A young tree sends out shoots in many directions, all bursting with life. One branch will flourish, thrust out new sprays, and spread. Another, equally promising, will dwindle and die. So as the tree matures, its form changes. The pattern of growth is so imperceptible that even the gardener is hardly aware when an early branch has become a vigorous limb, or at what point the tree has reached such symmetry that this limb actually forms a fork in the tree.

So it happened with the Community of the Daughters of Charity in America. Bishop Rosati had foretold it when he wrote:

It is probable that the establishment of the Sisters in Saint Louis will result in other foundations elsewhere. Let us follow Providence, and I am confident that in following it as did Saint Vincent, we will not fail to accomplish much good.¹

How much good had been accomplished was indicated in the report on the Daughters of Charity in the Catholic Directory for 1909. There were 1715 sisters serving in eight archdioceses, nineteen dioceses, and in the Vicariates Apostolic of North Carolina and Puerto Rico. The Community conducted “forty-three hospitals and five insane asylums; thirty-two orphanages and forty-four* infant asylums,” besides six orphanages combined with schools; and five industrial schools, teaching a total of 9223 students.²

The Division of the Province: 1910

The way to follow Providence was indicated by Antoine Fiat, C.M., superior general of the Vincentians and the Daughters of

*The actual number was fourteen.
Charity. His letter favoring division into two provinces was read at the Council meeting 5 September 1908 and debated at subsequent Council meetings. Fiat suggested division along the boundary line followed by the Vincentians. James J. Sullivan, director of the province, expressed his preference for a line to the east of it, so as to include the states of Alabama, Tennessee, and Indiana in the Western Province, resulting in a more balanced number of works and sisters. Patrick McHale and Thomas Finney, provincials of the two American Vincentian provinces, were also present at the Council meeting in December 1908 when it was decided to take the first step toward division: establishing in the West a second seminary of the Daughters of Charity.

The Seminary in Saint Louis

The temporary site chosen for the new seminary was Saint Vincent's Institution, Saint Louis. Advantages were: a central location, Vincentian presence in the city, and a secluded and beautiful setting. With providential foresight, Sister Magdalen Malone had planned the new psychiatric facility to house many more than the almost three hundred patients in residence. Thus the entire north wing of the fourth floor could be freed for the seminary.

Father Sullivan went to Saint Louis in mid-January 1909 to make the final arrangements. Sister Eugenia Fealy, assistant of the Emmitsburg province, was selected by the Council to preside over the new establishment; Sister Augustine Park, directress, was to organize the new seminary as an authentic duplicate of Emmitsburg’s, which, in turn, was modeled on that of Paris. Sister Baptista Lynch replaced her as directress in Emmitsburg until June 1910, and then succeeded her as directress in Saint Louis.

Three seminary sisters originally from western states accompanied Sister Augustine from Emmitsburg.* Two Missourians postulating in Saint Louis were admitted to the seminary for its beginning, when Father Sullivan blessed and officially opened the

*Sister Vincentia Gatz (d. 1958) Sister Louise Quentin (d. 1961) and Sister Elizabeth Lewis (d. 1977) were the first three. Two were from New Orleans; Sister Elizabeth came from Canada by way of Hollister, California. Sister Zoe Donnelly (d. 1973) and Mary Laura Costello Pair were admitted in January.
seminary, nucleus of the Western Province, 25 January 1909. A few weeks later two more postulants were admitted as seminary sisters.*

The Division Made Official: 1910

Sister Eugenia Fealy succeeded Sister Magdalen as sister servant of Saint Vincent's in Saint Louis; Sister Blanche Hooper was named assistant in Emmitsburg. Rumors about the division of the province circulated, but nothing official was heard until the summer of 1910.

Summer school was in full session in Emmitsburg in the third week of July, when Father Sullivan announced before the Community Mass at 5:30 one morning that the province had been divided; that he would go to the West and Father John Cribbins, president of Niagara University, was appointed director for the Eastern Province. He then read the historic letter of Father Fiat, superior general, dated Paris, 16 July 1910:

My dear Daughters:

The Grace of Our Lord be with you forever!

You have inferred from the opening of a Seminary at Saint Louis that we had some design of creating a new Province in the United States. We have been urged in the most pressing manner to take this step, and many reasons have been brought forward in its favor: among others, that the Province was too extended for the Provincial authority to exercise a sufficient influence on all the members of which the Province is composed; that we would have reason to hope the erection of another centre of formation and authority would give rise to numerous vocations; and that, in fine, it would be proper to imitate the Church, which does not hesitate to form new parishes and dioceses whenever the doing so is judged necessary and expedient for the good of souls.

Moved by all these reasons, encouraged besides by the disinterested devotedness of the Reverend Director, of the Visitatrix, Sister O'Keefe and her Council, we have in the Council of the Most Honored Mother, decided to divide your Province, and to form from

*Sister Andrea Neider (d. 1965) and Sister Catherine Sullivan (visitrix of the Western Province 1952-1962, d. 1969) entered the seminary in February 1909.
it a second, of which the centre, for the present will be at Saint Louis.

The first, or Eastern Province, will include the houses situated in the following states: Maryland - District of Columbia - Massachusetts - Connecticut - Michigan - New York - Pennsylvania - Delaware - Virginia - West Virginia - North Carolina.

The second, or Western Province, will comprise the houses in the following states: Missouri - Iowa - Wisconsin - Illinois - Indiana - Tennessee - Alabama - Mississippi - Texas - Louisiana - California - Porto Rico.

Rev. James Sullivan will be Director of the new Province and Rev. John Cribbins will replace him at Emmitsburg, as Director of the Eastern Province.

In making known to you these important measures, I solicit the aid of your prayers, that it may please God to bless them with His most abundant benedictions...³

Father Sullivan lost no time in taking up his residence at Saint Vincent's Institution, Saint Louis, and there on 22 July he announced in the chapel the names of the new visitatrix and her Council. Sister Eugenia Fealy was to remain in Saint Louis as first visitatrix of the Western Province. Her Council would be Sister Mary Barbara Regan, assistant, and Sister Isabella McCarthy, treasurer. While 31 July 1910 is listed as the official opening of the Western Province, the first Council meeting did not take place until 15 August.

Fifty-nine missions, served by about seven hundred sisters, were transferred to the Western Province. These included twenty-two hospitals, two psychiatric facilities, eighteen schools (one select, some technical, and some combined with orphanages), ten orphanages, and six infant homes (some including maternity hospitals, one housing widows as well.)

In the Eastern (Emmitsburg) Province, Mother Margaret O'Keefe* remained in office as visitatrix with the same Council. Sixty-nine missions staffed by about one thousand sisters were retained in the province: fifteen hospitals, three psychiatric institutions, twenty schools, two industrial schools, three combined

*Mother Margaret was the last to bear the unofficial title of "Mother"—a carry-over from the early days, perpetuated as much by hierarchy and clergy as by the students and sisters at Emmitsburg.
school/orphanages, sixteen orphanages, and nine infant homes. Day nurseries were attached to five establishments. Saint Joseph's College and the Academy in Emmitsburg continued to thrive. As the alumnae association grew, it became the nucleus of the International Federation of Catholic Alumnae.

Although Puerto Rico is geographically closer to the states of the Eastern Province, it was assigned to the West at Father Sullivan's request. It was a work dear to his heart, opened in response to the directive he had received from Father Fiat to do everything possible for the Antilles. He feared that, without his encouragement, the mission at Mayaguez would too easily be abandoned; and he hoped that this missionary service would bring a blessing on the new province.

Dedication of Marillac Seminary

During its first five years the offices of the new province remained in the now cramped quarters of Saint Vincent's four north, which also housed the seminary. But when a large property adjoining Saint Vincent's was offered for sale in 1914, the choice of location for the permanent provincial house was quickly made. The land was purchased, plans were drawn and the ground broken 27 September 1914. Archbishop John J. Glennon laid the cornerstone of the chapel 14 December 1914.

By July 1916 the buildings were almost ready. Father Sullivan consecrated the side altars and offered the first Mass in the chapel 19 July. A month later the sisters had moved in: first those of the kitchen and laundry duties, then Sister Eugenia and her Council. Last to arrive were thirty-seven seminary sisters, walking in joyful procession over the hill, carrying their belongings.

Louise de Marillac, foundress of the Daughters of Charity, was chosen patroness of the provincial house, which was to be called Marillac Seminary.* Father Sullivan proudly pointed out that it was the first institution in the world to bear her name.

*The term "seminary" in the title was later replaced by "central house," and finally "provincial house"; but the name "Marillac" has been constant. Louise de Marillac had been declared Venerable in 1911 and the new province was under her patronage from its inception. Louise was declared Blessed in 1920 and canonized a saint in 1934.
Growth Patterns in the Apostolates: 1910-1939

During the years following the division, works multiplied in both provinces. In many areas development seemed to run almost parallel, with regional variations responding to particular needs. The Church in America was still an immigrant church. National parishes were the norm; some sponsored schools in the language of the immigrants. Social life centered around the parish, punctuating the year with parish festivals, theatricals, school picnics, processions, choir practice, and the meetings and activities of various parish organizations. Many young people married fellow parishioners and settled down within a few blocks of home to raise another generation in Kerry Patch or Little Italy.

By 1910 the population of the United States had reached ninety million. Immigration peaked with an influx of Poles, Italians, Lithuanians, Portuguese, Ukranians, Lowlanders from Belgium and Holland, as well as Greeks, Syrians, and other Mediterranean lands.

Social Services in the Early Twentieth Century

This new immigration presented a different problem. Neighborhoods evolved from tightly knit national enclaves to an agglomeration of cultural and language groups that in one generation changed the face of American cities. For these new dwellers in the old city tenements, settlement or neighborhood houses became important channels of adjustment to American ways.

Day Care and Neighborhood Houses

Many features of the settlement house program had long been seen in parishes and in outreach from institutions where the sisters were working: home visiting, classes in religion for young people and adults, clubs and sodalities, emergency relief for the poor, help in finding jobs, even homemaking classes for immigrants. The focus, however, had been on help to the individual family; relief sometimes took the form of receiving children into a half-orphanage or technical school to ease family pressures and overcrowding.
The new feature of the neighborhood house in the early twentieth century was its focus on cooperation among families to help them work out the social, economic, and moral problems that confronted them. One of the main features of the settlement house was day care for children, which enabled mothers to work, the family to stay together, older children to attend school instead of babysitting, while the younger ones were safe, cared for, and well-nourished. By 1909 the Eastern Province already had five day nurseries, operating in connection with infant homes or hospitals. The number continued to grow. Providence Hospital, Washington, sponsored a day care center from 1909-1955. Allegany (later Sacred Heart) Hospital in Cumberland, Maryland, opened a day nursery in 1915, which in 1928 became an independent institution known as Keating Day Nursery. At Gonzaga Memorial Home in German­town, Pennsylvania, a day nursery was begun in 1915; at Saint Vincent's Home, Philadelphia, the number of children in day care increased so fast that the nursery moved to new quarters in 1917 and was renamed Cathedral Day Nursery. Most of these day nurseries involved Mothers’ Clubs and religious instruction for neighborhood children. From Cathedral Day Nursery in Philadelphia, Sister Francis Finlay sponsored youth clubs for both boys and girls. Club members visited the city hospital each Sunday to bring Catholic patients to Mass and later write letters for them. Other clubs at the center featured sewing, dramatics, handicrafts, even vocation study.

The Western Province took up this new apostolate soon after the division of the province. Allen Memorial Home, opened in 1911 in Mobile, Alabama, provided day care for babies in addition to three other apostolates: a home for elderly women, prenatal care for single mothers, and full-time infant care. The House of the Guardian Angel in Saint Louis, originally an orphanage, then a technical school, evolved into a settlement house in response to population changes in the Soulard neighborhood, and in 1911 was renamed Guardian Angel Settlement. In Saint Patrick's Parish—whose dynamic pastor, Father Tim Dempsey, was a social work pioneer operating hotels for homeless men and women, soup kitchens, an employment agency, a clothing dispensary and other charities—a day nursery staffed by the sisters began in 1914.

