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HIS HOLINESS POPE PIUS X.

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THE CONGREGATION

OF THE

POOR FRANCISCAN SISTERS OF PERPETUAL ADORATION

SOUVENIR

OF THE

GOLDEN JUBILEE OF THEIR FOUNDATION.

1860 — DECEMBER 20th. — 1910

BY

REV. BONAVENTURE HAMMER, O. F. M.

LAFAYETTE, IND
1910.

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MOTHER HOUSE AT OLPE, GERMANY.

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CHAPTER I.

The Foundress.

MARY TERESA BONZEL, Foundress of the Congregation of Poor Franciscan Sisters of Perpetual Adoration, was born September 17, 1830, at Olpe, a thriving town of the Prussian province of Westphalia, Germany. Her life is replete with interest, and her labors for the relief of suffering, and for the education and support of poor and neglected children are full of merit.

Heeding the call of Providence, she presented herself with two companions on the 29th of September, 1859, to the then Bishop of Paderborn, the Right Reverend Conrad Martin of illustrious memory, and with his approval established a community for the purpose of caring for poor and neglected children. To this deserving work the zealous foundress soon added the service of the sick poor, and the education of children in general in kindergartens, schools and academies.

The three servants of God prospered in their meritorious task despite many obstacles, so that Bishop Martin, admiring their fervor and gratified by their success, on December 20th, 1860, gave them and a few pious maidens who had joined them, the religious habit, and constituted them, by episcopal authority, the Congregation of Poor Franciscan Sisters of Perpetual Adoration. The latter designation was added to their title because, as soon as a mother-house with a chapel was established, the Sisters took up, day and night in hourly rotation, the perpetual adoration of our Blessed Lord in the Most Holy Eucharist, in addition to their active employment.

On August 6th, 1865, Sister M. Teresa was appointed Superioress General of the little community, and, continuing in this responsible office until death, governed the Congregation with such zeal, wisdom, prudence and self-denial, that when she was called to her eternal reward, it numbered 870 Sisters in Germany and 600 in the United States of America. She departed this life in the mother-house at Olpe on the 6th day of February 1905.

Mother Teresa was a woman of the type described in Holy Writ: "Who shall find a valiant woman? Far, and

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from the utmost coasts is the price of her . . . . She hath opened her hand to the needy, and stretched out her hands to the poor." (Prov. xxxi. 10, 20). Observing her busily engaged during the day, one might have been led to think that her great motherly heart was quite spent in external ministrations for the welfare of others, so precisely, quickly and attentively did she despatch one affair after the other. She seemed to think of nothing else but to be engaged in the service of others. But to the observant eye it was soon discernible that a higher life and an internal energy animated and ennobled all her actions. Her whole being had an air of spirituality that inspired veneration. Even uncultured persons could not easily resist the sense of purity, truth and charity which her presence diffused.

This was especially noticeable during the Franco-Prussian war, (1870-1871), when she and a number of Sisters ministered to the sick and wounded in the field hospitals, and an ungrateful government, after publicly decorating her and her devoted band of Sisters in recognition of their heroic services, rewarded them by issuing the odious "May-Laws," and placing every possible obstacle in their way, even endangering the very existence of the Congregation. In addition to the perplexity caused by the question to what extent obedience to these laws was permissible, there was also the uncertainty how far the government's prohibition would go in future. After being forced to relinquish teaching in the schools, Mother Teresa feared that demands might be made which would result in suppressing also their ministrations to the sick. This led her, in 1875, to establish a foundation in America.

Though nothing was farther from her than the obtrusion of self, yet every observer was made aware that she possessed a firmness, a brightness and precision rarely found in a woman, joined with masculine power and determination. Nevertheless, a most tender and truly maternal charity was a predominant trait of her character. A personality thus happily blending energy, firmness and tenderness, exerted by its own force, an influence which few could resist. The secret of her power originated in her interior union with God, to whose service she had devoted herself from earliest youth. She lived in and for God. To Mother Teresa were applicable the words of the Apostle, "I live, now not I, but Christ liveth in me." (Galat. ii. 20). She regarded the Congregation as God's work, who began it through her, and through her directed it. She considered herself as a passive instrument in His hand, taking upon herself all the blame for its deficiencies, and none of the credit due to its success.

This view of her relation to God and the Congregation also determined her course of action towards the Sisters. From it sprung also her continual sense of responsibility, and the firmness with which she resisted influences that were contrary to the spirit of the institute, and lastly, that sublime charity, in virtue of which she devoted all the

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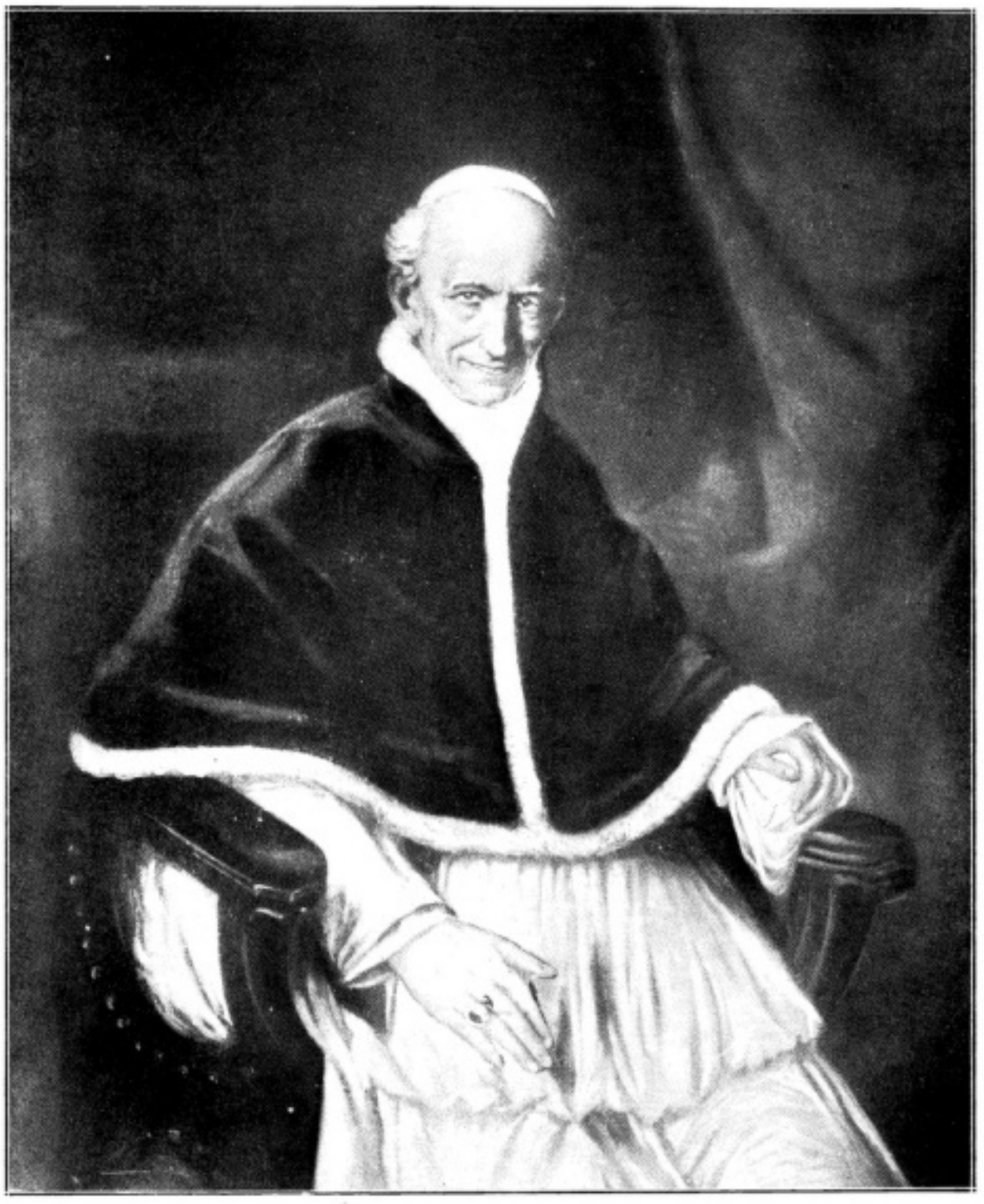

HIS HOLINESS POPE LEO XIII.

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energies of her powerful mind to the welfare of its members. In her treatment of the Sisters this charity was so manifest, that the intercourse with her had nothing austere or repelling. At the proper time she could, indeed, be severe in her reproofs, but even then the Sisters would feel that her reprimands were prompted by her love of God and her desire for their true welfare, and they would admire, and be edified by her charity.

This brief sketch will have convinced the reader that Mother Teresa, whilst busy in charitable work in this our age of action was, at the same time, a woman of prayer and meditation, a recollected soul.

Thanking God that such generous souls are occasionally vouchsafed to the world, and that American suffering and want was blessed with a good share in the charitable work of the Congregation of Poor Franciscan Sisters of Perpetual Adoration, we gratefully join them in the joyful celebration of their Golden Jubilee.

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CHAPTER II.

The Congregation.

THE parable of the mustard seed may well be applied to Mother Teresa's little community: "The kingdom of heaven is like to a certain grain of mustard seed, which a man took and sowed in his field: which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come and dwell in the branches thereof." (Matt. xiii. 31). Thus did our Divine Savior illustrate the law according to which the natural and the spiritual life is developed. The minute grain of seed which the husbandman entrusts to the kind bosom of mother earth, reposes quietly and securely shielded from all adverse influence. Presently it is thrilled with organic life; an enlivening force bursts its bonds, and expanding its slender rootlets it firmly grasps the nurturing soil. It is greeted by the sun's life-giving rays; it unfolds its branches; leaves and blossoms appear, and at last golden fruit rewards the labor and patience employed.

Arrived at the close of the first half century since the foundation of the Congregation of Franciscan Sisters of Perpetual Adoration, and casting a retrospective glance at its establishment and progress, we find that in its case Divine Providence did not depart from this all-wise course. Therefore let us pause a while and admiring the work of God as it is presented to our view in the rise and progress of this religious community, let us follow its development and growth.

After the zealous Bishop of Paderborn had approved of Mother Teresa's and her two companions' plan of forming a religious community, they rented rooms in Olpe, and henceforth the three pious maidens observed a fixed order of daily exercises approved by their confessor. With great fervor they took up their work for ignorant and destitute children. Before long, they were joined by a few other charitable souls, and when the number of their wards also increased, they removed to a house placed at their disposal by the mother of one of the first members of the community. Internally and externally they now ordered their mode of life in conventual manner.

Convinced that if the work was pleasing in the sight

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THE RIGHT REVEREND JOSEPH DWENGER, D. D.,
Bishop of Fort Wayne.

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of God, trials would come, for Holy Scripture reminds us, "Because thou wast acceptable to God, it was necessary that temptation should prove thee," (Tob. xii. 12), Mother Teresa prepared for them in the full assurance that "He that feareth the Lord shall tremble at nothing, and shall not be afraid; for He is his hope." (Eccli. xxxvii. 16). In this spirit the little community, now numbering nine members, bore with privations and opposition, and devoted themselves to their chosen work. Their fidelity was rewarded, *on the 20th of December, 1860, they received the habit of the Third Order Regular of St. Francis.*

From that day on holy Mass was daily offered in their little chapel, and henceforth they moreover enjoyed the precious privilege of the presence of our dear Lord in the Blessed Sacrament in their midst. Gratitude for this prerogative impelled Mother Teresa to realize a favorite idea of hers—that of introducing the perpetual adoration of the Most Holy Eucharist in addition to the community's active life. Since that day the adoration of our Eucharistic God continues in hourly rotation in the chapel of the mother-house. By this perpetual adoration the Sisters desire to make atonement for the innumerable offences and insults committed against our Lord; they pray for the needs of the Church in general, and implore special graces for her members, especially for vocations to the priesthood and to the religious orders. They offer up the merits of their prayers and good works for the relief and release of the souls in purgatory. For fifty years they persevered in this prayer of adoration, impetration, thanksgiving and atonement—and who can recount the graces obtained for the world by these devout suppliants?

On July 31, 1861, the community moved into a house bought from the Bonzel and Loeser families, which stood on the site now occupied by the mother-house. There they were consoled in their many trials by receiving from the Bishop, on the feast of St. Bonaventure, July 14, 1863, their first statutes, based on the rule of the Third Order Regular of St. Francis. During August of the same year the Congregation held the first Chapter, and Mother Teresa was canonically elected Superioress General.

Despite their poverty, the members of the young community were contented and happy, for they loved and cherished holy poverty, the spouse of their blessed Father St. Francis, in whose spirit they had entered on their career of sacrifice and self-denial. Often the good Mother found it difficult to provide for the community, and the food was always plain and poor. But great as the Sisters' privations were, their consolations were still greater; for their zeal was extraordinary—a zeal far above that of less fervent souls—and therefore its reward was also extraordinary.

Their number increased—slowly, it is true, so that in the early years only two or three annually were invested; but in 1869, nine Sisters were added to the community. Now the house bought in 1861 became too small, and although Mother Teresa had absolutely no funds, she nevertheless

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resolved to build a chapel and an addition to the convent, trusting in St. Joseph to provide the means. On August 17, 1869, the Bishop himself laid the cornerstone, and also invested six Sisters with the habit.

On November 9th, the same year, the first branch house of the Congregation was opened at Blankenstein, with two Sisters who were to devote themselves to home nursing. They were soon joined by a third, for the purpose of instructing children in needlework and domestic employments. On the 7th of January, 1870, the Sisters took charge of the Carolinen Hospital, founded by the Countess Carolina von Fuerstenberg.

The walls of the chapel and the new addition were scarcely up, when, for lack of means, work had to stop. Meanwhile, the Franco-Prussian war broke out. Mother Teresa was requested to send Sisters to the frontier as nurses. On the 4th of August, 1870, she accompanied fifteen Sisters to the field hospital at Kreuznach, where she remained, directing and sharing in the Sisters' ministrations to the sick and wounded. Here two young Sisters died of typhoid fever contracted in the service of the sick, victims of charity and devotion to duty. By decree of Emperor Wilhelm I, of December 31, 1871, the Cross of Merit was awarded to the community and the Medal for Bravery sent to each of the twenty-three Sisters who had been on field duty.

After the close of the war, the buildings in Olpe were completed and were ready, in the autumn of 1871, to receive the orphans and the Sisters who had charge of them.

