THE SISTERS GO EAST - AND STAY

by

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In the summer of 1856, four Sisters of the Holy Cross left Saint Mary's to make a foundation in Philadelphia where they were subsequently joined by some sisters who had been withdrawn from an even earlier mission, the industrial school in New York. In 1865, the last sisters were withdrawn from Philadelphia - snatched might be a better word. Were Holy Cross establishments in the East doomed to dissolution?

In the same summer that the four sisters went to Philadelphia, three others sisters also left for the East. They went to the Nation's Capital - and stayed. Three years later, other sisters went to Baltimore and stayed. In what was then the diocese of Baltimore, their institutions grew and developed and their numbers expanded. Today they outnumber any other congregation of women religious in the Archdiocese of Washington.[1] How did these institutions evolve? Why did they survive? The answer to the first question is easy; it is contained in the archives narratives. The answer to the second is unanswerable with complete certainty. It lies probably in a variety of circumstances that differed from those in Philadelphia.

From Washington, the Reverend Timothy O'Toole, pastor of St. Patrick's Church at 10th and G Streets in the section now called Northwest, wrote to Saint Mary's in 1856 asking for sisters to open an orphan asylum for boys in his parish. The establishment of such an orphanage had long been the desire of Father O'Toole's predecessor, the incredible Reverend William Matthews. In 1825, Father Matthews had invited the Daughters of Charity from Emmitsburg to come and care for the little

orphan girls he saw all around him on his walks through the streets of Washington. There in St. Patrick's Parish, the oldest in Washington, those sisters founded St. Vincent's Female Orphan Asylum.[2] Attached to the orphanage was a free school open to those children who were not orphans but whose parents could not afford to send them to a school with tuition.[3] The sisters were in immediate charge of the orphanage and school; but in addition, there were Lady Managers, a kind of overseeing body.[4] So successful was the orphanage that Father Matthews wished to do for orphan boys what he had done for the girls. For a brief time in 1843, such an attempt was made, but the sisters at Emmitsburg could not give enough sisters and they had to relinquish the work. Father Matthews, however, never gave up the dream.

Such a place was badly needed. Young boys were "being turned out upon the public streets by the death of parents and other causes - solitary, half-naked, and starved. . . oftentimes the victim of cruelty and a prey to vice." Father's last year was spent trying to raise money for that orphanage, for which he did leave a bequest of $3000.[5] After his death, his dream became a reality; it became St. Joseph's.

A history of that institution fives the founding as February 6, 1855. It was on that date that Congress passed the act incorporating St. Joseph's Male Orphan Asylum. There is no mention of the sisters in the charter; so, probably the incorporation was partly an act of faith and hope. It was not until the next year that Father O'Toole received a promise of sisters from Saint Mary's. How he came to choose Holy Cross

is not known, but Bishop Kenrick might have suggested them. On August 29 the agreement was signed between the Trustees of St. Joseph's Male Orphan Asylum, through Father O'Toole, and the Sisters of the Holy Cross, by Mother Angela.

By this contract, the Trustees agreed to place the Male Orphan Asylum under the "care and direction" of the Sisters of the Holy Cross "together with the school attached thereto." Each of the three sisters would receive $60 a year, payable quarterly in advance, traveling expenses to Washington, and, for the first year, the receipts from the school. For the future, the Trustees could choose between the first arrangement or giving the sisters $100 a year, payable quarterly in advance, and keeping for themselves the receipts from the school. The Trustees also agreed to furnish the school as required by the sisters. In the years ahead, the number of sisters could be increased from time to time.[6]

Despite this formal agreement, however, their house on the corner of 13th and H Streets was not ready and they stayed with the Visitation Sisters at the corner of 10th and G until their own home was ready. (This academy had also been founded by Father Matthews on property belonging to St. Patrick's.) On H Street, on September 15, 1856, the Sisters of the Holy Cross opened their doors to eight orphan boys.[7]

At the same time, a day school for small boys opened with 35 pupils,[8] thus recreating the same pattern Father Matthews had established decades before for the girls of the parish. This school for boys was

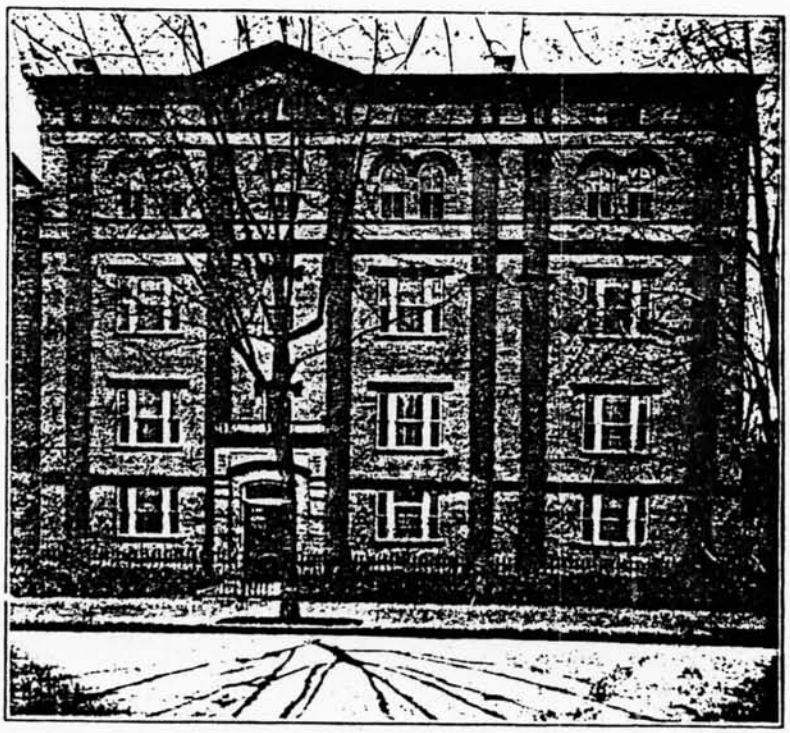
discontinued in 1904 when Father Stafford, then pastor at St. Patrick's, built a new school in the parish that accommodated the boys and girls of the parish.[9]

After a year, the number of orphans had increased considerably. They had to be fed and clothed. The Trustees repeated the arrangements made for St. Vincent's. They created a Board of Lady Managers.[10] At their monthly meetings, these women were to "devise ways and means for the benefit of the asylum. . . ."[11] They were quick to respond. Founded in November, 1857, they met for the first time in December and planned a "hop or party" which, they reported in March, brought in $417.[12]

As the number of boys increased, the orphanage needed not only money but space. Between May, 1859, and December, 1867, it moved three times, settling finally in the large brick building on H Street, Northwest, between 9th and 10th Streets, where it then remained for sixty years.[13] A Mr. Ambrose Lynch had donated land for the new St. Aloysius Church on North Capitol Street and wanted to give land in that neighborhood to St. Joseph's, too. Father O'Toole rejected the offer because it would be too remote for charitable visitors, too remote for the lively interest created by the neighborhood, presenting no chance for the favors of the passerby. . . ."[14] Presumably the H Street location offered all these advantages.

The institution was never self sustaining. The Civil War did not make it any easier. Yet it survived and actually prospered during these years, largely because of the extraordinary spirit of charity of many

The home of Saint Joseph's Male Orphan Asylum from 1867 until 1927 when they moved to the Northwest.



St. Joseph's Asylum on H Street N.W.

people both Protestant and Catholic. The Board of Trustees went into debt to purchase the large house on H Street and was not able to pay it off until 1883. The Lady Managers helped, especially by paying for minor repairs to the house; a number of charitable people donated food and clothing, while many others remembered the orphans in their wills. Mrs. Lewis Johnson, a banker's wife, for instance, left $5000; and William Corcoran, founder of the Corcoran Art Gallery, gave $5000 in memory of his daughter, who had provided annually a Christmas dinner and strawberry festival for the boys. Interest on this bequest was used to perpetuate the custom although we are not told the langth of time.[15] The major part of the burden, however, fell on the sisters.

The panic of 1872 and the resultant depression created further difficulties. Because of the troubled times, so many more children had to be cared for that it was necessary to erect a three-story addition with dormitories on the upper floor and a playroom on the first. At the same time the panic wiped out many of their wealthy benefactors. It was during this time that the sisters began the custom of going daily to the market, probably the old Central Market located approximately where the National Archives stands today, to beg for food, a task they were forced to continue for twenty years although the work was probably lightened physically after friends gave them a donkey and cart which became a familiar sight in the Capital.[16]

In 1891, Sister Euphrasia, who had been superior for the first year, and who had returned in that position in 1875, applied to Congress for an appropriation of $3000 for the support of the orphanage. In 1892,

$2000 was granted through the influence of Senators Vest, Voorhees and Sherman. The sum was reduced by forty percent the next year in order to give the deducted amount to the newly created Board of Guardians of Charitable Institutions, and each year thereafter influence had to be used to prevent even that amount from being withdrawn. It did, however, relieve the sisters from begging in the market as they had been doing for twenty years.

The influence of the American Protective Association increased. The Board of Guardians for Charitable Institutions, created by the District in 1893, had "rights over heads of those in charge which was not agreeable." Complaints were made on all sides and through the "untiring exertions" of Senator Blackburn, St. Joseph's was finally relieved from this unsatisfactory guardianship.[17] In the meantime, in March of 1894, an act of Congress took the appropriation from St. Joseph's and other Catholic institutions in Washington. Although Senator Vest from Missouri and Representative Fitzgerald from Massachusetts "spoke in strongest terms in favor of the institution and its wants," the proposal to continue the appropriation was defeated.[18] Maybe it was the failure of that measure which caused the Pound Party of 1897 to be "better than usual," amounting to over $3000.

These donation parties, which had begun in 1883 or 1884, were undoubtedly one of the highlights of the season for the Catholics of Washington. They were sponsored by the Catholic Knights of America, the Knights of Columbus and the Ancient Order of Hibernians. Donations for this affair were sent "not in pounds, but in barrels and boxes." The

sisters themselves sold a great number of tickets for the occasion and a number were sent to each parish in the city. In time, the parties themselves were held in Convention Hall at the corner of Fifth and L Streets, Northwest, because it was the only building large enough to accommodate all the people.[19] A large part of the evening was devoted to dancing, for which an orchestra was hired. The other entertainment was provided not only by the boys from the orphanage, but by members of the choir of the Carroll Institute and boys from St. Paul's Academy, which had been founded in 1887. Although a supper was served in the course of the evening, lemonade and sandwich booths were also set up for refreshments throughout the whole evening.[20]

When St. Joseph's was listed in the Washington Community Chest in 1929 and began to receive support from it, all entertainments for raising funds were to be discontinued, for each institution was supposed to receive sufficient money to carry on its work.[21] The boys continued, however, to be involved in some way in the fund raising. In 1930-1931, for instance, they presented two minstrel shows for the radio audience - but in the interests of the Washington Community Chest.[22]

With the new century, St. Joseph's began a period of great stability. The city grew considerably and the number of boys in the institution grew proportionately. The financial situation, too, became more stable and the board of Trustees was able to give more and more money to the asylum.

During the first fifty years, more than 1400 boys were admitted. Some stayed only a year or two, but many spent eight or ten years there. One of the persistent problems was providing for their future after they left at the age of fourteen. Some continued their education. A fairly high percentage became priests or religious. Other boys were sent to a Catholic industrial school in Baltimore. Most of them, however, went to foster homes. This was not always a happy solution because the sisters could not keep in touch with the boys in these homes, and there were no professional agencies to protect their welfare.[23]

St. Joseph's was deeply stirred by the First World War. Fifty-five young men who had lived there served in the armed forces; three of them held commissions. Hearing of this number, a neighbor who lived on Thirteenth Street, Mrs. Thornton A. Washington, the 79-year old widow of a great grandnephew of George Washington, made a service flag for the orphanage. In two and a half days she sewed the flag with fifty-five stars. When it was finished, it was hung without fanfare or ceremony on a pole erected especially for it.[24]

The War, however, brought not only glory and sorrow to the orphanage, but also new problems. In the early years of the century, the neighborhood had begun to change. A steady increase in the population caused the transfer of the better residential areas to the outskirts of the city. H Street became more and more commercial; the old houses became rooming houses. The War hastened the change - made it drastic. In one year, the population increased by 100,000 and when the war ended

very few fine residences remained in the neighborhood. Conditions were almost impossible, especially for a residential school.[25]

After the business recession of the early twenties, the Board of Trustees was able to purchase lane - in great part because they could sell the H Street property for $200,000. The new building located in the Northeast section of the city at the corner of Bunker Hill Road and Eastern Avenue remained the home of St. Joseph's until it closed. The construction of this new home used a new concept to make it more homelike. Only two stories high and gabled in Tudor style, it was divided into four wings, thus permitting a sort of cottage plan. The division into four sections, each having its own dormitory, diningroom, classroom and playroom, as well as sister, assured small-group or homelike living.[26] It had a capacity of 70 boys.

A new name graced the new building. A special act of Congress reincorporated the institution and changed the name to St. Joseph's Home and School. It was blessed on January 23, 1927. Within the week the boys had moved in.

