

HOLY CROSS IN IOWA

1989--

Five Apostolates - 1844-1977

by

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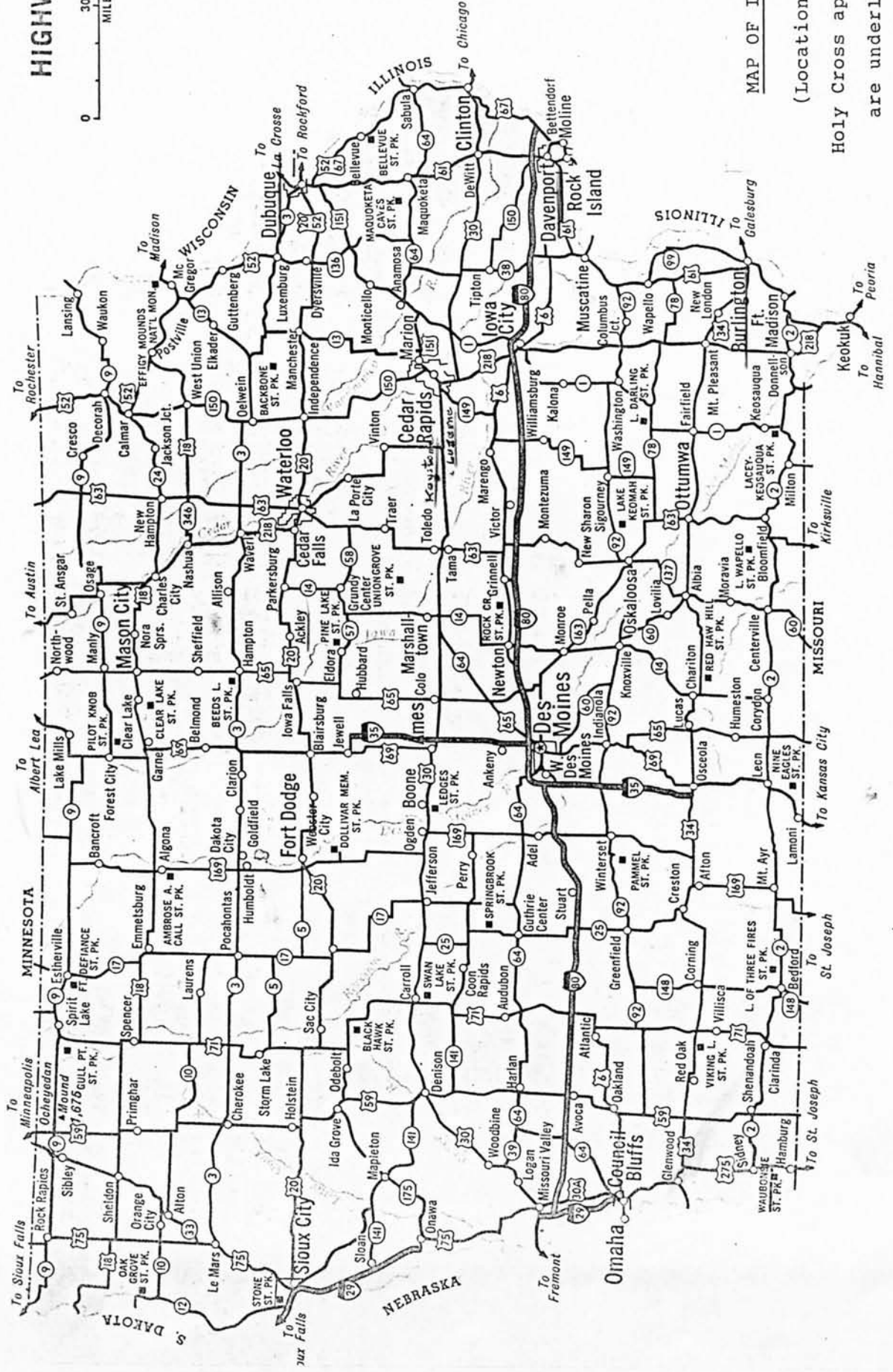
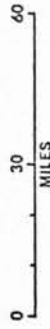
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FOREWORD

The seven pioneer members of Holy Cross to travel from France to the United States in 1841 became acquainted with the name Iowa before they ever sailed from Le Havre as the ship they boarded there for the voyage to New York was the Iowa. However, this did not prove to be a good omen as far as a lasting success of later Holy Cross undertakings in Iowa is concerned.