In Chicago Catholic Social Center opened in 1914. Day care, religious instruction, clubs for youth and adults were featured. In 1916 a second settlement house named DePaul Settlement was opened
to serve Saint Vincent's Parish and the area around DePaul University, both staffed by Vincentians. The center offered a full program of activities, flexible enough to change with population shifts and differing needs of the times. By 1930, with Sister Mary Barbara Regan at the helm, DePaul's program included nursery, kindergarten, after-school playground (on the roof) for the older children, clubs for teens, a mothers' club, Ladies of Charity, religion classes for public school children, an employment bureau, a relief center—with the encouraging support of Catholic Charities and Community Chest membership.

In Evansville, Indiana, the Ladies of Charity of Saint Mary's Hospital began a day care center in 1918; a year later Daughters of Charity came to staff the nursery. As the program expanded, the Ladies contributed work in the nursery and neighborhood as well as constant fund-raising support.

In Santa Barbara, California, Sister Vincent Williams organized a day nursery at the new orphanage, built on the original ranch site and equipped by Mrs. C. H. Hopkins. Home visiting, parish religion classes, visits to patients in the general and tuberculosis hospitals were added. Sister Vincent also administered the orphanage, which in the 1920s housed two hundred girls; she was recognized among the foremost social workers in California.

**Outreach Social Services**

The vow of service of the poor makes every Daughter of Charity something of a social worker: teachers visited homes after school, hospital sisters followed up needs evident in the families of the sick. These services, where needs were overwhelming, sometimes developed into programs that later were separated from the institution where they began.

One such program began in Dallas in 1911. Sister Brendan O'Beirne, who served at Saint Paul Hospital in emergency and outpatient services, began home visits and emergency relief in the Dallas area known as "Little Mexico." With voluntary help from doctors on the staff, she began a clinic where the poor could receive health care free or at nominal fees. In 1924 a small frame house in West Dallas became Marillac Clinic and Social Center. Recreational programs, day care, and a food and clothing dispensary were gradually added.
A similar outreach evolved at Boyle Heights in Los Angeles in the 1920s under Sister Cecilia Craine. Visits to poor Mexican homes and supplies of food, clothing and bedding—brought to relieve flood victims during a severe rainy season—led to a program of systematic and effective almsgiving financed by the Ladies of Charity of Los Angeles.

For six years during the Depression era Sister Cecilia and Sister Leonide Bowling did Americanization work among Hispanics in Los Angeles, teaching English and citizenship, helping people understand legal documents, fill out forms, and prepare to become citizens. Sewing classes for mothers and religious instruction for the children were held at the orphanage.

Infant and Maternity Homes

The last two infant homes undertaken by the Daughters of Charity were accepted by the Community in 1921: the Home of the Holy Infancy in Austin, Texas, and Saint Elizabeth’s in San Francisco, California.

The Home of the Holy Infancy had been opened by the diocese a few years previously and staffed by Ladies of Charity. The work focused on care of infants, adoptions, and short-term full-time care of babies during times of crisis in the family. When the home was rebuilt in 1932 under the direction of Sister Vincent Williams, living quarters and prenatal care for mothers, and infant day care were offered as well.

In San Francisco, Saint Vincent’s Infant Hospital had been closed after the building of Mary’s Help Hospital, which offered maternity services and infant care. As the need outgrew the space, Saint Elizabeth’s Infant Hospital was opened, primarily to serve the unmarried mother and her child. By 1928 a new building afforded a more secluded environment and accommodated increasing numbers.

In addition to these new ones, Daughters of Charity continued to staff more than a dozen infant and maternity homes across the country. Some included a practical nursing course for mothers staying at the home and for others who wished to learn child care. During the depression years these homes were crowded. In 1936 Saint Vincent’s Home in Philadelphia, to give one example, housed nearly five hundred children under age four and over one hundred
mothers-to-be. A ninety-bed maternity hospital was operated in conjunction with the home. The turnover was fairly rapid; Sister Rita Coyle, the graduate social worker who handled intake and adoptions, received more than one thousand babies a year. It was her belief that even the most abandoned infant would blossom if loved and cherished consistently.

Children's Orphanages

Before World War I departments of Catholic Charities were beginning to develop in larger cities. After the war this development became more widespread and better organized. Leading Catholic universities developed departments of sociology and social work based on Christian principles. John Ryan, author of the Bishops' Program of Social Reconstruction, published in 1919, and Monsignor John O'Grady, author of Catholic Charities in the United States, taught a generation of sociologists and social workers at Catholic University, shaping the Catholic social work theory which was to change the face of Catholic institutions by mid-century.

In most cities children's homes decreased in number and were centralized under Catholic Charities, whose program was threefold: family relief, child placement, and protective care. Institutions were still the backbone of the program, but adoptions were handled by graduate social workers. In-service training for child-care workers and foster parents, organized fund raising, systematic aftercare were part of the new program. By the early 1930s a number of sisters in both provinces had qualified as Masters of Social Work at Catholic University.

The most important trend in child care was the focus on keeping the family together when possible, looking beyond the child to the family and the problems which led to family break-up: child labor, lack of minimum health care, lack of guaranteed minimum wage, workmen's compensation, unemployment relief, and decent housing. For children of immigrants ill-fitted to urban life, the institution had been considered a ladder by which thousands of the younger generation could climb above the destitution in which their parents lived. The new theory of child care recognized the importance of family life—if not the child's own family, then an adoptive or foster family. But in all of this, theory was about twenty years
ahead of practice. The effects of World War I and the influenza epidemic, as well as the harsh realities of the depression, reduced the availability of foster and adoptive families, making institutional placement necessary for many children.

The Daughters of Charity opened no new homes for children after 1910, but moved several into larger and more modern facilities. The desire to create a more homelike atmosphere led to rebuilding homes on the cottage plan. The earliest of these was Saint Joseph's Villa in Richmond, Virginia, which in 1931 replaced the old Saint Joseph's Orphanage. Planned by Sister Thecla Tainter (the first Daughter of Charity to earn a Master's Degree in Social Work) Saint Joseph's Villa became a showplace where professional social workers studied the effects of the new experiment in group living. Each cottage housed twenty-four girls, with bedrooms, dining room, kitchen, study, and recreation rooms. The children attended the parish school, bringing their prize papers and report cards home to the sister housemother, who praised and scolded, signed report cards and attended parent-teacher conferences, planned parties and outings—like any mother of a family. The days of orphanage schools or of orphans' picnics attended by thousands of children from a dozen or more institutions were happily past.

Some of the rebuilding was necessitated by natural calamities; the preservation of sisters and children from injury seemed at times miraculous. For example, when an earthquake struck Santa Barbara, California, in 1925, badly damaging Saint Vincent's School and causing casualties elsewhere in the city, there were no injuries among the children. A similar deliverance occurred in Los Angeles in 1933, when an earthquake damaged the Boyle Heights orphanage. The girls customarily had early supper, followed by a final outdoor playtime until 6:00. When the angelus bell signaled that playtime was over, the girls would obey its summons by gathering before the garden shrine of Our Lady at the far corner of the yard to pray the Angelus together before going inside. On that day, shortly after 5:30 p.m. the first tremors of the earthquake caused the tower to sway so violently that the bells rang. Immediately the girls ran to Our Lady's shrine to pray the Angelus, not realizing it was an earthquake until part of the tower and adjoining wall fell into the yard where, seconds before, many of them had been playing. Although the building had to be evacuated and the tower demolished, there were no injuries.

When century-old institutions were rebuilt, they were given more
attractive names. Boyle Heights (the former Los Angeles Charitable Institution)—repaired and used for another twenty years—was eventually rebuilt in South San Gabriel (Rosemead) and renamed Maryvale. The Home for Destitute Catholic Orphans in Boston was rebuilt as Nazareth Hall; Saint Mary’s Asylum in Baltimore became Saint Mary’s Villa, Roland Park; and Saint Vincent’s Female Orphan Asylum in Buffalo was renamed Saint Vincent’s Manor, and later Laboure Hall for Girls.

Residences for Women

Another social concern was housing for women of limited income. During World War I Sister Rosalia Malone renovated an unused wing of Saint Vincent’s Infant Home, Washington, in order to house female war workers from all over the country. Young girls who had no family were given special attention.

Similarly, the old orphanage building on Camp Street in New Orleans was in 1921 turned into a residence for working girls and renamed The Louise Home. A day nursery was also housed in the building.

In Baltimore another residence, this one for older ladies who wanted to give up the care of a home but not their independence, was begun in 1926. Social activities and transportation were available to the residents of Kirkleigh Villa.

Changing Patterns in Education

More and more the responsibility for Catholic education was assumed by parishes and dioceses. No further technical schools were opened after 1910; the few that remained evolved into high schools or became homes for working girls. The academy too was, for the most part, abandoned, although in some cases the name remained. Saint Vincent’s in Saint Louis closed in 1901; the building was turned over to the archdiocese to become Rosati-Kain High School. Saint Simeon’s in New Orleans closed in 1911. Even the academy founded by Mother Seton in Emmitsburg would eventually become a coeducational high school.
Sisters in the Parish Schools

Schools accepted in the next thirty years were all parochial and, for the most part, elementary. Some high schools grew out of parish schools as grades were added.

In the Eastern Province one diocesan high school and fourteen elementary schools were undertaken. Utica Catholic Academy (later merged into Notre Dame High School) opened in 1913 as a diocesan high school. Parish elementary schools accepted in New York State were: Saint Mary's, Syracuse (1918); Our Lady of Lourdes, Utica (1929); Saint Ambrose, Endicott (1934); and Saint James, Johnson City (1935). In Maryland were Saint Charles, Pikesville (1915); Saint Dominic's, Baltimore (1919); Saint Anthony's near Emmitsburg (1923); and Our Lady of Lourdes, Baltimore (1926). In Virginia sisters were sent to Sacred Heart School, Norfolk (1920); Saint Elizabeth, Richmond (1930); and Our Lady of Victory, Portsmouth (1930). Saint Benedict School in Greensboro, North Carolina, was accepted in 1926, with religious instruction at Saint Mary's Mission (a black parish) and in High Point, North Carolina, and Danville, Virginia. Two years later an elementary school was opened at Saint Mary's Mission in Greensboro. The school grew rapidly. In 1949 when the Vincentians assumed charge of the parish, the name was changed to Our Lady of the Miraculous Medal School. These two Greensboro schools—Saint Benedict and Our Lady of the Miraculous Medal—were later combined and integrated as Saint Pius X School; but Saint Mary's remained a distinct mission center staffed by Vincentians and Daughters of Charity. Saint Ann's School in Bridgeport, Connecticut, commenced in 1935; the Daughters of Charity would teach there fifty years before being replaced by a lay faculty.

The Western Province opened only eight schools in its first thirty years. Two were in Dallas, Texas (1914 and 1925). The first, Holy Trinity, was in a Vincentian parish; the second, Saint Ann's, served the Spanish-speaking refugees from Mexico who had settled near the Cathedral.

The first two missions in Utah were Catholic Grammar School in Salt Lake City (1920-1927) and Notre Dame in Price (1927), which by 1957 had developed to include a high school.

Our Lady of Mount Carmel School in Mayaguez, Puerto Rico, in the poor section of the city known as La Playa, was reopened in 1928, finally rebuilt after the earthquake ten years earlier. There
were fifteen hundred children present in the three schools conducted by the sisters on that 12 October 1918 when within thirty-two seconds all the buildings were destroyed. Not a child was lost, although walls and ceilings fell all around them. The School of the Immaculate Conception was the first one rebuilt, with the help of the Redemptorists who staffed the parish; but it took a decade to raise funds to rebuild Our Lady of Mount Carmel School.

Other early schools in the Western Province were Saint Patrick's, Saint Louis (1920); Saint Thomas, Long Beach, Mississippi (1922); and Saint Vincent de Paul, San Francisco (1924). The only school begun in the 1930s in the Western Province was at White Church, Missouri, in the Ozark region near the Arkansas border, where Catholics were few and the Church all but unknown. The school later moved to Saint Mary's, West Plains, a larger and more centrally located town.

Religious Vacation Schools

The Catholic Rural Life Conference, founded in 1904, drew the attention of bishops and faithful to the scattered and sometimes neglected Catholics in rural areas. These included minority groups as well as immigrants: the segregated blacks of the South and the Hispanics of the Southwest, whose numbers began to swell during the Mexican religious persecutions of the 1920s.

