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Aloysia Hardey	613;
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DuBOURG, LOUIS WILLIAM (1766–1833)

Educator and bishop. Born in Saint-Domingue, the two-year-old William was sent by a prosperous but recently widowed father to his grandparents in France. Educated in Bordeaux and Paris, he was always a Frenchman at heart. Ordained a priest in Paris in 1790, the 1792 Jacobin stage of the Revolution turned him into a nonjuring émigré in Spain where a gift for languages became apparent.

Two years later the Abbé DuBourg was in Baltimore where he joined the Society of St. Sulpice and began his American career as a schoolman. Bishop John Carroll appointed him president of Georgetown College in 1796. After a misadventure in a Sulpician college in Cuba he returned to Baltimore and founded St. Mary's College and Seminary in 1799. In that capacity he invited Elizabeth Ann Seton to Baltimore to begin her seminal work of parochial education in the young Republic of the United States and supported her foundation of the Sisters of Charity in Emmitsburg.

His career as prelate in the Mississippi Valley began when Archbishop John Carroll appointed him apostolic administrator of the Diocese of Louisiana and the Floridas, a notoriously difficult post. DuBourg arrived in New Orleans in 1812. Confrontations with the pastor of the Cathedral, Padre Antonio de Sedella (Père Antoine), dogged him. Acknowledged by Orleanians to be intelligent, gracious, zealous, and, indeed, French-born and French-speaking, he was still an outsider. A moment of prestige was the January 1815 public ceremony of Thanksgiving at the cathedral honoring the victorious General Andrew Jackson. With the apparent end of the Napoleonic Wars, DuBourg left for Rome, arriving there only after delays in the chaotic France of the summer of 1815.



Louis William DuBourg

Bishop of Louisiana

On September 24 in the Church of Saint-Louis des Français, DuBourg was consecrated bishop for the Diocese of Louisiana. He spent the next two years using a gift for recruiting talented personnel and a flair for collecting funds for his frontier American diocese. Fearful of a hostile reception in New Orleans, where his friendship with the restored Bourbons was denounced, the new bishop decided to reside in Upper Louisiana, building a cathedral in St. Louis. Thus Vincentians founded the Seminary of St. Mary of the Barrens in Upper Louisiana and the Ladies of the Sacred Heart, led by Philippine Duchesne, began their American educational apostolate there. Bishop DuBourg also invited Flemish Jesuits, stranded in Maryland, to come west to evangelize the Native American nations. His recruits who had gone to Lower Louisiana founded parishes in Grand Coteau, Thibodaux, and Vermilionville (Lafayette). In 1823 Joseph Rosati, C.M., was appointed coadjutor bishop and DuBourg took up residence in New Orleans where, although hostility remained, he received strong support from the Ursuline nuns. On their move to a new site, their French Quarter convent became his episcopal residence. DuBourg, whose enthusiasm led to overreaching and consequent disappointments, nonetheless demonstrated a remarkable resilience throughout his whole career. In 1826, however, he resigned his see when his effort to establish a seminary in Lower Louisiana failed. He returned to France and was appointed bishop of Montauban at the request of King Charles X; shortly before his death on December 12, 1833, he was promoted to the Archdiocese of Besançon.

See also LOUISIANA, CATHOLIC CHURCH IN; SULPICIAN (S.S.).

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EARL NIEHAUS, S.M.

DUCHEMIN, THERESA MAXIS (1810–92)

Religious. The first American-born African American woman to become a religious, and pioneer in the founding of two religious congregations: the Oblates of Providence and the Sisters, Servants of the Immaculate Heart of Mary, Theresa Maxis was born in Baltimore in 1810. She was the daughter of a Haitian refugee and a British military officer and was raised within the African American community by her mother's guardians, the Duchemins.

In 1829 Theresa became one of the founding members of the Oblates of Providence. The young community soon faced serious problems due to lack of support for an African American religious congregation. Ultimately, the congregation was ordered not to receive any new candidates. During this time, Theresa met Louis Florent Gillet, C.Ss.R.,

a Belgian missionary who was looking for sisters to educate young women in Michigan.