Now another ominous cloud, threatening destruction, hovered over Mother Teresa's Congregation. The history of the Prussian persecution of the Church, known as the *Kulturkampf*, and inaugurated soon after the Franco-Prussian war, does not belong here. But the "May-Laws," that dastard attempt at placing the Catholic Church in Germany under absolute government control, must be mentioned in so far as they influenced Mother Teresa's community. Under prince Bismarck's command, the agents of the German government harassed that divine universal institution, the Catholic Church, with legal enactments, police surveillance, prohibition of divine services and of the administration of sacraments, etc. In a word, all the machinery of state interference was employed in suppressing the free agency of the Church, in diverting and obstructing her life-giving sources, thus consigning her to a lingering death. To facilitate proceedings, the constitution of the country was revised, laws followed upon laws, and passed into history under the appellation of the "May-Laws."

Mother Teresa, of course, was heart and soul with the Church. Her resolute character spurned neutrality. Though not denying to the state a certain right of supervision concerning the external ministry of her Congregation, and aware that even unwarranted interference with it was to be tolerated under the circumstances in order to escape

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greater evils, she nevertheless was inflexible when there was question of the liberty of the real or inner life of the Order. Religious orders are institutions of the Church and under ecclesiastical jurisdiction. Mother Teresa would have preferred death before she would consent to making her Congregation a state institution. In pursuance of these, to her, vital principles, there arose many complications and perplexities, because the views, even of Catholics, as to how far concessions might be made to the state, were at variance. The manner of application and execution of the laws, too, was different according to places and functionaries. Not a few of the latter made the most of their right of surveillance over the charitable work of the Congregation. Already the Sisters had been forbidden to teach in the schools; now they were ousted from the orphan asylums, and only the service of the sick was left to them. Since 1875 the reception of new members depended on the government's authorization and for a long time all applications for it were refused. The Sisters prayed and hoped. Fearing that her Congregation, together with all other Catholic religious orders, might ultimately be banished from Germany, Mother Teresa looked beyond the ocean for a place of refuge.

Returning from his visit *ad limina*, the Right Reverend Bishop Joseph Dwenger of Fort Wayne, Indiana, called at the mother-house in Olpe, and Mother Teresa consulted him regarding the establishment of a house of her Congregation in the United States. He kindly informed her that a wide field was awaiting the Sisters there, and that he himself would gladly welcome them to his diocese. She at once resolved to send out a colony of Sisters to the Western Continent.

The new chapel of the mother-house at Olpe, now a real necessity for the large community, was finished only in 1877, and owing to the odious laws, had to be blessed privately.

By and by the "May-Laws" were expunged, little by little, from the statute books of the German empire, and the Sisters were allowed to resume their ministrations. In 1882, seventeen postulants were permitted to receive the habit. We can realize the joy of the Sisters when thus a prospect of increasing their number was opened to them. In 1884, they were allowed to receive epileptic children in their institution, but had to provide a secular teacher for them. A few years later they were authorized to re-open their orphan asylum, but with the restriction that the children must be sent to the parish schools. At length the establishment of new branch houses was also permitted. Now the Sisters added manual labor schools, courses in cooking and domestic science and the higher education of girls to their sphere of work. Since 1885, a notable increase of vocations to the Congregation was observable, so that, after the government's intermeddling with the reception of members ceased, at first twenty-five to thirty, later on sixty to seventy postulants were annually invested. The number of branch houses in Germany is about ninety, that of Sisters about 1,200.

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In consequence of this gratifying increase, the mother-house became too small, and in 1885 the novitiate was temporarily transferred to Muehlheim. In 1890, the orphan's building in Olpe was torn down to make room for a new one, which was placed under the protection of St. Joseph. The first small house that had served for a convent was replaced in 1894 by a large and well arranged mother-house, with a beautiful chapel and roomy choir. The former chapel was converted into a chapter-hall and Sisters' cells. The cornerstone of the chapel was laid on the feast of St. Anthony, who was chosen its patron, June 13, 1894. It was solemnly dedicated on the feast of St. Elizabeth, November 19, 1895, by the ecclesiastical Superior of the Congregation, the Very Reverend Vicar General Wigger, the Right Reverend Bishop being unavoidably absent.

Ever since the foundation of the Congregation, and all the more so after proving itself so successful, it had been Mother Teresa's ardent desire to obtain for it the formal approval of the Holy See. At her instance the Bishop of Paderborn presented her petition and a copy of the rules and constitutions of the Congregation to the Holy Father, Pope Leo XIII. In due time he received a favorable reply, from which we quote:

DECREE.

"On the 20th of December of the year 1860, the Congregation of the Poor Sisters of the Third Order of St. Francis of Perpetual Adoration was established in the town of Olpe in the diocese of Paderborn by the special efforts of the pious lady Mary Teresa Bonzel, and by the authority of the Bishop of that diocese, Conrad Martin of happy memory. The particular object of this Congregation is the attainment of the sanctification of its members, and as far as possible of others, by means of holy meditations and by the constant adoration of the Most Holy Eucharist, to which they join the so-called active life, that is, the care of the sick either in private houses or in hospitals, the proper instruction of young girls and the exercise of works of mercy, especially towards poor, orphaned and destitute children. A few years after its foundation, the Congregation suffered not a little through odious laws decreed by the temporal power. Nevertheless, by the help of God's mercy, it grew in such a manner that it now numbers about seven hundred Sisters, with houses and other buildings well arranged for the attainment of its object, not only in Germany, but also in very many dioceses of North America. Although these Sisters reside in places far distant from each other, they are nevertheless subject to one General Moderatrix, who is elected every sixth year by the Chapter; and after completing their novitiate, the Sisters pronounce the simple vows of obedience, poverty and chastity.

"Experience testifying that the aforesaid Congregation brought forth abundant fruits for the glory of God and the salvation of souls, and as there is assured hope that these fruits will be even more abundant in the future, the Right

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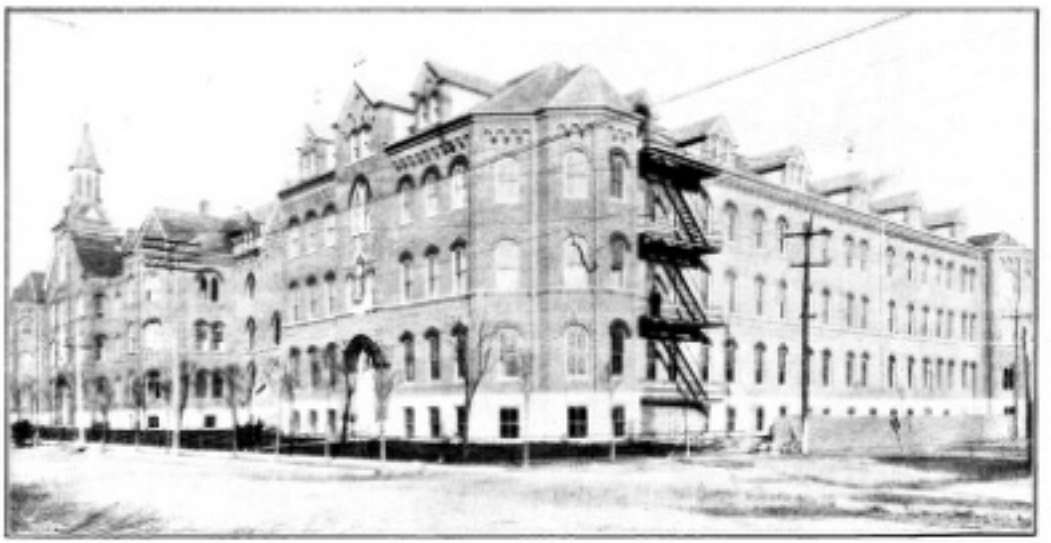

ST. ELISABETH HOSPITAL, LA FAYETTE, IND.—(Front View.)

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Reverend Bishop of Paderborn, in compliance with the urgent request of the Moderatrix General, and in her name, made application imploring the Apostolic approbation for the Institute itself and for its Constitutions. Moreover, together with the aforesaid Bishop of Paderborn, very many other Bishops and Archbishops, amongst them His Eminence Cardinal Krementz, spontaneously testified by letter that, in their dioceses, the aforesaid Sisters are well merited concerning religion and the commonwealth, and that on their part, they do not hesitate to commend them most urgently to the Holy See.

"These matters having been related to our Most Holy Lord Pope Leo XIII, in an audience granted to the undersigned Prefect of this Sacred Congregation of Bishops and Regulars on the 5th day of April, 1897, His Holiness, after mature deliberation, and after considering particularly the letters of recommendation of the above-mentioned prelates, wishing to show special favor to the aforesaid Sisters, and desirous of inspiring them with new zeal in the prosecution of their object, was pleased to extol and commend in words most expressive the aforesaid Congregation, and does, by these presents, extol and commend it, upholding however, the jurisdiction of the Ordinaries according to the form of the sacred canons and Apostolical constitutions."

This decree was issued on the 13th day of April, 1897, by the Sacred Congregation of Bishops and Regulars, and signed by its Prefect, Cardinal S. Vannutelli. It was a source of great consolation to Mother Teresa and the entire Congregation both in Europe and America, in which latter country the Sisters had meanwhile spread in a truly astonishing manner.

We now proceed to give a comprehensive account of the trans-Atlantic branch of the Congregation.

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CHAPTER III.

The Congregation in the United States.

THE magnanimous offer of the Right Reverend Bishop Dwenger of Fort Wayne, Indiana, of receiving the Sisters into his diocese was gratefully accepted by Mother Teresa, and on the 26th of November, 1875, six Sisters started on their journey to America. They arrived in New York on the 12th of December, and reached their destination, Lafayette, Indiana, on the 14th. Sister Clara was Superior of the little band of pioneers, which, besides herself, consisted of Sisters Agatha, Bonaventura, Rose, Augustina and Alphonsa.

A difficult task lay before them. Unwnown, without means, and but little acquainted with the language of the country, they entered resolutely on their mission. In the good Bishop Dwenger, in Father Accursius Beine, O. F. M., pastor of St. Boniface church, and in the clergy of the whole diocese of Fort Wayne they found energetic friends. The citizens of Lafayette, too, without distinction of creed or nationality, came nobly forward to aid the Sisters in continuing under new conditions, their endeavors for the welfare of the suffering, destitute and ignorant.

The principles which guide the Sisters in their labors on American soil are identical with those by which they attained such admirable success in Europe. Animated by true Christian charity, they are intent upon doing "the greatest good to the greatest number," by hospital and school work. In their hospitals, which are a charity in the broadest sense of the word, they receive patients without distinction as to creed, nationality, sex, condition or race. The rich have no preference over the poor. The rule is, "First come, first served." Those admitted within their sheltering infirmaries, and unable to requite the good Sisters for their tender care, are given the same attention as they who are able to contribute much or little towards defraying expenses. The same care is given to all. The Sisters minister to them, prepare their meals, look after their wants. You may see them in the kitchen or laundry, or in the operating room, the kindest and most intelligent attendants, always busy, with a smile and a pleasant word ever on their lips. You would never suspect that long watches and labors without end ever fatigued them, when

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First Hospital. New Hospital. Chapel. Convent.

ST. ELISABETH HOSPITAL, LA FAYETTE, IND.—(Reserve View.)

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you observe these modest and retiring nuns, whose sole ambition in life seems to be to comfort the sick and to provide them with everything that tends to their welfare.

In their discourses with the patients, the Sisters are directed to avoid controversies on religious topics, but of course they reply to candid inquiries, and do not hesitate to advise Catholics to attend to their spiritual duties in case of dangerous illness. The managers of the Catholic hospitals are always concerned that their co-religionists should have the consolations of their Church as well as the attendance of the physician. Catholic patients are not left without the sacraments in the hour of peril, and stray sinners who, with other environments, would die as they lived, are reconciled with God in wards where the priest comes and goes, and where the very habit of their nurses reminds them of their duty. Non-Catholic patients may have the attendance of their own clergymen, who will never find an obstacle placed in their way by the Sisters. A dying person is never left to die alone, but is attended to the last moment, whether such person be Catholic, Protestant, Jew or unbeliever. No one's religious belief is interfered with, though the thought of God is impressed on all. Hence many persons who came to the Sisters' hospitals strongly prejudiced against Catholics, left them after their recovery completely dispossessed of their previous views.

How many a despairing mind has been comforted by the soothing words of hope which the attending Sister brought home to her charge with divine assurance of forgiveness and pardon! Who knows of the bleeding hearts pierced by a cruel world with its shafts of persecution and contempt after it had abused their most generous impulses, who found a healing balm in the commiserating devotedness of these self-denying Sisters? How many who under stress of poverty and neglect had wandered for years through a cold and heartless world, have found through the ministering Sister not only relief in deathly sickness brought upon their broken bodies by excess and sin, but light and grace for their stained souls? Through the charity of the ministering Sister they recognize the value of their soul, and whilst they appreciate the mercy of their Divine Redeemer, they sincerely deplore the errors of their past life and return to their God with as much hope and faith in His fatherly forgiveness, as wondering sorrow for their ignorance of and indifference to His existence.

The soothing hand of the Franciscan Sister smooths the fevered brow of the malignant scoffer who invented the malicious ravings of a loathsome mind, with which he aspersed her good name. The forgiving hand moistens the parched lips of the blasphemous rounder who reviled and slandered her pure life because he lived in a world where purity and decency could not be understood by a degraded humanity impatient of self-restraint. Her imploring hands are daily lifted up in pious and charitable supplication not only for those who gave her the alms of charity, but also for those who are heartless enough to sneer at her brown habit of mortification because they

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grovel too near the earth to think of the possibility of the life of self-denial which the Franciscan Sister leads.

Humble daughters of St. Francis! Their charity is as broad as the sea and deep as its abysses. Timid doves of the sanctuary of Christ, they are strong women who will face iniquity and dare impiety when the duty to which they have vowed their lives calls them to action.

The Sisters support themselves and their charitable institutions entirely by the voluntary offerings of those who place themselves under their care, and by the donations received during their collecting tours made at stated times in the cities where they are established and in the surrounding country. They gratefully accept whatever is given them, not for themselves personally, but for their charitable institutions. It would be very interesting to relate their varied experiences while making calls, but their religious refinement shrinks from publicity. As a rule, they meet with the respect due to their vocation, and with a generosity which they describe in terms of warmest praise. The sneering remark sometimes made by ill-disposed persons that "begging sisters are met at every street corner," does not deter them from their heroic mission. Their charities are multiplying as fast as the miseries of poor human nature.

Their day's work begins before daylight. They have spent two hours in prayer before their patients awaken to another day of misery. It ends only after every inmate of their hospital has been provided with all the comforts which ingenious charity can invent to make the sufferers' night as painless as possible. Then the Sisters rest their weary limbs on a narrow cot of straw, and it affords them a better night's repose than the tenants of downy couches would deem it possible to enjoy. But even then some of the Sisters discount the few hours of sleep to attend during the night some of the stricken patients. Like ministering angels they glide from bed to bed, and unreasonable and petulent as sick people are apt to be, these nurses of the poor know how to comfort, how to please all.