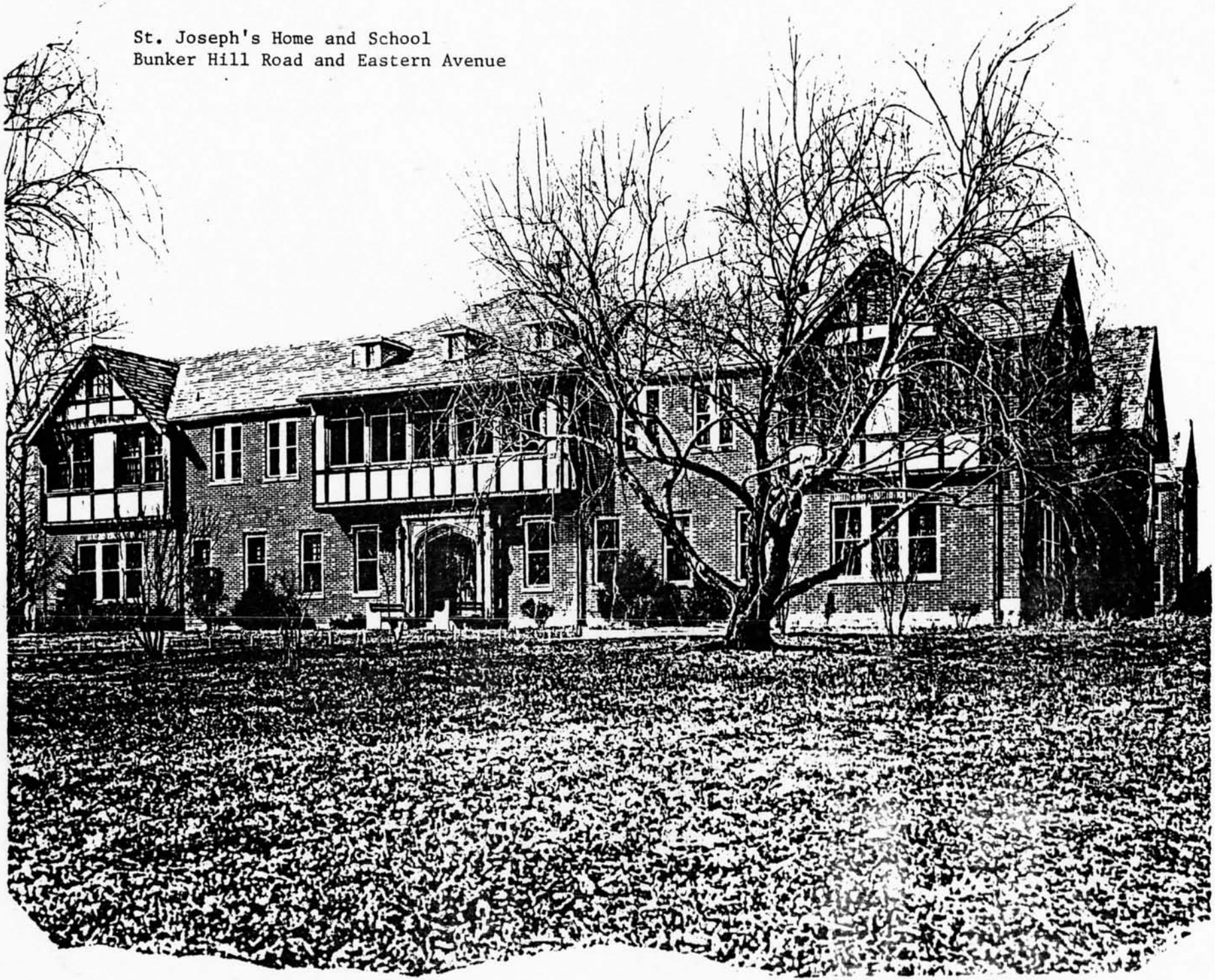
The cost far exceeded the $200,000 received from the sale of the H Street property. The move had also brought to an end the incidental donations just as Father O'Toole had feared more than fifty years earlier, and the cost of operating the Home had greatly increased. Fortunately. two organizations were able to help. In 1920, the Catholic Charities of Washington had been founded to coordinate the work of all Catholic charitable institutions in the city with each other and with other social

agencies. The Trustees retained their autonomy, but all admissions were subsequently made through Catholic Charities.[27] When the Washington Community Chest was established in 1928, the Board voted to become a member. It was a wise decision. The Chest helped to solve their immediate problems and over the years was an invaluable help both financially and sociologically.[28]

The Second World War made the Home an integral part of the neighborhood. Several courses in first aid and one in home nursing were given for the men and women of the neighborhood, and air raid wardens met there regularly. Various necessary precautions were taken. Air raid shelters were furnished in the basement, shutters and blackout curtains were installed and weekly drills were practiced.[29] A bomb and gas school were held there and one night about two hundred people attended a bomb demonstration on the grounds. The school was also chosen as a center for evacuation for children of the neighborhood.[30] Because of these activities, St. Joseph's really became "an active unit in the civic community of Northeast Washington known as Greater Woodridge."[31]

Other activities more directly involved the boys. Every Tuesday night a holy hour was made "for Peace and Victory and for our Fighting Forces." The children attended daily Mass " to pray for those . . . afflicted by the war." Various sacrifices were also made. Because of the rubber shortage, there were no balloons at Halloween, and for Christmas of 1942 every boy received a sweater because of the coal shortage.[32] They saved what spending money they had and bought bonds and war stamps; they

St. Joseph's Home and School
Bunker Hill Road and Eastern Avenue



cut and stored tin cans and even gave up the gym equipment that had been stored in the basement in the hope that one day there would be a separate gymnasium.[33] Through the kindness of Mr. Edward Costigan who had headed the committee that made possible the swimming pool, the ground in the rear was plowed and a great variety of vegetables was planted. The gardner kept watch over the tools and taught the boys the necessary skills.[34] More than a hundred men from the Home served in the armed forces; and the b[illegible] them spiritual bouquets at Christmas time.[35]

The post-war world brought many changes to St. Joseph's. From the beginning, the boys had always attended school at the orphanage - its new name was even St. Joseph's Home and School. In September of 1947, however, boys of the upper grades began to attend various parochial schools. The younger boys were still taught at the Home, but the next fall they, too, were placed in parochial schools and some in public ones. The sisters found that competing with other children gave their boys more interest in their studies. They achieved better grades. They made friends outside the Home.[36]

As the centennial approached, the Home began to experience a steady decrease in its members, dropping from 86 in January of 1952 to 56 in 1954 and to 36 by June of that year.[37] The resultant loss of income was not equalized by an equivalent drop in the operating expenses. Because of the changing nature of the population of the District, the Congregation made a definite decision to integrate the Home. This decision, however, did not bring an immediate influx of black children. In June, 1955, there were only three.[38]

The new boys brought about some changes. No longer, for instance, could the boys go on their annual outings to Glen Echo and Marshall Hall because these parks practiced segregation.[39] There were other, more drastic changes. Most of the boys were no longer orphans, but came from homes severed by sickness, divorce or separation, or parental neglect. They needed much more personal attention and assistance than had the boys of earlier years. There was a noticeable increase in the number who came with learning disabilities.[40] The Home tried all the means it could to give the boys a sense of security. Young men, often seminarians, served as part-time counselors, supervisiong the boys' recreation and study, sponsoring an indivdual boy. Students from Georgetown University came weekly to tutor boys. The available services of social and psychological services were also utilized. Every effort was made to develop a complete spiritual program, too.[41]

These changes in the body of the Home also called for changes in personnel. The directress could no longer be only a warm motherly woman with some administrative skills; she needed a degree in social work and she served on numerous committees and boards. Sisters on the staff also found it necessary to attend professional meetings. Finding the new conditions very difficult, fewer young sisters were attracted to the work, so that the burden fell on a staff that became increasingly older.[42]

Because of the cumulative effects of this changed situation, the superior general, the provincial, the local directress and her assistant met at Dunbarton College on December 1, 1963, to consider the future of St.

Joseph's and the services there of the Sisters of the Holy Cross. "Many ambivalent thoughts and feelings were expressed" but the superiors decided to inform Archbishop O'Boyle "that because of the scarcity of sisters who were interested in the apostolic work of social service, the Sisters would like him to consider letting them withdraw."[43]

St. Joseph's, the first mission in Washington, had lasted more than one hundred years.

Three years after the sisters opened St. Joseph's in Washington, four other sisters were sent to St. Patrick's in Baltimore. It has proved to be the most enduring mission in the East.

St. Patrick's is the second oldest parish in Baltimore; only the old pro-Cathedral of St. Peter, two miles away, is older. St. Patrick's was founded in 1792 on Fell's Point, that section of Baltimore where ships discharged their immigrant passengers. The Point became a haven at first for French Emigré Catholics, for Haitian plantation owners fleeing the slave revolt, and later for the Irish.[44] The parish worshipped in three locations before moving a bit further inland to the corner of Broadway (then Market Street) and Bank Street in 1807. All locations, however, were still on the Point and immigrants continued to come in ever-increasing numbers. Many of them did not move on.

The absence of any public or parochial education deprived the children of these poor immigrants of even the most elementary education.[45] Resolving to remedy the situation, the Reverend John Francis Moranville,

the French Emigré pastor, in June of 1815 established St. Patrick's Free School in a rented house across Broadway from the Church. Within a month he had enrolled approximately fifty pupils, all girls. The school was not restricted to Catholics. It was supported by a group of charitable ladies organized into St. Patrick's Benevolent Society and was taught by two lay women. The curriculum included algebra, geometry and bookkeeping.[46] In the same year, a free school for boys was founded in the old church building on Apple Alley.[47] St. Patrick's was Maryland's first public and first parochial school.[48] Still taught by laywomen, the girls' school moved from Broadway to Apple Alley and back again in 1840 to a two-story building next to the rectory on Broadway. By that time the boys' school had become a few rooms at the rear of the sacristy.[49]

The year after the girls' school was moved back to Broadway, the Reverend James Dolan became the pastor at St. Patrick's. He had been ordained in December, 1840, and was sent immediately to St. Patrick's as assistant pastor, and became the pastor himself the following February. He was 27 years of age and had been in the United States not quite seven years.[50] Always interested in the problems of the young, he built a separate school building for the boys behind the Church on Bank Street. He proposed to maintain his parochial schools as long as there were funds in the possession of the Church, and should they fail, as long as he could beg. In 1846 he brought the Brothers of St. Patrick to teach the boys, but they stayed only until 1852 after which there is no more mention of them.[51] The girls were still taught by lay women.

The Orphans' Home on the left became first the convent for the sisters and now a part of the parish school.

St. Patrick's School, about 1940

It is for his work with orphans, however, that Father Dolan is best remembered. The year 1847 marked the beginning of the great Irish immigration. Scores of their numbers were buried at sea; others reached America as corpses and were buried in St. Patrick's Cemetery. Many of the people who came to help Father Dolan minister to the sick themselves fell victim to the fever. Thus within a year, Father found himself the sole refuge of about 40 orphans. A friend provided money with which he bought the home for the Orphans in 1847.[52] That house on Broadway still stands. It became the convent for the sisters and is now part of the parochial school.

As early as September of 1849, Father Dolan wrote to Father Sorin offering to Holy Cross the care of that Orphan's Home. The administration at Notre Dame, however, declined to accept the establishment until it could be "offered entirely free from past contracted encumbrances."[53]

Again in the summer of 1858, Father Dolan asked Father Sorin to "aid in establishing. . . a good solid orphan's home - one to benefit the boys and to /bring/ honor to the Church." He had visited the sisters' school in Phil-delphia and was pleased with it. He would be glad, he said, to have the sisters also to take charge of his girls' school.[54] Sorin refuded. Dolan kept pleading. A beginning could be made, he thought, with a priest, two professed brothers and two sisters. "I have no doubt," he continued, but this establishment will be (should you take it) the parent home of your society in America.[55]

This plea was answered. The agreement stipulated that Sorin was to receive $150 a year for each brother and $100 for each sister as well as traveling expenses paid in advance, Father Dolan also agreed to "support them" and "see them properly attended in their religious duties." All profits from the sale of books were to go to the sisters.[56] In the summer of 1859, three brothers and four sisters were sent to St. Patrick's. Early in September, the brothers opened their school and also had charge of the older orphan boys in that building on Broadway known as the Orphans' Home. On Swptember 21, the sisters began to teach in the Free School for Females and also opened around the corner on Gough Street a select school which took its name from the parish. Two women paid by Father Dolan did the cooking and washing for the sisters, brothers and orphans. Food and laundry were even sent to the orphans employed on the farm near Darby Park.[57] The brothers stayed until 1863. The sisters are still there.[58]

In January, 1870, Father Dolan died. Of his legacy and of Dolan Aid we shall say more later. When Mother Angela made the visitation soon after his death, it was decided that the sisters would do better if they gave up the salary and instead collected from the pupils. The new pastor, Father Gaitley, readily agreed.[58] It was this year, too, that the select school was moved around the corner from its second location on Bank Street to Broadway and expanded so that it soon required four teachers and a music teacher.[59] The name was changed officially to Academy of the Holy Cross.[60] The Catholic Directory, however, called it by that name even as early as 1860.[61]

St. Patrick's has never been a wealthy mission, In the beginning

there were even fewer material comforts than today. The sisters "were crowded into one small sleeping apartment with windows only on one side immediately over the kitchen where they nearly roasted in the summer and froze in the winter. There were no bathrooms, closets, furnaces nor running water in the house. Visiting sisters often wondered at the happiness and contentment of the sisters living between the 'two bricks' as the place was aptly called by Sister Emily (Rivard) but the spiritual advantages more than counterbalanced the lack of temporal ease."[62]

In 1887 the old two-story parochial school between the rectory and the old orphanage was torn down and a new school erected. It had a well-ventilated dormitory, bathroom, study hall, classroom, and "many much needed comforts."[63] At this time the academy was closed at the request of the pastor, Father Gaitley; and the two schools, the select and the free, were united as a graded school called St. Patrick's Female School.[64] The pastor was to provide the fuel but the sisters were to collect the tuition. The merger created an unexpected difficulty. Students from the academy left because they had to come "into contact with the rougher class who could not be excluded."[65] Gradually they left for the attractions of the academies in the city. Yet the new school grew sufficiently to warrant the addition of a third floor in 1895.[66] In 1902, this school was called St. Patrick's School for the first time, although only girls were admitted.[67]

In the meantime, Father Gaitley had built the boys' school behind the Church and in the next year invited the Xaverian Brothers to staff it. They remained until 1960.