In 1845 Theresa left the Oblates and traveled to Monroe, Michigan, in order to found the Sisters, Servants of the Immaculate Heart of Mary. She became the first general superior. In 1855 the Redemptorists withdrew from the diocese, and Bishop Peter Paul Lefevre, angered by this action, appointed a diocesan priest—Edward Joos—as superior and director of the I.H.M. Congregation. Mother Theresa was thus replaced.

Three years later (1858), the I.H.M.s were invited to open a mission in Pennsylvania. Mother Theresa was anxious to do so. In 1859, when seeking permission to open another mission in Pennsylvania, Theresa was refused. She protested vigorously and was deposed by Bishop Lefevre and ordered to leave the diocese.

Theresa went to Pennsylvania and was rejected by the bishop of Scranton. She took shelter with the Grey Nuns in Ottawa. She remained there for seventeen years, and claimed her I.H.M. title throughout her time of exile. She continuously sought to be allowed to return to the I.H.M.s. Finally, in 1885, a new bishop of Philadelphia allowed her to return to West Chester, Pennsylvania. She was never allowed back to Scranton or to Monroe. She died in West Chester, Pennsylvania, in 1892.

Theresa Maxis was a woman of color who knew discrimination, oppression, and rejection. Even as her life reminds us of the injustices that can be perpetuated in the name of religion and order, her courage reminds us that faith and steadfast love are gifts of the women who have gone before us.

See also AFRICAN AMERICAN CATHOLICS; SISTERS OF THE IMMACULATE HEART OF MARY (I.H.M.).

JULIANA CASEY, I.H.M.

DUCHESNE, ROSE PHILIPPINE (1769–1852)

Religious, missionary, and saint. Philippine was born on August 29, 1769, in Grenoble, France, the second of eight children born to Pierre-François Duchesne and Rose-Euphrosine Périer. Both the Duchesne and Périer families were well-to-do bourgeois clans active in mercantile and political affairs in the French province of Dauphiné. Pierre-François would serve as a representative in local politics, while Philippine's first cousin, Casimir-Périer, would achieve his greatest fame several decades later as prime minister in the early years of the July monarchy.

The family was composed of fervent Catholics. Five of the six sisters of Philippine's father would become Sisters of the Visitation. In spite of his early ties to the Church, Pierre-François Duchesne would gradually become a free thinker and devotee of the Enlightenment. Mme. Duchesne, for her part, remained devoted to the Catholic faith



Rose Philippine Duchesne

of her ancestors and sought to preserve it in the hearts of her children.

Religious in France

It was during the two-year period, starting in 1781, that she spent with the Visitandines of Grenoble in preparation for her First Communion that Philippine felt the first stirrings of a religious vocation. Encountering the opposition of her family, she returned home and awaited the year 1788 before entering religious life. It was during this period that the desire was awakened in her to one day become a missionary in America.

The Grenoble Visitation convent, Ste-Marie-d'en-Haut, was largely unaffected by the revolutionary decree of February 13, 1790, banning all monastic orders in France. Religious women were specifically exempted from the order, especially if they engaged in education or works of charity. This exemption was revoked on August 18, 1792, with the abolition by the revolutionary government of all religious orders for women.

With the closing of her convent, Philippine returned to her family. At their country home outside Grenoble, she attempted to maintain the essence of the Visitation Rule with a cousin, Julie Tranchand, a Visitation nun from the monastery at Romans. Philippine returned to Grenoble during the height of the terror to organize works of charity for the poor, as well as to offer material and spiritual support to priests in prison or in hiding. She and her helpers would be called the "Ladies of Mercy."

Still sensing the call to religious life, Philippine would, over the course of the next few years, attempt to join a group of Visitandines in exile. The group at nearby St-Marcellin

was headed by her own aunt, Mother Claire-Euphrosine Duchesne, but Philippine's attachment to them proved short-lived.

After a pilgrimage to the tomb of St. Francis Regis at LaLouvesc in 1800, Philippine resolved to dedicate her life to teaching the poor. She arranged, on December 10, 1801, to rent her former monastery at Ste-Marie-d'en-Haut, and therein to reintroduce the Visitation Rule. This unfortunate venture lasted little more than two years, and was ended by dissension within the community.