What is the source of this immense, this all-comprehending charity? Whilst mingling with the world to make it yield its material wealth for the benefit of the poor; whilst ever busy in charitable ministrations, the Sisters are, above all, religious, schooled in the interior life of the soul, in self-denial and mortification, ever recollected and devoted to prayer and meditation. This is the well-spring at once of their indefatigable labors and of their wonderful achievements.

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THE RIGHT REVEREND JOSEPH RADEMACHER, D. D.
Bishop of Fort Wayne.

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CHAPTER IV.

The Community in Lafayette.

1. St. Elisabeth Hospital.

FOR a temporary home after their arrival in Lafayette, the Sisters occupied a house on the corner of Tenth and Cincinnati streets, where they at once opened a hospital. The first helping hand was extended to them by the late Albert Wagner, who donated two vacant lots on Hartford and Fourteenth streets to them. On these the first St. Elisabeth Hospital was erected.

Its cornerstone was solemnly laid on the feast of the Most Holy Trinity, Sunday, June 11, 1876. The hospital was dedicated and opened for the reception of patients on November 19, following. The efforts of the Sisters on behalf of the sick and unfortunate were soon appreciated, and in the course of time accommoslations were added to the hospital, and to the Sisters' dwelling as necessity demanded and means were obtained. The east wing on Hartford street was added in 1879, the chapel and west wing in 1883.

Animated by true charity the Sisters labored indefatigably for the alleviation of the suffering sick under their care. From its very inception St. Elisabeth's hospital has been a charitable institution, that is, sickness and poverty of the applicant, not his ability to defray expenses, were the conditions of admissions. What it did then, and what it is still doing, anyone can see who looks at the full wards and sees the steady stream of applicants for admission. With the growth and prosperity of the city grew demands on the Sisters' charity, so that it became necessary to erect another roomy addition.

The bids of contractors for this addition were opened February 27, 1896, and the contract was awarded to Andrew Memmer, of this city, for $37,549. Work was soon commenced and progressed without interruption or accident until the structure was completed in all its details. This addition fronts on Fourteenth street and connects at the

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north corner with the building on Hartford street. It is 150 feet long and 46 feet wide, with verandas on the east side of the three stories, which rise above a high basement of freestone. Terra Cotta and sandstone trimmings are notable features in the ornamentation of the front which terminates at either end in a semi-sexagon. The interior is arranged more with a view to comfort than elegance, yet it presents a most pleasing appearance. From basement to attic the building is divided in the center by a broad corridor running the entire length from north to south. On either side of these coridors are arranged the wards and private rooms for the sick. The kitchen occupies the north end of the basement, and serving rooms are arranged on each floor. The operating room is located on the top floor of the southeast corner of the building, and is equipped for its purpose with all modern appliances and lighted by electricity. The entire building is complete and modern throughout. An elevator operated by water motor, makes access to each floor easy. The plans for the building were drawn by Brother Adrian, O. F. M., of the Franciscan Province of St. Louis, Mo., and prove him an eminent architect. The hospital has all the latest improvements, such as electric bells, speaking tubes, dumb waiters, steam heating, etc., also steam dryers in the laundry and clothes dumps on each floor. The vestibule, off from the main entrance, contains two supurb oil paintings, the gift of the artist Rev. Paulinus Trost, C. PP. S. One represents St. Elizabeth, the other the Good Samaritan. The woodwork is especially beautiful, polished and oiled throughout.

Private rooms have been furnished by the following: First floor, room 5, by the Benevolent and Protective Order of Elks; No. 6, Very Rev. John R. Dinnen; No. 12, Knights of St. Paul; Second floor: No. 22, Dr. Wetherill; No. 23, Mrs. Andrews; No. 24, a friend; No. 25, Dr. Keiper; No. 26, Charles Murdock; No. 27, a friend; No. 28, Mrs. Ruger, No. 33, John P. Gagen. Third floor: No. 42, John Wagner, Sr.; No. 43, Thomas McKone; No. 45, Mrs. Mary Duffy; No. 47, Young Ladies Sodality of St. Boniface Church; No. 48, Theodore Wagner and John Wagner, Jr.; No. 50, Mrs. Cunningham; No. 51, Thomas Murdock; No. 52, Samuel Murdock; No. 53, Miss Carrie Gaven.

Wednesday, Jan. 6, 1897, was selected for the formal opening of the new hospital. The dedicatory services were performed by the Rt. Rev. Bishop Rademacher of Fort Wayne, Ind., at 8 a. m., who celebrated a Pontifical High Mass after blessing the building. He was assisted by the following clergymen; the Very Rev. John H. Guendling, Very Rev. John R. Dinnen, Rev. P. F. Roche, Rev. F. J. Dandurand, Rev. Hilary Hoelscher, O. F. M., Rev. Aloysius Kurtz, O. F. M., Rev. Theodore Stephan, O. F. M., Rev. Richard Wurth, O. F. M., Rev. Gaudentius Schuster, O. F. M., of Lafayette, and the following: Rev. Charles B. Guendling, Fort Wayne, Ind.; Rev. Pius Niehaus, O. F. M., Oldenburg, Ind.; Rev. John Jeannette, Omoha, Nebraska; Rev. John Bleckmann, Michigan City, Ind.; Rev.

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THE RIGHT REVEREND HERMAN JOSEPH ALERDING, D. D.
Bishop of Fort Wayne.

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George M. Schramm, Michigan City, Ind.; Rev. Charles Romer, Delphi, Ind.; Rev. Charles Lemper, Attica, Ind.; Rev. William Schmidt, Muncie, Ind.; Rev. P. J. Crossen, Crawfordsville, Ind.;

After the Gospel, Rev. Charles B. Guendling, chancellor of the diocese of Fort Wayne, addressed the audience. The sermon, which was in English, was followed by one in German by Rev. Pius Niehus, O. F. M., a former director of the community. A notable feature was the music by the choir of St. Boniface Church and a select orchestra. Dachauer's grand mass was selected for the occasion, and directed by Prof. George Kunkel, organist at St. Boniface Church.

2. Twenty-five Years in Lafayette.—The Sisters' Silver Jubilee.

The twenty-fifth anniversary of the Sisters' arrival in America, their Silver Jubilee, was solemnly observed in the chapel of St. Elisabeth Hospital on Thursday, December 13, 1900.

At 9 o'clock a. m., the Right Rev. H. J. Alerding, D. D., Bishop of Fort Wayne, celebrated Pontifical High Mass—the most solemn service of the Catholic ritual. The officers of the Mass were:—Assistant priest to the bishop, the Very Rev. John H. Guendling, vicar-general, and after Bishop Rademacher's death, administrator of the diocese; deacons of honor, Rev. J. B. Kroeger, of Logansport, and Rev. Francis de Paul Lotz, O. F. M., rector of St. Boniface's church, city; deacon and subdeacon of the mass, Rev. John Bleckmann, Michigan City; and Rev. P. F. Roche, St. Ann's, city; masters of ceremonies, Rev. Richard Wurth, O. F. M., pastor of St. Lawrence's, city; and Rev. C. E. McCabe, of St. Mary's, city. The following members of the clergy assisted in the sanctuary:—Very Rev. John R. Dinnen, rector of St. Mary's, city; Rev. Lucas Gottbehoede, O. F. M., director and chaplain of the community and hospital; Rev. Benedict Boebner, C. P. P. S., president of St. Joseph's College, Rensselaer; Rev. P. J. Weber, Earl Park; Rev. W. C. Miller, Oxford; Rev. A. Henneberger, Fowler; Rev. F. J. Lambert, Dunnington; Rev. J. B. Berg, Remington; Rev. C. H. Ganzer, Kentland; Rev. G. H. Horstmann, Reynolds; Rev. Fr. Ambrose, O. F. M., Indianapolis; Rev. Samuel Gelting, O. F. M., city.

The orators of the day were Rev. Chas. B. Guendling, director of St. Joseph's Orphan Asylum, city, who spoke in English, and paid an eloquent tribute to the Sisters and their charitable work and congratulated them on their success. Rev. Ubaldus Webersinke, O. F. M., rector of St. Stephen's church, Hamilton, Ohio, and from 1891 to '93, pastor of St. Boniface's, this city, addressed the large assembly in German, paying a glowing tribute to the Sisterhood, and giving a review of their work here and elsewhere.

The vestments used at the mass were the jubilee gift

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of benefactors, and consisted of a beautiful red silk chasuble and dalmatics richly embroidered in gold.

A notable feature was the music. Dachauer's Grand Mass had been selected as the most appropriate for the occasion, and was rendered with artistic perfection by the choir and orchestra. The choir was composed of the following singers:—Sopranos, Mrs. Charles Riedlinger, Misses Philomena Wagner, Anna Bonner, Mary Thoennis, Anna Kramer, Elizabeth Panther; altos, Caroline Frischmeier, Mary Haaga; tenors, Wm. Moser, Wm. Binz, Frank Bonner; bassos, John Thoennis, Joseph Etten, Leo Klaphake. The orchestra was composed of the following players:—First violin, Wm. Hebemann; second violin, Charles Reifers; bass, Charles Viol; clarionet, Henry Lehnen; cornet, Albert Zink; flute, John Fletemeyer; director and organist, Professor George Kunkel.

At the offertory, Miss Mary Wagner sang the Ave Maria, by Bailey, most beautifully, her brother Mr. John Wagner, Jr., accompanying her on the violin.

The chapel was handsomely decorated. Flowers and potted plants were profusely distributed, and suspended from the sanctuary arch, was a silver cross framed in evergreen, with the inscription:—"Jubilate Deo," and 1875 and 1900.

The jubilee exercises were concluded on Friday. At 8 a. m. Fr. Lucas Gottbehoede, O. F. M., celebrated a high mass of Requiem for the deceased members of the community. Fr. Ubald Webersinke, O. F. M., assisted as deacon, and Fr. Francis de Paul Lotz, O. F. M., as subdeacon.

In the afternoon the hospital was thrown open to the public. A steady stream of visitors passed through the roomy corridors from 1 to 5 p. m., admiring the beautiful arangements and congratulating the Sisters on the happy termination of their first quarter of a century in Lafayette. The Sisters were assisted in receiving by a number of their lady friends, who contributed much to make the occasion a memorable one.

3. Addition to the Hospital.—The New Chapel.—St. Francis Convent.—The Novitiate.

At the opening of the new hospital on Fourteenth street, January 6, 1897, it was deemed large enough to meet all demands for a long time, but applications for admission became so numerous, that part after part of the buildings reserved for the Sisters had to be given up to patients; hence the necessity of more room.

On the 17th of July, 1904, the Rev. Leonard Nurre, O. F. M., pastor of St. Boniface church, laid the cornerstone of a new chapel and convent in the presence of a large congregation. Rev. Isidore Veerkamp, O. F. M., delivered an impressive sermon.

On the 31st of December, 1905, early dawn ushered in the imposing ceremonies of dedicating the beautiful new hospital chapel and consecrating the costly and magnificent

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MOTHER PAULA, PRESENT SUPERIORESS GENERAL.

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SISTER CLARA.

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three marble altars, the gift of generous benefactors. The ceremonies began at 7 a. m. and were very elaborate, embracing repeated anointing and incensing of the altars, and the chanting of the ritual. The Rt. Rev. Bishop Alerding officiated in full pontificals, assisted by the Rev. Cyprian Banscheid, O. F. M.,of Chicago, as deacon and the Rev. Francis de Paul Lotz, O. F. M., of Cincinnati, O., a former pastor of St. Boniface church, this city, as subdeacon. The Rev. Fr. Leander, O. F. M., was master of ceremonies.

The consecration of the altars and blessing of the chapel was followed by high mass, celebrated coram Episcopo by Very Rev. Hugolinus Storff, O. F. M., provincial of St. Louis, assisted by deacon and subdeacon as above. The sermon, a lucid and comprehensive review of the vocation and achievements of the sisterhood, and embodying well merited congratulations on the completion of the splendid new edifice was preached by the Very Rev. Chrysostom Theobold, O. F. M., provincial of Cincinnati. Deacons of honor to the Bishop were Very Rev. Jeanette, Omaha, Neb. and Very Rev. Lucas Gottehehoede, O. F. M.

The chapel is entered from Fourteenth street through a spacious and well appointed vestibule. It is a beautiful Gothic edifice one hundred and twenty-eight feet long and fifty feet wide. Fluted pillars divide it into three aisles, the middle one being forty-six feet six inches high, the side ones twenty-nine feet. From the capitals of the pillars rise the groined arches of the Gothic ceiling which, like the walls, is decorated in chaste colors, showing various religious emblems and designs. The sanctuary, thirty-nine feet deep and sixteen feet wide, is notable for the harmonious blending of the colors of the decoration with the artistic memorial windows encircling the main altar. Of these windows there are seven in the sanctuary, and two in one and four in the other of the transcepts; two are in front of the chapel and eight in the sides. The main feature, however, is the three altars and the sanctuary railing, all exquisitely carved in pure white marble. The sanctuary, aisle and sacristy floors are inlaid with Mosaic tiling of artistic design.

The architect, Brother Adrian, O. F. M., of St. Louis, drew the plans, which were executed by the well-known contractor, Andrew Memmer, who also acted as superintendent.

In the task of undertaking and completing a work of such magnitude, the Sisters were magnanimously aided by the following friends and benefactors:

Donations for the Chapel.—

Main altar, donated by John Wagner, deceased.

Frescoing and painting of chapel, Messrs. James, Charles and Samuel Murdock and families.

Three windows, the crucifixion, in memory of Sr. M. Alphonsa, Prov. Sup., the sacrifice of Melchisedech, the sacrifice of Abraham, Miss Laura Wagner.

Tiling for sanctuary, sacristy and aisle, Miss Laura Wagner.

Sanctuary lamp, Miss Laura Wagner.

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Communion railing, Miss Philomena Wagner.

St. Joseph's altar, Miss Philomena Wagner.

Window—St. John Evangelist, Mr. and Mrs. John Wagner.

Window—The Sacred Heart, Mrs. Anna Gude.

Window—The Sacred Heart of Mary, Mrs. Mary Eggeman.

Window—St. Francis of Assisi, Mr. and Mrs. Frank Wagner.

Altar of the Blessed Virgin Mary, Miss Lucille Wagner.

Window—The Nativity, Mr. and Mrs. Andrew Memmer and family.

Window—The Annunciation, Mrs. Mary Duffy.

Window—Death of St. Joseph, Mr. and Mrs. G. H. Monnig.

Window—St. Peter receiving the keys, Mr. and Mrs. Anton Wintermeier and son.

Window—St. Elizabeth and St. Louis, by Miss Elizabeth Tengen, in memory of Tengen family.

Window—St. Joachim and St. Anna, Mrs. Christina Boes and daughter Anna.