The twentieth century brought a number of changes. The elaborate public closings were discontinued in 1907 at the pastor's request.[68] After the First World War some classes in the eight grade were canceled and girls found it more difficult to compete for scholarships offered by St. Catherine's Normal Institute and other high schools. In 1946, the sisters began to teach the first-grade boys at the request of the pastor and the Xaverian Brothers. The enrollment that year reached 440. The following fall there were 147 first graders and some had to be refused despite the creation of three sections.[69] By 1960, the sisters were also teaching grades two, three and four. At the end of that year, the Xaverian Brothers withdrew completely from the boys' school. The boys, therefore, moved to the school on Broadway, and their old school building on Bank Street became a parish hall. The sisters, who had been living in the old Orphans' Home, originally built in 1847, moved to the former convent of the brothers on Bank Street. The Orphans' Home became part of the parish school.

Through the years, the neighborhood has changed drastically. Composed for many decades of the descendants of immigrants who had risen to positions of financial independence and comfort, the parish was thought to be the most influential and conservative in the city of Baltimore. In the decades preceding the Second World War, a distinctly Polish population came to replace the Irish. Many students no longer spoke English at home and poverty brought serious handicaps. From this predominantly white, lower-middle class neighborhood of second or third generation immigrants passionately devoted to St. Pat's, it has become more recently almost half black with a noticeable addition of orientals, especially Vietnamese.

Yet there are still some of the old families there who still care deeply about the parish and its well-being. A year ago the parish took the lead in the fight to close a newly opened pornographic movie house in the same block as the school. Their efforts and prayers joined with the prayers of the sisters across the country closed the theater. The parish, however, is even poorer than it was.

In 1876, St. Patrick's Orphanage was moved to 1707 Gough Street. There it continued the even tenor of its ways. It was never mentioned in the archives beyond a sentence giving the number of the boys there and the names of the two sisters who cared for them. In 1947, the daily paper announced that Archbishop Keough planned to build a large home in the country for the children in the orphanages of the archdiocese, a move that would, of course, mean the closing of such places as St. Patrick's and Dolan Aid. Nothing more is said in the narrative - not even about the closing. For September 26, 1960, it simple mentions the razing of the two orphanages, which had been empty for over a year. The space has since been used as additional playground for St. Patrick's School.[70]

For nine years these were the only schools in the East except for the flourishing ones in Philadelphia - and the industrial school in New York reopened from Le Mans by the Chapter of 1860. St. Joseph's and St. Patrick's never aspired either consciously ot unconsciously to become the center of a province. There was no way that even Sorin could think so, despite Father Dolan's boast in 1858 that St. Patrick's in Baltimore would become the "parent home" in America.[71] The number of sisters was smaller and so was the total number of pupils.[72] In Philadelphia, there were

three parochial schools, a select school and an industrial school in the same building, and a Sunday school of 1500. In Washington, there was only the orphanage - except for the short-lived military hospital at St. Aloysius from 1862 to 1863 - and in Baltimore the select school and the small parochial orphanage. Neither did Sorin act as if the capital area would become the center of a province. Father Moreau, during his visitation, stopped in Philadelphia, not in Washington or Baltimore, and the sisters in Baltimore and Washington went to Philadelphia for retreat. There was as yet no center where the sisters could meet - except, of course, Philadelphia.

Even after the sisters were withdrawn from Philadelphia, three years elapsed before any other foundation was made in the East. In those intervening years, many things happened to the Indiana Province of Marianites, or Sisters of the Holy Cross, as they had begun to call themselves soon after their arrival in the United States, and as they called themselves officially after the ill-fated but significant Chapter of 1865.

It was that chapter, held in March of 1865, that not only weakened the ties with France but completely changed the educational philosophy. Unanimously it abolished all distinctions between teachers and the sister coadjutors[73] and directed that teaching was "to be made higher according to the spirit of the country."[74] Article 94 of the 1860 Constitutions had prescribed two kinds of teaching. Primary teaching included, besides Christian Doctrine, the three r's, "the system of weights and measures of the country; sacred history, the history of one's country, modern geography and the making of things appropriate to the sex of the pupils."

The academic program comprised bookkeeping, "a few rudiments of rhetoric particularly epistolary style and natural sciences," such modern languages as were "deemed necessary" in the country, modern history, design and music. Because the sisters considered that these subjects did not "answer the exigencies of each locality," the Chapter changed that article so that instruction should "be up to the standards of the times and answer to all the exigencies of the country."[75] They also wanted greater liberty in the kind of instruction they could offer in orphan asylums and manual labor schools so that children in those institutions would receive "such instruction as is in accordance with their capacity."[76] Article 95, which centralized the supervision of teaching through a prefect of studies at the general level - that is, in France, was abolished as well as the one which obligated the provincial prefect of studies to carry out the instructions of the general prefect.[77]

In 1867, Rome declared this chapter null and void because of the absence of any representative from France. Sister M. Alphonsus Rodriguez lost her office as Provincial of the Indiana Province[78] and Mother Angela was elected in her place[79] - but the direction had been taken. In fact, so effective was the new emphasis that Father Sorin opened his own novitiate in 1872 in order to obtain enough sisters for domestic work at the University. So much had the emphasis among the sisters changed to teaching!

In these intervening years, also, the Sacred Congregation finally accepted the resignation of Father Moreau in June of 1866; and Father Sorin was elected the Superior General in July of 1868. While Rome had

provisionally approved the Constitutions of the Marianites on February 19, 1867 - when it nullified the Chapter of 1865 -, the sisters in the Indiana Province had rejected these Constitutions by addressing a petition to Propaganda in June of that year requesting certain modifications and asking, if they were not granted, that the Holy See permit them to keep the Constitutions independently of the Mother House in Le Mans for a period of ten years.[80] So sure was America of independence, that in September of 1868 Bishop Luers requested Sorin to write a set of Constitutions for the sisters in the Indiana Province. The American chapter of July, 1869, wishing to know if its members preferred to be reunited to France or to form a community for themselves by accepting the Constitutions, asked for a secret vote. Unanimously, the chapter voted for separation and adopted the new Constitutions.[81] On July 26, 1869, by a rescript from the Holy See, the Province of Indiana was erected into a general administration.[82] There was as yet no one to dispute Sorin's authority over the sisters or his influence over Mother Angela.

It was in this atmosphere that the next foundations were made in Washington.

St. Cecilia's Academy, unlike most Holy Cross academies, grew from a parochial school - not vice versa - and from an act of independence. On December 28, 1867, Mother Angela reported to the Council at Saint Mary's that the Reverend Francis E. Boyle of St. Peter's in Washington wanted four sisters to begin staffing his school the following September. He would pay each sister four hundred dollars a year. His parish was located in the Southeast on Capitol Hill between the Capitol and the Navy Yard,

although closer to the former. The school, built that year on a lot on E Street between Third and Fourth, contained a low basement, a first floor containing one large room, and a second floor room used as an auditorium. That first year, however, classes were taught by lay women.

The Chapter of 1868 approved the foundation; and in September, four sisters arrived to teach in St. Peter's School. Because there was no place immediately available for them to live, they stayed at St. Joseph's. In the meantime, Sister Hortense, the superior at the orphanage, had persuaded the pastor to allow her to open an academy in a rented house near the Church. When the sisters arrived, therefore, two of them were directed to teach in the parochial school and two in "what was called the academy." Not at all pleased with this arrangement, the sisters wrote to St. Mary's. The answer was telegraphed: Close the academy; it was opened without permission. Sister was naturally displeased and although she begged that it continue, the academy was closed after just six weeks. The council again deliberated and decided to send Sister M. Ambrose (Corby) to take charge of this academy. Even after she arrived, there was some dissatisfaction and she insisted that Mother Angela some to settle them and make definite arrangements.[83]

In the meantime, of course, the sisters had commenced their teaching at the parochial school - all of them in the one large room without any partition. After a time, curtains were hung for privacy and so arranged that they could be rolled up at a moment's notice and the school seen as a whole, a "nice arrangement for the visitor but not always so pleasant for

the teachers."[84] The magnificent salary of $400 was paid that first year; but at the annual retreat for the clergy, the pastor was told that he was creating a bad precedent by paying such a high salary when his parish was so heavily in debt. The second year, therefore, the salary was lowered to $300.[85] The next pastor, needing to retrench further, reduced it to $200, but offered the sisters the option of collecting whatever they could from the pupils. Because Saint Mary's delayed for a time to answer this offer, the pastor became impatient and applied for another community. Because s change in communities would have created a difficult situation for the infant academy, the Council decided to have the sisters collect what they could.[86] The pastor set the tuition at one dollar a month, but was "kind to the sisters," taking no money for suffrages and hearing confessions in the convent. Yet $1300 owed to the sisters was never paid and after Archbishop Gibbons told the pastor not to pay it, it was dropped from the accounts.[87]

The academy, which had such an unorthodox beginning, dod not disappear. Mother Angela came at Sister Ambrose's request and the existence of that select school was settled rather expeditiously. More sisters were sent, among them Sister M. Perpetua (Wilson), who became superior general in 1900 - and served for nineteen years. Father Boyle had rented a house for the sisters on C Street around the corner from the Church. Here on the feast of St. Cecilia in 1868, the academy was reopened and named in her honor. It served also as a residence for those sisters in the parish school. For six years the academy remained there at 131 C Street, Southeast, and so crowded did it become that sisters had to eat in the cellar and

sleep in the classrooms, "stowing their beds away in a closet during the day."[88]