Where year-round Catholic schools were impossible, bishops and pastors tried to meet the needs of these small congregations with religious vacation schools. The records of the Eastern Province show that the sisters were bringing a Catholic presence to religious vacation schools in three locations near Cumberland, Maryland; in Aberdeen, Randallstown, Thurmont and Hancock, Maryland; in Winchester, Virginia; and in Westtown and Blue Ridge Summit in Pennsylvania—all before 1932. By 1938 the province was regularly staffing thirty-five religious vacation schools with about one hundred sisters during the summers.

The records of the Western Province, though not so well documented, show a similar trend. Hospital sisters in Nashville, Evansville, Birmingham, Saint Louis, and Dallas conducted religion classes in poor urban parishes, rural areas, and state institutions on Sundays or whatever time they could spare from hospital duties. School sisters taught Saturday and Sunday schools of religion in
addition to their weekday classes, often going in several directions. From Perryville, Missouri, for example, sisters went each week to Highland, Crosstown, Brewer, Silver Lake, and Sereno to instruct children in the Faith and prepare them for the sacraments.

The call for summer religious vacation schools took sisters into black parishes in the cities and into rural parts of many states from Alabama to the State of Wisconsin. In the Mother Lode country in the mountains of Calaveras County, California, sisters returned year after year to teach religious vacation schools in Angels' Camp, San Andreas, Murphys, West Point, and Mokelumne Hill, accepting the generous hospitality of ladies who offered the use of their summer homes. In the cities sisters gave summer classes in poor inner city parishes, teaching outdoors where facilities were lacking. Many new schools in both provinces were outgrowths of the parish school of religion staffed on a part-time basis.

Help for a Japanese School

Bishop Thomas Conaty of Los Angeles had charged Father B. Breton, a French missionary to Japan, with the care of the several hundred Japanese children of Southern California. Breton obtained ten volunteer sisters from Japan, formed them into the community of Japanese Sisters of the Visitation, and established Saint Francis Xavier School in Los Angeles for the children of Japanese immigrants. The parents, however, wanted their children to learn English and be taught in the American manner. Father Breton asked the Daughters of Charity for help.

Assignments had already been made for the school year of 1919, but the school in Salt Lake City was not ready for occupancy. Two of the sisters assigned there—Sisters Zoe Reid and Stephanie Lynch—were lent to help put Father Breton's school on its feet. The sisters stayed at Boyle Heights and rode to Saint Francis Xavier each morning on the school bus that picked up the children.

Of the first fifty students in the school, only fifteen were Catholic, so this was largely missionary work. The two Daughters taught English to the sisters, helped them with lesson plans, co-taught classes, helped put the school on a solid basis, and trained the teaching sisters in American methods of education and school administration. (Some non-teaching sisters cared for thirty Japanese orphans.) The Sisters of the Visitation learned quickly; after
a year they were ready to carry on alone. Sister Zoe was recalled to begin the school in Salt Lake City in 1920, but Sister Stephanie remained to help for another year.

**Increasing Demands for Teacher Certification**

The early summer normal schools had been non-credit, intended to teach subject matter and methods. After 1904 sisters taking courses in Emmitsburg worked towards their degrees at Saint Joseph’s College. Courses in the Western Province continued to be non-credit, as there was no college affiliation for them. Sisters in small numbers were being sent to universities for degrees before World War I. After the war, when states began to look in earnest for teacher certification, the Catholic schools were multiplying and expanding; the demand was for more and more teachers rather than certified ones. Sisters were placed in classrooms to learn on the job, earning credits in summer sessions. In the Western Province, which had no college, the cost of educating sisters was prohibitive, particularly as the salary for a teaching sister, regardless of education or certification, was under $350 a year. 

By 1925 only 15 percent of teachers in Catholic schools had college degrees; 15 percent had not yet finished high school. (The average American in the 1930s had seven years of schooling, and the educational level of public school teachers at the time was comparable.) While the preparation of Daughters of Charity was slightly higher in the West than the norm for Catholic schools—and higher yet in the East—the Councils of both provinces were looking for ways to give better direction and unity to the sisters’ efforts to acquire an education.

In 1933 Sister Elizabeth Logue was named supervisor of the Daughter of Charity schools in the Baltimore Archdiocese. With the new superintendent of schools she pioneered in groundwork for standardized textbooks and tests in archdiocesan parochial schools. At the same time Sister Isabel Toohey, sister servant of Saint Dominic’s in Baltimore, was pioneering in departmentalized teaching to relieve teaching loads in the elementary school, and building a central library in the school. In 1939, when Sister Isabel was appointed procuratrix and sister servant of the Saint Joseph College faculty, her first innovation was a guidance department to help the sisters and other students to plan wisely their educational
curriculum. While Sister Paula Dunn, both as visitatrix and college president, had done much to further the education of sisters, sending many on for graduate study, Sister Isabel brought to her role an interest in each sister's individual educational goals that provided needed direction and encouragement.

In the Western Province, Sister Isabella McCarthy had organized and presided over summer schools at several locations as early as 1911. When Marillac was built in 1916, normal sessions were held in the large retreat room below the chapel. In California Sister Caroline Collins presided at sessions held at Sacred Heart School, Hollister in the 1920s, and obtained permission to send sisters with special talents to Lone Mountain College and the University of San Francisco.

In 1936 Sister Caroline succeeded Sister Eugenia Fealy as visitatrix of the Western Province; in 1937 Marillac was recognized as an extension center of DePaul University, Chicago, and college credit was given for courses taught—some by Vincentians of the DePaul faculty—in summer school there. At the same time Sister Bertrande Meyers, who had received her doctorate in education from Saint Louis University, was assigned to plan curricula offered in the extension center and to direct the sisters in their choice of courses leading to a degree. Sister Bertrande also enrolled the sisters for Saturday classes in Fontbonne College, Saint Louis, and other colleges near the sisters' missions in other cities, and guided them in their selection of courses that would further their educational goals. It was a slow process—taking in some cases ten or twelve years—but gradually the number of teaching sisters with college degrees was reaching a more acceptable level. By the end of the 1930s it was an achievable goal for all sister teachers except, perhaps, those in foreign missions.

Health Care: Hospital Development and Special Services, 1910-1939

During these same thirty years following the 1910 division of the province, there were even more developments in the field of health care than in those of education and social service. Sisters were involved in hospital care, wartime service, nursing during epidemics and natural disasters, and efforts to meet the needs of the poor during the depression years.
New Hospitals before 1940

In the years between 1910 and World War I, the Western Province opened only one new hospital. This was Mary's Help in San Francisco—since moved to Daly City and renamed Seton Medical Center. Mary's Help had been planned, begun, and then destroyed in the 1906 earthquake. It took six years to raise funds again, rebuild and open its doors. Originally intended as a hospital for women and children, it opened in 1912 as a general hospital.

The Eastern Province accepted four hospitals in this decade. The first, in 1911, was Allegany Hospital in Cumberland, Maryland—known since 1952 as Sacred Heart Hospital. This hospital served several communities in the mountains and was kept busy with accident cases from the Baltimore and Ohio Railroad, mines, and other industries. The sisters at Cumberland took on added responsibilities for religious instruction in neighboring towns in Maryland, as well as in Ridgeley and later Kitzmiller, West Virginia. The last two involved an eight-mile walk across the mountains, where roads were inadequate.

In 1913 the first mission in Maine was accepted: J.C. Libby Memorial Hospital—soon known as Sisters’ Hospital—in Waterville. When rebuilt in the 1960s it was renamed Elizabeth Seton Hospital.

Two requests to take over existing hospitals brought the sisters to serve in Florida. The Pensacola Hospital, accepted by the Community in 1915 and later known as Sacred Heart Hospital, had from the beginning a school of nursing. The DeSoto Sanitarium in Jacksonville, taken over in 1916 from a private group who had been operating it, was incorporated the same year as Saint Vincent’s Hospital, Jacksonville.

Two more hospitals were opened in the Eastern Province in the 1920s. Lourdes Hospital in Binghamton, New York, owned by the diocese but administered by the Daughters of Charity, served a cluster of small communities which had no other hospital. In Baltimore, Jenkins Memorial Hospital for Incurables was built in 1925 on the grounds of Saint Agnes Hospital. At first it was a long-term care annex or extension of Saint Agnes, utilizing many of its services; but in 1945 Jenkins became a separate corporation.

In 1938 the sisters of the Western Province agreed to supervise the nursing service of a second charity hospital owned by the State of Louisiana: the Lafayette Charity Hospital. This hospital in
Lafayette was the last new hospital in the United States of which the sisters of either province took charge before 1974.

**Standardization of Hospitals**

During these years both Emmitsburg and Marillac hosted meet­ings and training sessions for hospital administrators, bookkeepers, pharmacists, nursing supervisors, directors of nursing schools, and sisters serving in other hospital duties. These meetings were almost annual events as both provinces sought to standardize and improve services and procedures. Degrees were sought from universities with special training programs, so that the service given to the sick would be the best.

As a result of this concentration on excellence, the report published in 1929 by the Catholic Hospital Association indicated that, while 56 percent of Catholic hospitals met the standards for approval by the American College of Surgeons—as opposed to 25 percent for all hospitals—forty out of the forty-three general hospi­tals staffed by the Daughters of Charity were ACS-approved.

**World War I: Services on the Home Front**

When Congress declared war against Germany 2 April 1917, hospitals served by the Daughters of Charity were quick to join the war effort. Volunteers assisted with physical examinations of those joining the armed forces; in some cases, follow-up care was given. At Mullanphy Hospital in Saint Louis, for example, physicals were given to over eight thousand draftees, and twenty-five surgeries resulting from these physicals were performed in the hospital by doctors on the staff.

The winter of 1917-1918 was severe throughout the country, and new recruits were housed in inadequately heated tents. As a result, pneumonia was common. Both Carney Hospital in Boston and Saint Vincent's in Norfolk cared for many from nearby camps who contracted pneumonia that winter. In the army camps of Texas, smallpox broke out. From March to May 1917, two sisters from Seton Infirmary, Austin, nursed the victims in an isolation camp. In September 1917 Father Sullivan wrote to Sister Eugenia from
Dallas to inform her that they were again caring for smallpox victims:

Doubtless you know ere this that Sisters Lucine and Monica are again taking care of the small-pox camp at Austin; five nurses with them; about 45 patients, but 40 of them convalescing, the others new cases. 6

Those injured in camp accidents and the wounded brought back from overseas were cared for in several of the Community's hospitals, particularly in the coastal cities. All hospitals bore with shortages of doctors and nurses because of the numbers who had volunteered to serve overseas with the Red Cross. The sisters at home multiplied themselves to the point of exhaustion to supply for those who had gone to war.

*World War I: Sisters Serving in Italy*

Only one group of sisters served with the American Expeditionary Forces in World War I. These were ten Daughters of Charity from the Western Province under the leadership of Sister Chrysostom Moynihan as Chief Nurse. With about one hundred nurses recruited all over the country from hospitals served by the Daughters, they formed the nursing staff of Base Hospital #102 in Vicenza, Italy, the most forward base hospital operating on the Italian Front.

The Loyola Unit which staffed Base Hospital #102 had been formed by Doctor Joseph A. Danna of the Loyola University Medical School, New Orleans, and was attached to the 332nd Regiment from Ohio, brigaded with the Italian Armies. Doctor Danna was a fitting director for the Unit because of his experience at Charity Hospital in New Orleans, his leadership among physicians and surgeons of Louisiana, and his fluency in Italian. Sister Chrysostom, though past the preferred Red Cross age limit of forty, was well-equipped for her leadership role. She was the first registered nurse to serve in Alabama; her nursing experience included service in Portsmouth, Virginia, and Fort Thomas, Kentucky, during the Spanish American War. She had also built and administered Saint Vincent's Hospital in Birmingham, Alabama, and laid the groundwork for Saint Margaret's in Montgomery.
Journals kept sporadically by the ten sisters describe boot camp training at Camp Sheridan, Alabama; drills with gas masks (worn with difficulty over the cornette); the rescue of survivors from a torpedoed tanker in mid-Atlantic; a fire in the supply room of the hospital, extinguished by the staff; and watching from the hospital rooftop, in rare off-duty hours, the bursts of shooting from the nearby battle. Several American volunteer ambulance drivers—who brought in more than sixty-six thousand Italian wounded from Caporetto, where there was heavy fighting under German and Austrian fire—were decorated as heroes by the Italian government. One of these, seriously wounded and a patient in the hospital, was Ernest Hemingway.