Window—St. Caecilia and St. Catherine, Mr. and Mrs. Jacob May and family.

Window—St. Barbara and St. Agatha, by Mrs. George Seeger, Sr., and daughter Margaret, in memory of the Seeger family.

Windows in the Side Chapels.—

St. Theresa, Mrs. Mary Dienhart.

St. Roche, William J. Dienhart.

St. Bonaventure, Mrs. Mary Moser, in memory of William Moser.

St. John Baptist, Mr. and Mrs. Matthew Consdorf.

St. Michael and St. Raphael, by friends who do not wish their names mentioned.

The pipe organ was donated by Mrs. Mary Dienhart, in memory of her son, William J. Dienhart, deceased.

Confessional, Mr. and Mrs. George Ruger.

Confessional, Mr. and Mrs. Charles Verhey.

Two marble holy water fonts by Schrader & Sons, St. Louis.

Two marble holy water fonts by a friend.

Statue of St. Elizabeth above hospital entrance, Mr. and Mrs. Arnold Herbert.

Statue of St. Francis above convent entrance, Mrs. Michael Schlosser.

Contributions for the pews and choir railings were received from many friends who do not wish their names mentioned.

A beautiful painting, St. Francis and Nature, was donated by Mr. and Mrs. C. Zolk.

The new addition to the hospital is a substantial three story brick building with basement and attic. It fronts on Fourteenth street, 140 feet. St. Francis convent adjoins it, extending 187 feet on Tippecanoe street. The basement

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ST. MARY'S HOSPITAL, COLUMBUS, NEB.

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ST. FRANCIS ACADEMY, COLUMBUS, NEB.

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contains the community room, dining room and eleven rooms for domestic purposes. On the second and third floors are four dormitories, seventeen private rooms for hospital purposes and sixteen rooms for the community's use. The attic contains dormitories and storage rooms. The arrangements are modern and complete throughout and special attention is given to ventilation and sanitary conditions. Pressed brick, sandstone trimmings and terra cotta ornaments are notable features of the exterior.

The architect, Brother Adrian, O. F. M., of St. Louis, drew the plans, which were executed by the well known contractor, Andrew Memmer, who also acted as superintendent.

In the new hospital wing rooms were furnished by:

Members of the Lafayette fire department, Emsing brothers, Pottlitzer brothers, Dr. Guy P. Levering, Dr. and Mrs. E. C. Davidson, Dr. and Mrs. Charles D. Kern, Dr. and Mrs. Manson M. Lairy, Dr. and Mrs. Samuel S. Washburn, William Folckemer & Son and Foster Furniture Company, Lambda Iota Chapter of Phi Gamma Delta, Leopold Dryfus and Miss Marian Born, in memory of Mrs. L. Dryfus; Frederick S. Chase, Dr. and Mrs. Ernest Baker, Richard B. Sample, Mr. and Mrs. George H. Thomas, Mr. and Mrs. Henry A. Taylor, in memory of Major William Taylor, Mr. and Mrs. John Reifers, Mrs. John B. Wagner, Mr. and Mrs. Nicholas S. Reifers, Dr. and Mrs. Milton S. Hopper, Thomas Murdock, three surgical dressing rooms by the doctors.

Subscriptions ranging from $5 to $500 were received from various sources, amongst them physicians merchants, railroads, the press and citizens generally. Favors were received from the gas and electric companies and the newspapers.

The convent part of the hospital building is the motherhouse of the Franciscan Sisters of Perpetual Adoration in the United States. It is also the Sisters' Novitiate, or Training School. In prayer, humiliations and acts of self-denial are here trained moral heroines who ignore the pleasures and vanities of the world, whose mission is the care, the comfort and relief of the poor and sick, and the instruction and education of children, and whose only reward is the inheritance of God's kingdom.

The object of the novitiate is to try the novice's vocation, and to train her for it. First of all, she is taught how to perform the duties of the religious life, which demands of her not an ordinary service of God, but a more perfect one, as is evident from the nature and character of the religious life. This science of perfection in the service of God is so sublime, and at the same time so distasteful and repugnant to human nature, that whoever is well grounded in it will cheerfully fulfill all other obligations. Hence the importance attached to it in all religious communities.

During the novitiate the novice is not under vows, but enjoys full liberty of returning to the world. Not until she has pronounced the perpetual vows is the Franciscan Sister bound forever, on her part, to the religious state.

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As she is not coerced in any way to pronounce them, it is evident that if she does so, she renounces personal liberty by her own free will and choice.

As to her future duties in the active life, the novice is trained to everything pertaining to her employment in the sick room or in the school.

4. The Sisters as Teachers.

In addition to their eminent success as hospital nurses, the Franciscan Sisters of Perpetual Adoration achieved also an excellent reputation as teachers.

The Catholic Church always has refused, always will refuse to concede that education, divorced from religion, fulfills the ideal of what education ought to be. In practice, education divorced from religion means education divorced from effective moral training. Hence the Catholic Church can never accept or sanction any system of education which treats religion as a matter of no importance, or of secondary importance. Catholics are not opposed to universal education, or to compulsory education, or to methods and contrivances of whatever kind by which knowledge and enlightenment may be diffused through the masses of the people. In this direction Catholics are willing and anxious to go as far as others. But they are opposed, necessarily and unalterably opposed, to any and all systems of education which either ignore or exclude religious knowledge, since they believe and hold that knowledge to be the primal and most essential element of true human culture, and consequently that it should form the basis of instruction and discipline in the school, as well as in the family and in the church.

As religion cannot be introduced into the public schools of this country for obvious reasons, Catholics saw no other way to train their children in the manner described above, than to establish their own schools, despite the hardship entailed on them by the support of a double system of schools—the public and the parochial.

The Franciscan Sisters of Perpetual Adoration were fully prepared on their arrival in this country, to act as teachers in Catholic parochial and higher schools. Under the direction of the pastor, they teach all the branches taught in the same grades in the public schools, and moreover, what is of the greatest importance, a full and complete course of Christian doctrine, embracing Catechism, Bible history and the practice of religion.

The Sisters took charge of St. Boniface school in Lafayette as soon as they were firmly established and had attained sufficient membership. This was at the beginning of the school term of 1877-1878, when six Sisters took charge of about 200 children in four classes. And up to this day their pupils attain, in all eight grades, when entering into competitive examinations with public school pupils of the same grade, a high percentage of proficiency.

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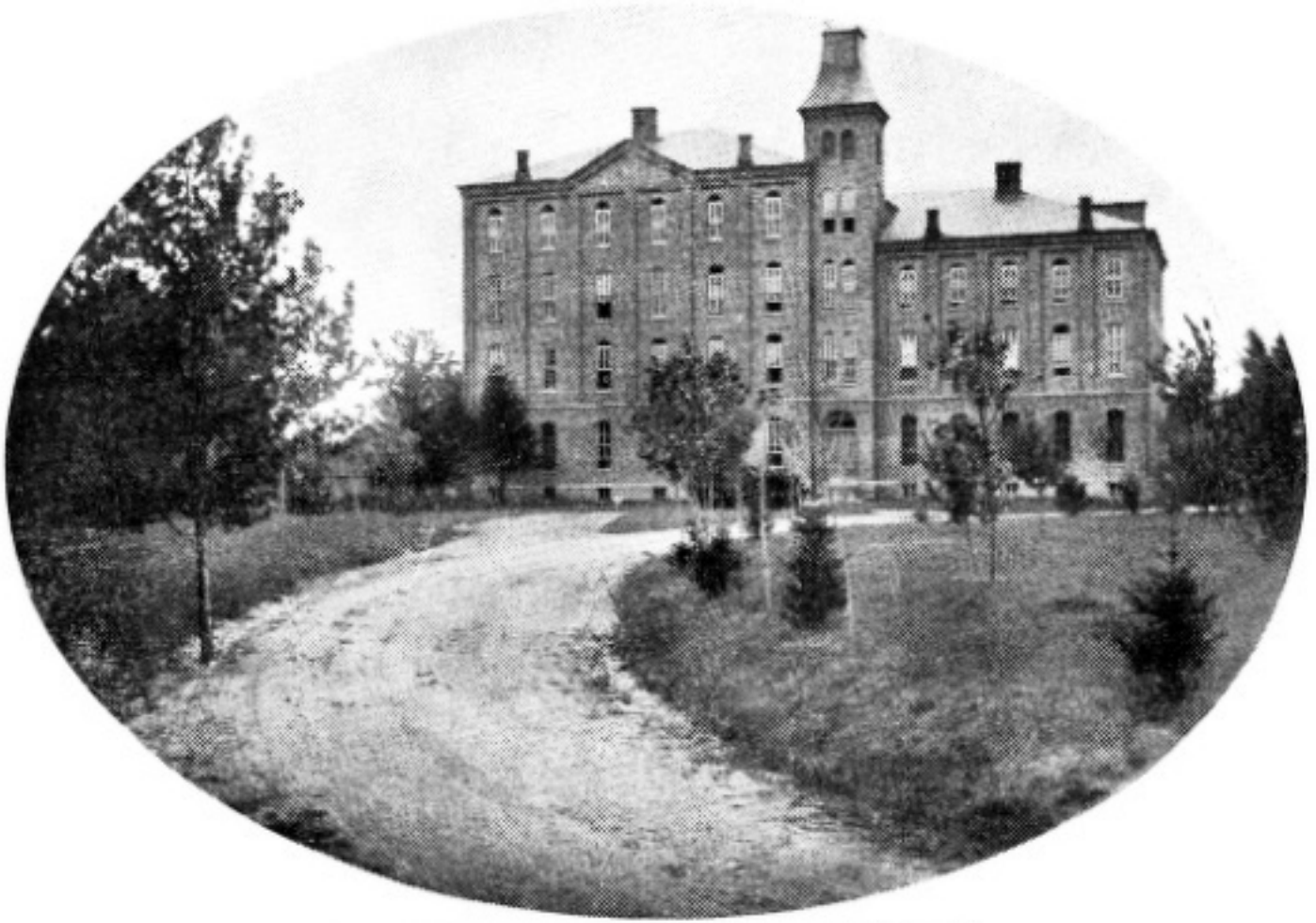

ST. JOSEPH'S DIOCESAN ORPHAN ASYLUM, LAFAYETTE, IND.

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SISTER ALPHONSA.

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5. St. Joseph's Orphans' Home and St. Anthony's Home For the Aged.

This historical sketch of the Franciscan Sisters' work in Lafayette would be incomplete if we did not briefly mention that, in 1893, they accepted a call to St. Joseph's Diocesan Orphan Asylum, where they took charge of the domestic department and the school. The average number of boys in this institution is 112.

In the fall of 1897, the Sisters bought a tract of land comprising about 20 acres, on Twenty-second and Cason streets, Lafayette, and opened a Home for the Aged in a building used by the former owner as a dwelling. On the 11th of July, 1902, the Very Reverend Dean J. R. Dinnen of St. Mary's church laid the cornerstone of a large and substantial building and an appropriate chapel. The new Home was dedicated to St. Anthony, and the chapel to Our Lady of Angels.

On the 6th of October, 1903, the dedicatory services were were conducted by the Rt. Rev. Herman J. Alerding, bishop of the diocese of Fort Wayne. On his arrival at the Home a procession was formed by forty altar boys and the visiting clergy in cassock and surplice. Psalms were chanted as the procession advanced. In the rear came the bishop, assisted by Rev. Solanus Schaefer, O. F. M., of Batesville, as deacon; Rev. Charles E. McCabe as sub-deacon, and Rev. Leander as master of ceremonies. The blessing of the Home, both exterior and interior, being over, the bishop began the blessing of the little chapel. After the blessing, solemn high mass began at 9 o'clock, with Father Leonard as celebrant; Rev. Solanus Schaefer as deacon and Rev. McCabe as sub-deacon, and Rev. Leander as master of ceremonies.

Rev. M. J. Byrne preached a beautiful sermon on "Charity," congratulatory of the work done in Lafayette in this good cause both to the orphan, the sick and now to the aged; thanking those who have reared this grand home in the cause of those who need a staff upon which to lean in their declining years; grateful to those who smooth the wrinkle from the brow and turn it into the smile of spring or summer; reminding people of the fact that such charity makes a nation great and prosperous, as it knows no race, no creed, no country, but embraces all. In the circle of the sanctuary were Revs. Lucas, Dominic, Bartholemew, Dinnen, Richard and Byrne. The visiting clergy were: Revs. John Guendling, of Peru; C. B. Guendling, of St. Joseph's orphans' home; Von Schwedler, of Attica; Mossman, of Laporte, and Boccard, of Delphi.

St. Anthony's Home has room for 60 inmates, and employs 11 Sisters. A large and beautiful garden surrounds it, whilst the shady grounds of forest trees in the adjoining grove afford ample space for outdoor exercise. Within easy reach from the city, yet removed from its din and bustle, it is an ideal place for aged people to spend their declining years.

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6. Two Pioneer Sisters.

a) Sister Alphonsa.

The reader of these pages will have noticed the name of Sister Alphonsa amongst those of the Franciscan Sisters of Perpetual Adoration who transplanted their Congregation to America.

Sister Alphonsa was born in 1843 at Morsbach, near the city of Cologne, Germany. Her family name was Helen Neuhoff. During childhood and youth she was noted for piety and dutiful attention to the tasks incident to her station in life. In the years when all worldly advantages were open to her, she resolved to dedicate her life to the service of God by works of charity. She joined the community of Poor Franciscan Sisters of Perpetual Adoration in Olpe, in 1871, and soon became conspicuous for her religious fervor and administrative talent. For this reason she was selected as one of the band of Sisters who were sent to Lafayette in 1875. Here was the first scene of her labors; but when Mother Teresa, during her first visit to America, went to Columbus, Nebraska, in 1878, to found a branch house, Sister Alphonsa was among the first stationed there. Later, in Omaha, she was appointed Superior (1880), and there her successful administration resulted in the establishment of that model institution, St. Joseph's Creighton Memorial Hospital.

In 1886, Sister Alphonsa was appointed Superioress Provincial of her Congregation in the United States. As such, she made Lafayette her home, and the splendid new hospital built by her efforts in 1896 is sufficient evidence of her eminent ability and her ardent devotion to the service of charity. Under her guiding hand the community and its work flourished in a truly remarkable manner. In the discharge of her duty as head of the Congregation in America, Sister Alphonsa came in contact with many people. They were all favorably impressed with her gentle manners, her womanly virtues, her noble and pleasing personality. She was a woman of much intelligence and great culture, and it was a privilege to engage in conversation with her. Her great heart was in the work which had induced her to join the Sisterhood, and all her faculties were used to the best purpose in fostering and developing the plans that were uppermost in her mind. She lived for others. It was her greatest pleasure to minister to the suffering. In human estimation her life work was ended all too soon. Towards the end of March, 1900, Sister Alphonsa was prostrated by heart trouble. Everything that science could suggest was done to save her life, but resulted only in prolonging it a short time. The end came on Friday evening, May 18. She was conscious to the last and perfectly resigned to the will of God.