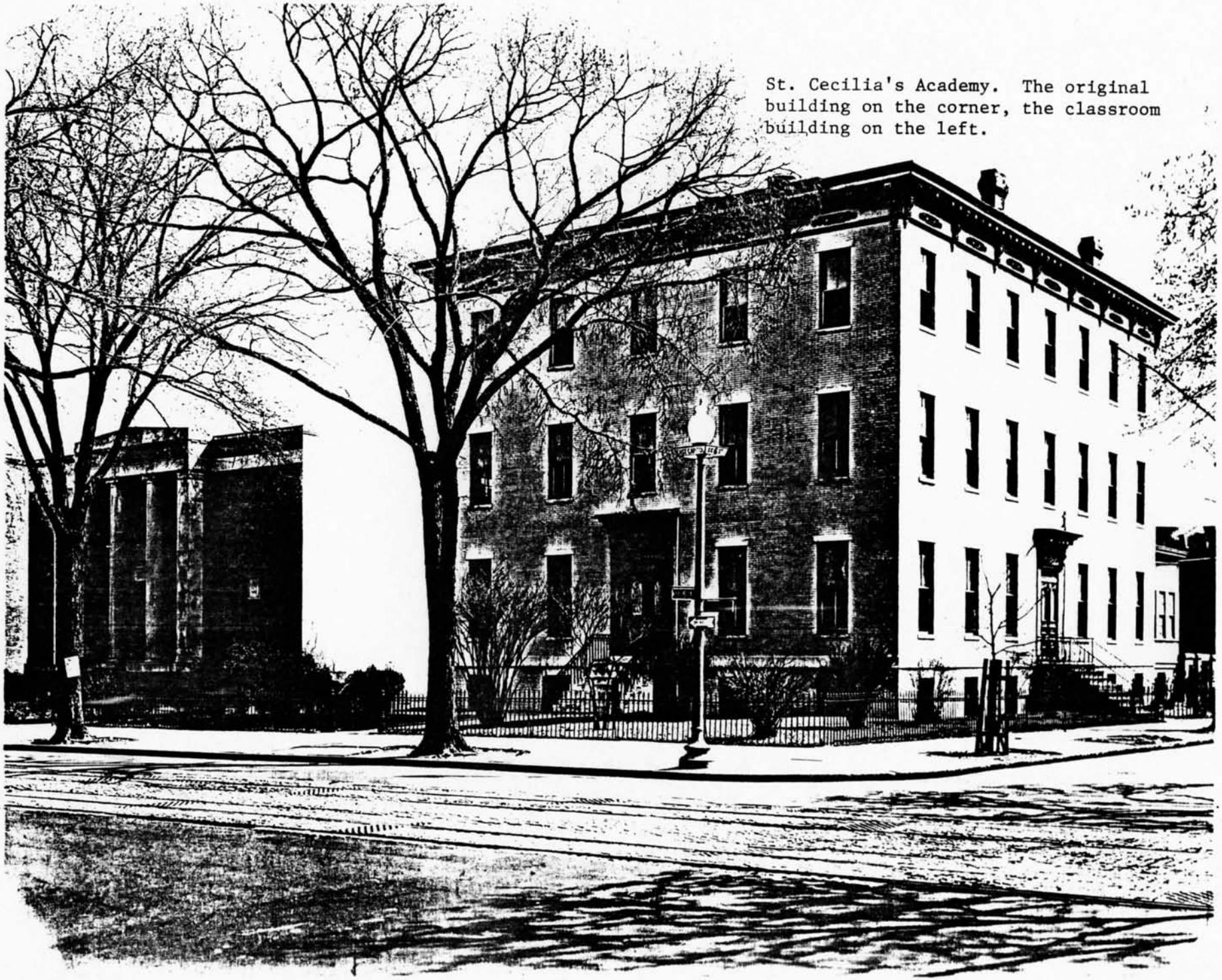
As long as it remained in this location, St. Cecilia's was a day school only. Students were expected to assemble at 8 a.m. for study although classes began at nine and ended at two-thirty. Each girl had to bring her own lunch because no one was allowed to go home at noon. The course of instruction resembled very much that at Saint Mary's, including "Book-keeping, Prose and Poetical Composition, Ancient and Modern Geography, Astronomy, Use of the Globes and Delineation of Maps, Sacred and Profane History, Natural, Moral and Intellectual Philosophy, Chemistry and Botany. . . ." For a separate fee of five dollars a quarter, a girl could study French, Spanish, German, Italian or Latin. Vocal lessons were eight dollars a quarter, while the harp was twenty. Guitar lessons cost eighteen dollars. While classes in oil painting were twelve-fifty, there is no mention of the fee charged for Wax-work. Students assembled weekly to hear a report of their advancement, and "monthly tickets were awarded to those who excelled in their classes." Quarterly reports were sent to the parents. For this education the girl paid from six to twelve dollars, depending on the level of the class.[89]

So rapid was the growth, that plans were almost immediately discussed for expansion, which in this case meant moving, for 131 C Street was an attached row house with one side along an alley. Saint Mary's did not favor the incurring of a large debt for St. Cecilia's because of Sister Ambrose's purported fragile health - she actually lived for thirty more

years - unless Sister herself could secure "a heavy loan and a very low interest rate." Only then could she think of building.[90]

Some funds were found. A piece of land at the corner of Third and B Streets was bought, plans were drawn, the foundations laid and the walls partly raised "when for some reason there was a delay."[91] That property as sold for a profit of $3000 which enabled the sisters to purchase for $12,000 the lot on the southeast corner of Sixth and East Capitol. Here building was begun in April of 1872 but was delayed for over a year because of the Panic of that year which made it difficult to obtain money even at the prevailing high interest rates. Finally, the new building, built of red brick, measuring 55 feet along the front and 75 along Sixth Street, was erected at a cost of $20,000 including such items as grading and paving. In ten years the debt was paid.[92] In the late fall of 1874, the school was moved to these new quarters.

Classic academy life followed. With the facilities of a new and large building, the school began to accept boarders, beginning with two but never more than 25 when they were discontinued at the order of the superior general in 1926. It was incorporated in the District in 1877.[93] Professions were made there at least three different times.[94] Until November of 1924, when the pastor obtained a separate convent for them, the three to five sisters teaching in St. Peter's School lived at St. Cecilia's and walked the eight block every day. Because of the distance and the necessity of presiding at the noon hour, their dinner was fetched every day from the academy by some of the boys from the parochial school. Sometimes the baskets were upset, and meat, potatoes and soup strewn along



St. Cecilia's Academy. The original building on the corner, the classroom building on the left.

the sidewalk.[95] (In 1972, their convent in an old row house across the alley from the first academy building was closed and the sisters moved back to St. Cecilia's.)

As always the Academy served as the center. From 1887 until altar work was forbidden by Mother Augusta in 1891, altar breads were baked at the Academy for St. Peter's and for St. Teresa's across the river in Anacostia, a parish that had no connection with Holy Cross.[96] At times, the principal at St. Peter's was stewardess at St. Cecilia's and at one time also the fluter of the sisters' caps. The second fluter also taught at St. Peter's.[97] Even when the parish sisters had their own convent, on retreat Sundays, usually the first of the month, they walked to St. Cecilia's for the afternoon conference.

Much the same cultural life flourished at St. Cecilia's. Three music teachers were needed for more than 80 pupils and students were offered the possibility of graduating in music just as they were at St. Mary's. Early in the twentieth century two societies were organized. A Shakespearean literary society met every week to study the "classic and historic plays of the master dramatist" as well as to cultivate generally " a taste for things literary."[98] A second society was composed of music students of the school "to ensure the acquaintance of the students with the history of music and musical biography and from time to time to give the pupils an opportunity to play before the Sisters, their parents, friends and classmates."[99]

In 1891, the Academy was affiliated with the Catholic University of America and the University of Pennsylvania,[100] and two years later, with the University of Maryland and the State University of Ohio.[101] On December 1, 1933, they were accredited by the Middle States Association of Colleges and Secondary Schools.[102].

In 1895, a small brick building was erected along Sixth Street to provide a classroom for small boys, a room for the hired man, a coal shed and a clothes room.[103] In the next century the little boys moved into the larger building, but just when is never said. In 1921, no boys were taken after the fifth grade and even then they numbered less than half the number of girls.[104] Gradually, they were phased out and disappeared some time in the 1940s.

Several lots on East Capitol Street adjacent to the school were acquired around the turn of the century in order to prevent their acquisition by commercial developers. Here in 1932-1933, a modern classroom building was erected complete with science labs and auditorium. Living quarters for the sisters, a chapel and library remained in the old building along with the grade school, lunch and music rooms. With more space available, enrollment was increased. In 1938-1939, high school students numbered 187 and the grade school, 195. The large freshman class made it necessary to divide it for every subject and a lay teacher was hired. Other classes were large but could not be immediately divided because there were not enough teachers.[105]

In 1966, the original building was razed and replaced with a modern gym and cafeteria. A convent for the sisters was added as a third floor of the classroom building.

Since the Second World War, the nature of the academy has changed drastically. Once an all-white, middle-class school, it has this year only six white girls. For a time, an attempt was made to keep the proportion equal; but from the mid-sixties, St. Cecilia's began to take all black girls, including those turned down by neighboring schools. It is the only nonpublic high school caring for the underprivileged, although St. Patrick's runs it a close second. Very frequently, students enter with a reading level of second to fourth grades and are raised to their grade level or beyond. Good students tend to leave after their freshman year and go elsewhere. A conscious effort is made to recruit whitw students, but white graduates have moved to the suburbs and send their children closer to home.[106]

In 1986, St. Cecilia's will merge with St. Patrick's in an expanded facility on G Street and become an archdiocesan high school for girls.[107]

Like St. Cecilia's, the Academy of the Holy Cross also developed from a parochial school. In the late summer of 1868, the Reverend Charles White, pastor of St. Matthew's also asked for sisters for his parochial school. Neither the parish nor the school was new, the former having been created in 1840 in the area just north of St. Patrick's. The parochial school had been organized the next year in the rectory, but for some unknown reason it and all the schools within the parish before the appoint-

St. Cecilia's Academy after 1966. The original building was torn down to make way for this modern building with cafeteria and auditorium/gymnasium. Living quarters for the sisters were built above the classroom building to the left.

ment of Father White, were closed in 1857.[108] Hence it was and was not a new school in which the sisters were asked to teach.

The Chapter of 1868 approved the foundation, and two sisters were sent in September. Like the sisters in St. Peter's Parish, they first boarded at St. Joseph's.[109] The agreement with St. Matthew's specified that the sisters would teach six hours a day, five days a week during ten months of the year in the parish school for girls. For this service, Father White agreed to pay each sister $400 a year.[110] Classes were taught in the basement of the church.[111] When registration grew too large, the old St. Matthew's on K Street near Vermont Avenue was used to house the classes taught by the Sisters of the Holy Cross as well as those for boys taught by the Christian Brothers. This building had been erected by the pastor to serve as an academy and free school for boys to which he had invited the Christian Brothers in 1869. For years the brothers tried unsuccessfully to buy the building and finally in 1878 purchased instead property from General Meigs for their select school which they named St. John's College. When this institution opened, the few boys who remained at St. Matthew's Institute were absorbed into the girls' classes taught by the sisters.

By the turn of the century, inroads of commercial institutions on the neighborhood and the formation of other parishes with their own schools made the failure of St. Matthew's almost inevitable. In the summer of 1905, the school was closed and the building wrecked to make way for an apartment house.[112] Parents were advised to send their children to neighboring parochial schools where arrangements had been made for them to

be admitted without charge. For the next twenty years, however, the sisters continued their work in the parish, teaching religion, preparing the children for Communion and Confirmation. They lived at the Academy of the Holy Cross, which had been founded in 1869.

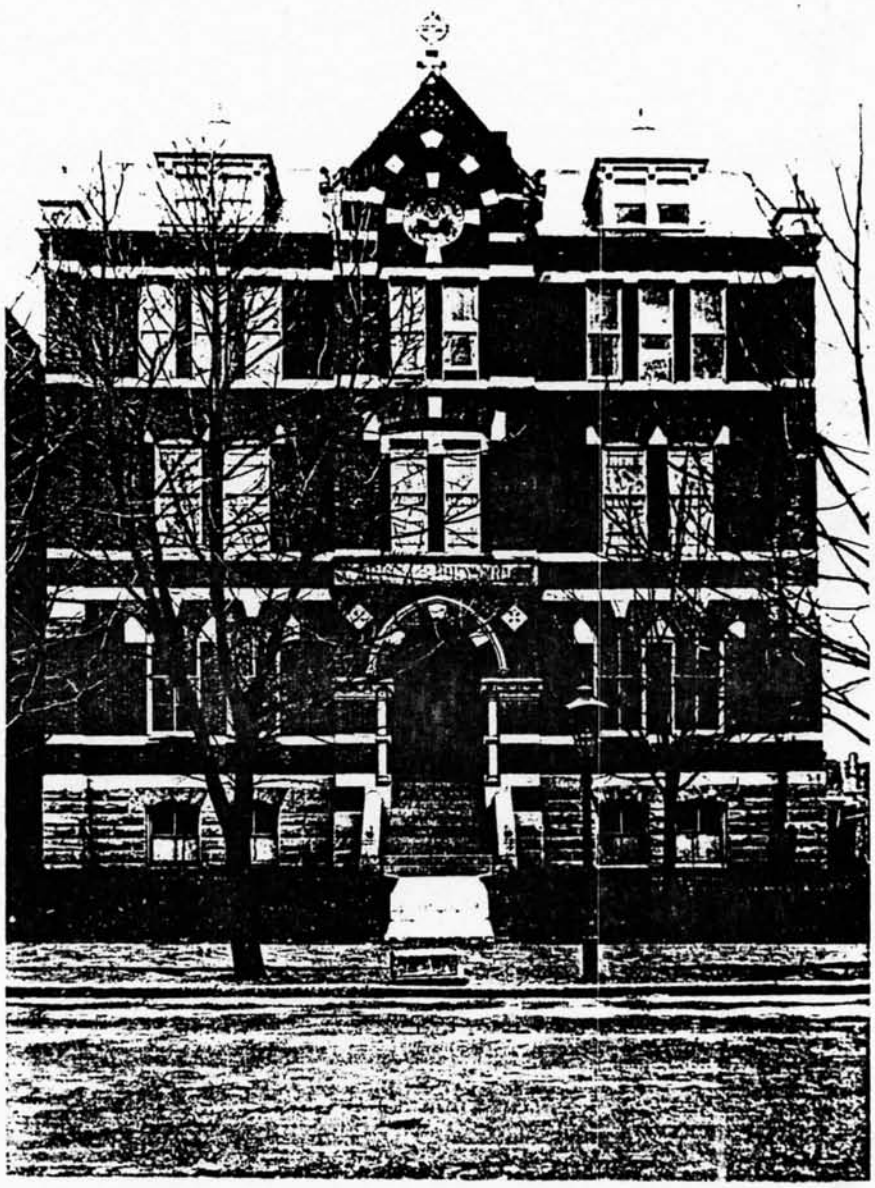
From the time he became pastor in 1921, the Reverend Edward Buckley planned to reopen the school which had been closed in 1905. It was natural that he should ask the Sisters of the Holy Cross to furnish the faculty. Opened in 1925 in a renovated town house at 1726 N Street, almost behind the Chursh, it was called this time The Calvert School. Ten years later a larger house formerly occupied by Chief Justice White on Rhode Island Avenue across the yard was purchased and renovated. When classes moved to this newer and more spacious building, the house on N Street which had been the school was remodeled, and the sisters, who all this time had been living at Holy Cross, were finally given their own convent in 1940.[113] The school was closed in 1970.