The Loyola Unit returned home to the States in May 1919. The sisters were permitted a privileged stop at Emmitsburg, on their way to be mustered out in the respective cities where they had enlisted.

The Spanish Influenza Epidemic

Meanwhile, on the home front a new enemy threatened. Spanish influenza swept across the country during the last quarter of 1918, affecting soldiers and civilians alike. Men who had survived the war, sent to be demobilized at Jackson Barracks, Louisiana, were stricken with influenza. Fifty soldiers and some of the sisters caring for them died, but hundreds recovered. Sisters were sent also to nurse at camp hospitals near Fort Niagara, New York; Camp Colt, Gettysburg, Pennsylvania; Camp Meade, Maryland; Camp McArthur, Texas; and Jefferson Barracks, Saint Louis.

Schools were closed. School sisters helped in the over-burdened hospitals or with home nursing among the stricken population. In Mayaguez, Puerto Rico, Sister Vincent Latus visited the reform school daily to care for ninety boys confined to bed—60 percent of the boys housed there. In Boston, Norfolk, Pensacola, and Washington D.C., the hospitals were swamped with the sick. Providence in Waco cared for almost nine hundred soldiers; Seton in Austin, which had cared for over one thousand enlisted men during the war, nursed another thousand during the flu epidemic. Mullanphy in Saint Louis had one whole wing devoted to flu patients. Saint Vincent’s in Indianapolis set up a camp hospital for sixteen hundred stricken soldiers.

Hospitals overflowed into tents on the grounds. At Carney in
Boston, where four hundred were stricken at one time, and at Saint Paul in Dallas, flu patients were cared for in army tents that covered the lawns in all directions. At Charity Hospital in New Orleans, twenty-seven thousand influenza patients were cared for; four thousand died. Among the stricken were one hundred Hindu workers brought in by the government to labor in the shipyards, and 125 Puerto Rican government employees. The sisters succumbed one after another, but returned to nursing as soon as they recovered.

The epidemic was world-wide, causing twenty-two million deaths by 1920—more than twice the number of deaths caused by the war. In the United States the death toll was five hundred thousand, a high percentage of them young adults. Death struck everywhere: two boarders in the academy at Emmitsburg; a seminary sister in Saint Louis; doctors, nurses, and other hospital personnel; children in the orphanages. Among the sisters the obituary list shows seventeen deaths in the Eastern Province October to December 1918. In the Western Province, where the scourge lasted through the winter, there were sixteen deaths over a six-month period.

The census in infant homes and orphanages soared as young parents succumbed to the disease. At Saint Vincent's in Chicago, when all the cribs were filled, the sister servant ordered two dozen laundry baskets from a department store. At the home in Boston, Sister Mary Gabriel Fealy received as many as thirty children a day, whole families brought in orphaned by the epidemic. Even the joy occasioned by the armistice was overshadowed by the grief which touched almost every family.

The Leprosarium Made a National Health Care Service

The Louisiana State Leprosarium, located in the bend of the Mississippi that was to become identified as Carville, received frequent requests from other states to board and treat their citizens suffering from Hansen's Disease. In 1921 the property was transferred from state to federal ownership; the institution was classified as a United States Marine Hospital. From this time on, the Surgeon General's office provided the administrative and medical staff; but the Daughters of Charity were retained in charge of the nursing service. This purchase gave all citizens of the United States and its possessions who suffered from the disease the right to stay at the colony and be treated in the hospital there without
any cost, no matter what the treatment.

The old Indian Camp Plantation was soon transformed, with a new hospital, new residence halls for patients, a recreation building, a small golf course and a lake for fishing. An experimental farm was set up for animal research on transmission of the disease. Yet Hansen's remained a mystery, and the stigma attached to it kept the patients in unnecessary social isolation. To them the institution, however beautiful, was a prison.

The discovery of sulfone therapy in the 1940s brought new hope as patients responded to treatment and, if the disease became inactive, were given the option of living outside of Carville. For the first time the number of known cases of Hansen's in the United States began to diminish, and age-old fears were allayed. Sister Hilary Ross, by her extensive research, laboratory studies of tissue in various stages of treatment, and photographic records, helped medical personnel to distinguish between patients with active Hansen's bacilli and those merely disfigured by remaining effects of the disease.

Encouraged by Sister Catherine Sullivan, the patients themselves contributed to breaking down prejudices based on ignorance of Hansen's Disease by their publication, The Star, which soon became internationally known. Sister Catherine—who, like many of the sisters missioned to Carville, spent twenty-five years there—was an insistent advocate for patients' rights, helping them present their needs to the administrators. She personally conducted a battle against the ignorance and prejudice that wreaked painful isolation on Hansen's patients, using as weapons talks to groups and articles in national magazines.

Meeting Natural Disasters

The years immediately following "the war to end all wars" were a time of hope and prosperity for the United States. Homes were built; cars were purchased; investments on Wall Street promised, and sometimes yielded, high returns. The Nineteenth Amendment gave women the right to vote. The League of Nations convened in Switzerland and the World Court was set up in the Hague, fostering a hope for peace that culminated in the Kellogg-Briand Non-Aggression Pact signed by sixty-five nations, promising that they would never again use war to achieve their ends.
But the bright outlook of the 1920s was not without its shadows. Disasters occurred in several areas, calling forth a Vincentian response from the sisters. In 1926 a hurricane and tropical storms struck the Miami area. Sisters from Saint Vincent Hospital, Jacksonville, hurried to care for the homeless. In 1927 there were flood victims along the Mississippi needing medical care as well as food, clothing and shelter. Sisters in Saint Louis, Alton, Natchez, Donaldsonville, and New Orleans responded to calls for help. A tornado struck Saint Louis in 1929; the roof was torn from Mullanphy Hospital and the building damaged. After safely evacuating the patients, the sisters set up a first aid and relief station for others in the neighborhood whose homes had been devastated.

The final disaster of the 1920s was not a natural one. The day known in history as Black Friday—28 October 1929—brought about by ballooning speculation on the stock market, caused a world economic crisis and a loss in the United States of twenty-six billion dollars worth of securities. Millionaires became poor overnight; farm families lost everything and left the land in a tragically new westward migration; and by 1933 the nation counted thirteen million unemployed. Banks and businesses failed; bread lines and soup kitchens sprouted up to feed long lines of homeless and hopeless adults. Children were left in orphanages because their parents could not feed them. The nation had experienced nothing so severe as the depression of the 1930s.

Coping with Problems of the Depression Years

President Franklin D. Roosevelt's New Deal legislation brought a measure of economic recovery to the nation. It included many of the reforms suggested in John Ryan's 1919 Bishops' Program for Social Reconstruction: social security, child labor laws, the Federal Housing Act, the Works Projects Administration and Civilian Conservation Corps—which put ten billion dollars in wages into circulation to employ the jobless on government projects. But recovery was slow and the poor had much to suffer.

The Daughters of Charity, accustomed to working with the poor, suffered with them. Teachers visited and gave discreet help to families. Sisters in institutions found room for more children, and were ingenious in feeding and clothing them. Sisters in hospitals coped in whatever way they could. When the city of Buffalo refused to
provide oxygen for welfare patients, Sister Vincent Watkins found the means to supply it without charge. In Greensboro Sister Marguerite Crotty used an old building on the hospital grounds to provide shelter for more than one hundred homeless people, using boards to partition off two or three rooms and a bath for each family. When a tornado struck the poorer section of Greensboro in 1936, killing eleven people, severely injuring over one hundred, and cracking the homes apart like pecan shells, all who came to the hospital were accepted and cared for. Rooms, corridors, wards, operating rooms were filled as the maimed and injured poured in. Only one died.

In Los Angeles the new Saint Vincent Hospital was occupied prematurely in 1929 when fire broke out in the old hospital. The patients were moved safely, but useful supplies and equipment were destroyed, adding to the indebtedness of the new facility. Two floors of the new building were closed for lack of patients. Many of those who did need the services of the hospital could not pay, and operating expenses could not be met. Unpaid bills accumulating over several years brought the hospital to the brink of bankruptcy. Its survival was due to the generosity of Mrs. Carrie Estelle Doheny, who paid water, light, meat and grocery bills for several years, and Mrs. D. Murphy, who donated money for equipment and other necessities.

Charity Hospital in New Orleans was caring for twenty-four hundred patients daily with only 756 beds available. More than six hundred patients, particularly in the black wards, were obliged to share beds. The century-old building was a fire hazard. For over a year Senator Huey P. Long, in his feud with President Roosevelt, kept all federal funds out of the state. After Long's death in 1935, a federal grant was approved under the National Recovery Act, affording Charity Hospital almost nine million dollars—one-third of it a direct grant, the rest loaned at 4 percent. Roosevelt, campaigning in New Orleans, stopped at Charity wishing to meet Sister Stanislaus Malone, whom the whole city referred to as God's gift to the poor. She so impressed upon him the needs of the poor that the new twelve-million-dollar hospital soon became a reality—the second largest hospital in the nation with over thirty-five hundred beds, twenty stories, and a fourteen-story school of nursing which housed five hundred students.

Sister Stanislaus served Charity Hospital for sixty-three years, founding a school of anesthesiology at the hospital and acquiring
qualified teachers for the nursing school, so that in 1937 it was affiliated with Louisiana State University, offering a Bachelor of Science degree in nursing.

Help for War-torn Provinces

During the years after World War I, a tradition of sisterly generosity toward poorer provinces of Eastern Europe was established. Regular contributions from Saint Louis and Emmitsburg helped keep alive the works of the Community in the provinces of Hungary, Czechoslovakia, Yugoslavia, Poland, and Austria until war again made communication with them impossible. Besides these provincial donations, contributions from individual houses, sisters, and parish schools or classes supported the work of the Holy Childhood Association in China and other mission countries.

The Call to China

In the autumn of 1922 Father Francis Verdier, superior general of the Vincentians and the Daughters of Charity, visited the provinces of the United States. He requested that American sisters volunteer to serve in the Kiangsi province of China, where American Vincentians were bishops and missionaries. His invitation was received with joy.

First invited to China in 1847 by the bishop of Macao, Daughters of Charity of several European nationalities were sent from the Motherhouse in Paris to Ning Po in 1852, the Jen T’se-Tang founding asylum, orphanage and school at Pekin in 1862, and a similar work at Tien-Tsin,* where in 1870 ten sisters were massacred. By 1922 the number of missions had grown; they were staffed by Chinese as well as European sisters, and two Americans. The visitatrix of the Shanghai Province was Sister Marie Lebrun, who was to be in 1929 the first superiorress general to visit the United States.

*Names given are Latinized approximations of Chinese pronunciations. All place names in China have since undergone several major revisions.
Kanchow, Kiangsi: 1924

From the Emmitsburg Province three sisters left for China in 1922: Sisters Emily Kolb, Eugenia Beggs and Louise Cush. These were followed by Sisters Pauline Strable and Helen Lucas in 1923, and Catherine O'Neil and Clara Groell in 1925. A prolonged stay with the sisters of the provincial house in Shanghai enabled them to learn something of the language and customs of the Chinese people before commencing their own mission. By 1924 they were ready to open Saint Margaret's Hospital, Kanchow, Kiangsi. Besides a primitive hospital (there was no doctor in the entire region) Saint Margaret's offered a home for the aged, morning dispensary for the sick, and afternoon excursions seeking out those too sick to come to the dispensary. In 1928 a second dispensary was built in the nearby town of Ta-Ho-Li.