The funeral services were held in the chapel of St. Elisabeth Hospital on Monday, May 20th. Shortly before 9 a. m. the clergy chanted the office of the dead, the Very Rev. J. H. Gueulling, administrator of the diocese of Fort Wayne, officiating. At its termination the Very Rev. Ad-

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SISTER M. ROSE.

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ST. ANTHONY'S HOME FOR THE AGED, LAFAYETTE, IND.

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ministrator celebrated solemn high mass, with Father Clement Steinkamp, O. F. M., as deacon, and Father Samuel Gelting, O. F. M., as sub-deacon. Rev. C. B. Guendling and Rev. J. Berg acted as masters of ceremonies. Besides these there were present in the sanctuary the following diocesan priests: Very Rev. J. R. Dinnen, C. E. McCabe, of St. Mary's, city; Rev. P. F. Roche, of St. Ann's, city; Rev. H. A. Hellhake, Fowler; Rev. H. Koehne, Logansport; Rev. C. A. Ganzer, Kentland; Rev. H. M. Plaster, Hammond. The following Franciscan Fathers assisted: Very Rev. Lucas Gottbehoede, rector of St. Boniface church, city, and spiritual director of the Franciscan Sisters; Father Pius Niehaus, Louisville, Ky.; Father Bernard Wewer, Indianapolis, Ind.; Rev. Dominic Meyer, Streator, Ill.; Rev. Richard Wurth, rector of St. Lawrence, city. A brother of the deceased, Bro. Julian, O. F. M., of the Franciscan convent at Ashland, also assisted. Twelve altar boys from St. Boniface, in neat cassocks and surplices, acted as candle-bearers.

The full choir of St. Boniface's, with Professor George Kunkel presiding at the organ, sang Schmid's Requiem in a truly admirable manner. Especially appropriate was the offertory, Pie Jesu, a solo sung exquisitely by Miss Anna Heinis.

At the conclusion of the mass Father Pius Niehaus, O. F. M., delivered the funeral address. After the sermon the choir sang the Libera. Then the Very Rev. Administrator pronounced the absolution over the corpse, which was thereafter transferred to the hearse and borne to St. Joseph's cemetery. At the grave Very Rev. Father Lucas addressed the large assembly in German, dwelling impressively on the labors and virtues of the deceased and eloquently setting forth her virtues and her merits. Then he said the prayers of the ritual, assisted by Very Rev. J. H. Guendling, Father Pius and a number of other clergymen. Then the casket containing the mortal remains of Mother Alphonsa was consigned to the tomb.

b) Sister Rose.

The good little Sister whose name heads this paragraph was beloved like a mother by a whole generation of pupils. For twenty-nine years she was the principal of St. Boniface girls' school in Lafayette. No member of the noble community to which she belonged was better known in the city or more admired. She was one of that heroic band of Sisters who came to America in 1875, to devote themselves to the service of the sick and the instruction of the young.

Sister Rose was born in Saxony, Germany, February 4, 1850. At an early age she joined the Poor Franciscan Sisters of Perpetual Adoration in Olpe. During the Franco-Prussian war she served as a field nurse.

After the Sisters had established themselves in Lafayette, and were sufficient in number to add school work to that of nursing the sick, they were given charge of St. Boniface girls' school, and Sister Rose was appointed

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principal. She was a woman of superior intelligence and her sweet disposition made her popular with all who knew her. She was patient and gentle, forgiving and loving, and her influence upon the children was so marked that it has left an impression that will never be lost. Her example was a beautiful one and has been followed by those who have been touched by her gentle nature. Sister Rose was revered by the other members of the Order and was regarded as an important factor in the establishment and growth of St. Elizabeth Hospital. Sister Rose's entire life was devoted to the Sisterhood. Although her sphere was in the school room, where she modeled the lives and minds of scores of children, she had a deep interest in the hospital and much of her energy and industry and ability was turned in that direction. She helped to lay the foundation and she worked year after year to increase the usefulness of the institution. She saw it grow from a small structure to a magnificent building and rejoiced at the success of the undertaking. She took part in all the privations and sacrifices that were required to extend the work and shared all of the pleasure that came from the knowledge that the hospital was a benefit to mankind. Sister Rose was always a welcome visitor at the hospital and there was a chair for her in every home in the parish. Her work as teacher brought her in touch with every family in the church and she was admired by all. Her life was lived to good purpose and her work has had splendid results. Girls who were under her instruction when she first took charge of the school grew to womanhood, were married and later sent their daughters to Sister Rose for preparation for a useful life.

Sister Rose peacefully departed this life on the 27th of August 1906. Her funeral took place from St. Boniface church August 30. Father Bonaventure Hammer, O. F. M., celebrated solemn mass of Requiem and Father Pius Niehaus, O. F. M., preached the sermon. A large concourse of mourners followed the corpse to St. Joseph's cemetery, where the interment took place.

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ST. JOSEPH'S CREIGHTON MEMORIAL HOSPITAL, OMAHA, NEB

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ST. ANTHONY'S HOSPITAL, TERRE HAUTE, IND.

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CHAPTER V.

Chronology of the American Communities.

ON the preceding pages are recorded some of the principal events in the history of the Poor Franciscan Sisters of Perpetual Adoration during the past fifty years. To render the account complete and useful for reference, we add, in chronological order, other interesting details concerning the American communities of the Congregation.

1. LAFAYETTE, INDIANA.

Various Events.

From the records of the Lafayette community we copy the following additional happenings to complete its history:

On the 25th of August, 1877, the first postulants entering the Order in America, received the habit in the chapel of St. Elisabeth Hospital.

In 1878, Mother Teresa, accompanied by Sister Deo Gratias, visited her spiritual daughters in this country for the first time. From Lafayette, she proceeded to the distant state of Nebraska, and arranged, in the town of Columbus, the preliminaries for the founding of a branch house, which, in course of time, became St. Mary's Hospital.

On August 3, of the same year, five Sisters were admitted to the profession of their perpetual vows, the first to do so in America.

On October 26, 1878, Sister Clara, Superior of the Lafayette community, was called to her eternal reward. She was a model religious. Her affection for her spiritual daughters, her firm reliance on Providence, and her fortitude in suffering were conspicuous traits of her character, admired by all who made her acquaintance. Implicitly trusting in God's assistance in all her undertakings, she left it to Him to crown them with success. Great was her solicitude for the community's firm establishment in the work to which it was pledged. Her spirit of sacrifice was never daunted, even if the necessaries of life sometimes should be wanting. Prayer and love for those committed to her care were resources that never failed her, and her

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acts of self-denial were a well-spring of continual blessings. She infused her spirit into her spiritual daughters. From her they learned to cherish their holy rule, to love prayer and to trust in God. A gentle and mild mother to them, she was anxiously solicitous for their spiritual and temporal welfare, and they, in return respected and loved her most sincerely and devotedly. In human estimation, her course was all too short.

On February 4th, 1879, Sister Agatha, Sister Clara's Assistant, departed this life. She too, was a member of the original band of Sisters sent to this country, and her loss, like Sister Clara's death, was deeply felt by the little community.

After Sister Clara's death, Mother Teresa appointed Sister Deo Gratias Superior at St. Elizabeth's and of the branch houses and then returned to Germany.

During the administration of Sister Deo Gratias, a number of new foundations were made, but in 1881, she was recalled to Germany, and Sister Hyacintha was appointed in her place.

Meanwhile the number of Sisters increased in a very gratifying manner, by accession to their ranks not only of postulants sent from Germany, but also of American girls who responded to the call of Heaven to serve God in this flourishing branch of the Franciscan Order. Hospitals and schools in charge of the Sisters multiplied, and, as is related elsewhere, in Lafayette new buildings had to be erected for the accommodation of postulants, novices and Sisters, and to provide room for the ever increasing number of patients flocking to St. Elisabeth Hospital.

Accordingly, in 1885, Mother Teresa came a second time to the United States. After visiting all the branch houses meanwhile founded, she appointed Sister Alphonsa Superioress Provincial, and returned with Sister Hyacintha to Germany.

August 17th, 1886, Sister Bonaventura departed this life, being the third of the original band of Sisters sent to Lafayette.

A new building, adjoining those already erected, was completed in 1889.

In 1891, Mother Teresa, made her third and last official visit to this country, returning in the fall of the same year.

The new hospital erected in 1896, is fully described in a former chapter.

On September 27th, 1899, Archbishop Martinelli, Apostolic Delegate to the United States, and in Lafayette for the consecration of St. Boniface Church, honored the Sisters and their institution with his visit. In the chapel, he addressed the community and imparted the Apostolic Benediction.

The death of Mother Alphonsa, May 18, 1900, is recorded in a former chapter, also the cornerstone laying of a new chapel and convent, and their dedication, December 31, 1905.

In February, 1905, the Sisters received notice of the

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FRONT ELEVATION.

ST. MARY'S HOSPITAL, EMPORIA, KAN.

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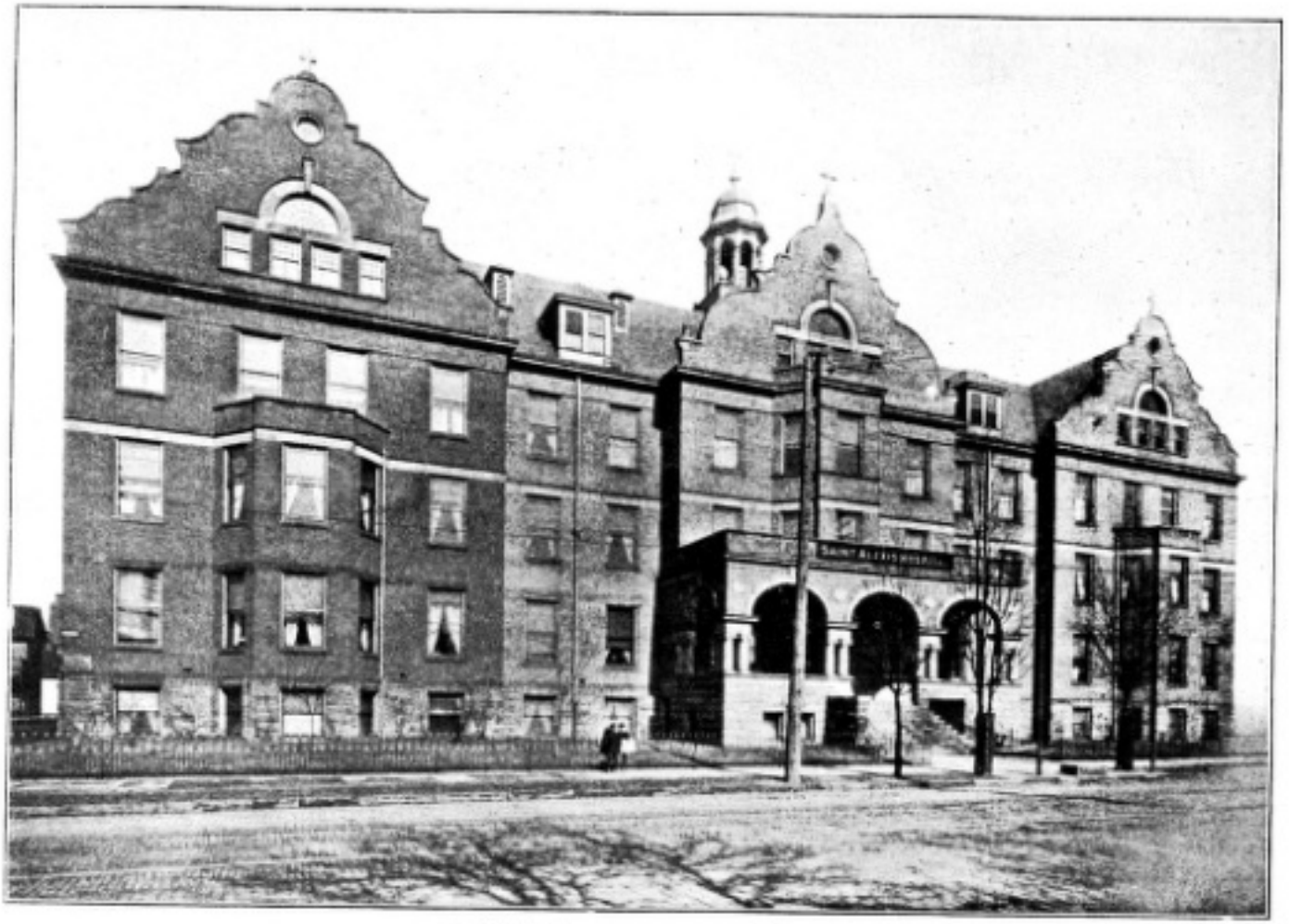

ST. ALEXIS HOSPITAL, CLEVELAND, O.

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passing away, on the 6th of that month, of their Superioress General, Mother Teresa, in Olpe.

After Mother Teresa's death, Sister M. Paula, who had been her First Assistant over thirty years, was elected Superioress General. The Very Reverend Vicar General Wigger presided at the election as delegate of the Right Reverend Dr. Schneider, Bishop of Paderborn. Mother M. Paula was born in the neighborhood of Cologne, Prussia. Her family name is Thomas. Entering the Olpe community at an early age, she became a model religious. Elected First Assistant, she showed remarkable prudence and zeal in sharing the burden of government, especially during Mother Teresa's frequent and long illnesses, when the direction of affairs devolved almost entirely on her.

In 1896, Mother Teresa sent her to make the visitation of the American houses, which she did with consummate prudence, charity and skill. She returned well pleased with the result of her investigations.

Since her election to the office of Mother, May 25, 1905, she is the soul and guiding spirit of the Sisterhood, encouraging by example and advice her spiritual daughters to persevere in their holy vocation. Her influence is plainly visible in the good results achieved by the Sisters' work. To her grace of manner is added profound piety, humility and religious reserve. Uniting maternal kindness with unwavering firmness, she attracts to her all hearts. She is in truth the Sisters' "dear Mother," for whom the prayers of every member of the Congregation daily ascend to Heaven, that God may protect, bless, guide and preserve her for many years to come.

On January 14th, 1906, the pastor of St. Boniface church, Rev. Fr. Leonard Nurre, O. F. M., canonically erected the stations of the Way of the Cross, in the new chapel.

The celebration of the first holy Mass of the newly ordained priest, Fr. Ethelbert Morgan, O. F. M., in the hospital chapel, was an event in which the whole community rejoiced.

August 27, 1906 is memorable for the death of Sister Rose, of whom a short biography is given on another page.