From the time the sisters first arrived at St. Matthew's, it was evident to them that a private school was also needed. In August of 1869, therefore, two sisters were sent to join the others. A residence on I Street was bought for $13,000 and in September, classes of the "select" or private school were begun there. Because they were unable to meet the payments, the sisters closed the private school, sold that building, and moved to St. Joseph's to live. The need for the private school did not disappear. Another house was rented at 1440 M Street for the faculty of St. Matthew's and for the academy, but the sisters continued to search for property on which to build. In 1878, a lot was bought for $11,000 at 1312

Massachusetts Avenue, then " a fashionable quarter" of the city.[114] A pretentious red brick building with handsome stone trimming was erected at a cost of $40,000. The following year it was completed, occupied and named The Academy of the Holy Cross[115] although the incorporation did not take place until August 6, 1890. Its general purpose, as stated in the charter was "to become a religious organization for the advancement of its members and their pupils in the practice of religion." It was not intended to be a university or college."[116]

What shall we say of this place! Though not the oldest Holy Cross establishment in the Capital nor the first academy, it quickly became the center of community life in the East. As Washington developed toward the Northwest, the sisters were asked to staff more and more schools in that section: St. Augustine's for black children in 1875; St. Paul's in 1887; St. Patrick's in 1901; Blessed Sacrament, Chevy Chase, in 1923; the new St. Matthew's or Calvert in 1925; and their own Dunbarton College in 1935. In the early years, dinner for some of them was prepared at Holy Cross and sent to them daily. Except for St. Augustine's, which was closed in 1895 when the building was condemned and the parish could not afford to rebuild,[117] these parishes eventually provided convents for the sisters teaching in the parochial schools; but in the meantime, they all lived at Holy Cross. When the Congregation was divided into three provinces by the Chapter of 1931, the seat of the Eastern Province, after a few years at Mt. Carmel Hospital in Columbus, Ohio, was moved to the Academy; and when a separate building was erected on the campus for Dunbarton College, quarters for the provincial council were included. Not until the sisters staffed Assumption School in Anacostia in 1951 was there any other Holy

Academy of the Holy Cross, 1312 Massachusetts Avenue, N.W., Washington, D. C. Now site of the National Conference of Catholic Bishops and the United States Catholic Conference.



Holy Cross school in the Southeast section except those two early ones on the Hill. It was Holy Cross that became the center, even more so once the annual retreat was held there and once classes were held there during the summers so that sisters could work for degrees..

For a few years after its founding, Holy Cross had a succession of three superiors. In 1884, however, obedience sent the woman, who under God, was responsible for the tremendous success of Holy Cross, the sister who until 1913 made the story of the Academy read like the educational and religious history of the Catholic Church in the United States. It was Sister M. Angelica (Halton), who for the preceding nine years had been a greatly loved teacher at St. Augustine's. She was "the dominant influence and guiding light of the educational and spiritual progress of the Institution."[118] The faculty of The Catholic University, which opened in 1889, supplied lecturers, teachers, chaplains - but especially friends. The Most Reverend Thomas Shahan, professor of Church history, later Bishop and Rector of the University, who lived for years in the house on the hill on the Dunbarton campus, examined all the classes and lectured with great frequency. The Reverend Edward A. Pace, professor of psychology and philosophy, first director of the Institute of Pedagogy which later developed into the Department of Education, editor of The Catholic Encyclopedia, shared with Shahan the honor of saying Mass every Sunday and Thursday and holy day and yet refused to accept any remuneration.[119] Maurice Francis Egan, professor of English at Notre Dame and later at The Catholic University, and Minister to Denmark from 1907 to 1918, taught English classes.[120] Even Theodore Roosevelt visited the Academy during his term of office.[121] It is impossible to page through the archives narratives without meeting

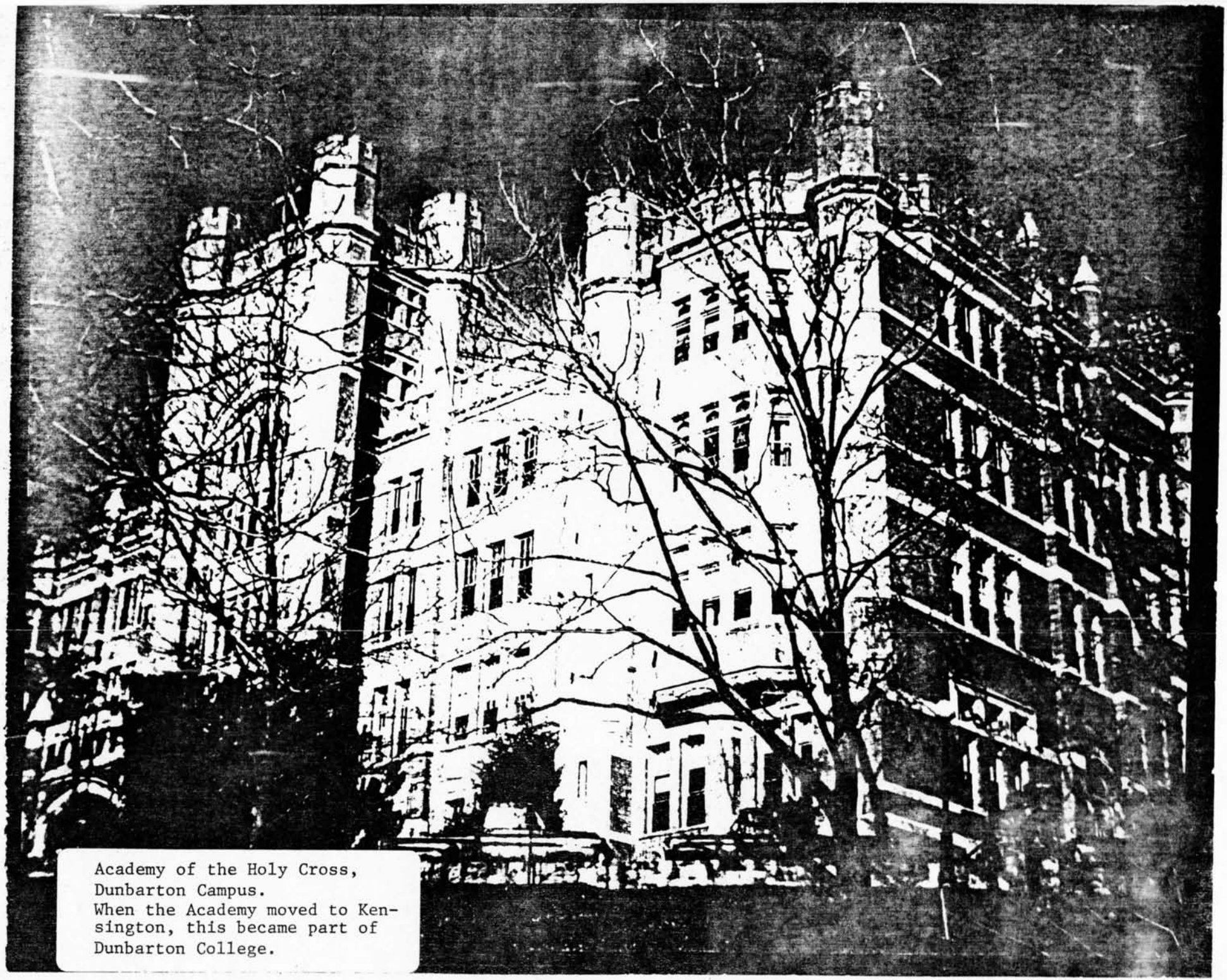
at least two of these names on each page. Their long and deep devotion was remarkable. There were also many others, especially among the hierarchy and the apostolic delegates.

In 1898 restrictions imposed by Cardinal Gibbons were removed and the school began to take resident students, 24 in that first year. Even that number greatly taxed the place "to the utmost limit of room" and the sisters had to use folding cots in their classrooms in order to leave the dormitories free for the pupils.[122] The international character of the city, more especially in the fashionable Northwest, was obvious in the student body. Daughters of the Latin American ministers mixed with the daughters of Congressmen and officers of the armed forces, and with other students from as far away as Montana and Wyoming. When General Ruiz, an American citizen, was killed in 1898 while on a mission of peace from Cuba to Spain, the Cuban Junta brought the widow and children to the United States and placed the girls in the Academy of the Holy Cross.[123]

The acceptance of boarders was not an unmixed blessing. The building on Massachusetts Avenue became more and more crowded, especially as demands for private rooms increased. Various sites were considered, property at Columbia Road and 19th Street,[124] the Boyce estate bordering on Oak Hill Cemetery in Georgetown, and "the rock of Dunbarton" overlooking Rock Creek, just off Connecticut Avenue - the second highest elevation in the District.[125] In 1903, the deal on this latter piece of property was made "rather quickly - in fact, too quickly" because the council at Saint Mary's opposed it. Because it was too late to withdraw from the arrangement, Saint Mary's reluctantly gave permission for the purchase, but on

the condition that it be sold.[126] The sisters knew they could easily sell it, for the Sisters of Providence had offered $10,000 more for that property. Having paid the taxes for the first year, however, the Sisters of the Holy Cross decided to sell it in city lots which seemed "more desirable from a money point of view" and would save them "the humiliation of yielding to eager rivals."[127] Even the Cardinal urged them to sell to the other community. When the Sisters of Providence finished building their academy in Tenleytown, now Tenley Circle, the Cardinal withdrew his objection to Holy Cross's taking immediate possession, although for some time there seems to have been a ban against a new school for Holy Cross.[128] When the Walsh family moved out of the house on the Dunbarton property which they had been renting, the place was cleaned, cots were procured and rooms fitted up for the summer. That year, the graduates and their teachers spent there the week after their graduation - and pronounced it "the happiest week of their lives!"[129] Those boarders who stayed for the entire summer spent the time there. In fact, for the next few years, it remained a place for vacation and picnics and other outings.

In the meantime, this "unusual rush" of applicants necessitated some temporary measures. A nearby house was rented for two years, but even then both places were taxed to their capacity.[130] At this juncture, the Sisters of Providence withdrew their opposition to a new school, although they strenuously denied that they had been responsible for the ban. The architect completed the plans and on December 1, 1908, Sister Angelica took them to Saint Mary's. There the plans were enlarged and improved and finally approved.[131] Ground was broken on January 6 and the cornerstone laid on May 3, 1909, but the building was not ready until summer of the following year.



Academy of the Holy Cross,
Dunbarton Campus.
When the Academy moved to Kensington, this became part of Dunbarton College.

Moving was no easy task. It took 67 loads extended over six months tomake the change and even then the sisters were faced with furnishing the castle-like building "in keeping with its exterior and without spending money."[134]

In 1920, the old building was sold to the National Catholic Welfare Council for $74,000. The Bishops are still at that address but in a new building where a large statue of Christ, the Light of the World, looks over the busy traffic of Massachusetts Avenue.

Holy Cross continued what it had always been, an up-to-date private school for girls - and the trappings of the nineteenth century gave way to those of the twentieth. The departmental system was adopted in the high school classes and affiliations were sought and obtained.[135] In June, 1919, the school was affiliated with The Catholic University and on November 22, 1929, it was accredited by the Middle States Association.[136]

In 1935, in the depths of the Depression, Mother M. Rose Elizabeth, then the superior at Holy Cross, later to become superior general in 1943, founded Dunbarton College as an evening school for working girls. Faculty and classrooms of the Academy did overtime duty; when no one was qualfied to teach a certain class, professors were brought in from Catholic University. Although it began as an evening junior college, it quickly became a four-year day school and even began to accept resident students. In 1937, a separate building attached by a covered walk on three levels was built for the College; and both institutions continued to use the same chapel, kitchen, auditorium/gymnasium. By the late 1950s such an arrange-

ment was no longer viable and the Academy moved again - this time to a new building erected on the Corby estate off the Rockville Pike in Kensington, Maryland. At this time, it ceased completely to take resident students.

Unlike St. Cecilia's, and yet like St. Cecilia's, the Academy of the Holy Cross has moved with the population and has remained predominately white like the surrounding Montgomery County area to the north. Approximately five per cent of the students are of other races, but are well accepted and often hold leadership positions in the school. For the most part, the families are struggling middle class ones of which about two-thirds have both parents working. There is only one other comparable school in the county; a few others are more expensive.

The Academy has remained primarily college-prep with about ninety percent of the students going on to college. In keeping with its heritage of academic excellence, it decided in 1971 to adopt modular scheduling and made the necessary changes in the physical arrangements of the school. It has worked for them because students are checked to ensure that they are where their schedules indicate. Advanced placement courses are also offered. Affiliation with Catholic University has ceased to exist as an entity, but the Academy maintains its membership in the Middle States Association and is affiliated with the State of Maryland.