The five apostolates established in Iowa by Holy Cross men and women between 1844 and 1902 lasted from just a couple of years to seventy-five years, but none are in existence today (1989). However, even failures or discontinued projects are part of a congregation's history and worthy of inclusion. The good accomplished by even the briefest apostolate should not be underestimated or forgotten. Unfortunately, archival information on some of these endeavors is disappointingly scant, and some conjecture is necessary in relating their stories.

HIGHWAYS



MAP OF IOWA

(Locations of
Holy Cross apostolates
are underlined.)

DUBUQUE, 1844-1846(?)

In 1844, just three years after the arrival of the first Holy Cross religious in Indiana, Father Edward Sorin, the superior, offered to send two Brothers to Dubuque to teach in the cathedral parish school there.

At that time Iowa was still a Federal territory and would not attain statehood until 1846, However, a diocese covering what is now the area of Iowa, Minnesota, and the eastern half of North Dakota and South Dakota had been formed in 1837 under the leadership of Bishop Mathias Loras with Dubuque as the see city.

Writing to Father Sorin on April 25, 1844, in response to the latter's offer, the bishop stated:

Since you have been so kind, Sir, as to promise me 2 brothers in Sept. next I have been disappointed in the arrangements for 2 foundations in Iowa for our good Sisters of Charity of the Blessed Virgin. So it may be that they will be enabled to teach our boys in Dubuque next winter as well as the girls, as they have done at Philadelphia.

I cannot determine anything positive on that subject previous to the return of the Revd. M. Donaghoe, their Superior, from the East. If we stand in need of any of your truly good brothers I shall write to you early in August next. If I do not write it will show that we can do for a while without their help.

Apparently the need for the Brothers remained for he wrote again on August 5:

I am happy to inform you that the strong opposition which was raised here by the enemy of God against our schools is nearly over. The man who was at the head of it was almost conquered and subdued last night, and I have now a fair prospect of being successful in the great undertaking. Could you, Revd. Sir, send to us, early in September, one or two good Brothers of St. Joseph, according to your kind promises? We will conform faithfully to all the rules. One of them should be a pretty smart scholar in order to give the Order a good name out here. Excuse me for this remark; but above all they must be good religious in order to lay down a solid and lasting foundation. . . . The brothers may come by the stage to Galena and Dubuque.

According to John Gilmary Shea in his History of the Catholic Church in America

Before the close of 1844 the energetic Vicar-general, Very Rev. J. Cretin, established an academy for boys at Dubuque under the direction of the Brothers of Holy Cross from Notre Dame, Indiana.¹

A diocesan history states that the earliest school at St. Raphael's Cathedral was taught in the basement of the church.² Just who was assigned to Dubuque is not recorded, and a notice about the academy appears only in the 1845 edition of the Metropolitan Catholic Almanac and Laity Directory.³

It would appear that, at most, the Brothers taught at Dubuque from 1844 to 1846. The reason for their departure is not known.

LUZERNE/KEYSTONE, 1866-1888

The second undertaking in Iowa by Holy Cross men started in 1866 in what is now Keystone in Benton County but at that time was considered as being in Luzerne. The town of Keystone was only founded in 1881 upon the arrival of the railroad in the area.

Even before this, however, the University of Notre Dame apparently held some unoccupied land in Iowa in a place not revealed by the records. The Council of Administration minutes for March 4, 1861, states that "permission to build a house on our land in Iowa may be given to a poor man asking for it on the condition that he will not cut our wood." And on April 1, 1867, the minutes report that "in regard to the purchase of Mr. Chess' farm in exchange for our Iowa property the Council agrees to make the exchange and buy the other lots in acres of his farm. . . "

Benton County, established in 1843, is located in the east central part of Iowa and had in 1869 a population of 19,400 residents. Its 720 square miles is chiefly agricultural in nature. The nearest city of appreciable size is Cedar Rapids in neighboring Linn County to the east. ⁴

Francis Murphy transferred two sections (1,280 acres) of land to the University of Notre Dame in January 1863. Some accounts claim that he deeded the property to the school in exchange for the cost of educating his two sons there. However, the Local Council minutes, after several references to offers made by Murphy over a number of months, states on December 22, 1962:

The proposition of Mr. Murphy to sell us the tract of land he possesses in Iowa was again presented before the Council with still better inducements, it was then agreed to send Brother Lawrence there without delay to examine the land and report his observations on the matter.