Poyang, Kiangsi: 1923

From the Saint Louis Province, Sisters Catherine Finn, Anita Barnett and Mary David Ingram were named in 1923 to staff the House of the Miraculous Medal in Poyang, Kiangsi. This mission, already staffed by French and Chinese sisters, included a clinic, dispensary, orphanage, and home for the aged. The newcomers stayed briefly in Shanghai at the provincial house; their introduction to language, customs, and the works of the mission could all be accomplished in Poyang. In 1925 Sister Mary Barbara Regan, assistant of the Saint Louis Province, visited the mission, bringing with her three additional workers: Sisters Rosalia Racinowski, Pierina Roscini, and Esther Diaz. As these became adjusted to the work, the French sisters were transferred to other missions. Sister Pierina had learned exquisite lace-making in her native Italy before emigrating to the United States. Soon a workshop was opened where she taught this skill to the orphan girls and other women. Markets were found in the United States for their beautiful work.

But civil war was sweeping across the country. As the Red army neared the Poyang mission compound in 1927, Bishop Charles Quinn advised the sisters to return to Saint Louis. They left Shee-Coo, a reliable Chinese lady, in charge to keep the mission and dispensary open.

The sisters at Kanchow were not disturbed until 1930, when the
sudden approach of the Red army forced them to flee in disguise from place to place until they reached the safety of Shanghai. They returned to Emmitsburg in 1931.

Return to China: 1935-1936

The sisters from the Saint Louis Province were able to return to Poyang in 1935. Shee-Coo, then an old lady, greeted them with joy as they resumed their work with the old, the blind, the dispensary, the workroom, the children of two orphanages and a school. Other works were added: a catechumenate, the care of a few mentally ill patients, and the ransoming of infants (usually girls) left to die by parents too poor to nurture them. One old woman, who had in her pagan youth drowned five of her own children, made reparation by going each day in search of other infants exposed to die, baptizing them, and bringing those who survived back to the mission. Other bearers with less understanding of Christianity were encouraged, by a reward of thirty coppers for each child they brought—equal to about ten cents—to bring abandoned babies to the mission. These infants were baptized and assigned to Chinese nursing mothers, who brought them in to the clinic each month for inspection—and to be paid for their care. When old enough for school, the girls were received into the orphanage, educated, taught marketable skills, and trained to be good Christian mothers. Husbands were found for them among Catholic families, thus assuring—the sisters hoped—a new generation of good Catholic families.

Mr. Joseph Lo—Lo Pah Hong, sometimes called the Vincent de Paul of China—spoke Chinese, French, and English and was a great help to the sisters. He founded and maintained two hospitals, including Saint Joseph's Hospital, Shanghai, and other works of charity, among which was Saint Joseph's Mission, Pon Yon Dang, which sheltered two thousand dependents.

For seven years the sisters served peacefully at Poyang, until the Japanese invasion of China. When bombs began to fall regularly and several hit within the mission compound, Bishop Quinn again advised the sisters to leave. The United States was at war with the Japanese; Americans captured by them would be treated as enemies. On 29 September 1942 they began a six-month journey by sampan, bus, train, airplane, and several ships which brought them out of China to India, thence to Ceylon, Australia, Panama, and
finally Miami, where they entrained for Saint Louis. Sister Pierina had died a few years earlier and was buried in the mission compound in Poyang.

The sisters from the Emmitsburg Province returned to Kanchow and Ta-Ho-Li in 1936 and resumed the services previously offered there. When the Japanese armies invaded the country, they remained until forced to flee south before the advancing army. Some escaped to Kunming, Fourth Air Force headquarters. Here Sister Vincent Louise Delude persuaded the military authorities to hire the four who were nurses for the air force hospital. All six sisters were permitted to remain at Kunming until after the war.

The other sisters had, meanwhile, made their way to Kweilin, where they cared for refugees from Hong Kong, nursing them through a cholera epidemic in August 1943. By the spring of 1944 the war had penetrated to Kweilin, and nurses were desperately needed in the military hospital at the nearby air base. The head nurse there had trained at Charity Hospital; some doctors and nurses were familiar with Daughters of Charity at other hospitals in the States. They and the wounded Americans were delighted to have twelve Daughters of Charity and some other missionaries assisting in the hospital.

As soon as it was possible to return to their respective missions, the grateful Americans air-lifted the sisters to the closest airfields. They found the missions devastated, but courageously began to rebuild with American help, adding a nursery and a school of nursing to the former works.

Under Communist Power

Some of the sisters from the Saint Louis Province—who had fled before the Japanese invasion—returned to rebuild after the war, accompanied by Sisters Mary Fou and Philomena Shu, two Chinese companions who had escaped with them, and Sisters Jane Breidenbach and Veronica Sanchez, two younger recruits. They found Shanghai much changed, paralyzed by fear and unrest. Sister Cubitt, who welcomed them to the provincial house, had been more than two years in a concentration camp. The saintly Mr. Lo had been murdered; but his son, who owned a boat, helped them reach Poyang.

Here they found the mission in fairly good condition. Japanese
soldiers had beheaded all the patients unable to flee from the compound; but the Chinese Christians had cleaned and preserved all the buildings and furniture, and the needy had moved back in. Soon, in spite of great poverty, the dispensary and workroom were humming with activity while the other works were resumed. The sisters taught others to render all the services they were accustomed to give—from teaching religion classes and baptizing babies to pulling teeth and lancing infections—in case they were forced to leave again.

This third stay was to be a short one. The Chinese Communists took advantage of conditions following the Japanese War to advance their cause, conquering province after province. Bishop O'Shea advised the sisters to move out before the Communist advance, leaving the works in the hands of well-trained lay Catholics. The sisters had to leave Poyang 27 November 1948. From Nanchang, the capital of Kiangsi, they flew to Shanghai where they found passage on a boat leaving the country. Their two Chinese companions were not permitted to embark; but air passage was later arranged for them.

The sisters at Saint Margaret's in Kanchow had not sufficient warning to evacuate all the sisters. Those who remained were placed under house arrest when the Communists took control of the hospital. Still permitted to care for their patients, they were no longer in charge, but were the menial servants of the house for almost two years. Then in May 1952 three of the sisters were permitted to leave for Hong Kong. Sister Vincent Louise Delude, the sister servant, after months more of house arrest, abuse, and false trials, was expelled from the country. She arrived safely in Hong Kong with Bishop John O'Shea in September 1952.

Other Daughters of Charity serving in China were not so fortunate as the Americans. Among the Polish sisters several were imprisoned; Sister Helen Ginal was beaten so brutally during interrogations that doctors who later examined her marvelled that she had survived. When finally permitted to leave China, six of these sisters came to the United States. A few of them returned to Poland; the others chose to remain as members of the Saint Louis Province. Sisters Helen Ginal and Bernice Szewczyk shortly returned to the Orient to serve again the Chinese people exiled in Taiwan.
Community Joys and Sorrows

The visit of Mother Marie Lebrun, superioress general, gave joy to all the sisters, particularly those who had known her in China. She invited several sisters from each province to Paris for the sister servants' retreat in 1930, and three seminary sisters were invited to Paris also to complete their seminary at Rue du Bac.*

Celebrating Community Saints

The year of 1930 was a time of rejoicing throughout the Community, as it marked the centennial of the visits of Mary Immaculate to the chapel of the Motherhouse, where she gave to Sister Catherine Labouré, then a seminary sister, the message and design of the Miraculous Medal.

For fifty years Sister Catherine kept in her heart Mary's favors to her, while she worked in a hospice for old men, living her title "servant of the sick poor." The holiness of this humble service was recognized 28 May 1933 when Catherine was ranked among those the Church calls "Blessed."

This same honor had been accorded in 1920 to Louise de Marillac, foundress of the Daughters of Charity, as well as to four sisters martyred at Arras during the French Revolution. The solemn canonization of Saint Louise 11 March 1934 in Rome was attended by Daughters of Charity from many countries and celebrated everywhere. Similar rejoicing heralded the canonization of Saint Catherine Laboure 27 July 1947.

The Seton Cause: Charles Souvay, Notary

Meanwhile renewed activity in the Cause of Elizabeth Ann Seton had arisen in 1919 with the petition of the American Hierarchy addressed to the Holy See on behalf of the Seton Cause. Momentum was added in 1923 with the appointment of Charles Souvay, C.M., as Notary of the Cause. Souvay, a noted Scripture

*Those selected were Sisters Denise Simms and Yvonne Dagronne from the Eastern Province, Sister Emily O'Flaherty from the West.
scholar, had been professor and then rector of Kenrick Seminary in Saint Louis, and was known to the sisters of the West—to whom he had introduced the Christmas Novena and taught Gregorian Chant. As Notary of the Cause he resided in Emmitsburg and cultivated the liturgical renewal there, while directing the collection of all Mother Seton's letters and other writings, having them copied and presented to the Ecclesiastical Court. After the final session of the Court in 1925, these autographs were sent to Rome. In March 1940 the Cause of Mother Seton was introduced at Rome.

In 1933 Souvay was elected superior general, in which post he served for six years. As superior general, he directed that copies of the letters of Archbishops Carroll, DuBourg, Cardinal Cheverus, Bishop Brute, and the Filicchi brothers be sent to Rome for study. He also addressed an eloquent letter of his own to the Holy See in 1936, emphasizing his belief in the sanctity of Elizabeth Seton. Souvay died in 1939, and another war interrupted work on the Seton Cause; but his work over sixteen years was no small contribution to the Community effort which led to the Clementine Hall in Rome, where the heroicity of her virtues was declared in 1958, and to her beatification in Saint Peter's in 1963.

Changes in Leadership

The direction of both provinces had been vested in strong partnerships. Sister Eugenia Fealy and Father James Sullivan had put the Western Province on a firm footing. Communication with the missions was frequent; the sisters benefited from strong support, wise counsel, and the challenge to live up to the ideals conceived by Vincent and Louise. Father Sullivan's death in 1927, after several years of paralysis, left a vacuum which his sub-director John J. Cronin, filled diligently and capably for thirty years. Sister Caroline Collins, named assistant in 1930, became visitatrix upon the death of Sister Eugenia in 1936. Sister Catherine Sullivan was recalled that year from her work in Carville to become assistant, a role she ably filled until Sister Caroline's death in 1952, when she became the third visitatrix of the province.

Mother Margaret O'Keefe, visitatrix in Emmitsburg from 1901 until her death in 1923, was followed in this office by Sister Paula Dunn, who had been her assistant since 1914. Father Cribbins worked closely with both in the leadership of the province. When
these two died within a year—Cribbins, 27 June 1943 and Sister Paula, 22 March 1944—Francis J. Dodd, sub-director since 1929, became director and Sister Gertrude Eisele, assistant, succeeded as temporary visitatrix. When communication with the Motherhouse in Paris was restored, Sister Isabel Toohey was installed as visitatrix 3 September 1944.

**World War II: Beginning of a New Era**

The march of Nazi armies across Europe, swallowing one nation after another into the clutches of Hitler's Germany, filled American sisters with concern. As they empathized with the anguish of conquered and displaced millions of people, they prayed and waited in vain for news of their sisters in the devastated lands.

Foreseeing the probable fall of Paris, Father Souvay wrote 27 September 1938 to all the visitatrixes, delegating certain powers and describing measures to be taken if correspondence with the Motherhouse should become impossible. What he feared became a reality with the surrender of Paris to the Nazis in June 1940. From this time until September 1944, correspondence with major superiors was cut off. Sister Madeleine Morris, American secretary in Paris, was persuaded to escape from France by way of Portugal, and eventually reached the United States. The news she brought with her was the last received about the Community in much of Europe until March 1943, when it was learned that the superioress general, Mother Laure Decq, had been arrested by the Nazis and detained in some unknown prison. Only after her release more than a month later—through the intervention of Pope Pius XII—did the American sisters hear rumors of her refusal to surrender a sister wanted by the Nazis for helping wounded resistance fighters escape capture.

"PARIS LIBERATED!" the headlines of 26 August 1944 proclaimed. The Daughters of Charity had more reason than most Americans to rejoice. To them Paris was more than a city of culture, charm, and fashion; it was the heart and nerve-center of the Community. Normal communication with the Motherhouse was resumed a few days after the liberation of Paris.