As is the case in so many schools, the faculty is primarily lay; there are only four sisters on it, although others serve in the guidance department and the library and in administration. Assembly programs are still cultural affairs, but also deal with such contemporary matters as

drugs and safe driving. Drama and interscholastic sports comprise some of the most important parts of co-curricular acrivities.

With a current enrollment of 500, the school seems destined to continue well through its second hundred years.[137]

In the case of St. Cecilia's and Holy Cross, the sisters went to their respective parishes, St. Peter'a and St. Matthew's to teach in the parochial schools. St. Peter's still exists as a separate grade school; St. Matthew's has closed. St. Patrick's Academy is different. It began as a parochial school and despite many changes remains a parochial school.

St. Patrick's Academy, as such, was not founded until 1901, but its origins go back to 1825 and to that remarkable pastor of the parish, the Reverend William Matthews. He have already noted that in 1825, he founded an orphanage for girls and asked the Sisters of Charity from Emmitsburg to run it. It was named St. Vincent's Female Orphan Asylum in their honor. Attached to it was "a free school" open to those who were not orphans but whose parents could not afford to send them to a school where tuition was required.[138] It was opened in a house on Tenth Street behind F on land belonging to the parish. So great was the need for the school that three years after its establishment, there were 175 pupils in the day school.[139] It was the success of this school and orphanage that inspired Father Matthews to establish a similar institution for little boys, although St. Joseph's Male Orphan Asylum was not actually begun until a few years after his death.

It was from this free school for girls and from the free school at St. Joseph's that St. Patrick's Academy had its beginning. Just as St. Joseph's was forced at a later date to move to more suitable quarters in a residential neighborhood, so was St. Vincent's at a somewhat earlier time. In June, 1899, their property on Tenth Street was sold and a portion of the proceeds used to buy the estate of Kate Chase Sprague at Edgewood in the District. When the orphanage moved, the day school for girls could no longer function and so it closed in December of 1900. The girls from St. Patrick's parish who attended St. Vincent's were transferred to St. Joseph's just one block north on H Street. Because of the long years of service given in the parish by the Sisters of the Holy Cross, the pastor asked them to send enough sisters to teach this combined school independently of the orphanage. The request was refused; and when the Reverend D. J. Stafford, named administrator in 1901, asked Saint Mary's for sisters for St, Vincent's Academy, he was able to get only one. Sister Angelica at the Academy of the Holy Cross was able to loan two sisters to join Sister Eusebia, the one sent from Saint Mary's until other sisters were available. Father Stafford agreed to pay each sister teaching in the school $300 for each scholastic year, to provide a residence and keep it in good shape.[140]

School opened on September 9, 1901, with the girls of St. Patrick's parish and the boys from St. Joseph's day school in grades one through high school. The two sisters from Holy Cross continued to live there, but Sister Eusebia stayed at St. Joseph's. The commuting took its toll of the sisters, and in 1902 they set up housekeeping in the building in which the school was taught. A woman was hired to keep house. She brought her own

furniture and even her own kitchen utensils; the convents where the sisters had stayed provided their furniture. The school was still known as St. Vincent's Academy.[141]

The new school was not very different from other schools run by the Sisters of the Holy Cross. Grades were read every week and reports sent home quarterly. Monthly, a paper was prepared and read. Yet this new school was very different from the other schools or academies. From the beginning, a special commercial course was a definite part of the curriculum along with "regular studies" and singing and "plain and fancy sewing." At the commencement in 1904, diplomas were conferred on the first four graduates of this commercial department. Patronage of the clergy and hierarchy continued here as at Holy Crpss, though perhaps to a lesser degree. Bishops Ireland of St. Paul and Bishop O'Gorman of Sioux Falls, Father Pace and Bishop Shahan from The Catholic University were frequent visitors.[142]

It was soon obvious that new facilities were needed, and at commencement in 1902, Father Stafford promised the students a new school building. Plans were ready that fall. In September of 1904, classes were held for the first time in the new building which had a new name. Not only had St. Vincent's Academy ceased to exist; so too had St. Joseph's School for Boys. The new school was named St. Patrick's Academy for the parish. Henceforth both St. Vincent's and St. Joseph's would be only orphanages. At the dedication of the new academy on November 8, President Theodore Roosevelt was not only the honored guest but the principal speaker. Cardinal Gibbons officiated and blessed the new building.[143]

The new enlarged quarters brought an increased enrollment, 353 in 1908. Already the new building could not hold everyone. The boys in the seventh and eighth grades and in the high school department were moved to Carroll Institute where they were taught be secular male teachers. Surprisingly enough, however, beginning the next year, the nature of that section of Washington began to change from residential to commercial with a resultant decrease in the enrollment. The boys returned to the Academy proper in September of 1913 - but were still taught by secular male teachers. That same year marked a change in the curriculum. The Academy ceased to offer the four-year course and confined itself to a two-year commercial course.[144] The eight grades, of course, continued.

St. Patrick's girls were all caught up in war activities, The first year, they voted to give their candy money to the Belgian children and sent a check for $100 to the Belgian Relief.[145] After America's entry, the students worked hard for the Junior Red Cross, knitting 30 sweaters and 13 washcloths, making 3 afghans and 125 pin cases. They had sixteen Masses offered for servicemen, donated 56 religious articles, made 100 scrapbooks, collected and distributed 1000 magazines. So much did they contribute to the War Savings campaign that they won a holiday in May, 1918. When the influenza epidemic closed the school for a week, the sisters at St. Patrick's joined other sisters nursing the sick in the various hospitals in the city.

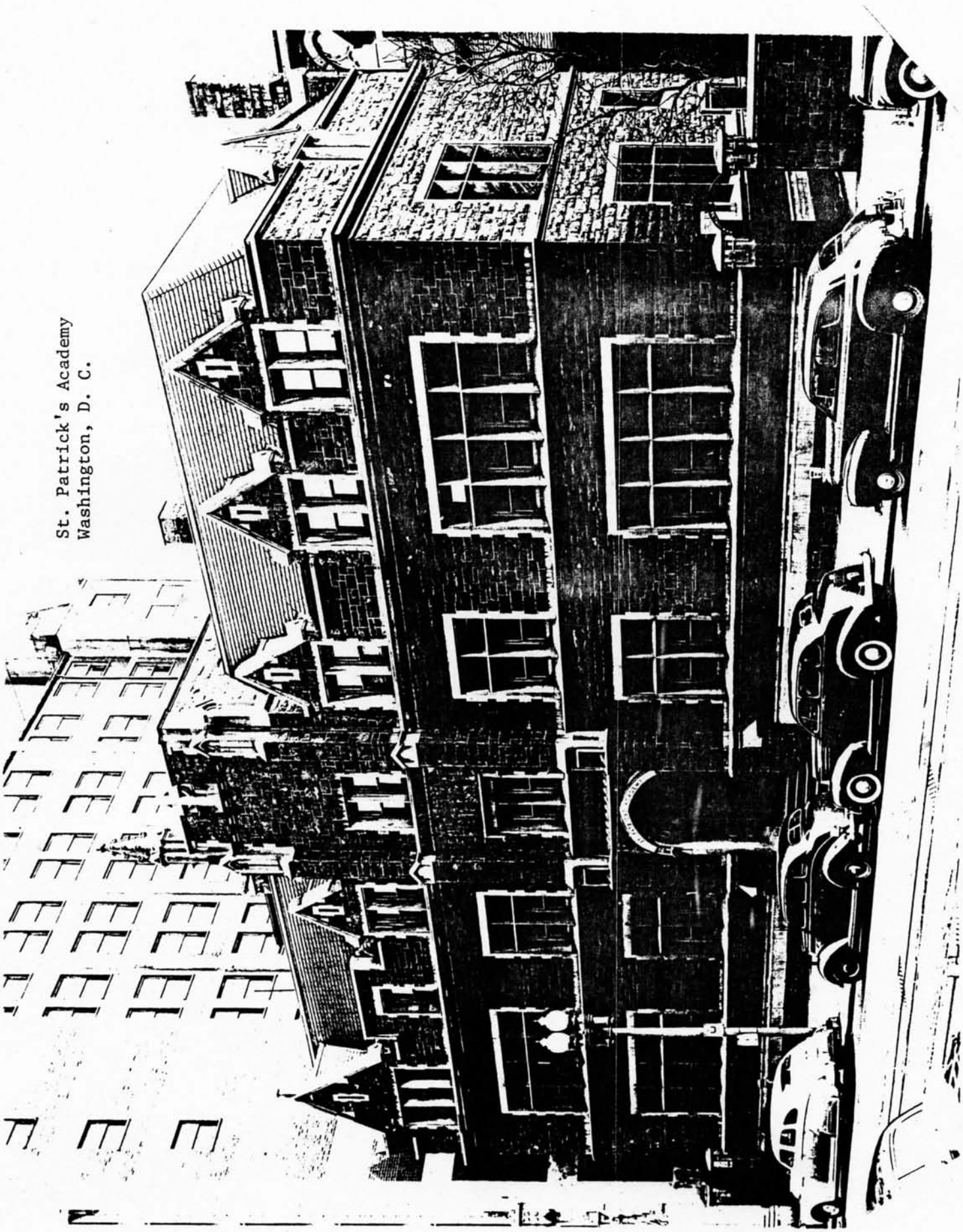
Because the changed nature of the neighborhood was greatly accelerated by the War, it became increasingly apparent that the major task of the Academy was to develop a commercial high school where Catholic girls

might receive an efficient training in business and at the same time secure "the religious guidance so necessary in the husiness world."[146] In 1921, so many girls applied for the freshman class that many had to be denied admission; and the next year, 65 were refused for the first-year commercial course. In an attempt to meet the situation, the first three grades were limited in their enrollment; and in 1926, the primary grades were moved to the Ursuline Sisters on Fourth Street. The next year, the commercial course, which had expanded to a three-year one was increased to four years. That year, by order of the Archbishop, no more boys were admitted.

The inauguration of this four-year course brought an increased enrollment; and when the entire grade school was transferred to the Ursulines in 1932, registration in the high school reached 320 in 1935.[147]

In the year 1948-1949, the Congregation decided that there was again a great need for a Catholic school giving a complete commercial course, especially considering the "eminent prestige" of that given by St. Patrick's in preceding years. So beginning the September of 1949, the curriculum was gradually changed. Because the number of applicants greatly exceeded the space available, entrance exams were given for the first time the following year.[148]

This emphasis on the commercial curriculum received a setback when the decision was made in 1951 to include a regular academic program. This new emphasis, however, was not really new. In 1906, the courses had included, besides the commercial subjects, English and literature in all four



St. Patrick's Academy
Washington, D. C.

years; ancient, modern, French, English, and Church history; geometry, physics, chemistry, astronomy; one half year each of logic and psychology; as well as Latin, German, French, and drawing.[149] Sister Mary Angels (Everett), who was a student there from 1908 to 1912 and returned as principal in 1941, likes to boast today that in a commercial high school, she studied English history, French, physics and astronomy as well as shorthand and bookkeeping. Today St. Patrick's still provides a "high calibre business curriculum" but also offers its students the possibility of pursuing basic college requirements."[150]

The recent decades have offered St. Patrick's her greatest challenges. Lydia Jones, the first black student, graduated in 1956, receiving a special award for perfect attendance for four years. As long as the school remained predominantly white the enrollment declined, falling considerably below 200. When Sister Mary Louise Full became principal in 1975, she began an active recruitment campaign, and almost immediately the registration began to creep upward. Of the 209 students today, 75 percent are black. During Sister's administration, too, graduation was made dependent upon passage of the Civil Service examination and a proficiency test in typing.

In recent years, a new element has been added to the traditional commercial curriculum. A cooperative work program of 20 hours a week is available to juniors and seniors. Contracts with local businessmen or with the federal offices are negotiated and signed through the guidance department. A supervisor on the job fills out a quarterly report for each which is submitted to the guidance counselor who stays in close contact

with her. Teachers and supervisors evaluate the performance for which the student receives one credit a year but no grade. The work is significant in nature, not a mere stuffing of envelopes. So well known is the program that the school does not have to solicit jobs, but prospective employers contact the school. Currently fifty percent of the seniors participate in this program. Earnings can be significant.[151]

According to current diocesan plans, this school will be enlarged to a capacity of 400 students; and in 1986, it and St. Cecilia's will merge to become an archdiocesan high school for girls.

The institutions we have considered already fit into the ordinary pattern of Holy Cross establishments, but there were two places in Baltimore that did not fit the pattern and yet did conform to it. One was an orphanage and the other was a select school, but each was unique.

Dolan Aid was an orphanage with a difference. When Father Dolan, pastor of St. Patrick's in Baltimore, died in 1870, he left one third of his estate and a brick row house on Gough Street to the Young Catholic Friends Society to support homeless children of both sexes. In the summer of 1874, Archbishop James Bayley petitioned Saint Mary's for Sisters of the Holy Cross to take charge of the orphanage in that house on Gough Street. Three sisters were sent with Sister Lydia (Clifford) as the directress. She is one of the remarkable but little known women in the Congregation, being the only sister who nursed in the military hospitals during both the Civil and the Spanish American Wars.