It is not known if Brother Lawrence ever went to Iowa, but the minutes for January 17, 1863 read:

Mr. Murphy's proposal was again presented before the Council. It was decided that we will buy the property at 2 dollars an acre, but it was, however, agreed that before the bargain is fully concluded that it should be ascertained without delay, whether the property is not encumbered.

The first permanent group assigned to Luzerne did not get underway until the spring of 1866. Father Patrick Gillin was appointed superior.

Other members of the little community were Brothers Matthew Carroll, 50, Cesaire McMahon, 39, and Aloysius Barnes, 22.

Father Gillin, 55, a native of Ireland, entered the community as a seminarian in 1856 and was ordained within a few years. At the outbreak of the Civil War he volunteered as a chaplain in the Army of the Potomac, at first without accepting a commission which he felt would restrict his free-wheeling non-military style of searching out and administering to the Catholics in the regiments in his area.

Father William Corby in his memoirs gives details:

. . . His way of going through the army was thoroughly practical, and by his own ingenious plans he had a very successful time of it until General Grant spoiled his fun. The mode of travel adopted by him was this. Having secured a strong horse he purchased also an old-fashioned, flat-bottomed rockaway in Washington, D.C. From this vehicle he had the front seat removed and from the back seat he drove his faithful horse whom he called "Sarsfield." In this rockaway were transported a few army blankets for sleeping purposes, a small amount of provisions, a chapel tent--constructed to his own architectural plan--and a folding altar. In this conveyance he lived. He travelled in it by day and slept in it at night. By turning the "north-end" as he called it, to the storm, after the fashion of the buffalo in the West, he could stand against the chilling winds with great security.

Father Corby then goes on to tell how this arrangement was stopped.

. . . But after a time, a general order was issued forbidding any "citizen" to come and remain within army limits, and, as he was not commissioned, he came under this order. Moreover, the same order excluded all vehicles which were not provided for by the army regulations--under this came Father Gillin's rockaway. One day, at a distance, Grant saw the strange-looking land-boat in which Father Gillin was making his way, and ordered him arrested and sent out. rockaway and all. After this, Father Gillin went to the Corcoran Legion, then at Norfolk, Va., and accepted a commission of one of the regiments of that organization. . . . In this command he labored with marked success, and gave general satisfaction until the end of the war.⁵

The three Brothers who went with Father Gillin to Iowa were also natives of Ireland. Brothers Matthew and Cesaire were farmers. Brother Aloysius had been a teacher before contracting tuberculosis and was sent to Iowa in the hope that the weather would improve his health. According to the Council minutes Brother Alexander [Heagney]

and Columbanus [McQuaid] were also assigned to Luzerne but just when or for how long is not clear.

Traditionally the first four men mentioned above are considered the initial party sent to Luzerne in the spring of 1866, but, again, the records create some uncertainty in this detail. Father Gillin traveled to Iowa in a buggy drawn by his warhorse Sarsfield. In this vehicle was stowed his Mass kit and personal belongings. The Brothers drove two yoke of oxen pulling wagons laden with farm implements and supplies. The 350-mile trip must have taken about three weeks as oxen generally plod along at a rate of about two miles an hour.

Upon arrival at their destination the men found temporary residence in the home of James Darcy across the road from their property. However, they did not lose any time in starting the construction of a combination residence and church.