The four remaining nuns adopted a new name, "Daughters of the Propagation of the Faith," on March 3, 1803, and the following year sought admission into the Society of the Sacred Heart, founded in 1800 by Madeleine-Sophie Barat. With Mother Barat herself acting as mistress of novices, the Ste-Marie convent became the second foundation of the new community and was transformed into a novitiate. In January of 1805, the first of Mother Duchesne's many requests to serve in the American missions would be denied by Mother Barat.

Between 1805 and 1815, Mother Duchesne bore the responsibility for the convent school at Grenoble, and for the first part of this period, the role of mistress general as well. After the adoption in Rome of a constitution and rules for the Society of the Sacred Heart in November of 1815, and the convoking of the society's second general council, Mother Duchesne was named secretary general, with residence in Paris.

Missionary in America

The year 1817 saw the visit to France of Louis DuBourg, bishop of Louisiana and the Two Floridas. Because of his urgent plea for missionaries, and a personal meeting between the bishop and Mother Barat, permission was obtained for Mother Duchesne and a first contingent of nuns to travel to America. The necessary preparations took many months to accomplish, and the missionaries only set foot in the New World on May 25 of the following year, after spending ten weeks at sea.

Mother Duchesne and her companions enjoyed the hospitality of the Ursulines at New Orleans for several weeks before receiving permission to head up-river by packet boat to St. Louis. Bishop DuBourg resolved that the sisters should take up residence at St. Charles, Missouri, and not at St. Louis. According to the bishop's wishes, the sisters were to set up a school for local white children. After traveling this great distance, Mother Duchesne was frustrated in her immediate desire to work among the native peoples of the Mississippi Valley.

Because of an abundant correspondence between Mother Duchesne, on the one hand, and her family and Mother Barat on the other, we can trace the progress of her work and that of her sisters in America. During her first decade in

the New World, Mother Duchesne suffered all the extremes of physical deprivation that the frontier had to offer. Precarious finances, and the difficulty encountered by her family and Mother Barat in efficiently transferring funds from Europe to America, only served to compound her worries.

After a year-long stay at St. Charles, the convent school was removed to Florissant, Missouri. The fall of 1820 witnessed the entry into the society of its first American vocation, Mary Layton. At the instigation of Bishop DuBourg, the community sent a delegation of sisters to Louisiana in 1821 to establish a foundation near Opelousas.

Mother Duchesne served as superior to her sisters in the Mississippi Valley, and possessed authority from Mother Barat to buy or sell property in the name of the society. The authority to establish definitively new foundations, appoint religious personnel anywhere in the world, and make important executive decisions remained vested in Mother Barat in far-off France. Significant decisions had to be referred to her, or at the very least submitted to her for ratification. This would remain the case until 1839, when various visitatrices would be appointed for the society. Given the chain of authority that existed in the earliest days, the inevitable delays in sending and receiving mail constituted a further impediment to the smooth functioning of the society.

In spite of these handicaps, the society made impressive strides, and by the close of the 1820s, it could count six institutions in the United States, staffed by 64 religious, educating more than 350 students. While fourteen of the religious had come from France, the remaining fifty were American-born.

On November 30, 1831, Mother Barat acceded to Mother Duchesne's oft-stated request, and relieved her of her weighty duties as superior in America. The relief was short-lived as Bishop Joseph Rosati of St. Louis disagreed with the decision and caused Mother Duchesne to remain in office. The year 1834 brought a change of residence to Mother Duchesne, back to Florissant from St. Charles.

With the arrival of the visitatrix, Mother Elizabeth Galitzin, in the fall of 1840, Mother Duchesne would be finally relieved of her duties as superior. She would assume residence in the society's "city house" in St. Louis with the only seniority being that of her years of profession. Here she would have spent her declining years except for a happy convergence of opinions.

Missionary to the Native Americans

After Gregory XVII urged the society to engage in mission work among Native Americans, three sisters were appointed to this task. Due to her advanced years, Mother Duchesne was not among those named. The quick intercession of her Jesuit friend, the local missionary Fr. Peter Verhaegen, caused Mother Duchesne to be included in the mission band.