The war years were a turning point in twentieth century history. The map of Europe was drastically revised. Previously unheard-of islands and plains in Asia and Africa broke into headlines in Amer-
ican newspapers and haunted the nightmares of American servicemen. The world had become a troubled neighborhood in which there was no longer an "over there" that could be ignored. The horrors of concentration camps, extermination bunkers, and the atomic bomb stripped mankind of security and confidence in the future. Millions of displaced persons sought asylum wherever it could be found; many of them emigrated to the United States. The dread of Nazism and Fascism gave way to the specter of Communism as one nation after another was shrouded behind the Iron and Bamboo Curtains.

Aftermath of the War

Inventions and discoveries developed for use during the war were to become part of the peacetime economy: jet planes, helicopters, radar, television, atomic energy, tape recorders, computers, synthetic quinine, penicillin, and the sulfa drugs. Wage and price controls, rationing, and wartime shortages gave way to an era of prosperity. Women remained an important part of the work force as returning veterans took advantage of educational benefits, thereby raising the level of education in the whole nation.

Changing Neighborhoods

The availability of housing loans for veterans caused housing tracts and new subdivisions to spring up all over America. In many cities this led to the building of a system of freeways to connect suburbs with the central city. Existing housing was condemned to clear the path for these superhighways; existing neighborhoods (and parishes) were destroyed or divided. Displaced families were relocated in public housing or forced to move away.

This pattern created new challenges for the Catholic Church. The displacement of settled ethnic parishes and the need to create new ones in suburban neighborhoods strained financial and personnel resources, as new churches and schools needed to be built and staffed in unprecedented numbers. The influx of rural southern blacks into the cities, where wartime jobs had been available, brought into focus problems of discrimination, the needs of inner city parishes, and their lack of resources. The freeways created a
new type of discrimination by separating the upper and middle class from the poor, to the extent that to many suburban Catholics the poor were invisible and forgotten. High-rise public housing overpopulated small areas, without providing the resources and services needed by so many people; public schools in some places went on double shifts to accommodate the influx of children into the neighborhood. Rural apostolates took a back seat as bishops took a new look at the former focus on Catholic immigrants, and the resultant failure to evangelize and help the black Americans already in the United States.

Renewal of Faith

Another effect of the war was a seriousness in the American people that focused thought and attention on eternal realities. Religious books were published and read in increased numbers; universities offered courses in religion. Church attendance increased. Religious vocations soared in the decade after the war, cresting to a new high in the early 1960s, then falling sharply. For a time sisters and priests were available to staff the numerous new parishes, or to evangelize and provide services in the inner cities.

Hospital Rebuilding

During the war most Catholic hospitals entered wholeheartedly into the Cadet Nurse program, an intensive accelerated curriculum to increase the number of nurses available for military and civilian service. New schools of nursing were built to accommodate larger numbers of students, using funds made available through the Lanham Act. In the twenty years following the war, significant changes took place in the administration of private hospitals as government entered into the health-care partnership through funding and new regulations, particularly after the Medicare program was enacted in 1964.

The dual system of hospitals serving the nation—public and voluntary—had long been recognized under American law. The Hill-Burton Act of 1946 continued to honor this dual system. In granting federal subsidies to religious institutions that raised matching funds, the law safeguarded their rights to keep their tradi-
tional ethics and principles, spiritual motivation, and tax-free status. These subsidies permitted much hospital expansion, renovation, replacement of buildings. Advances in nursing care and surgical techniques, new diagnostic procedures and treatment programs necessitated the complete revamping of surgical suites, X-ray departments, pharmacy and laboratory. Remodeling was often not enough. Power output, water and electrical supply, waste disposal, protection from radiation required such vast changes that these departments were like new wine that could not be put into old wineskins. Need for infection control made hospital wards obsolete; most new accommodations were single or double rooms. All these changes and improvements in care pushed the cost of the average hospital patient-care day to eighty dollars by 1970.

The Daughters of Charity accepted no new hospitals within the territorial United States between 1940 and 1970; but there was much expanding, modernizing, and development of services in the hospitals they did staff: twenty-six besides one government hospital in the Eastern Province, twenty-one in addition to four government hospitals in the West. These improvements were financed partly by Hill-Burton matching funds and Ford Foundation grants, partly by private donations and returns on invested income. Catholic hospitals are classified non-profit because they serve all classes of society, not without cost, but without profit, from a motive of charity. There are no stockholders to collect dividends; income is invested and used to provide improved and expanded services in the hospital and in the surrounding community. Fund-raising by auxiliaries, volunteers, and others extended the amount of charity care that could be given.

**New Trends in the Apostolates: 1940-1968**

*Dependence on Lay Collaborators*

From the days of Vincent and Louise, lay Catholics had always been involved in the apostolates of the Community. In the middle decades of the twentieth century this involvement took a new form: lay helpers became lay collaborators working side by side with the sisters as equals, taking over administrative positions, replacing sisters so they could take on new apostolates.
As early as 1952 the Conference of Major Superiors had pointed out to bishops and pastors that the educational work of the Church could be doubled if a proportionate number of lay teachers were hired, so that sisters could be present in more schools. This "Sharing the Sisters" plan was put into operation with qualified lay teachers forming at least 10 percent of the faculties of most schools.

In settlement houses and children's institutions Catholic lay social workers were already playing an important role. The trend for nursing education to take place at the university level prepared many good lay nurses and technicians for supervisory and administrative positions formerly held by sisters. In 1966 Anthony Bunker accepted the position of executive director of DePaul Hospital in Saint Louis, becoming the first of many superb lay administrators who preserve the Vincentian spirit in hospitals in which they hold key positions.

**Trends in Schools Opened After 1940**

The Daughters of Charity were part of the postwar boom in Catholic education. New schools close to the provincial houses enabled young sisters to continue their education and receive guidance from Community supervisors in their early teaching experience. Directed teaching could take place in these schools, providing needed experience for sister-students who attended evening and Saturday classes.

Thus in Maryland the sisters taught in Saint Dominic's, Our Lady of Lourdes, and Seton High School in Baltimore; Saint Michael's in Overlea (accepted in 1952), Saint Catherine Labouré, Wheaton (1953), and Saint Charles in Pikesville. Mother Seton Elementary School in Emmitsburg became a model school close to the campus of Saint Joseph's College.

In the Western Province three schools were accepted in Saint Louis in the 1940s: Saint Malachy's in a predominantly black parish of the inner city, Saint Louise de Marillac in suburban Jennings, and North Side Catholic High School (later renamed Labouré). In the next two decades four others in the Saint Louis Archdiocese, close to Marillac College, were accepted: Saint Catherine Labouré and Saint Matthias, both in suburbs south of the city; Elizabeth Ann Seton School in Brewer, Missouri; and Providence Junior High School, a remedial school for educationally deprived blacks.
of the inner city. For a time Project Door provided individual instruction for youth too far behind to fit into the Providence program. In most of these schools student teachers could observe and gain experience under supervision.

Several of these schools illustrate a policy of withdrawing sisters from suburban or middle-class parishes able to support more lay teachers, thereby freeing sisters for inner-city schools or those in poor rural areas. An example of this policy is Our Lady Queen of Peace School in Washington, D.C., where in 1952 sisters not only staffed the school, but also began serving in other ways in this predominantly poor black neighborhood.

Collaboration with Vincentians

Another trend notable in these decades was increasing collaboration with the Congregation of the Mission. Several of the schools named above were in Vincentian parishes, as were other new schools: Our Lady of the Rosary of Talpa (1951) in a Mexican, predominantly Spanish-speaking parish in Los Angeles staffed by Vincentians from Spain; Marian School (1954) in the nearby suburb of Montebello, in a parish staffed by American Vincentians; Saint Vincent de Paul School, Phoenix (1959), the first mission of the Daughters of Charity in Arizona; and Most Precious Blood School, Denver, (1960), the first in Colorado.

Other schools accepted in these years marked a return to cities or states where the sisters had previously served: Harrisburg, Pennsylvania (1949) in the world's first parish to be named for Saint Catherine Laboure; Saint Theresa's in Carson City, Nevada (1957) near Virginia City, from which the sisters had departed sixty years earlier. After a century of absence, sisters returned to the state of Ohio to serve two schools in the Youngstown Diocese: Our Lady of Peace in Canton (1954) and Saint Christine's in Youngstown (1955). Saint Rose of Lima School in Ephrata (1959) was the first mission accepted in the distant state of Washington. Other schools were opened in Cambridge, Massachusetts (1948); Lake Zurich, Illinois (1956); Arabi, Louisiana (1964); Prichard, Alabama (1964); and the multicultural parish of Our Lady of the Visitacion in San Francisco (1964).
The Growth of Diocesan High Schools

The development of curricula for college-bound students after World War II demanded a level of staffing and equipment impossible for small academies and parish high schools to afford. A pooling of diocesan and community resources was necessary to maintain the quality of Catholic secondary education. Intercommunity faculties developed, with sisters of two or more communities joining clergy and lay teachers to make up a full faculty. The earliest of these involving Daughters of Charity were Norfolk Catholic High School in Virginia (1950) and Bishop England High School in Charleston, South Carolina (1951). North Side Catholic High School in Saint Louis — later renamed Labouré — began as a co-instructional high school, as distinguished from coeducational; on opposite sides of the same school building, the girls were taught by Daughters of Charity and the boys by Brothers of Mary. In urban secondary education centralized diocesan high schools, most of them coeducational, with larger enrollments and expanded faculties were to become the norm. But there were still exceptions. Seton High School in Baltimore — begun in 1926 as an annex to Saint Joseph’s House of Industry — was a large girls’ high school owned and sponsored by the Daughters of Charity, as were two new girls’ high schools: Elizabeth Seton in Bladensburg, Maryland, a suburb of Washington, and Saint Louise de Marillac in Northfield, Illinois, a suburb of Chicago.

Early Responses to Integration

“Separate but equal” had been the catch phrase justifying segregation since the Supreme Court decided the Plessy v Ferguson case at the turn of the century. Through the Children of Mary Sodality, the Catholic Interracial Council, student councils and other groups, efforts were made to bridge the division between black and white for at least some students, and to promote understanding among cultures. In 1947 two archbishops — Patrick O’Boyle in Washington and Joseph E. Ritter in Saint Louis — ordered integration in the Catholic schools of their archdioceses. Other dioceses followed. Integration had been peacefully effected in Catholic schools in most dioceses before it was mandated by the Supreme Court for public schools in 1954. At first
it was only a token integration—a few black students in several schools. But a sense of solidarity was already in evidence by the spring of 1948, when the hotel manager who had accepted reservations for Labouré's prom called back to explain the hotel's "whites only" policy. The students unanimously supported the response of Sister Clotilda Landry, principal of the school: "If we're not all welcome, none of us will come." By the time other arrangements had been made for the prom, the whole city of Saint Louis was aware of the stand taken by the students, and which hotels supported it.

Trends in Social Work

With the return of prosperity, adoptive and foster homes were more readily available for children. The focus of social work turned from the institutional care of children outside the home to family counseling and emergency help, making it possible for children to remain with their families, or to return to them as soon as possible. Those placed in institutions were no longer the children of poverty, illness, and death. Rather, they were, for the most part, court placements, the children of disastrous marriages, victims of abuse or psychological malnutrition, damaged by the awareness of being unloved, and therefore considering themselves unlovable. For these a new kind of home was needed.

In 1952 the Astor Home in Rhinebeck, New York, came into being under the leadership of Sister Serena Branson. It was the first Catholic residential psychiatric treatment facility for emotionally disturbed children. While the child was being helped to grow whole in every aspect of living, psychiatrists and social workers counseled the family to help heal the wounds that had made the child's placement necessary.

In New York City the sisters were asked to staff the Archdiocesan Charities Home Bureau in 1958, and the Kennedy Child Study Center, a day treatment program for exceptional children and their families. When the orphanage in Boston became Nazareth Hall, similar programs were offered and an outpatient facility called Rosary Clinic was attached to it. Other older children's institutions took similar pathways to meet the needs of their new residents.