Garret Darcy, son of James Darcy, reminiscing in 1936 when he was eighty-five years old, recalled that Brothers Matthew and Cesaire broke the first forty acres of land for cultivation and that his father helped Brother Matthew in raising potatoes destined for consumption at Notre Dame. He stated that Brother Edward Fitzpatrick, the treasurer at the university, would make a trip to the farm each year to oversee the shipment of the potatoes and that one year as much as five carloads were shipped to Indiana. Records show that other crops included wheat, corn, and hay. Undoubtedly the Brothers also had a truck garden to supply their own needs. As time went on, horses, a cow, a few pigs, and a flock of chickens were acquired. The old neighbor also recalled that Brother Aloysius kept the accounts and records for the establishment working in a little attic room.⁶

The statement covering July 1, 1867, to August 1, 1868, found in the house journal, gives a good summary of the tight financial situation in the early days of the farm and church. The reader can see that without the sale of some of the land, expenses would have far exceeded income. The first parcel sold consisted of eighty acres which went for \$1,100 cash on April 1, 1868. After that the selling price rose to \$17.00 an acre. The inventory for August 15, 1868, lists 360 acres as still being held.

STATEMENT OF HOLY CROSS ESTABLISHMENT, BENTON COUNTY, IOWA,
FROM JULY 1, 1867 TO AUGUST 1, 1868

Expenses

Building house and church	\$ 1,414.00
Farm expenses	2,653.83
Traveling	195.16
Food	222.16
Furniture	109.10
Clothing	89.67
Book ("Spiritual food")	3.00
Expenses in kind	107.00
Sent to Notre Dame in full	2,610.50
Melodeon	85.00
Total	<u>\$ 7,489.42</u>

Receipts

Church collections to July 1, 1868	\$ 148.70
Collection for building church	181.00
Collection for stove in church	34.00
Got from Notre Dame	1,606.21
*Land sold (Cash \$4,400; note \$6,900.)	11,300.00
**Received in kind	107.00
Wheat, estimated at 500 bu. @ \$1.50 bu.	750.00
Buckwheat - 8 acres Corn - 4 acres	
Potatoes - 2 acres Hay	
Notre Dame for <u>Ave Maria</u> - cash	119.00
Masses	93.00
Baptisms	26.00
Furniture donated in cash	44.00
Total	<u>\$14,408.91</u>
*Sale of 760 acres to seven buyers	
**Wood, corn, oats, flour, chickens	

On July 25, 1869, Brother Aloysius though in failing health for some time, died rather suddenly. He was buried in the cemetery which had been opened adjacent to the church. He was only twenty-five years old. In 1936 Brother Bernard Gervais located the unmarked grave and arranged for a granite and bronze headstone to be placed on it.

The local Council minutes at Notre Dame for March 6, 1869, state that Father "Paul Gillin is to be informed of the Administration's wish to close the establishment there and dispose of the property." Despite this decision the sale of the remaining land was not done at this time. However, the farmer-Brothers returned to Notre Dame by the spring of 1870 and other arrangements were made for working the farmland.

Father Gillin wrote to Father Sorin on April 6, 1870:

In consequence of the prices of wheat being so low, I thought better to rent off the cultivated portion of the farm on shares, than to be hiring hands and keeping Brothers. . . . I am better off now, than when the Brothers were here. I have no family to support but myself, no help to hire, either male or female. No exorbitant store bills running daily & I have the best of attendance, cooking, washing and enough to eat. And whatever I can make will be clear gain. For the year & a half before Jan. last the income from the church was above \$800.00 so if I had none but myself to support, I could save the greater part of that.

In a letter of April 16, he mentions that "we have these three families in this our building and, of course, all our rooms are pretty well filled up." Later that year he was still recommending that the property not be sold all at once. He wrote to Father Sorin on November 22, 1870:

I have sent all the horses to Notre Dame except "Flora" (one of the best buggy animals you have seen) which I keep for running around. I have only one cow and three calves and about a dozen of pigs. All the land we have in cultivation I have rented off on shares for the next season, and what prairie we have I expected to break a certain portion of it next summer, and after taking one crop off, it will sell from \$25 to \$30 per acre especially if we hold on the place.

