time.—Pius IX, Nov. 28, 1876.)

Sweet heart of Mary, be my salvation!

(Indulgence: 300 days each time.—Pius IX, Sept. 30, 1852.)

St. Joseph, model and patron of those who love the Sacred Heart, pray for us.

(Indulgence: 100 days once a day.—Leo XIII, Dec. 19, 1891.)

MANNER OF SERVING AT MASS.

Let the Server kneel at the left side of the Priest, and answer as follows:

PRÆST. In nomine Patris, et Filii, et Spiritus Sancti.
Amen. Introibo ad altare Dei.

SERVER. Ad Deum qui lætificat juventutem meam.

P. Judica me, Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

S. Quia tu es, Deus, fortitudo mea, quare me repulisti? et quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam et veritatem tuam; ipsa me deduxerunt et adduxerunt in montem sanctum tuum, et in tabernacula tua.

S. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus; quare tristis es anima mea, et quare conturbas me?

S. Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

S. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

P. Introibo ad altare Dei.

S. Ad Deum qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

S. Qui fecit cælum et terram.

P. Confiteor Deo, etc.

Bow your head when the Priest begins the *Confiteor*, and continue bent till the *Dominus vobiscum*.

S. Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam æternam.

P. Amen.

S. Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis et tibi, pater [*here turn your head towards the Priest, and then go on*], quia peccavi nimis cogitatione, verbo, et opere [*striking your breast thrice, say*], mea culpa, mea culpa, mea maxima culpa: ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, pater [*here turn again towards the Priest*], orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, etc.

S. Amen.

P. Indulgentiam, etc.

S. Amen.

P. Deus tu conversus vivificabis nos.

S. Et plebs tua lætabitur in te.

P. Ostende nobis, Domine, misericordiam tuam.

S. Et salutare tuum da nobis.

P. Domine, exaudi orationem meam.

S. Et clamor meus ad te veniat.

P. Dominus vobiscum.

S. Et cum spiritu tuo.

P. After the Introit.

P. Kyrie eleison.

S. Kyrie eleison.

P. Kyrie eleison.

S. Christe eleison.

P. Christe eleison.

S. Christe eleison.