Dolan Aid was always intended more as a home for needy children than an orphanage; it was a refuge for children temporarily without a home. Families were kept together; sometimes children of preschool age were taken. The Young Catholic Friends' Society, beneficiary of the will, was asked to appoint seventeen of its members to form the Dolan Children's Aid Society and thereby constitute a board of managers to administer the affairs of the home. The members of this Society came from the various parishes just as the children did. This was no parochial institution like St. Patrick's Orphanage, but a city-wide one. It never received support from the parish; the sisters, usually two or three but never more than four, formed their own local community; and in 1918, the pastor of St. Patrick's even required the trustees to pay tuition for the Dolan Aid children attending the parish school.[152]

As the sisters understood their duty, they were "expected to eradicate the evil and vicious habits of the children; teach them habits of neatness and cleanliness; teach them their catechism; prepare them for the sacraments of Penance, Holy Eucharist and Confirmation; and eventually find homes for them in good Catholic families."[153] The arduous part of their duty they never recorded: clothing and feeding, cleaning and managing on a miniscule budget.

Dolan Aid was always poor. The fund established by the will to support the orphanage was wholly inadequate. From it the trustees paid the larger bills such as those for sugar, flour, etc., and allowed a small amount each month for the support of each child. The sisters, however, had to collect what they could by yearly subscriptions from generous

The two center buildings are the Dolan Aid, Baltimore, Maryland.

donors and to make weekly trips to the Broadway and Marsh markets to beg for meat, fruit and vegetables.[154] In 1896, this practice was forbidden by the superior general, who insisted that the trustees pay for the food, most of which had previously been donated. As late as 1907, they were getting along on $85 a month with the addition of a few dollars paid for some of the children by their parents or guardians.[155]

Even the improvements made through the years by the trustees give some indication of the poverty and primitiveness of the place. In 1919, bathrooms, toilets and a laundry were added. When they painted and repaired the front of the building in the spring, the directress wrote simply in the archives, "If they keep on, it will soon be quite respectable looking."[156] The next year a hot water heating system was installed, which made the house "very comfortable in winter."[157] Rough whitewashed walls were reconditioned and papered; worn floors were replaced in some parts of the house by maple wood with linoleum in the reception rooms and bath. Benches in the refectory gave way to chairs.[158]

In 1886, the adjoining property at 1711 Gough Street was bought by the trustees for the use of the asylum. Entrances between the two houses were cut on the first and upper floors; and somewhat later, a covered walk connected them on the ground floor.[159]

A detailed report made in 1947 indicates that the nature of the place never changed. Its uniqueness still consisted in the small number of children, about 24 in number, and the inclusion of both boys and girls, very often whole family groups. The 24 children there at the time rep-

resented only eight families, one of which had five members. That the institution could not exist without the sisters is obvious from a few financial details. The total amount spent that year for wages and salaries was a little over $1500, hardly "adequate for one employ-e living outside the institution." The food budget of $3000, including donations, meant a per capita daily expenditure of 35 cents for food. The directress accomplished "many excellent things. . . in spite of an almost impossible situation relative to plant, finances and staff." Three sisters and one part-time lay woman as cook cared for the 24 children in a "very old, run-down, three story house."[160]

Despite these limitations, the children "for the most part" seemed "relaxed and happy," and perhaps because of these limitations the program had "certain flexibilities which might well be adopted by some of the larger institutions." The children were healthier than might be expected because of the inadequacies of the plant, food budget and staff, and "nutritional lacks were not apparent in superficial observation of the children, who seemes happy, alert and active." There was an air of informality and freedom in the recreational activities of the children."[161]

Like St. Patrick's Orphanage, Dolan Aid was closed in 1959 and the building razed to enlarge the playground of St. Patrick's School.

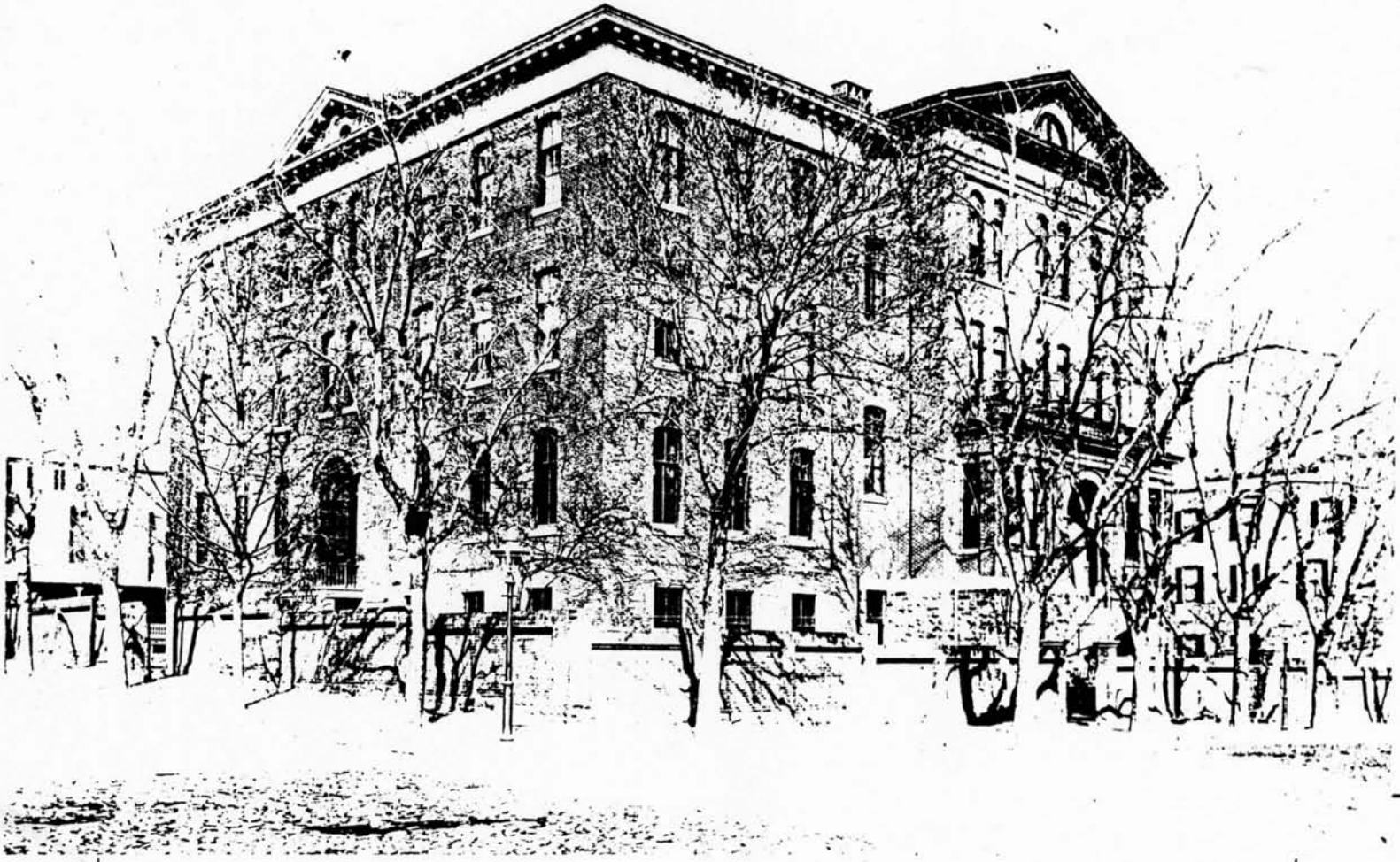
In some ways, the other institution was just another select school; in most ways it was very different. St. Catherine's Normal Institute was a normal school. It set a precedent in Baltimore, which had no formal training school for its public school teachers until 1897.[162]

Because of her life-long connections in Washington, Mother Angela planned to open such a school in that city, but Archbishop Bayley wanted it in Baltimore. So, the sisters looked for a lot on which to build and found it at the corner of Harlem and Arlington. Because the sisters were not property holders in Maryland and because they could not "pay the costs," the Archbishop actually bought the property and then deeded it to the sisters for ten dollars.[163]

The cornerstone of the three-story building was laid by Bayley in 1875. The building was blessed and opened on March 11, 1875, the same year that the sisters first went to Salt Lake. It was the Archbishop who determined that in honor of his mother the patroness would be St. Catherine of Alexandria; the sisters themselves chose the official name, St. Catherine's Normal Institute. It was the first Catholic normal school in the United States. In a small cottage erected at the rear of the property for a chaplain, the sisters taught the small boys of the neighborhood until St. Pius Parish was created and a parochial school established there in 1888.[164]

The original and main objective of the Institute was to "train young ladies in the all-important art of teaching." The curriculum included everything that would give them "a thorough knowledge of the various branches required in that profession and the best methods of instruction, thus qualifying them to fill a position in either the Catholic or the public schools." The normal course included "all those branches in which a candidate for the teacher's certification of the highest grade must undergo an examination."[165] In practice, to the traditional academic pro-

St. Catherine's Normal Institute, Baltimore, Maryland, after the addition of the "main building" on the right.



gram of Saint Mary's was added a normal course including psychology, the theory of teaching, and practice teaching which was done in the elementary department of St. Catherine's and later in St. Pius School.

The "moral and religious culture of the pupils" also received the "most devoted attention." "Instruction in politeness and etiquette" were given once or twice a week and "every means taken to form women whose virtuous and edifying qualities, combined with the grace of gentle, refined manners may fit them to be models for the youth that may be entrusted to their care and training."[166]

If a girl wished more than the normal course, she enrolled in the academic program which extended beyond the last two years of the normal course and included "sciences not required in the Teachers' Examination" such as chemistry, geology, astronomy, "Criticism of Standard Authors, Trigonometry, Moral Philosophy and Wilmer's Christian Religion."[167] Latin was required for graduation, and electives included French, German, music both vocal and instrumental, art, "drawing from busts, models, nature, and original designs," stenography, typing, elocution, and physical culture which was "generally considered essential to a finished education." The regular plan of classwork was supplemented by a series of lectures given by priests and professors from the area. The girls not only learned plain and fancy sewing but were allotted regular hours for sewing because they were required to keep their clothing in perfect order.[168] All pupils of the upper classes belonged automatically to the St. Catherine's Literary Circle which met weekly for " prearranged program of readings from standard authors." Sometimes the meetings included biographical sketches of authors

from whom selections were read, or the reading of original papers on literary or historical subjects."[169] In 1923 a business class was opened and enrolled twelve girls that first year.[170]

St. Catherine's was kept open throughout the entire year so that summer classes could be held there for those sisters who could not go back to Saint Mary's.[171] Credits thus earned were then transferred to Saint Mary's College.[172]

So rapidly did the institution grow that a large addition was built in 1891. Over the years, the number of students still increased so much that one dormitory was turned into a classroom to accommodate them[173] and two lady boarders were asked to leave in order to have space for two music rooms.[174]

Archbishop Bayley died shortly after the foundation of the school, but his successor James Cardinal Gibbons continued the episcopal patronage, coming to the school for special celebrations and occasions, thereby placing it in the limelight - once even nationally. In 1910, he attended the special performance prepared for the feast of St. Catherine and afterward make a few remarks: "Avoid following those who desire woman suffrage. . . . Do not follow in the footsteps of those who have become mannish in their ways and fight for a place in politics. The place for women is in the home and I trust you will strive to do your best now. By doing so each of you will bring joy to your relatives, friends and in the future to the young men whom you may call your husband." The remark was, naturally, taken up by all the newspapers.[175]

After World War I, St. Catherine's became more and more just an academy, rather than a normal school. The superintendent of schools for the city of Baltimore would not allow the graduates of St. Catherine's to be admitted to the Teacher Training School without taking the entrance exams required for all applicants who were not graduates of the public secondary schools of Baltimore or of approved colleges. When the superior asked for a waiver of that regulation for St. Catherine's students, he wrote that the department of education knew thoroughly the public high schools of the city but not the private ones, for he did not have a staff of school officers sufficient to carry on "a systematic visitation and inspection" of the other schools.[176]

Throughout all the growth in enrollment and change in curriculum, another factor also began to change - the nature of the neighborhood. Primarily for this reason, St. Catherine's was closed in 1929. Its alumnae continued to meet regularly; they provided scholarships for sisters attending summer classes and served the sisters in whatever way they could. In 1892, the Alumnae Association was finally disbanded because of the age of its members.

Considering the vicissitudes of religious institutions, these establishments in the East have been remarkably stable. Here it was time and change which brought about the closings. In Baltimore, St. Catherine's closed after more than fifty years of service, not only because of the change in the neighborhood but because of changes in education. The two small orphanages, one of which had been in existence over one hundred years,

closed because the archbishop had built a larger complex in the country for all homeless children. The original need that motivated the foundation of these three establishments no longer existed. In Washington, St. Joseph's closed after more than one hundred years because the nature of child care had changed drastically. Dunbarton had a relatively brief existence of thirty wonderful years. The three academies are still operating, and though the nature of the two within the city have changed, their academic purpose has not. Some parochial schools have closed, but St. Peter's, St. Thomas the Apostle and Blessed Sacrament still have Holy Cross Sisters on their faculties - even if not in the same number as there were in earlier years. Other schools and a hospital have been established in the suburbs.