In the meantime the development of the parish continued. In 1870 the first little church was replaced by a frame building of simple design which was about forty by sixty feet in size. The lumber was bought from Lamb Lumber Company in Lyons, Iowa, north of Clinton, and shipped by rail to Blairstown, then hauled across the prairie for ten miles to the building site. The new church, built with the approval of Bishop John Hennessy of Dubuque, was dedicated to the Holy Cross, and Mass was offered in it for the first time on June 19, 1870. (Records show that on that auspicious occasion the collection came to \$69.00.)

Community members continued to live in the original building until it burned down in 1880. In the following year a new house was built at a cost of \$1,652.21, and it served as a parish residence until 1903.



Rev. Paul E. Gillin, C.S.C.
(1810-1882)

Founding pastor of
Holy Cross Church in
Luzerne (later Keystone),
Iowa.

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Holy Cross Church
built in 1870 to replace
an earlier temporary church.
It was razed in the late
1930s.



From the time of his arrival in Iowa Father Gillin was very active with pastoral duties both at his own church and in outlying communities for miles around where there was no Catholic church or priest. To these places he traveled in his buggy drawn by Sarsfield, offering Masses in private homes and administering the sacraments. The parish records reveal that his first baptism in Luzerne was that of Patrick Dunn on July 16, 1866; his first marriage that of Michael Kelly and Bridget Ryan on February 9, 1868.

Father Gillin became a beloved figure among the scattered Catholics whom he served, and he became known familiarly as "Father Paul." Occasionally he travelled to other states on business for Father Sorin. Incidentally, he was instrumental in attracting a number of Irish Catholics to settle in Benton County. Amidst all these trips Father Gillin had to be concerned with numerous problems at the farm ranging from floods to potato bugs and the "horse disease."

Writing to Father Sorin on December 17, 1872, Father Gillin again gave Father Sorin reasons for holding on to the property at least until the next May. The letter was in response to one from Father Sorin in which the possibility of his transfer was mentioned. After assuring the superior at Notre Dame that he would be willing to go anywhere he was assigned he continues:

If you could get Fr. Ford or any other priest to take my place and hold the place on until May next. For the following reasons--

1st. There is a considerable amount of the church subscription as yet unpaid, and I have paid all demands.

2nd. This year's salary is all due and unpaid (as they paid nothing to Fr. Ford except Sunday collections.)

By my leaving abruptly, and a strange priest coming, they will pay nothing to the above.

3rd. We have a considerable amount of grain this year to sell, and it will go at a better price in the spring than it will in the winter.

4th. If we try to sell out here it will go at a better price while we hold possession of the church than after leaving it.

The Father Ford mentioned in the above letter is one of several priests from Notre Dame that Father Gillin arranged to substitute for him at the church when he was to be away from Luzerne for an extended period. Father John Ford was a diocesan priest who took

up residence at Notre Dame upon resigning from his pastorate in New Jersey. Even though he eventually purchased forty acres of the Holy Cross property in his own name, he was not very happy with living conditions in the parish residence. Father Gillin wrote to Father Sorin about this on December 27, 1872.

I am rather astonished to hear of such complaints by Rvd. Fr. Ford for his treatment here. The whole family is most attentive to me or anyone else from Notre Dame. Ask Brother Matthew. The principal difficulty I could see was the impossibility of supplying fresh meat in the summer, as there is no butcher shop nearer than Blairstown 11 miles off. And we seldom go there, besides fresh meat will not keep in the summer. I have got a stove into his bed room, and it is very comfortable now. I have been off in Vinton so he would not have any far-off sick calls to attend.

I got permission last year from the Bishop to say Mass in the house and keep the Blessed Sacrament if I choose, or the sacristy is easily heated for Mass in the morning. . . . Any complaints, if I know what they are, I will have them remedied if in my power. I have the best of attendance from the good family who occupies the house.

Other temporary assistants were Fathers J. A. Quinn, William Demers, and Richard Maher.

Father Gillin was removed as pastor in 1880. Just two years later he died in Brooklyn, New York, where he had gone for health reasons. Father Maher officially succeeded him as pastor of Holy Cross Church on May 1, 1881--in the year in which the town of Keystone was founded.