On October 6th, 1906, the Right Reverend Bishop F. S. Chatard of Indianapolis authorized the Rev. Peter Killian of Beech Grove, about eight miles from the city, to invite the Sisters to found a hospital there. Through his efforts they secured a tract of 35 acres of land in a beautiful and easily accessible location, the deed to which was recorded January 3, 1907. Preliminaries for building are at present being considered.

The buildings erected in course of time by the Sisters in Lafayette, and the domestic requirements of the community and the hospital, had necessitated the extensive acquisition of ground, so that finally two city squares with the intersecting street and alley were comprised in the hospital property. It is enclosed by a solid brick wall, which surrounds a well planned park, in which the stations of the Way of the Cross were canonically erected June 13,

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1909, by the Chaplain, Rev. Clement Steinkamp, O. F. M. On the feast of Corpus Christi each year the sacramental procession is held in the grounds. Since September 8, 1907, a devotional statue of St. Joseph adorns the center of the hospital park.

In December of the same year a marble altar, and a statue of the Sacred Heart, also in fine Carrara marble, were placed in the chapel.

In 1908, a beautiful Lourdes Grotto was erected in the grounds in commemoration of the fiftieth anniversary of the apparition of our blessed Lady to the peasant child, Bernardotte, at Lourdes, France.

In April, 1909, the Superioress General, Mother Paula, sent her assistant, Sister Verena, to make the visitation of the American branch houses. She returned to Europe in September, well pleased with the American communities' progress.

Two notable visitors honored the Sisters' institution with a visit September 23, 1909: the Right Rev. Bishop Linneborn, of Dacca, in India, and the Very Rev. Father Morrissey, Provincial of the Congregation of the Holy Cross, of Notre Dame, Indiana.

On July 15th, 1910, two Sisters were sent to South Chicago to begin a new foundation—that of St. George's Hospital.

On October 5th, the same year, the Right Reverend Bishop Alerding consecrated two marble altars in the hospital chapel. The Sacred Heart altar is the gift of Mrs. Mary Dienhart, deceased; that of St. Anthony is a memorial to their deceased parents, donated by Messrs. Samuel and Charles Murdock. After the consecration, the Bishop celebrated holy Mass on the St. Anthony's altar.

On October 12th, same year, two Sisters went to Chicago Heights to arrange preliminaries for establishing a hospital there.

On October 17th, following, two Sisters started for Roswell, N. M., to take charge of a school in that distant state.

2. Columbus, Nebraska.

St. Mary's Hospital.

Scarcely three years after coming to Lafayette, the Sisters' number had sufficiently increased to enable them to extend their work. As we know, Mother Teresa, during her first visit to this country in 1879, made arrangements for the founding of a branch house in Columbus, Nebraska. Two Sisters were sent there, and established St. Mary's Hospital, in 1881. In 1886, an annex was built.

In 1901, the imposing building of today was completed and dedicated by the Right Reverend Richard Scannell, Bishop of Omaha. In 1902 and 1903 additional ground was bought. In the latter year, two stories were added to the wings.

St. Mary's Hospital affords room for 150 patients. The number treated annually is about 625, amongst them about 50 charity patients. Sisters employed, 17.

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ST. ANTHONY'S HOSPITAL, DENVER, COL.

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ST. FRANCIS HOSPITAL, GRAND ISLAND, NEB.

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3. Omaha, Nebraska.

St. Joseph's Creighton Memorial Hospital.

This grand institution dates back to April 30, 1880, when, at the instance of the Right Reverend James O'Connor, Bishop of Omaha, the Sisters came to that city to nurse the sick.

Through the munificence of Mr. and Mrs. John A. Creighton, their first small and unpretentious hospital building was enlarged in 1882, by adding an annex on ground donated to the Sisters by these generous benefactors. Mrs. Creighton departed this life April 30, 1888. In her last will she bequeathed $50,000 to the Sisters for the erection of a new hospital. Her noble husband tripled this sum, and under his direction the plans were prepared.

The Very Rev. Dean Jeannette, pastor of St. Patrick's church, Omaha, supervised the preliminary work, and on November 22, 1890, the cornerstone of the new building was laid by Bishop Scannell, then Ordinary of the diocese of Concordia, Kansas. The sermon on the occasion was delivered by Rev. F. X. Fitzgerald, S. J., and was an eloquent exposition of Christian charity as practised in the Catholic Church. His Excellency, Hon. John A. Thayer, Governor of Nebraska, also made a stirring address. The diocesan and regular clergy was well represented at the ceremonies. The Hon. John A. Creighton, founder of the hospital, the Mayor of the city and about 5,000 interested spectators formed the audience.

After its completion, the imposing building was solemnly blessed, July 2, 1892, by the Right Rev. Bishop Scannell, who had meanwhile been appointed to the See of Omaha. In his eloquent address on the occasion the zealous prelate congratulated the Sisters on the success they had achieved in the service of charity, and on the completion of such a grand institution in which to carry on their work.

The hospital is located on grounds which for healthfulness of situation and beauty of environment are not easily surpassed. North, east and south, the Missouri valley extends for miles before the eye, its boundaries on both sides sharply marked with bluffs. Through this romantic landscape the river winds about, shooting from bluff to bluff, over the wide range of bottoms. Council Bluffs nestles amid the hills to the east, extending towards the river bank. To the west, the greater portion of Omaha, the city's great residence district stretches, with its imposing mansions and modest cottages. To the southwest, South Omaha is outlined against the horizon, its vast industries clearly marked by columns of smoke. The grounds slope abruptly to the east, insuring perfect drainage for the hospital building and its immediate neighborhood. Indeed, the site is peculiarly suited to its purposes, affording a magnificent view, and so commanding that it cannot be hedged in by surrounding buildings.

The great structure occupies three sides of a square. Its front length, originally was 200 feet; the wings extend 150 feet back. It is four stories high, the basement being

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almost entirely above ground. The material is pressed brick, with brown stone trimmings. The design is very artistic and in a handsome style of architecture. The main entrance is an imposing arch of brown stone, springing from a cluster of columns tapering into graceful lines, with a cross above the arch. Carved in the stone are the words, "Creighton Memorial St. Joseph's Hospital." The roof line is broken with dormer windows, which make the attic a large and airy dormitory.

Attractive and imposing as the exterior is, the interior arrangement and finish surpass it. The main central stairway is a splendid specimen of artistic woodwork. It is of oak, the balustrade tipped with brass. Arched columns of carved oak mark the stair recess on every floor. Besides the central stairway there are four others, one at the end of each wing, and one at each corner of the front. The floors are hard pine, highly polished and oiled. Near the main entrance is a large elevator for the transfer of patients from floor to floor. Not the least important feature of the building is the care taken to make it fireproof. Every partition wall is of brick. Woodwork is limited to the stairs, doors and floors. The latter are laid in cement, both as a protection against fire and to deaden the sound of footsteps. There is also a plentiful supply of water—hydrants on each floor.

In the basement are the kitchen, storage rooms, a dining room, and smoking room for convalescents. The kitchen is a model of neatness and equipment. As in all other departments of the institution, the latest and best utensils are here, in polished copper and steel. Dummy waiters carry food from the kitchen to each floor, and in every ward there are radiators containing ovens in which food may be kept warm. At the end of each wing are broad verandas off each floor. Here convalescent patients can lounge and enjoy the delightful vista of valley, river and hills spread out over a vast extent of country. Directly back of the wings are the boiler-house and laundry. A dozen yards to the rear of these is the barn. The spacious grounds, sodded and well kept, are traversed by granolithic walks.

The great benefactor of the institution, meanwhile created a Papal Count by His Holiness Pope Leo XIII. in recognition of his generosity towards Catholic science and charity, in 1900, built a large and beautiful chapel, and furnished it appropriately. It is 87 by 42 feet in dimensions, and cost $20,000.

Two years previously he had furnished the means for the erection of a two-storied building, 70 by 35 feet, for the surgical department of the hospital. It contains two large operating rooms, apartments for the treatment of the eye and ear, bath rooms, and lockers for the surgical instruments. The spacious lecture hall is fitted with the latest modern appliances for clinical purposes, and seats 200 persons. Here regular courses of lectures are delivered by the professors of the Creighton Medical College to their students. The expenses for this building amounted to $10,000.

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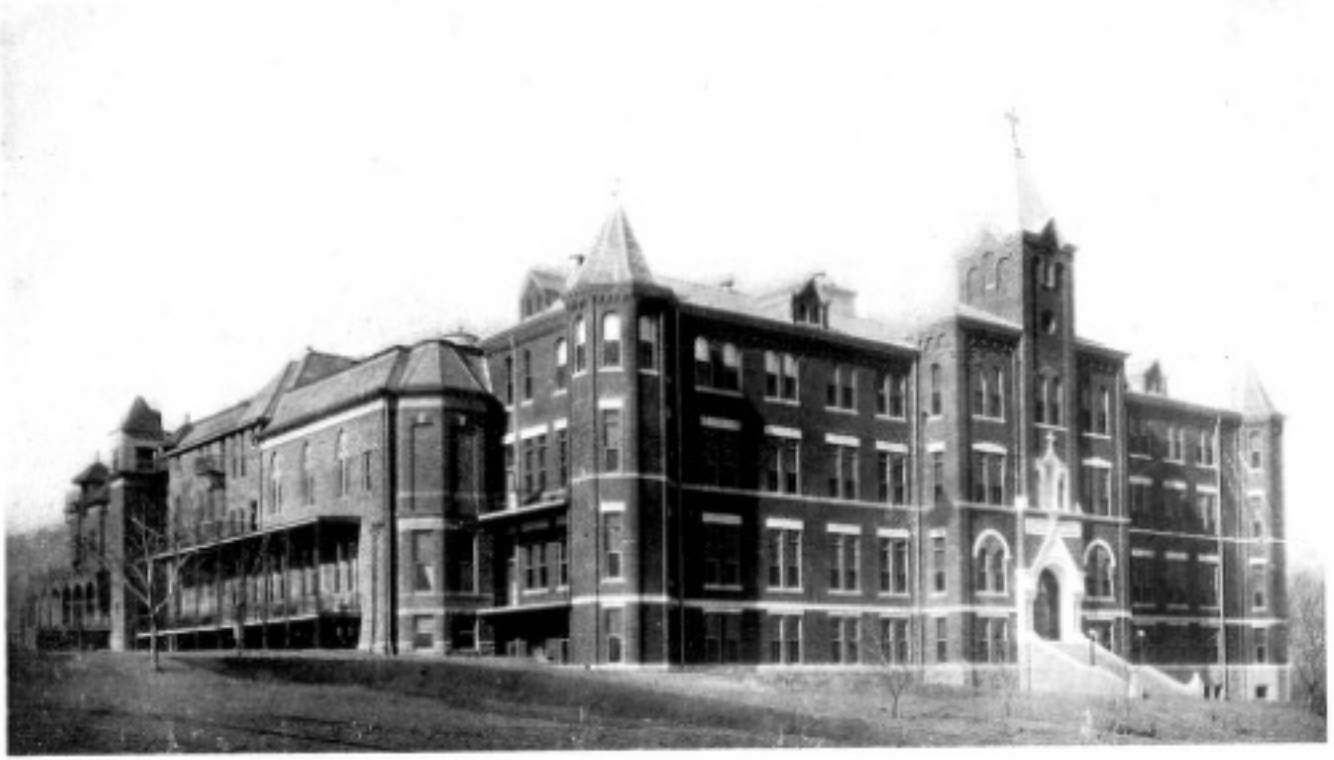

ST. FRANCIS HOSPITAL, COLORADO SPRINGS, COL.

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ST. JOSEPH'S HOSPITAL, MEMPHIS, TENN.

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An illustrious visitor called on the Sisters in this institution in 1893—His Excellency the Most Reverend Archbishop Satolli, Apostolic Delegate to the United States. In 1895, after his appointment as Cardinal, he renewed his visit in company with Bishop Scannell and the Hon. J. Onahan of Chicago, honorary knight of the Papal Court, together with the Mayor of the city and the founder of the hospital, Count J. A. Creighton.

In 1905, the silver jubilee of the Sisters' arrival and the beginning of their charitable work in Omaha, was solemnly observed. The Right Reverend Bishop Scannell celebrated Pontifical High Mass in the chapel. The Rev. Father Theobald Kalamaja, O. F. M., preached an eloquent sermon. A great number of priests of the city and diocese of Omaha, the Right Rev. Monsignor A. M. Colaneri, and many Franciscan and Jesuit Fathers assisted. Conspicuous among the large congregation present was the Honorable Count J. A. Creighton, the founder and great benefactor of the institution.

Not long, and this whole-souled, large-hearted man, whose like is so rare among hundred thousands, was called to his eternal reward. He peacefully departed this life on February 7, 1907, mourned not only by the Franciscan Sisters of Perpetual Adoration, whose staunch friend and benefactor he had been ever since they came to Omaha, but by the citizens of that enterprising commercial centre at large, who lost in him a practical demonstrator of true philanthropy. By his last will he bequeathed to St. Joseph's Hospital $200,000, and thus again proved that this institution is justly and rightly styled the "Creighton Memorial."

In 1908, the main building of the hospital was completed by the addition of 250 feet at the left of the chapel, and of a wing which extends 150 feet eastward.

On the 22d of September, 1910, the community of Sisters in St. Joseph's Hospital had the extraordinary honor and privilege of receiving a visit from His Eminence Cardinal Vincent Vannutelli, Papal Delegate to the Eucharistic Congress in Montreal, Canada, and before returning to Rome, making a tour of the United States. He arrived at the hospital at about 11:20 A. M. with the Right Rev. Bishop Scannell and the following suite: Monsignor the Prince de Croix, Apostolic Prothonotary; Monsignor Tompini, Courier Supernumerary; Monsignor Gelasius Uginet and Count Vannutelli, Secretaries to the Cardinal, Messrs. Thomas H. Kelly and Charles Lemoyne, Camerieres, and Domenico Cagiati, valet to the Legate.

The community, ranged in double file from the front gate of the grounds to the main entrance of the hospital, awaited the Cardinal's arrival. After leaving his automobile, he was welcomed by the chaplain, Rev. Jeannette, and proceeded with his suite through the ranks of the Sisters to the hospital. In the vestibule, the Cardinal and his party halted, and from the top of the steps His Eminence addressed the Sisters, congratulating them on their manifest success in their great and good work, of which he was

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pleased to witness such gratifying evidence. He exhorted them to persevere in their zealous endeavors, wishing them God's choicest blessings, and imparted to them, in the name of the Holy Father, the Apostolic Benediction and his own blessing.

The Cardinal spoke in Italian, and his words were translated by Bishop Scannell. At the conclusion of the address, the Sisters approached to kiss the Cardinal's ring. Father Jeannette presented Sister Hedwig, the Superior of the community and hospital, to him, who knelt and kissed the ring. After her, each Sister did the same.