In the Western Province a similar program evolved at Saint Elizabeth's Home in New Orleans. Saint Mary's Home for Girls in Saint
Louis closed as an orphanage, and was deeded to the School Sisters of Notre Dame to become a residential school for the developmentally disabled. In Kansas City, Missouri, Marillac Home and School replaced the Kansas City Boys’ Home and Pius X School, offering residential care and treatment as well as education for emotionally disturbed and educationally handicapped children. Saint Vincent’s Institution in Santa Barbara, California, also changed its focus from an orphanage to a residential school for girls with learning problems. In Milwaukee the older girls were removed from Saint Rose’s Orphanage into a smaller, more homelike setting called Saint Vincent Group Home.

The Child Center of Our Lady of Grace in Saint Louis, which had begun in 1947 in the former Saint Philomena’s Technical School, initially offered outpatient services and classes for emotionally disturbed and educationally handicapped children. Under the auspices of Catholic Charities, the Center expanded its program and moved to new facilities in Normandy, Missouri, where it became a residential treatment center for emotionally disturbed children, while still offering testing and intensive help to non-resident students with developmental or learning disabilities.

Evacuation of Cuban Children

In April 1962 an arrangement was made between Cuban and American bishops to evacuate children whose parents did not want them to grow up under Communism. Taking advantage of this last opportunity, approximately thirteen thousand children were airlifted from Cuba to the United States, where offices of Catholic Charities hastily arranged foster homes or institutional placement for those who had no relatives in this country. Most of the girls knew no English. They brought their fears with them; many were angry, not understanding why their parents had suddenly sent them away, why the adults they loved could not come with them.

Sister Anna Marie Hayes received twenty-four teenage girls at Saint Joseph’s Villa in Richmond. Others were received at Saint Vincent’s in Washington, Saint Mary’s in Mobile, and Maryvale near Los Angeles. Sister Frances McCarthy flew to Florida to welcome those who were assigned to Maryvale; she brought back with her fourteen children of six families, and later received four more girls.
A few of the parents eventually were able to leave Cuba and claim their children. The other girls received a good education and were prepared for work or marriage in their adopted country.

**Parenting Programs**

In 1964 Villa Saint Louise was opened in Timonium, Maryland, to provide shelter and guidance for thirty-four single mothers-to-be. The Villa staff, headed by Sister Celeste Cummings, offered ongoing support and counseling even after childbirth, drawing families into the circle of understanding. By improving the climate to which the young mother returned, the program helped prevent a recurrence of the problems that led to unmarried pregnancy.

Homes for single mothers in Austin, Texas, and in San Francisco introduced programs of outreach to unmarried fathers, in the realization that they too had needs and problems. As more single parents opted to keep their babies, parenting classes were added to existing programs.

Parenting classes were also part of the scene in settlement houses and day care centers. The term “day nursery” was relegated to places where infants were cared for. Programs for preschoolers were called “nursery schools” to emphasize the educational and developmental focus of their programs. Sessions for parents explained normal development and behavior at each level, suggested sound methods of discipline, and answered questions regarding health, nutrition, and other parental concerns. Emphasis was on the parent as the one whose love and consistent expectations would be the most important factor in the child’s development.

**The New Settlement House: Enabling Rather Than Serving**

The 33-year-old Catholic Social Center in Chicago took on new life in 1947 when Sister Bertrande Meyers converted a former Episcopal orphanage into a beehive of activity renamed Marillac Social Center, and familiarly known as Marillac House. Day care was provided for two-to five-year-olds and schoolage children six to thirteen. After-school play club and evening Teen Town offered classes in woodworking, crafts, dancing and sports to adolescents. Adult clubs attracted young and older adults, up to and including senior citizens who had a thriving Chess and Chatter Club. On weekends the house hosted days of recollection, retreats, and meet-
ings of various Catholic groups.

In 1947 the families using the center were primarily Irish and Italian, with a healthy mixture of other groups. In the 1950s black and Puerto Rican families moved into the neighborhood in greater numbers—a movement facilitated by the erection of a large public housing complex a few blocks away. Sister Mary William Sullivan obtained an apartment in Rockwell Gardens which she named Rendu House; from here she spearheaded a program of counseling and community organization for the residents of the complex. At the same time, Sister Jane Breidenbach was organizing block clubs among residents of the blocks closest to the center, and teaching them how to speak up with one voice for the needs of the neighborhood. By 1960 the composition of the area was 90% black and Hispanic. The focus of the house's program was less recreational and more attuned to the development of individuals to their full potential, job placement, skill and leadership development, and group action for neighborhood improvement.

Sisters in Catholic Charities

A trend which began in the 1950s was the employment of sisters at the diocesan level in offices of Catholic Charities. The trend began in 1954 when Sister Blanche Culligan became Director of Family Services for Catholic Charities in Washington, D.C. Her role included psychological counseling. Sister Benedicta Alton worked with her. In 1958 Sister Serena Branson began the New York Archdiocesan Catholic Charities Home Bureau. The trend continued when in 1961 three sisters opened Catholic Social Service Center in Covington, Kentucky; it culminated with the appointment of Sister Andrea Vaughan as the Director of Catholic Charities in Nashville, Tennessee, in 1977.

The last social service taken on by the Saint Louis Province before 1969, when the provinces were again divided, was a mobile service to Mexican migrant farm workers in the Diocese of Fresno, California, undertaken in 1968 at the request of Auxiliary Bishop Roger Mahony. The sisters planned to be as mobile as the people they wanted to serve, living in a trailer which moved from Del Rey to Earlimart, then Farmersville in the center of Tulare County. Sister Ursula Peternel set up a Catholic Social Services office in Visalia, from which she sought volunteers who provided for the
immediate needs of families, listened to the poor, and made known their real needs before judges and politicians.

Moving Health Care Out of the Hospitals

As hospitals became more complex and sophisticated, there was a marked trend among Daughters of Charity to bring health care to the poor where they were. During the early 1950s when Doctor Jonas Salk’s polio vaccine became available, churches, neighborhood houses, and parish centers became scenes of massive immunization campaigns to prevent another widespread epidemic like the one of 1943. When Sabin’s oral vaccine was approved and available, hospitals sponsored similar immunization clinics in schools and other outreach centers.

In Boston, Laboure Center (1948) and Saint Cecilia Center (1949) moved out of Carney Hospital to offer home nursing as well as day care in poor neighborhoods. In San Antonio, Texas, and its poorer outlying barrios, the sisters offered health care combined with catechesis and emergency relief at El Carmen Mission (1958) and later at Saint Leo’s Center (1968).

Midwifery

Sister Justina Morgan, health counsellor of the Saint Louis Province, obtained approval in 1956 for sisters to study midwifery. Sisters Mary Stella Simpson, Nathalie Elder, and Rita Zimmerman took this program and were thus enabled to bring health care to mothers and newborn babies in depressed areas. Sister Mary Stella was asked in the early 1960s to help organize a comprehensive health center in Bolivar County, Mississippi, where the mortality rate of newborns was about fifty-seven per thousand. In four years she delivered over fifteen hundred babies and brought the mortality rate down to seventeen per thousand. Sister Mary Stella worked alone for the first year, covering a 500-square-mile area. The second year another nurse midwife helped her, and gradually a staff was trained to keep the clinic in Mound Bayou functioning efficiently. Sister followed up those who missed appointments, teaching parents to sterilize baby bottles, use corn starch baths for prickly heat, protect infants from flies and
mosquitoes. She fought injustices: tenants without wells using bayou water; a postmistress who held back welfare checks; a hospital that refused unwed mothers “because it didn’t want a bad reputation”; the lack of storm sewers in towns where the land was flat.

_Taking Health Care to Latin America_

One of the effects of World War II was to turn America’s attention to its own neighbors southward. The Organization of American States, sponsored by the State Department, stressed and, to some degree, funded inter-American aid. The bishops of Latin America added their voices, requesting skilled practitioners to upgrade the quality of health services offered in their dioceses.

The Daughters of Charity, who have sisters in Mexico, all the countries of Central America, and all but one of the South American nations, were quick to accept the challenge. In 1945 nine Daughters of Charity were brought from Costa Rica, Peru, Ecuador, and Guatemala to study under inter-American aid grants. They were warmly welcomed by sisters of both provinces with whom they stayed while studying at Saint Louis University and receiving practical experience at various hospitals.

_Nicaragua_

In October 1944 the United States Minister to Nicaragua requested that two sisters be sent to help organize a training school for nurses in a government hospital staffed by religious. Sisters Inez Ohler from the Emmitsburg Province and Dolores Girault from the Saint Louis Province left in April 1945 for Managua, where they set up the training center and brought back some of the Sisters of Saint Joseph of the Managua staff to study and observe in the United States. At government request Sister Inez and Sister Pierre Casey returned for another year to help at the Managua hospital. During this year Sister Inez did a thorough study of hospital facilities in Nicaragua and made recommendations to the government.
Costa Rica, Guatemala

In 1946 Sisters Pierre Casey and Celeste Cummings were sent to help modernize a hospital in Costa Rica. They remained from June until January 1947 instructing the hospital staff and employees. That same year, two sisters were sent from Guatemala to the United States to study methods of nursing and hospital administration.

Peru

Realizing that language was a major barrier to participation in inter-American aid grants, the Daughters of Charity in Peru asked for a sister to teach English. Sister Delphine Steele fulfilled this role in Lima 1945-1947.

Bolivia

After the fall of China, Pope Pius XII asked for Daughters of Charity to go to either Bolivia or Japan. Sister Inez Ohler was given charge of the mission to Bolivia, which, on the advice of the Nuncio Apostolic, was located in Trinidad, Beni. With Sisters Clare Francis Stanton, Eugenia Beggs, Catherine O'Neill, and Florence Beas, Sister Inez organized and administered Colegio Madre Seton in this sequestered region, a thirty-day trip by ox-cart from the nearest city. The mission included a day school, religious instruction at all levels, religion and English classes taught by the sisters in the public high school, a dispensary, home visiting, and a workroom where young girls were employed and taught to manufacture clothing. This first group sailed for Bolivia 7 October 1952.

The home of the former German consul in Cochabamba, purchased as a house of retreat and study, became a separate mission in 1957, offering at first catechetical instruction and home visiting. Later a 50-bed hospital and a school of nursing were added. By 1960 there were twelve sisters from the Emmitsburg Province serving in Bolivia. When the decision was made to form a Bolivian Province, most of the sisters working there chose to remain and become a part of it. Their presence made it possible to expand the works with new missions in La Paz, Santa Cruz, and other parts of the country.

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In 1953 Sister Christine Chiron, then visitatrix of Ecuador, asked for two sisters from the United States to help with a government hospital in that country. Sisters Virginia Kingsbury and Euphemia Baschnagel were sent. Besides teaching courses in nursing and dietetics, they visited hospitals in twenty-five cities and made recommendations for their modernization. In 1957 Sister Virginia returned for one year as a nursing education consultant under contract with the United States government. In 1962 the Jesuits of Saint Louis University sponsored the foundation of the Catholic University of Quito in Ecuador. The following year Sister Virginia returned to Ecuador to set up a nursing program at the university. A six-year contract was signed under which sisters from the United States would set up and teach in the department of nursing education in Quito; at the same time, Ecuadorian sisters were earning advanced degrees in the United States, preparing to replace them at the end of the six-year period. The sisters named for this project were from the Saint Louis Province: Sisters Mary Helen Doerr, dean; Patricia Geoghegan, psychiatry; Nathalie Elder, maternity; Mildred Mary Lambert, pediatrics; Maria Montes, administrative assistant and nursing instructor; and Hermine Regan, sister servant. Before the completion of the plan in 1970, Sisters Regina Triche, Isabel Fierro, and Mary Frances Doolan also had participated in it.

Other Consultations, Cooperation

For two years Sister Mary Helen Doerr taught in the nursing department of the Catholic University of Puerto Rico. Sister Virginia Kingsbury was sent for short-term consultations regarding nursing education programs to Tegucigalpa, Honduras; Bogotá and Cali, Colombia; Salta, Argentina; and to present a workshop and help in grant-writing in Guatemala.

In Texas, sisters in missions along the Mexican border have been able on a regular basis to extend help across the border. Sisters and Ladies of Charity in Los Angeles organized a system of collecting food and clothing, furniture and other necessities for the sisters in Ensenada, Baja California. From El Paso, Texas, even greater help has been extended to the poor of Juarez, Mexico. A hospital,
erected as a result of Sister Dolores Girault’s fearless and energetic efforts to bring help to poor Mexican mothers, still cares for them.