Father Maher, a native of Ireland, was born in 1829. He had been a seminarian before entering Holy Cross in 1872. Operating the parish in Keystone was not easy for him. The ledger that he kept reveals the scarcity of cash available to him. For example, during the second half of 1881 pew rent income was \$137.00 and Sunday collections \$70.00. Stipends for baptisms, marriages, and funerals came to \$68.50. On the other hand, expenses for that period came to \$341.36 including \$104.00 "paid to Mr. Barron for 26 weeks board."

Father Maher's pastorate ended in May 1884. Subsequently, he served in various other places--including a difficult year in

Lead, South Dakota. He died at Notre Dame in 1891.

Father James Gleeson was the last Holy Cross priest to be pastor at Keystone. He was born in Ireland in 1840 and was received into Holy Cross in 1877 as a priest after withdrawing from the Redemptorists. He served as pastor from April 1884 to August 1888. Subsequently, in 1890, while located at St. Joseph Parish in Richwood, Wisconsin, he requested and received a dispensation from the Congregation and died seventeen years later in Grand Island, Nebraska.

As early as 1872 the five acres on which the church, residence, and cemetery were located were deeded to Bishop Hennessy of Dubuque. Just when the remaining property was sold is uncertain, but upon the departure of Father Gleeson the parish came under the direct control of the bishop who sent Father Thomas J. Reynolds as the first diocesan priest to administer Holy Cross Parish.

In 1895 the Catholics of Van Horne, three miles east of Keystone, built their first church which thrived while Holy Cross gradually declined. By 1903 the pastor at Holy Cross moved to Van Horne and the Keystone church became an out-mission to the Van Horne parish. In 1928 Holy Cross Church was closed and it was torn down in the late 1930s after suffering from vandalism and disuse. Its three altars and Communion rail were given to St. Peter Claver Church, a Negro mission in Waterloo, Iowa.

The parish residence built in 1881 was eventually moved to Keystone where it was remodeled into a two-apartment dwelling in the western part of the town. All that now remains of the original Holy Cross establishment is the cemetery which is still used by Immaculate Conception Parish of Van Horne.

BURLINGTON, 1879-1881

Another Iowa apostolate which proved to be short-lived was that in Burlington in the southeast corner of the state where Brothers Modestus Eberst and Cleophas Yahn were sent to teach in the parish school in 1879. An undated letter from Father J. G. Gunn, the pastor, gives some of the arrangements. It was addressed to Father Alexis Granger, the provincial.

Will you please send those two Brothers on Friday evening next that they may reach here Saturday morning. We are preparing their dwelling place and the school room which I hope will be ready by Saturday. I will not arrange seats or their desks until they come. My people were much pleased when they heard that the Brothers were coming, and I am sure that they will take good care of them. They can board, I might say, in the block in which we live with a good pious couple without family. I will pay them \$60 at the beginning or end of each month as they may desire. Will you please ask Our Lord and His Holy Mother to give the new school their united blessings.

Actually the two men were not the first Holy Cross Brothers to ever see Burlington for it was there that the four Brothers sent to California in 1850 to search for gold crossed the Mississippi on their trek west.

The school year probably started out as well as could be expected but the relationship between the two Brothers soon deteriorated. Brother Modestus wrote to Father Sorin on September 22, 1879:

Matters are growing worse so much so that today he called me a liar two or three times. He also slammed the door five or six times and hallowing and scolding the boys for coming in late and not knowing what was going on I opened the door and looked in when he slammed it on to me saying "what have you to do with my door" and "can't I slam my door when I like?" I will leave it to God and to the honest, upright and truthful judgement of the Brother himself that I gave no cause for the provocation. I can not live with him without giving scandal to the children and their parents and to strangers.

Please remedy the matter as soon as possible. Either take me home or the Brother. The salvation of our souls will not permit us to live in Religion like cats and dogs. Excuse my vulgar expression in speaking to you Very Rev. Father. Hoping to hear from you in two or three days I remain your servant and son in Jesus Christ.

Brother Cleophas must have withdrawn from Holy very soon after the date of the above letter for Brother Modestus writing just a week later refers to him as an "ex-Brother."

