1-1-1989

Essay on Sources

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ESSAY ON SOURCES

PRIMARY SOURCES: ARCHIVAL

The archival holdings of the Daughters of Charity in the United States are in five locations, corresponding to the five provinces. (See map, p. 251). The earliest record books, journals, letters and catalogues of personnel are in the Archives of Saint Joseph's Provincialate, Emmitsburg, Maryland (hereafter cited as ASJP). In 1910 some original letters and manuscripts were transferred with the records and histories of missions in the then Western Province to Saint Louis, Missouri, where they became the basis of the Archives of Marillac Provincialate (AMP). In 1969 records of missions within their territories were similarly transferred to the new provinces and became the foundations of their archives: the Archives of DePaul Provincialate (ADPP) in Albany, New York; the Archives of Mater Dei Provincialate (AMDP) in Evansville, Indiana; and the Archives of Seton Provincialate (ASP) in Los Altos Hills, California.

Manuscript Sources

Among important archival manuscripts consulted for this history are the Constitutions and Rules adopted by the American Community, as translated and adapted by Father John Dubois, S.S.; early journals and catalogues of personnel; Sister Matilda Coskery's "Advices Concerning the Sick", all from ASJP; the J.J. Sullivan correspondence, the Panama letters, various diaries and first-person accounts, including those by sisters who served in Italy during World War I—all from AMP; letters from the Albany collection; hospital registers from Rochester and Buffalo; the Boston, Philadelphia, China and refugee collections from ADPP; the compilation of services in Latin America by Sister Virginia Kingsbury from AMDP; the collection of early California letters in ASP.
Other Archives

From the Sulpician Archives, Baltimore, copies of valuable letters and documents were obtained. Particularly helpful were those which brought into focus the roles played by Samuel Cooper and Father Louis Regis Deluol, S.S.

Pertinent letters to and from Archbishops Marechal and Eccleston surfaced in the Cathedral Archives, Baltimore.

Primary Sources; Printed

This history could not have been written without the painstaking research of Sister John Mary Crumlish, D.C., during her years as archivist of Saint Joseph’s, Emmitsburg. Her 1809-1959, thoroughly documented from primary archival sources, catalogues the apostolic history of the Community in the entire United States 1809-1909 and in the Eastern province 1910-1959. This accurate record of missions, supplemented by Sing Joyfully to the Lord, Sister Vincentine Lancaster’s unpublished research on the missions of the Saint Louis Province 1910-1969, provided the skeletal framework upon which other aspects of the history were fleshed out. For the affiliation with the Daughters of Charity in 1850, the single most important source is Sister John Mary Crumlish’s The Union of the American Sisters of Charity with the Daughters of Charity in Paris (Emmitsburg, 1950). In this and her monograph “Steps Leading to Our Union with France” (undated), Crumlish documents from archival sources (Council minutes, letters, etc.) the influences for change in the structure of the Community from the adoption of the Constitutions in 1812 until the affiliation with the Daughters of Charity in 1850. Another important source for details of the New York separation from the Emmitsburg Community in 1846 is Monsignor Joseph B. Code’s Bishop John Hughes and the Sisters of Charity (Louvain: Catholic University, Reprint of Miscellanea Historica in honor of Leonis van der Essen in his 35th year as professor).

From the print shop at Saint Joseph’s, Emmitsburg, many primary sources were privately distributed within the Community. Noteworthy among those researched for this history are: 1) Mother Seton, Notes by Rev. Simon Gabriel Brute (1884) and Rev. Simon Gabriel Brute in His Connection with the Community 1812-1839 (1886). Sister John Mary Crumlish at-
tested to the authenticity of these compilations of early writings and biographical notes of early sisters. 2) A series of biographies of superiors of the Community in the United States, some undated, the first few named attributed to Sister Josephine Craven: *Mother Rose White* (1936), *Mother Augustine Decount and Mother Xavier Clark* (1938), *Mother Etienne Hall* (1939), *Mother Regina Smith and Mother Ann Simeon Norris* (1939), *Mother Euphemia Blenkinsop, Mother Mariana Flynn* (1902), *Mother Margaret O'Keefe, Sister Paula Dunn, Sister Isabel Toohey*. Significant among lives of Vincentian directors of the Community are those of *Very Reverend Francis Burlando* (1873), *John P. Cribbins* (1949) and *Francis Dodd* (1965). 3) *Remarks on Our Deceased Sisters*, an annual collection of biographical notes on selected Daughters of Charity (international in scope from 1852 to 1967) was translated and printed at Emmitsburg, as were the *Echo of the Motherhouse*—now known as *Echoes of the Company*—an almost-monthly magazine containing notices, conferences, news and articles of interest to the Daughters of Charity throughout the world—and *Genesis I* and *Genesis II*—history and documents relating to the establishment and development of the Community in France and its spread throughout the world.

Since 1969 the responsibility for translating and printing the *Echoes* has been shared by the five American provinces, and each has produced its own volumes of notes on deceased sisters. These too have been consulted.

For the history of the Saint Louis Province 1910-1968, biographies of Very Reverend J.J. Sullivan, C.M., and Sisters Eugenia Fealy, Mary Barbara Regan, Caroline Collins and Catherine Sullivan were most helpful.