The sisters went East to the Nation's Capital in 1856 - and they stayed.

NOTES

1. The Official Washington Catholic Directory, 1982, p. 104.
2. Joseph T. Durkin, S.J., William Matthews, Priest and Citizen, (New York: Benziger Brothers, Inc., 1963), p. 108.
3. Ibid., p. 109.
4. Ibid., p. 111.
5. Ibid., pp. 118-119.
6. Archives Narrative of St. Joseph's Home and School at Saint Mary's, pp. 23-24 (Henceforth, AN-SJHS at SM)
7. Ibid., p. 22.
8. Metropolitan Catholic Almanac and Laity's Directory, (Baltimore: Lucas Bros., 1856), p. 78.
9. AN-SJHS at SM, pp 43-44.
10. Souvenir Book of the One Hundredth Anniversary, Saint Joseph's Home and School, (Washington, D. C., Ladies' Board, 1955), p. 7. (Henceforth One Hundredth)
11. One Hundredth, p. 7.
12. Ibid.
13. Ibid., p. 8.
14. Ibid., p. 7
15. AN-SJHS at SM, p. 28.
16. Sister M. Rose Eileen, C.S.C., "The Eastern Province," Book Two, Our Provinces, Vol. V Centenary Chronicles of the Sisters of the Holy Cross, (Holy Cross, Notre Dame, Indiana: Saint Mary's of the Immaculate Conception, 1941), pp. 223-224. (Henceforth Our Provinces)
17. AN- SJHS at SM, p. 29
18. Ibid., p. 34.
19. Ibid., p. 97.
20. Ibid., p. 37.

21. Ibid., p. 166.

22. Ibid., p. 169.

23. One Hundredth, p. 11.

24. AN-SJHS at SM, p. 135.

25. One Hundredth, pp. 11-12.

26. AN-SJHS at SM, p. 158.

27. One Hundredth, p. 16.

28. Ibid.

29. AN-SJHS at SM, 1941-1942, p. 7. (After 1941, the narratives were no longer pasted in paginated ledger books, but were typed and kept in loose-leaf binders. Each year had its own pagination. Hence the year must be given before the page number.)

30. AN-SJHS at SM, 1942-1943, pp. 8 ff.

31. AN-SJHS at SM, 1941-1942, p. 7.

32. AN-SJHS at SM, 1942-1943, p. 3.

33. Ibid., pp. 8 ff.

34. AN-SJHS at SM, 1942-1943, p. 5.

35. AN-SJHS at SM, 1944-1945, p. 11.

36. AN-SJHS at SM, 1948-1949, p. 2.

37. One Hundredth, p. 17.

38. Ibid., p. 21.

39. AN-SJHS at SM, 1954-1955, p. 8.

40. AN-SJHS at AM, 1959-1960, p. 3.

41. One Hundredth, p. 21.

42. AN-SJHS at SM, 1953-1954, p. 3.

43. AN-SJHS at SM, 1963-1964, p. 3.

44. Sesquicentennial Saint Patrick's Parish, (Baltimore, Maryland, 1942), pp. 11-12.

45. Ibid., pp. 13-14.

46. Norman G. Rukert, The Fells Point Story, (Baltimore, Maryland: Bodine and Associates, Inc., 1976), p. 37.

47. Sesquicentennial, p. 109.

48. The primary schools in Maryland were created by the General Assembly in February, 1828. The first one on Fell's Point was established on September 28, 1829. (Rukert, pp. 37-38)

49. Sesquicentennial, p. 72.

50. Ibid., p. 71.

51. Archives, Archdiocese of Baltimore, #52, "Father Dolan and the Orphans' Home."

52. Sesquicentennial, p. 73.

53. Archives Narrative, St. Patrick's, Baltimore, at Saint Mary's. Father Sorin to Father Dolan, September 18, 1849. (Henceforth AN-SP,B at SM)

54. Father James Dolan to Father Sorin, July 19, 1858. Indiana Province Archives. (Henceforth IPA)

55. Father James Dolan to Father Sorin, August 28, 1858. IPA.

56. AN-SP,B at SM, p. 22.

57. Ibid., p. 23.

58. Ibid.

59. Ibid., p. 28.

60. Ibid., p. 60.

61. Metropolitan Catholic Almanac and Laity's Directory, (Baltimore, Lucas Bros., 1860), p. 59.

62. AN-SP,B at SM, p. 30.

63. Ibid., p. 31.

64. Because St. Patrick's had previously been regarded as an academy, it was considered closed, and, though it had been opened in 1859, was placed last on the list like a new establishment. (Archives Narrative, St. Mary's Convent, p. 432.) The situation has since been rectified.

65. AN-ST,B at SM, p. 31.

66. Ibid., p. 32.

67. Ibid., p. 38.

68. AN-SP,B at SM, 1901-1907. (These narratives were removed from the ledgers and microfilmed; hence there is no pagination and the year is very important.)

69. Ibid,, 1947-1948, p. 1.

70. Ibid., 1960-1961, p. 3.

71. Father James Dolan to Father Sorin, August 28, 1858. IPA

72. In 1865, the year the last sisters were withdrawn from Philadelphia, there were only five sisters in Baltimore and 258 pupils. (Archives Narrative, Saint Mary's Convent, 1834-1891, pp. 14-15) St. Joseph's records are not so complete for these first years, but the earliest we have is for 1875, when there were nine sisters and 100 boys. (AN-SJHS at SM, p. 12)

73. Chapter Book, 1861-1887, Archives, Saint Mary's, p. 30. (henceforth, CH-ASM).

74. Archives Narrative, Saint Mary's Convent, 1834-1891, p. 294.

75. CB-ASM, 1861-1887, p. 32.

76. CB-ASM, 1861-1887, p. 31 verso. The 1860 Constitutions had specified that Christian doctrine would form the principal part of the instruction and that other areas of study were to be "elementary so as not to inspire the orphans or work-girls with the desire to get away from their special condition." (Constitutions of the Congregation of the Marianites of Holy Cross, 1860, #98. Translated by Sister M. Verda Clare (Doran), 1978)

77. CB-ASM, 1861-1887, p. 32

78. AN-SMC, 1834-1891, p. 308.

79. Ibid., p. 306

80. Annals of the Congregation of the Marianites of Holy Cross, 1841-1941, 1957, pp. 113.

81. AN-SMC, 1834-1891, p. 312.

82. Ibid.

83. Archives Narrative of St. Cecilia's Academy, at Saint Mary's, p. 16. (Henceforth AN-SCA at SM)

84. AN-SCA at SM, p. 20.

85. Ibid.

86. Ibid., p. 21.

87. Ibid.,

88. Ibid., p. 17.

89. Prospectus of St. Cecilia's Academy, September 7, 1874. AN-SCA at SM.

90. Mother M. Angela to Sister M. Ambrose, May 12, 1871. ASM.

91. AN-SCA at SM, pp. 18-19.

92. Ibid., p. 19.

93. Ibid., p. 20.

94. Ibid.

95. Our Provinces, p. 279.

96. AN-SCA at SM, p. 24.

97. AN-SCA at SM, 1914-1915, p. 1.

98. Ibid., p. 63.

99. Ibid.

100. Ibid., p. 115.

101. Ibid., p. 126.

102. Ibid., pp. 189-190.

103. AN-SCA at SM, p. 28.

104. AN-SCA at SM, 1921-1922, p. 134. See also separate report of superior prepared for the superior general, May 17, 1921.

105. AN-SCA at SM, 1938-193. These typed archives became detached from the original ledger sheet on which they were glued. Hence there is no pagination.

106. Interview, January, 1983.

107. The Catholic Standard (Washington, D. C.), Dec. 15, 1982.

108. Our Provinces, p. 54.

109. Archives Narrative for Academy of the Holy Cross at Saint Mary's, p. 6. (Henceforth AN-AHC at SM).

110. Ibid., p. 8.

111. Our Provinces, p. 55.

112. Ibid., pp. 55-56.

113. Ibid., p. 59.

114. AN-AHC at SM, p. 9.

115. Ibid., pp. 10-11.

116. Minutes of the Corporation of the Academy of the Holy Cross, Washington, D. C., p. 4.

117. There is very little archival material about St. Augustine's because the school closed just as the archives department was being organized by Sister Emerentiana. There is the second half of an undated clipping from an unknown paper. The narrative for the Academy of the Holy Cross dates it as 1882 or 1883. A section of that clipping reads: ". . . we were not prepared to find. . .such perfect discipline and proficiency and Christian doctrine, grammar, rhetoric, algebra, book-keeping, and the other branches of an elementary education in a day school and among poor colored children, as we witnessed in the first department of the school which we are noticing. The pupils in the second and third departments also astonished us by their exemplary deportment and ready recitations, and we satisfied ourself of their thorough knowledge of the subject matter of their studies by questions of our own upon those studies." There were then 175 students at St. Augustine's, 63 boys and 112 girls. AN-AHC at SM, pp. 14-16. [The schools were still using the old system of numbering classes, with three being the lowest and one the highest.]

118. Our Provinces, p. 10

119. AN-AHC at SM, p. 20.

120. Ibid., p. 18.

121. Ibid., pp. 103, 132 and 151.

122. Ibid., p. 24.

123. Ibid., p. 22.

124. Ibid., p. 68.

125. Ibid., p. 81.

126. Ibid., p. 83.

127. Ibid.,

128. Ibid., p. 28.

129. Ibid., p. 98.

130. Ibid., pp. 127-139.

131. Ibid., pp. 140-141. The Council Minutes indicate that approval was not quite so simple. There were attempts to change the plans, but Sister Angelica was adamant. Even before all estimates reached the council, building had begun without the changes which the Council had recommended. (Council Minutes, 1901-1919, pp. 215, 216, 218, and 223).

134. AN-AHC at SM, II, p. 49.

135. Ibid., p. 7.

136. Ibid., p. 147.

137. Interview with Sister Grace Shonk, C.S.C., former principal, January, 1983.

138. Durkin, op. cit., pp. 108-109.

139. Ibid., p. 110.

140. Archives Narrative, St. Patrick's, Washington, at Saint Mary's. There is no pagination and these pages were badly discolored by the flood of 1865. (Henceforth AN-SP,W at SM).

141. Ibid., n.p.

142. AN-SP,W at SM, 1901- 1901, n.p.

143. Souvenir Book of the Golden Jubilee of the Holy Cross Sisters at Saint Patrick's Academy, Washington, D. C. (Golden Jubilee Committee: April 29, 1951), p. 10. (Henceforth Golden Jubilee).

144. AN-SP,W at SM, 1913-1914, n.p.

145. AN-SP,W at SM, 1914-1915, n.p.

146. Golden Jubilee, p. 13.

147. Ibid., p. 14.

148. Ibid., p. 15.

149. AN-SP,W at SM, 1906-1907, n.p.

150. Student Handbook, Saint Patrick's Academy, Washington, D. C., 1980-1981, p. 3.

151. Interview with Sister M. Eleanore Anne, principal, January, 1983.

152. Archives Narrative of Dolan Aid at Saint Mary's, pp. 44-45. (Henceforth, AN-DA at SM).

153. AN-DA at SM, p. 22.

154. Ibid., pp. 20-21.

155. Ibid., pp. p. 29.

156. Ibid., p. 31.

157. Ibid., p. 32.

158. Our Provinces, p. 256.

159. Ibid., 255-256.

160. Carbon copy of supplement to the Report of the Survey of Catholic Charities to the Archdiocese of Baltimore by the Child Welfare League of America, 130 East 22nd Street, New York, New York 10, October, 1947. Unfortunately the last page or pages of the recommendations have been lost.

161. Ibid.

162. Sister M. Hildegarde Yeager, C.S.C, The Life of James Roosevelt Bayley, First Bishop of Newark and Eighth Archbishop of Baltimore, (Washington, D. C.: The Catholic University of America Press, 1947), p. 408, ftnt. 28.

163. Archives Narrative of St. Catherine's Normal Institute at Saint Mary's, p. 19. (Henceforth AN-SCNI at SM)

164. Ibid., p. 28.

165. Quoted in The Making of a Sister-Teacher, Sister Maria Concepta [McDermott], C.S.C., (Notre Dame: University of Notre Dame Press, 1965, p. 119.

166. AN-SCNI at SM, p. 60. From an undated clipping from an unnamed newspaper, approximately 1907.

167. Ibid.

168. Baltimore, the Tram Queen of the South. Guide to Baltimore. (Baltimore: John Murphy Co., 1902), p. 175. This is not a sight-seer's guide but a guide to business and industry, etc.

169. AN-SCNI at SM, p. 60. An undated clipping, probably 1907.

170. Typed copy of archives for St. Catherine's, p. 23.
(This typed copy was probably the one kept at St. Catherine.'s)

171. The Making of a Sister-Teacher, pp. 120-121.

172. Typed copy of archives for St. Catherine's, p. 25.

173. AN-SCNI at SM, p.12.

174. Ibid., p. 12.

175. Ibid., pp. 77-79.

176. Typed copy of archives for St. Catherine's, p. 22,