Yours of the 27th has just been handed me, as also the list of accusations by Ex-Bro. Cleophas. I can not understand how he can be so smooth-tongued in applying for another trial to make reparation for faults. With regard to frequenting beer saloons, I challenge him to bring so much against me as once entering such a place. . . . As for the other accusations, I do not think it worth the while to give such preposterous accusations any notice. And for the discipline in school, instead of being too severe people are lauding me to the skies for the good order enforced. It is just the contrary about leaving on that account. They are daily increasing and did not like the school because the Bro. kept no order in the class-room. As for the house keeping Father Gunn spoke to me; if he can arrange it to accomodate us he will do it.

The bad-tempered ex-religious must have been replaced promptly for on November 4, 1879, Brother Modestus reported that

I address you in a few words. . . to let you know how we are getting along. We performed all our religious exercises. . . regularly and punctually. We are living in perfect harmony together and have a good school. The pastor is much pleased with it as also the parents. A proof of the good opinion and the general esteem entertained is that the parents of eight young men that were attending protestant and infidel schools are now coming to our school. We have doubled the number of scholars since the opening of school.

On October 20, 1880, the council determined to send Brothers Killian [Flanagan] and Constantine [Lipp] to teach in Burlington. There is no further reference to that place in the records, so in all likelihood the Brothers withdrew at the end of their second year there. Just why is not known.

ACKLEY, 1878-1884

The small town of Ackley is in Franklin County in central Iowa about thirty-five miles west of Waterloo. Father Peter O'Dowd was named the first resident pastor there in 1870. Six years later he built Sacred Heart Academy there at a cost of \$13,000 and requested the Presentation Sisters to staff it which they did until 1878. When they relinquished the school in that year the pastor arranged for the Sisters of the Holy Cross to replace them.

The Sisters assigned to Ackley by their superior at St. Mary's were: Sisters Leocadia Loughery, Fabiana Dignann, Eulalia O'Brien, Aloysia Roach, Pulcheria Wankum, and Leonard Forrestal. Sister Leocadia was named directress of the group.

The little community found upon arrival in Ackley that their accommodations were very uncomfortable and they suffered especially in the winter. Their convent was of inferior construction and was very cold.

Enrollment averaged about eighty-five pupils and the income from the tuition was very meager making the operation of the school a constant struggle. These conditions together with the isolation of the house from other establishments of the Sisters led to the withdrawal of the Sisters from Ackley in 1884. The Sisters of Charity took over the school after their departure. ⁷

DAVENPORT - 1902-1977

It was not until early in the nineteen hundreds that the Sisters returned to Iowa under more encouraging circumstances than experienced in their first Iowa apostolate. This was in Davenport located on the Mississippi River in Scott County.

In 1902 Father James P. Ryan, pastor of St. Mary's Church, was in need of Sisters to replace the Sisters of Mercy who had withdrawn from the parochial school and the Sisters of the Holy Cross accepted his offer.

The first staff appointed to the new undertaking were: Sisters Engelbert Purcell, Sylvia Ryan, Bibiana Koppes, Isidore Hanley, Gustava Turner, and Aubertus Gallagher. Upon arrival in Davenport these Sisters were delighted with the new school and a spacious ten-room convent. However, annoying drawbacks soon became obvious. The parish plant was close to the railroad and a malt house. House chronicles report that

Night and day the engines are puffing and belching out columns of sooty smoke which, with the soot from the smoke-stacks of the malt-house across the alley from us, keeps us constantly cleaning.

Enrollment in the combination high school and elementary school was 140 on opening day, and the school continued to flourish for some years with enrollment peaking at 348 for the 1918-1919 school year.

In 1931 Bishop Henry Rohlman of Davenport ordered that the high school be closed as it was becoming too expensive to maintain. Henceforth the high school girls would go to Immaculate Conception Academy conducted by the Sisters of Charity B.V.M. The high school boys had already transferred to St. Ambrose College in Davenport some time earlier. The Holy Cross Sisters now had only a grade school to staff.⁸

By the 1960s the future of the school did not appear promising. Mother Verda Clare Doran, the provincial, wrote to Bishop Ralph L. Hayes, successor to Bishop Rohlmann, on August 18, 1966:

In the last two or three years the enrollment of the school has declined, so that last year there were about

one hundred seventy-five children. This is now our smallest school in the province. In view of the fact that we are called upon to place our sisters where the need is greatest and that there is quite a concentration of Catholic schools and sisterhoods in Davenport, we have been giving serious thought to the possibility of withdrawing from Saint Mary's School.