Meanwhile a great concourse of people had gathered, who also approached to do honor to the Cardinal. A woman with a little child on her arms came forward. His Eminence held out his hand to the baby that it also might kiss his ring, and gave it a special blessing.

Short as the Cardinals visit was, it made a lasting impression.

During their first year in Omaha the Sisters nursed 150 patients in the hospital. In 1909, the cases received and treated were: Clinical operations, 3,000; patients, 2,886; among these 683 were received free of charge. The number of Sisters is 50.

4. Terre Haute, Indiana.

St. Anthony's Hospital.

In Terre Haute, the Sisters began their ministrations to the sick in September, 1882. They opened their first hospital in a house rented for the purpose. In the following year, Mr. Herman Hulman, in grateful recognition of the Sisters' services during his wife's last illness, to whom they had faithfully ministered to the end, bought the ground and remodeled the house which became St. Anthony's Hospital.

The property was deeded to the Franciscans Sisters of Perpetual Adoration of the Lafayette community, "to be maintained as a hospital for those suffering from disease, and for the maimed, crippled and wounded." In pursuance of this benevolent purpose the doors of St. Anthony's Hospital have since always been open to the sick and disabled, regardless of sex, color, creed or nationality.

In 1901, Mr. Hulman provided the means for a thorough remodeling of the hospital. A large central building was erected, and no effort was spared to provide such accommodations to patients, as their condition, needs and wishes may require. The arrangement of the group of buildings permits a ready classification of the patients. A large operating room with all modern appliances facilitates the attainment of the most recent results of surgical science. The buildings are located in a pleasant and quiet neighborhood, and in the large and well kept grounds the patients have the benefit of fresh air and sunlight.

The new building was dedicated July 13, 1902, by the Vicar General of the diocese of Indianapolis, Very Rev. Anthony Scheideler.

On September 11, 1907, the twenty-fifth anniversary of

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ST. ELISABETH'S HOSPITAL, LINCOLN, NEB.

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ST. JOHN'S HOSPITAL, WEST CLEVELAND, O.

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the establishment of the hospital was solemnly observed. The Right Rev. Bishop ODonaghue, Auxiliary of Indianapolis, celebrated a pontifical High Mass of thanksgiving, assisted by many of the diocesan and regular clergy.

In 1908, the main building was enlarged by the addition of a beautiful new wing. After its completion it was blessed by the Rev. Father Ferdinand Mayer, O. M. Conv., on February 18th.

In 1909, Mr. Hulman, added to his many benefactions the installation of a new heating plant and the building of a new laundry.

The capacity of St. Anthony's Hospital permits the care of 200 patients at a time. The annual number of sick is about 1,400. Of these, 200 receive treatment "without money and without price."

The number of Sisters employed is 30.

5. Emporia, Kansas.

St. Mary's Hospital.

The Sisters were called to Emporia in 1882, and after acquiring the necessary ground, built St. Mary's Hospital. Despite unfavorable circumstances, which for a time were a severe trial, their endeavors were finally rewarded with success.

In 1906, an addition to the building became necessary, which was blessed on the feast of St. Anthony, June 13th of that year, by Rev. Father Clementine Broermann, O. F. M., pastor of the Sacred Heart Church.

About 270 patients are annually recived, 60 of whom are treated gratis. The number of Sisters is 11.

6. Cleveland, Ohio.

St. Alexis Hospital.

This hospital was founded on July 16, 1884, at the request of Bishop Gilmore. The two Sisters who were first sent there were received by Rev. Fr. Kilian Schlosser, O. F. M., and placed in charge of a house prepared for them. It was a brick building, which had first served as a public school, later on had been changed into a dwelling house and then occupied by the Poor Clares. It contained only eight rooms, and was without water connection and sewerage. Before the arrival of the Sisters a frame addition had been built which served as a chapel.

On July 17, 1884, Father Kilian blessed the chapel and house. Bishop Gilmore granted the Sisters permission to have daily Mass, and to keep the Blessed Sacrament in the chapel. As the day of dedication was the feast of St. Alexis, the chapel was dedicated to that saint, and the house was named St. Alexis Hospital.

The house having been tenantless for some time, it needed repairs and remodeling before patients could be received. In the middle of August it was ready, and at the end of that year, 1884, the record showed that 25 patients

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had been received into the new institution, and all of them "for sweet charity's sake." In September of the same year an addition was begun, which cost about $4,000. It was completed in the following April, and provided room for 34 patients. The total number of patients in 1885 was 111.

In 1890, Mrs. Henry Beckmann organized a sewing circle among her lady friends, and a year later her daughter, Miss Kate Beckmann, founded a society for the purpose of providing means for the support of the hospital. A third organization, called the "Circle of Mercy," was formed, and all three are well deserved for their timely and liberal aid.

In 1891, a number of lots adjoining the hospital were bought and two frame buildings on them were connected with it, all at the cost of $10,000. In 1896, St. Alexis Hospital became so crowded for room that the Right Rev. Bishop Horstmann readily gave permission to enlarge the building by adding a new wing. On October 14th, ground was broken for the new structure, and a week later the foundation walls were begun. The cornerstone was laid on November 8th by the Right Rev. Monsignor Thorpe, assisted by a number of clergymen, in presence of a large assembly.

The new St. Alexis Hospital was dedicated and opened for the reception of patients on October 4, 1897. The Right Rev. Bishop Horstmann officiated, asisted by a large number of priests.

In 1902, the building of a new chapel and the completion of the main building was undertaken. Both structures were blessed by Bishop Horstmann on June 16, 1903. Monsignors Thorpe and Boff, the Mayor of the city, and a large number of prominent citizens attended the ceremonies.

St. Alexis Hospital is fitted throughout with all modern improvements. The rooms were nicely furnished by friends and various societies. The operating room, equipped with every desirable appliance, gives facilities as good as the best for surgical operations, and the wards provide every convenience for patients.

As a protection against an undesirable neighborhood, and to secure more space, the adjoining property, consisting of four houses and lots, were bought April 3, 1907.

On September 16, 1907, the Most Rev. Denis Schuler, Minister General of the Order of Friars Minor, then visiting the Franciscan establishments in the United States, honored the hospital with his presence, and after addressing the Sisters in well chosen, paternal words, imparted the Apostolic Benediction and the Seraphic Blessing to them.

The silver jubilee of St. Alexis Hospital was Solemnly observed on July 15, 16 and 17, 1909. The Right Rev. Bishop Farelly, Bishop Horstmann's successor in the See of Cleveland, the Right Rev. Auxiliary Bishop Koudelka, 72 priests and a great number of representative citizens were present at the celebration.

The hospital annually gives care and treatment to about 3,000 patients, of which number about 2,000 enjoy its min-

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ST. JOSEPH'S HOSPITAL, LOGANSPORT, IND.

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ST. MARGARET'S HOSPITAL, HAMMOND, IND.

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istrations free of charge. The number of beds available is 200.

Forty Sisters are employed.

7. Denver, Colorado.

The Union Pacific and St. Anthony's Hospital.

In the year 1884, the Sisters accepted the management of the Union Pacific Railroad Hospital in Denver to minister to the sick and disabled employes of that corporation. In the course of time the institution developed into a general hospital.

In 1892, The Right Rev. Bishop N. C. Matz laid the cornerstone of the present St. Anthony's Hospital, and solemnly dedicated it June 13, 1893.

In 1900, a roomy chapel was built and furnished with a large organ and beautiful altars. The main building was completed, so that it now has a length of 310 feet. It is thoroughly modern in all its appointments, with all the requirements of an up-to-date hospital. Its location on the border of Stone's Lake, away from the noise and smoke of the city, is an exceptionally fortunate one. From its wide porches, overlooking the lake, is obtained a beautiful view of the Rocky Mountains from Long's Peak to Pike's Peak.

During the Sisters' first year in the institution the number of patients was 176. Now the 42 Sisters stationed there minister to about 1,500 sick annually, amongst whom there are about 400 charity patients. The beds available number 180.

8. Grand Island, Nebraska.

St. Francis Hospital.

This institution dates its beginning back to the year 1887, when the Very Rev. Dean William Wolf blessed the Sisters' first home in that distant town, to which the hospital into which it developed became a real blessing through the self-sacrificing labors of the Daughters of St. Francis.

In 1893, an appropriate chapel was built. At the same time the hospital was enlarged by the addition of a wing. Another addition was completed in 1899. In 1908 a laundry and a boiler-house were built.

The number of patients annually cared for in St. Francis Hospital is about 400, of whom about 50 receive free treatment and shelter. The number of beds is 50, and that of the Sisters employed, 11.

9. Colorado Springs, Colorado.

St. Francis Hospital.

With God's blessing, the Sisters began their charitable work in Colorado Springs in September, 1887. They started humbly, but in the course of time erected the commodious and spacious building in which St. Francis Hospital is now domiciled.

In 1896 the chapel was built. The present main building was completed in 1904, and blessed by Bishop Matz on

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April 4th of that year. It is furnished with all modern improvements, and the increase of its capacity, together with its scientific equipment, more than doubled its usefulness, and enabled the Sisters to accomplish a great amount of good

The annual number of patients received is about 900; of these about 200 are dependent on charity.

The number of Sisters employed is 23.

10. Memphis, Tennessee.

St. Joseph's Hospital.

During his incumbency of the See of Nashville, to which Memphis belongs, the late Bishop Rademacher, who died as Bishop of Fort Wayne, Indiana, called the Sisters to Memphis. A suitable site for a hospital was selected by Mother Provincial Alphonsa, and on March 2, 1889, a small, dilapidated house of five rooms became the first hospital and home of the Sisters in Memphis. An adjoining cottage was also acquired. On the feast of St. Joseph, March 19, 1889, the Rev. Father Ferdinand Bergmeier, O. F. M., Provincial of the Franciscan Province of the Sacred Heart, said the first holy Mass in the poor little chapel of the new hospital, which was thenceforth known as St. Joseph's. The Sisters were content to begin their charitable work in these narrow quarters, confident that with God's help and much labor great good would be accomplished. The cost of the ground and buildings amounted to $6,000.

Scarcely had the Sisters settled in their modest home, when three patients were taken in, which number soon increased to 14, as many as could be accommodated in the small rooms. At this crisis Providence intervened by sending the Sisters a great benefactress, Mrs. Catherine Hamilton. On hearing how the Sisters were pressed for room, she came with the offer of help. "Go on with the work, I shall see to the funds," she said. Upon this assurance, a new building was begun. It was a plain frame structure, but of ample dimensions. Mrs. Hamilton paid $14,000 towards its erection. Bishop Rademacher had laid the cornerstone of the new hospital on May 14, 1889, and dedicated it on the feast of St. Francis, October 4th, of the same year. Scarcely a year had elapsed, when the Sisters were again pressed for room. Mrs. Hamilton provided the means for purchasing an adjoining brick house ($4,000). This, with some additions that were made to the other buildings, answered for about four years, when the Sisters found that they possibly could not accommodate the number of sick who applied for admission.

In view of the necessity of a new building, adjoining property was bought. On this, in 1895, was built the present large and beautiful structure, towards which Mrs. Hamilton, generous as ever, contributed $5,000. The dimensions of this building are 141 by 44 feet, those of the old buildings, 100 by 50 feet. Together, they afford room for 170 patients. The dedication ceremonies were performed by Rev. Father Hugo, O. F. M., on October 6, 1905.

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OLD ST. FRANCIS HOSPITAL, EVANSTON, ILL.

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NEW ST. FRANCIS HOSPITAL, EVANSTON, ILL.

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The summer of 1898 threatened to be a fatal one for Memphis. Yellow fever seemed imminent. A patient was received into St. Joseph's Hospital suffering from what appeared to be typhoid malaria, but in a few days proved to be yellow fever. The poor man was in a dying condition; his removal would have been an act of inhuman cruelty. Every precaution was taken to prevent the spreading of the disease. Yet, the hospital was quarantined.

In the city, some people were stricken with the malady. Two Sisters were sent to nurse them in their homes. But the epidemic soon ceased, and the hospital was reopened.

In 1901, the main building was completed and blessed by the Right Rev. Bishop Byrne June 20, 1902. On June 13, 1907, the Rev. Father Odo, O. F. M., pastor of St. Mary's church, laid the cornerstone of a new chapel, which was dedicated June 10, 1908, by the Very Rev. J. A. Murphy, Vicar General of the diocese.

The number of patients received into St. Joseph's Hospital annually averages about 3,000, with about 1,000 charity cases. The beds available number 250.

Sisters in attendance, 41.

11. Lincoln, Nebraska.

St. Elisabeth Hospital.

This institution for the relief of human infirmity was opened on September 17, 1889. The house in which the Sisters first began their ministrations, stood on the site of the present hospital. The location is well suited for the purpose.

In 1891, the hospital building was begun. After its completion it soon proved inadequate for the ever-increasing number of patients, and the Sisters resolved to add the main building. The Right Rev. Bishop Bonacum blessed and formally opened it, October 15, 1901, in the presence of many priests and a large assembly of interested people. The chapel was built in 1903.

The hospital annually ministers to about 800 sick, inclusive of about 175 charity patients. Number of beds, 100.

Sisters in charge, 25.

12. Cleveland, Ohio.

St. John of God Hospital.

The Right Rev. Bishop Gilmore, convinced of the need of a hospital on the West Side of Cleveland, urged the Sisters to open one in that part of his episcopal city. Accordingly the Sisters built the St. John of God Hospital in 1892.

When it was ready for occupancy, May 12th of that year, the Mother Provincial Alphonsa placed Sisters Beatrice, Susanna and Juliana in charge, appointing the first mentioned Superior of the new institution.

In 1901, the adjoining property was bought, and in July, 1907, another parcel of ground was added, to provide room for an eventual addition.

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The number of patients annually received is about 1,075, about 500 of whom are without means. Number of Sisters, 16.

13. Logansport, Indiana.

St. Joseph's Hospital.

In Logansport, the Sisters entered upon their work of charity August 22, 1893, at the earnest solicitation of Rev. Henry Koehne, pastor of St. Joseph's church. Their first home was a house overlooking the Wabash river. It was enlarged by an addition in 1896.

The location of St. Joseph's Hospital was unfavorable, both on account of its nearness to the river which sometimes overflowed its banks, and because of its difficulty of access. Therefore, in 1906, a more suitable site was secured, on which, in 1908, a new hospital was erected. Like all the hospitals of the community, it is equipped with everything desirable for the patient's relief and comfort, such as modern operation room, electricity, water and heating plant, elevator, laundry, etc. A beautiful and devotional chapel is one of its foremost attractions.