Postwar Missions in Asia

Japan

Columban Father Arthur Friel wrote from Japan to Sister Catherine Sullivan requesting two or three sisters to open a dispensary, and later a general hospital. Sisters Mary Moran, Angela Sheehan, Baptista Casper, and Mary Patrick Collins left for Japan 24 September 1954. A year later they set up Saint Mary’s Mission Center in Wakayama, beginning with care of the sick poor in their homes; later they assisted the nurses in the local hospital. By 1958 they had received four Japanese postulants and had been asked by the government to take over the care of physically handicapped children. In 1961 the Saint Louis Province financed the building of a modern hospital in Wakayama, equipped for surgery and physical therapy. Among the sisters who served in this hospital was Sister Hilary Ross, the world-renowned laboratory technician from Carville who had done much to advance the understanding of Hansen’s Disease.

Other Daughters of Charity were serving in other parts of Japan—both European and native sisters. In 1963 all of the missions in Japan were united into a Japanese Province, with Sister Mary Moran as first visitatrix.

Taiwan

Since 1948 American Vincentians had worked on the island of Taiwan among the thousands of refugees from mainland China. They had achieved astonishing results among the Chinese refugees and, to a lesser degree, even among the native Taiwanese. These Vincentians asked for American sisters to work with them in southern Taiwan. In 1962 Sisters Agnes McPhee, Helen Ginal, Mary Fou, and Beatrice Broussard were sent to Taiwan. Father Leo Fox, pastor of Saint Joseph’s Parish, and hundreds of his parishioners met them and escorted them to their new home with a
welcoming burst of firecrackers. Before long, volunteers from the parish were escorting the sisters on visits to the sick; trained catechists were assisting with religious instruction.

The sisters opened a clinic to give nursing care and practical instruction to the people. The clinic was soon extending its services to outlying parishes and even, on occasion, to the Chinese Air Force. Soon sisters were teaching English classes in high schools and the university. They began religious instruction classes at the American military base, training officers’ wives to assist as catechists in the instruction of the American children there.

Sisters from the Philippines had been serving since 1960 with Dutch Vincentians in northern Taiwan. As new missions were added in both north and south and native vocations were formed, the houses of the Daughters of Charity in Taiwan became a blend of Filipino, American, Chinese, and Taiwanese sisters.

With American Service Personnel in Europe

On a visit to the Rue du Bac chapel in Paris in 1958, Father Joseph Casey, military chaplain at the United States Air Force Base in Evreux, France, met Sister Mary Basil Roarke, American councillor-general. He asked her to organize and train American women as catechists for the base. Sister agreed. Each Friday she went by train to Evreux, held classes for the adults on Friday evening and helped them teach the children on Saturday morning, returning to Paris by the afternoon train.

When Father Casey was transferred to Wiesbaden, Germany, he asked Sister Mary Basil to go there once a month for the same purpose. Again she agreed. When the Army Chief of Chaplains heard about religious instructions in the Air Force, he too wanted trained catechists. He organized a summer program during which Sister Mary Basil went to bases in France and Germany giving three-day workshops for would-be teachers. This program culminated in the request for Sister Mary Basil to address the annual meeting of all Catholic women in the National Council of Military Women, held in 1962 in Berchtesgaden, Germany.
Pre-Conciliar Steps to Adaptation and Renewal

The Calls of the Church

In 1950 Pope Pius XII summoned a world-wide Congress of Religious to consider the needs and problems of religious life in the light of modern circumstances. Following this, the first national congress of religious was held in the United States. Topics included secularism, qualifications for foreign missions, the preparation of sisters in theology, the role of the religious teacher in America, among others. In his closing remarks Most Reverend Arcadio Larraona, secretary of the Sacred Congregation of Religious, recommended that several trends found in Europe should be implemented in the Church of the United States: meetings of major superiors; national federations of religious engaged in the same works or sharing the same religious heritage; erection of colleges for the doctrinal and technical training of sisters; and encouragement of study groups and special congresses.

Implementing the Recommendations

Sister Isabel Toohey in the East and Sister Catherine Sullivan in the West were both keenly interested in the formation of sisters. Both were women whose warmth, poise, and gracious hospitality could make groups feel at home and as one. These qualities were to be well tested as the two visitatrixes accepted leadership roles in the foundation of the Leadership Conference of Women Religious and the Federation of Mother Seton’s Daughters, hosted Marian Congresses and regional meetings of Ladies of Charity, and sponsored educational institutes of various kinds for sisters.

Federation of Mother Seton’s Daughters

The first Conference of Mother Seton’s Daughters took place at Emmitsburg 27-29 October 1947, attended by delegates from six communities of Sisters of Charity who trace their foundation to the community established by Mother Seton at Emmitsburg in 1809. Sister Isabel had laid the groundwork for the conference by visiting
or writing to superiors of each community, inviting them to the meeting. She had planned a restoration of the White House, so rich in memories for all Sisters of Charity, to be available as a small retreat house for any of Mother Seton's daughters who wished to come and stay at Emmitsburg for a time.

The Federation of Mother Seton's Daughters was formed in 1965 to promote unity and family spirit among the communities while strengthening the spirit of each; and to work together for Mother Seton's canonization. The Federation, which represented approximately ten thousand Sisters of Charity in the United States and Canada, agreed to meet annually.

*Sister Formation*

Sister Isabel's leadership in making the Federation of Mother Seton's Daughters a reality was paralleled by Sister Catherine's enthusiasm in furthering the Sister Formation Movement. She had helped plan the first National Congress of Major Superiors of Women's Institutes and served as its second national chairman.

Perhaps Sister Catherine's greatest contribution to the Sister Formation Movement was her founding with Sister Bertrande Meyers in 1955 of Marillac College in Saint Louis, a liberal arts college for sisters only—sisters of many communities. Marillac College was conceived as a true service to the poor by providing for them well-qualified nurses, teachers, and social workers. As Saint Joseph's in Emmitsburg had so long done, Marillac College provided a service to smaller communities and to the Church by making a solid program of formation and education available to those communities without the resources to provide a college for their own sisters. In the peak years of its service, the Marillac College faculty was culled from fifteen religious orders; the student body, numbering about five hundred, represented thirty-seven communities. Sisters from Third World countries were educated without charge at both Marillac and Saint Joseph's Colleges.

Within twenty years Marillac College had completed its mission: almost all the active sisters in the communities it served had obtained their degrees. The postwar floodtide of vocations had ebbed. As new options for service in the Church opened to the laity, the women entering communities were fewer in number and older in age; many had degrees or at least a few years of college. After
seventy years of quality education, Saint Joseph College in Emmitsburg was phased out in 1973; Marillac College in Saint Louis closed in 1974.

Living in the Light of Vatican II

In January 1959 Pope John XXIII summoned the Second Vatican Council, which opened at Rome in the fall of 1962. It was a time of renewal in the Church; *aggiornamento* was Pope John's word for it, signifying spiritual renewal as well as institutional reform. This renewal was vividly reflected in the life of the Community.

*Modifications of the Habit*

Even before the promulgation of *Perfectae Caritatis*, the Constitution on Renewal of Religious Life, the Community had initiated its renewal according to the principles contained in the document. One of the changes called for was the simplification of religious habits. On 20 September 1964 the familiar white-winged cornette and the gray-blue habit—which had been worn for centuries in Europe and since 1850 in the United States—were changed for a simpler modern habit of the same blue color and a coiffe somewhat resembling the headdress worn by the early Daughters of Charity in France. The style was not important; it could be and later was modified. What was significant was the unity with which sisters throughout the world responded in a spirit of prayerful obedience to the desires expressed by the Church through the pope and bishops in Council. All around the world the change was carried out on the same day, preceded by a day of prayer on the theme “In God’s will is our peace.”

*The First International Assembly of Daughters of Charity*

In May 1965 a meeting of visitatrixes from all provinces of the world was held in Rome. Concerned with affairs of the Community on its path to renewal, this assembly laid the groundwork for legislative assemblies to follow. In preparation for the revision of the
Constitutions, every sister was invited to join in discernment of the needs of the poor and what the response of the Community should be; the qualities of Vincentian presence; and the Christian values which animate the spiritual, fraternal, and apostolic life of the Community.

Pope Paul VI received the delegates of the assembly in private audience 19 May 1965. Congratulating the visitatrixes on the progress in authentic renewal already made by the Community, he said:

This world has—more than ever—need to discover the true aspect of Our Lord's love and the evangelical message of the Church. In making God present to the poor, you bear a testimony of choice and you should stop at nothing to make this witness visible to all: therein lies your true fidelity, for this is what Saint Vincent de Paul and Saint Louise de Marillac desired. Continue, after their example, to serve the poor, to compassionate their sufferings and answer their appeals. 

Women Called to Greater Participation in Church Leadership

The third session of the Council in the autumn of 1964 had a unique feature: the presence of women for the first time in the history of the Church—some leaders of lay organizations and the major superiors of a few communities of religious women. One of these was Mother Suzanne Guillemin, spiritual leader of some forty thousand Daughters of Charity in seventy-two nations of the world. In her talks and letters she shared with the Community the directives and the inspirations of the Holy Spirit gleaned from her silent participation in the third and fourth sessions of the Council.

Religious life for women in its active form is traversing one of the most serious periods of its history...because of the evolution of Church and society...

In this new social and ecclesial context the religious life for women must be inscribed:

a more open insertion into the Church, especially the Church of the country;

a renunciation of certain privileges accorded to the religious state, in order to enter into the life of those who were formerly called the poor, but whom in reality, we must know as our brothers.

Participation in the life of people is, I think, one of the most important points of the renewal of religious life at the present time.
On another occasion Mother Guillemin assured the sisters:

Now there is not so much question of turning toward the poor and those who surround us, but of being truly men among men. We are not superior persons, separated by our religious consecration, lowering ourselves with condescension towards those beside us. Not at all. We are people like others and we have to bear the burden of humanity with them in everyday problems.9

Although the participation of auditors at the Council was a silent presence, Mother Guillemin had opportunities to share her thoughts and experience with many of the bishops. Before the vote was taken on Perfectae Caritatis, on 26 October 1964, she was asked to give her opinion to all the French-speaking bishops about the problems of religious women of active life. Her words rang out as a pattern for renewal, calling for a conversion of mind on the part of both clergy and religious women:

Our adaptation should be shown, not only by exterior arrangements, but by the conversion of mind made necessary by the evolution of the Church and the world.

Religious women are directed to pass
— from a situation of possession to a situation of insertion;
— from a position of authority to one of collaboration;
— from a complex of religious superiority to a sentiment of fraternity;
— from a complex of human inferiority to a loyal participation in life;
— from an anxiety about a “moral conversion” to a missionary anxiety.10

Divide and Grow

The fifty-eight years during which the United States was served by two provinces of Daughters of Charity were years of growth, challenges, and new directions. The bishops’ calls to service of the Church and the poor were received generously, the responses leading the Community into ten additional states—Maine, Florida, Utah, South Carolina, Ohio, Nevada, Arizona, Washington, Colorado, and Kentucky—and six foreign countries: China, Nicaragua, Bolivia, Japan, Taiwan, and Ecuador.
“Divide and grow” is a principle of life. The one American province, divided into two, grew to spread its branches over much of the United States and into Latin America and several countries of Asia. By the close of 1968 this wide geographic spread and the administrative burdens it imposed led to still further division, which would hopefully stimulate still more new growth.
In the San Jose Diocese, two Vietnamese sisters were chosen to work with resettlement of refugees from a dozen countries of Asia, Africa, and Europe.

Critically ill infants are transported by air ambulance to Sacred Heart Hospital, Pensacola.

In Saint Joseph's Valley where it all began, pilgrims come to the shrine of Saint Elizabeth Seton to honor the little woman who came to Emmitsburg to teach poor children and to form Sisters of Charity.

Home health care is a basic part of the program of Labouré Center in Boston.

The senior nutrition program developed by Sister Alice Marie Quinn in Los Angeles is an outreach from Saint Vincent's Medical Center, staffed largely by volunteers. The meals are planned by a dietician and prepared in Saint Catherine's Kitchen.