**Other Archival Sources**

The archives of all five provinces contain mission histories; letters; newspaper articles; centennial booklets on the sisters' services in various cities (e.g. Milwaukee, Philadelphia, Boston, Troy, San Francisco, Los Angeles); histories of parishes, hospitals, schools of nursing; and unpublished theses dealing with the history and works of the Community. Many of these sources were made available through the work of the Popular History Committee.

Of fifty or more theses researched, the following were found

*Primary Sources: Oral*

By tape and in person, individual sisters of all provinces shared memories of other sisters as well as personal apostolic experiences, particularly in the fields of child care, parish ministry, and social services to the poor in Appalachia, rural areas, and inner cities.

*SECONDARY SOURCES AND REFERENCES*

Seven biographies of Elizabeth Seton were consulted. Published biographies of other American Daughters of Charity are rare. Helpful ones were Eleanor C. Donnelly's *Life of Sister Mary Gonzaga Grace* (Philadelphia, 1900) Elizabeth Weber's *Celestial Honeymoon* (New York: Benziger, 1950) and *Sister Stella's Babies*, the collected letters of Sister Stella Simpson (American Journal of Nursing, 1978).

In the primary sources and biographies of sisters, the Community defines and describes itself. To obtain a true, balanced estimate of the Community within the Church, it was deemed necessary to consult many secondary sources: histories of
dioceses and other communities in or near which the Community grew; lives of bishops, priests, religious and laity who knew and worked with the sisters. Among those consulted were histories of the Church in Virginia, Louisiana, Maryland, Texas, and Nevada, and in the dioceses of Philadelphia, Boston, New York, Saint Louis, Richmond, Cincinnati, Pittsburgh, Buffalo, Chicago, Mobile, Milwaukee and Natchez. Biographies of Bishops Carroll, Cheverus, Flaget, Bruté, Rosati, Dubois, Hughes, Timon, Neumann, Amat, McQuaid, Tyler, J.B. Purcell, S.V. Ryan, William Elder, Michael O'Connor and James Cardinal Gibbons were researched, as well as lives of Saint Philippine Duchesne, Margaret Haughery, Pierre Toussaint, Mother Emily Gamelin, Samuel Mazzuchelli’s Memoirs, and the histories of many religious communities, including the Oblates, the Sisters of Mercy, of Providence, of Good Shepherd, and various branches of Sisters of Charity. Histories of the Church in the United States that were studied include those by Newman C. Eberhardt, Henry DeCourcy, John Tracy Ellis, Jay P. Dolan, and James Hennessey. S.J.

The Code Collection of Catholic Americana

A goldmine for both contextual material and contemporary impressions of the Community at most stages of its history is the thousand-volume Code* Collection of Catholic Americana housed in the Archives of Marillac Provincialate, Saint Louis. Among the hundreds of histories and biographies from the Code Collection which added to the background of this work, most noteworthy are:

the first edition of *The Life of Mrs. Elizabeth Seton* by Charles I. White, D.D. (New York: Edward Dunigan and Brother, 1853);

*The Kenrick-Frenaye Correspondence 1830-1862* (Philadelphia, 1920) and *The Diary and Visitation Record of the Right Reverend Francis Patrick Kenrick 1830-1851* (Philadelphia, 1916);

Charles Herberman’s *The Sulpicians in the United States*

*Monsignor Joseph B. Code was formerly professor of history at The Catholic University of America. He authored several works dealing with Mother Seton and the history of the Community as well as other Catholic historical studies.*
(New York, 1916) and Joseph Ruane's *Beginnings of the Society of Saint Sulpice in the United States* (Baltimore, 1935);

*The Story of the Mountain* by Mary Meline and Edward McSweeney (Emmitsburg, Mount Saint Mary's College, 1911);

Sister Mary de Lourdes Walsh's *Mother Elizabeth Boyle, Mother of Charity* (New York: Paulist, 1955) and *The Sisters of Charity of New York, Vol. I* (New York: Fordham, 1955) as well as Sister Mary Agnes McCann's *History of Mother Seton's Daughters, the Sisters of Charity of Cincinnati, Ohio* (New York: Longman's and Green, 1917)—copiously annotated by Monsignor Code himself;


*The History of Nursing*, by James J. Walsh, M.D. (New York: P.J. Kenedy, 1929)—which includes a graphic account of the sisters’ service in the Philadelphia almshouse during the cholera epidemic of 1832-1833;


The periodical section of the collection has many treasures, such as United States Catholic History Society monographs, *Catholic Historical Review* and *Saint Louis Catholic Historical Review*. Most helpful for a contemporary's view of Emmitsburg, the motherhouse and the academy, the quality of psychiatric care at Mount Hope in Baltimore, and obituaries of individual sisters is the *United States Catholic Magazine and Monthly Review* edited by Charles I. White, Mother Seton's first biographer (Baltimore: John Murphy). Eight volumes were published, 1841-1848.

The sources mentioned in this essay are a sampling of those which have been consulted. These only scratch the surface of archival treasures remaining to be unearthed in Community archives in the United States and Europe as well as in diocesan and community archives of religious. Many questions remain to be pursued by the author of what will be the definitive history of the Daughters of Charity in the United States.