The cornerstone was laid May 24, 1908, by Rev. John H. Guendling, of Peru, Indiana, on which occasion the Very Rev. Father Cavanaugh, C. S. C., president of the University of Notre Dame, Indiana, delivered the sermon. On July 14, 1909, the chapel and hospital were solemnly dedicated by the Right Rev. Bishop Alerding. Rev. Vigilius Krull, C. PP. S., preached on the occasion. Many priests and a large congregation attended the ceremonies.

The number of sick annually treated is about 300; charity patients, about 100; beds available, 12.

Sisters in attendance, 12.

14. Hammond, Indiana.

St. Margaret's Hospital.

St. Margaret's Hospital was opened February 1, 1898, in a private dwelling fitted up for the reception of patients. Four Sisters were assigned to the work.

On property acquired for the purpose, building operations began August 6, 1899. The cornerstone was solemnly laid on October 1st, by the Very Rev. J. H. Guendling, Vicar General of the diocese of Fort Wayne. On the feast of St. Francis, October 4, 1900, the new hospital was dedicated by the Rev. J. Plaster, pastor of St. Mary's church.

In 1908, a large annex was added, and a new heating plant and laundry were built. The addition was blessed by Bishop Alerding on July 11, 1909, on which occasion the Rev. Father Paul, O. F. M., of St. Peter's church, Chicago, delivered the sermon. Many priests assisted and a large congregation was present.

The average number of patients, annually, is 900. In 1909 only 415 were able to offer payment for service and treatment, whilst 485 were charity subjects.

Number of Sisters, 20.

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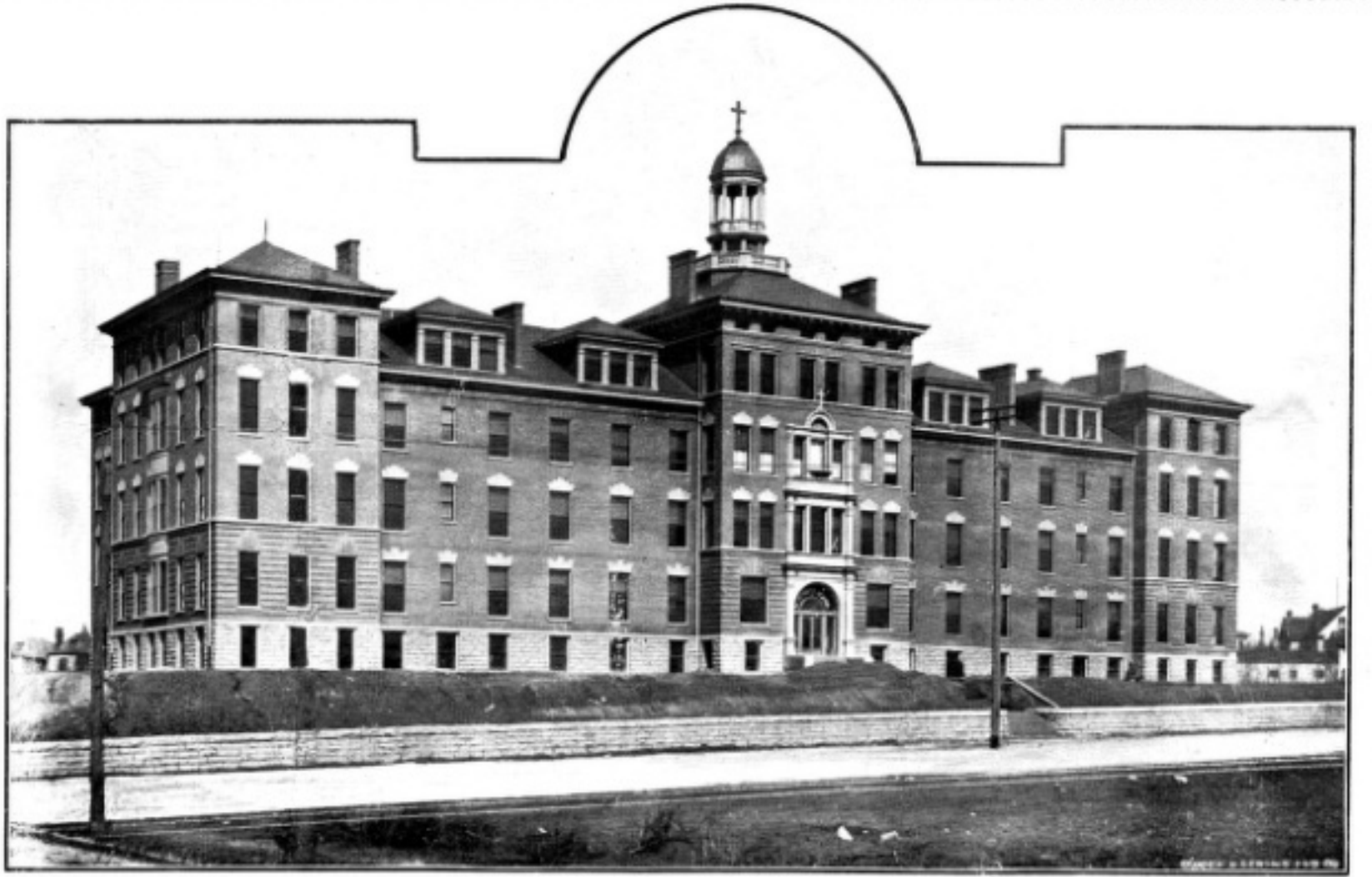

ST. ANTHONY'S HOSPITAL, LOUISVILLE, KY.

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ST. EDWARD'S HOSPITAL, NEW ALBANY, IND.

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15. Evanston, Illinois.

St. Francis Hospital.

Responding to a call from Rev. Peter Biermann, of St. Nicholas church, and Rev. H. J. Smyth, of St. Mary's church, the Sisters, in November, 1900, bought a tract of 15 acres in Evanston, Ill. In a building on the site, a temporary hospital was fitted up, and named after the Seraphic Patriarch, St. Francis.

Want of room and accommodations soon compelled the erection of a new building. Its foundations were laid in October, 1908, and on April 25, 1909, the Most Rev. J. J. Quigley, Archbishop of Chicago, solemnly blessed the cornerstone.

The dedication of the new hospital took place on May 28, 1910. It was solemnly performed by the Most Reverend Archbishop, with the assistance of a great number of priests, and in presence of a large congregation.

The average number of cases treated annually up to now in St. Francis Hospital was 300; charity patients, 109.

Number of Sisters, 11.

16. Louisville, Kentucky.

St. Anthony's Hospital.

Responding to an invitation by the Right Rev. William McCloskey, Bishop of Louisville, the Sisters bought a suitable site for a hospital in that city, in 1900, on which, June 7, 1901, the Bishop laid the cornerstone of St. Anthony's Hospital.

The citizens of Louisville took great interest in the new institution and anxiously looked forward to the completion of the building, which latter, when finished, proved to be a model of its kind. It was formally dedicated by Bishop McCloskey, April 29, 1902.

The successful administration of this charitable institution by the Sisters is shown by the results attained. The number of patients annually received is about 950, and of these about 385 are charity cases. Number of available beds, 150.

Sisters employed, 24.

17. New Albany, Indiana.

St. Edward's Hospital.

The venerable Dean of the New Albany district of the diocese of Indianapolis, the Very Rev. Edward Faller, pastor of St. Mary's church, crowned a long and blessed career of over fifty years in the sacred ministry, by donating to the Sisters, in 1900, the site, with a house, for a hospital in his parish. It was, in gratitude, named after his patron, St. Edward's.

June 11, 1901, the Right Rev. Bishop O'Donaghue, Auxiliary of Indianapolis, laid the cornerstone of a large new building to be erected, and the work was pushed so rapidly that St. Edward's Hospital was ready for occupants in the

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following spring. Its solemn dedication by Bishop O'Donaghue took place April 8, 1902.

The annual report of this institution, for 1909, gives the following details: Paying patients, 185; charity patients, 134.

Number of Sisters, 13.

18. Michigan City, Indiana.

St. Anthony's Hospital.

A charitable and benevolent lady, Mrs. Bluett, donated, in 1902, a great part of her means to the Sisters for a hospital to be founded by them in Michigan City.

On March 27th, of the following year, Mr. J. H. Barker offered them the sum of $10,000 as his contribution to the philanthropic work.

On July 2, 1903, two Sisters arrived, and began their ministrations to the sick in a small house arranged as a hospital.

The cornerstone of St. Anthony's Hospital building was laid by the Right Rev. Bishop Alerding October 11th of the same year. The same prelate performed the solemn dedication ceremonies November 9, 1904.

In this well appointed and flourishing institution the number of patients, annually, is about 250; of these about 50 receive gratuitous treatment. Number of beds available, 75.

Sisters, 11.

19. South Chicago, Illinois.

St. George's Hospital.

For a number of years the Rev. George J. Blatter, of South Chicago, endeavored to induce the Sisters to found a hospital in that part of the great city. The Most Rev. Archbishop Quigley, too, was greatly in favor of the project, and the people were unanimous in its support.

On July 14, 1910, two Sisters arrived from Lafayette, and rented a cottage in which to begin their work. A suitable site was acquired, on which St. George's Hospital will rise in course of time.

20. Chicago Heights, Illinois.

St. James' Hospital.

The establishment of this hospital is mainly due to the efforts of Dr. Fitzgerald, a prominent and philanthropic physician. After urging the Sisters for several years to undertake the good work, he finally interested the Most Rev. Archbishop Quigley in the project. On the latter's invitation the Sisters came to Chicago Heights in September, 1910.

Meanwhile the people of the district had taken the initiative by forming the "Chicago Heights Sisters' Hospital Organization." A building site was donated, building operations began, and at the present writing the basement of what is to be called St. James' Hospital is finished.

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ST. ANTHONY'S HOSPITAL, MICHIGAN CITY, IND.

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ST. JAMES HOSPITAL
CHICAGO HEIGHTS, ILL.

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CHAPTER VI.

The Sisters' Schools.

THE record of the achievements of the Franciscan Sisters of Perpetual Adoration in the United States is conclusive evidence of their fidelity in the service of the sick. It is also manifest proof that God's blessing is with them, which alone accounts for their truly wonderful success.

The same devotion to duty appears in their work of education, which they by no means consider as of secondary importance. Their excellence as teachers may be gathered from the fact that so many schools are placed in their charge, and the number of these would be still larger, did not many offers have to be declined for want of a sufficient number of Sisters.

LIST OF THE SCHOOLS — *Conducted by the Franciscan Sisters of Perpetual Adoration in the United States.*

Place	Name	Year	Pupils	Sisters
1. Lafayette, Ind.	St. Boniface,	1877	280	6
2. St. Mary's, Neb.	St. Mary,	1881	75	3
3. Emporia, Kan.	Sacred Heart,	1882	60	2
4. Columbus, Neb.*	St. Bonaventure,	1882	316	9
5. St. Bernard, Neb.	St. Bernard,	1882	175	5
6. Humphrey, Neb.*	St. Francis,	1883	260	7
7. Platte Centre, Neb.*	St. Joseph,	1885	80	4
8. Koutland, Ind.	St. Joseph,	1887	87	3
9. Herman, Mo.	St. George,	1887	81	2
10. Wien, Mo.	St. Mary,	1889	105	2
11. Duncan, Neb.	St. Stanislaus,	1890	124	3
12. Memphis, Tenn.*	St. Mary,	1891	335	10
13. Fowler, Ind.*	Sacred Heart,	1891	120	5
14. Tarnov, Neb.	St. Michael,	1891	140	3
15. Dunnington, Ind.	St. Mary,	1893	75	3
16. Lafayette, Ind.	St. Lawrence,	1896	155	4
17. Omaha, Neb.	Immaculate Conception,	1897	325	6
18. Monterey, Neb.	St. Boniface,	1900	78	2
19. Hammond, Ind.	St. Casimir,	1900	200	4
20. Clover Bottom, Mo.	St. Ann,	1901	60	2
21. Remington, Ind.	Sacred Heart,	1903	45	2
22. St. John, Ind.	St. John Ev.	1903	86	2
23. St. Anthony, Neb.	St. Anthony,	1904	40	1
24. Peña Blanca, N. Mex.	Our Lady of Guadalupe,	1904	110	3
25. Omaha, Neb.	St. Francis,	1905	240	5
26. Lincoln, Neb.	St. Francis Sales,	1905	58	2
27. Olpe, Kan.	St. Joseph,	1905	148	2
28. Union, Mo.	Immaculate Conception,	1905	67	2
29. Hanover Center, Ind.	St. Martin,	1905	75	2
30. Logansport, Ind.	St. Bridget,	1906	75	3
31. Jemez, N. Mex.	Our Lady of Guadalupe,	1906	95	3
32. Eagle Creek, Kan.	St. Boniface,	1907	65	2
33. Hartford City, Ind.	St. John Ev.	1907	110	3
34. North Judson, Ind.	SS. Cyril and Methodius,	1910	80	3
35. Roswell, N. Mex.	St. Peter,	1910	60	3

*N. B. In the places marked (*) the Sisters also conduct academies in which a full and thorough high school course is taught, and where special attention is given to vocal and instrumental music, typewriting and bookkeeping.

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Concluding Remarks.

At the beginning of the year 1910, the American Province of the Franciscan Sisters of Perpetual Adoration numbered:

Professed Sisters, 608.

Novices, 56.

Postulants, 21.

Next to God's protection and blessing, the Sisters owe their progress and prosperity as a religious community to the paternal encouragement and solicitude of the Most Reverend Archbishops and Right Reverend Bishops, in whose diocese they are established, and to the interest taken in their work by the Reverend diocesan and regular clergy from the first day of their advent in this country.

In a great measure, too, their success is due to the material aid given them by noble-hearted benefactors, without whose generous contributions their grand institutions would have remained an impossiblity, despite all labor and sacrifice.

To the physicians, too, of the hospitals in charge of the Sisters, is due a large share of gratitude. Everywhere and always, they were uniformly kind and respectful to the Sisters, and conscientiously attentive to the patients in their care.

In erecting most of the buildings mentioned in this historical sketch, some of which are indeed imposing structures, the Sisters were fortunate in securing the services of that able but modest architect and supervisor, Brother Adrian Wewer, O. F. M., of the Sacred Heart Franciscan Province, who spared neither time nor effort in placing his talent in their service.

In token of gratitude for all these favors, their prayer daily ascends to Heaven in the words of Holy Church:

"Vouchsafe, O Lord, to reward with eternal life all those who do us good, for Thy name's sake. Amen."

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THE CONGREGATION

OF THE

POOR FRANCISCAN SISTERS OF PERPETUAL ADORATION

SOUVENIR

OF THE

GOLDEN JUBILEE OF THEIR FOUNDATION.

1860 — DECEMBER 20th. — 1910

BY

REV. BONAVENTURE HAMMER, O. F. M.

LAFAYETTE, IND
1910.

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