Their destination was a Potawatomi village at Sugar Creek, Kansas, inhabited by a people who had formerly lived in Michigan, but who had been displaced by the federal government. While a significant number of the tribespeople had already embraced Catholicism, much work remained for the sisters and the Jesuit Fathers to accomplish.

Mother Duchesne arrived at Sugar Creek in July of 1841. Her age, her generally frail health, and her inability to master the Potawatomi tongue all combined to limit the material assistance that she could offer to the missionary effort. She would spend long hours nursing sick tribe members, however, and quickly gained a reputation for sanctity among her new neighbors. The Potawatomi would christen her "Quah-Kah-Ka-num-ad," or "woman who prays always," in honor of the extensive periods of time she spent kneeling before the Blessed Sacrament.

Devotion to the Sacred Heart of Jesus and to the Blessed Sacrament had indeed always constituted the essence of her spirituality. Her habit of keeping lengthy night vigils before the tabernacle had long ago been noticed by her sisters, who furthermore marveled that these extended sessions of prayer and their attendant lost hours of sleep, in no way impeded Mother Duchesne's daytime energy.

Her evangelical poverty was also legendary. Her repeatedly patched habit and veil served as a poignant sign of her renunciation of the riches of this world. No false sense of dignity prevented her from embracing the most arduous of manual labor.

The arrival of the visitatrix, Mother Galitzin, to the Sugar Creek Mission on Palm Sunday 1842 marked the beginning of the end of Mother Duchesne's work among the Potawatomi. The visitatrix deemed the elderly nun too frail to continue living at the village, and decreed Mother Duchesne's return to St. Louis. The missionary life among the native people which she had so ardently desired for decades was about to come to an end, less than a year after it started. Under obedience, Mother Duchesne returned to St. Louis and spent her remaining years at the society's house at St. Charles. She died November 18, 1852, having attained her eighty-third year.

Mother Duchesne's remains were interred in the community cemetery at St. Charles. After lying in the ground for three years, encased in a plain wooden coffin, her body was exhumed in preparation for reburial in a recently constructed oratory. The corpse was found to be incorrupt at this time, although it later succumbed to the laws of nature. Mother Rose Philippine Duchesne was beatified May 12, 1940, and on July 3, 1988, was pronounced a saint of the Church by Pope John Paul II. Her feastday occurs on the anniversary of her death on November 18.

See also SACRED HEART, SOCIETY OF THE (C.S.C.J.); WOMEN RELIGIOUS IN AMERICA.

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ALBERT H. LEDOUX

DUDZIK, MARY THERESA (1860-1918)

Foundress. She was born on August 30, 1860, in the hamlet of Plocicz in western Poland and was given the name Josephine at baptism (Mary Theresa was her name in religion). After her early education she trained to be a seamstress. The family migrated to Chicago in May 1881 and there she resumed her sewing to help support the family. She was active in her local parish and when the Third Order of St. Francis was organized, she was named mistress of novices.

Chicago began to see hard times in the late 1880s; unemployment increased and the soup-kitchen lines grew longer. Josephine felt she had to extend her hand to Chicago's poor and homeless, so after her father's death in May 1889, she brought several destitute women into her home and cared for them. After four years of crowded living, she thought of buying a house for her ladies and of asking friends among the members of the Franciscan tertiaryaries to dedicate themselves to the poor and homeless. Under the guidance of the pastor of St. Stanislaus' parish, Josephine's plan went into effect on December 8, 1894, and on the following December 23, she was elected the group's first superior. Thus was founded the Franciscan Sisters of Bl. Kunegunda, known since 1970 as the Franciscan Sisters of Chicago.

To support themselves and the women under their care, the first members took in sewing, did laundry and housework. Since Josephine's home was much too small to house a convent and a hospice for homeless women, she purchased property in Avondale. Construction began in September 1897, and on March 25, 1898, the sisters and the women moved to their new St. Joseph's Home.

On October 4, 1898, the pastor of St. Stanislaus parish, who remained the sisters' spiritual guide, unexpectedly removed Josephine (he gave no cause) as superior and appointed another. Josephine was subsequently placed in charge of the laundry and when vocations increased she was likewise placed in charge of formation. On January 1, 1909, the sisters' spiritual guide reappointed Josephine as superior—the incumbent had proved to be a failure because of inexperience. At the congregation's first general chapter (August 1910), which Josephine prepared, Josephine, because of animosity among the delegates who thought her view of religious life too strict, was not elected to any position of authority. She spent her remaining years taking care of the community's garden and died on September 20, 1918.