Such a withdrawal would not be without regret on our part, since we have long and dear associations with Saint Mary's Parish, going back to the time when there was a high school there as well as a grade school. It was especially at the time of the high school that a number of wonderful vocations came to our community.

The Sisters delayed further action at that time, but in November 1967 Mother Verda Clare met with Bishop Gerald O'Keefe who had succeeded to the Davenport diocese the previous year, to restate the Sisters' position. However, in a subsequent letter the bishop wrote that he would not give permission to the Sisters to close the school and withdraw.

By 1970 Holy Trinity Consolidated School had been formed from St. Mary's and St. Joseph's Schools and two Holy Cross Sisters were committed to teach in this school which Father Robert Schmidt, diocesan superintendent of schools, described as an "inner-city school" with its "unique composition of students." 9

By 1974 Sister Margaret Mary McGrath was the principal of Holy Trinity School and was the only Holy Cross Sister on the faculty there. However, with her by 1975 were four Sisters of Humility of Mary. Finally, on April 16, 1977, Sister Margaret Michael King, regional superior, wrote to Sister Kathleen Anne Nelligan, superior general:

. . . our history of service to Saint Mary's Parish in Davenport will terminate this June. We have been serving at Saint Mary's since 1902. The pastor, Father Francis Hendricksen, was informed in person last November. A January letter confirmed that Sister Margaret Mary would not be returning.

Thus ended the last of the five apostolates undertaken by Holy Cross men and women in Iowa between 1844 and 1977, all victims, for the most part, of financial conditions beyond their control.

NOTES

¹John Gilmary Shea, History of the Catholic Church in the United States (New York: John Shea, 1892), IV, 244.

²Mathias M. Hoffman, Centennial History of the Archdiocese of Dubuque (Dubuque, Iowa: Columbia College Press, 1938), 9.

³Metropolitan Catholic Almanac and Laity's Directory (Baltimore, 1833-57), 1845 edition.

⁴General information on Benton County found in History of Benton County, Iowa, a History of the County, Its Cities, Towns, etc. (Chicago, Western History Company, 1878).

⁵William Corby, Memoirs of Chaplain life (Notre Dame, Indiana: Scholastic Press, 1894), 307-310.

⁶Interview of Garret Darcy by Brother Bernard Gervais, C.S.C., 1936. (Notes in archives of Midwest Province, Brothers of Holy Cross.)

⁷Information on schools in Ackley and Davenport found in the archives of the Sisters of the Holy Cross and in Sister M. Eleanor Brosnahan, On the King's Highway (New York: D. Appleton & Company, 1931).

⁸Our Provinces: Centenary Chronicles of the Sisters of the holy Cross (St. Mary's of the Immaculate Conception, Notre Dame, Indiana, 1941).

⁹Letter of Rev. Robert Schmidt to Sister Catherine Dolores, C.S.C., May 24, 1974.

SOURCES

In addition to the printed materials mentioned in the "Notes" a number of original sources were used in preparing this paper.

The original correspondence relating the activities of Holy Cross priests and Brothers are in the archives of the Indiana Province, Priests of Holy Cross, at Notre Dame. Letters regarding the apostolates of the Sisters are in the archives of the Sisters of the Holy Cross at St. Mary's College, Notre Dame. Personnel information about the Sisters' schools were also provided by this latter archives.

Account books (one an original, the other a microfilm copy of the original which is in the possession of Immaculate Conception Church, Van Horne, Iowa) of the Luzerne/Keystone establishment are in the archives of the University of Notre Dame as is the original of the photograph of Father Gillin included with this account.

Newspaper clippings concerning the Luzerne/Keystone church and farm and information on the Brothers involved were found in the archives of the Midwest Province, Brothers of Holy Cross, at Notre Dame.

Some details on the Keystone history were provided by Ms. Pat Jans, director of the Schroeder Public Library in Keystone.