Paul J. Hallinan

of the chaplains' association. Both on the local and national levels, Hallinan emphasized the necessity for the Newman Apostolate to address the intellectual concerns of Catholic college students as well as their social and pastoral needs.

The Newman Apostolate had a broadening effect on Hallinan's own intellectual life. It brought him into contact with like-minded young priests who were interested in the latest developments in theology, liturgy and social justice. Taking advantage of the G.I. Bill of Rights, Hallinan earned a M.A. degree in history at John Carroll University and then began work on a doctorate at Western Reserve University. This in turn brought him into contact with Msgr. John Tracy Ellis with whom he struck up a warm friendship. Another source of intellectual growth was Hallinan's discovery of John Henry Newman, whom he began to read in earnest in those years.

In 1958 Hallinan was hoping for an opportunity to study history at The Catholic University of America, and then perhaps to teach history in the diocesan seminary. Instead, on September 16, 1958, he was selected to be the bishop of Charleston, South Carolina. His episcopal ordination took place in St. John's Cathedral in Cleveland on the same day that Angelo Roncalli was elected pope.

Bishop of Charleston

One could hardly imagine a greater contrast than that between the heavily industrialized Diocese of Cleveland with its large ethnic Catholic population and the Diocese of Charleston, where Catholics numbered a mere 30,000 in a population of 2,370,000, or 1.5 percent of the total population. Anti-Catholic bigotry was still a powerful force

in the state as Hallinan was to discover during the presidential election of 1960.

A more immediate problem for Hallinan, however, was the question of school desegregation, which was the cutting edge of the civil rights movement at that time. Four years earlier, the U.S. Supreme Court had outlawed segregated schools, but the Court's decision had yet to be implemented in South Carolina. In January 1961, Hallinan met with the bishops of Atlanta and Savannah, and the three of them agreed to issue a pastoral letter promising to desegregate the Catholic schools in their dioceses "as soon as this can be done with safety [and] not later than the public schools." The bishops' position did not please everyone, but it won approval from many Southern moderates in the civil rights movement. Ralph McGill, publisher of the Atlanta *Constitution*, wrote that the three Catholic bishops "say what many a silent Protestant minister would like to tell his congregation, if he had apostolic authority behind him." Hallinan did not remain in Charleston long enough to desegregate the Catholic schools, but it was done without incident by his successor, Bishop Francis F. Reh, in 1963 and 1964. However, Hallinan was able to desegregate all five Catholic hospitals in the diocese by Christmas 1959. When one of the hospital administrators expressed opposition to Hallinan's decision, he told him: "I do not believe that any thinking person would try to justify a Catholic hospital turning away sick people merely because they have black skin."

First Archbishop of Atlanta

Less than four years after coming to Charleston, on February 21, 1962, Hallinan was promoted to Atlanta, which at the same time was made a metropolitan see. Even more than Charleston, Atlanta was a statistical nightmare for its new archbishop. After conducting a census in 1963, Hallinan discovered that 83 percent of the 43,000 Catholics lived in metropolitan Atlanta. Atlanta and its suburbs contained 15 parishes; the other 69 counties in the archdiocese had only 14 parishes. Ten weeks after his installation, Hallinan announced that he would desegregate all Catholic schools by the following September. Next spring he ordered the desegregation of the two Catholic hospitals in the archdiocese. He also welcomed contacts with Protestants and Jews, and issued detailed ecumenical guidelines for his priests.

The year that Hallinan went to Atlanta also saw the opening of the Second Vatican Council, which proved to be a great learning experience for Hallinan, as it was for many bishops. Quite unexpectedly, Hallinan found himself the only American on the Liturgical Commission. He relied heavily on Msgr. Frederick R. McManus for advice and supported the reform-minded members of the commission. Hallinan was also instrumental in winning the

support of many American bishops for liturgical reform. In 1963 they elected him to their Commission on the Liturgical Apostolate, and he used this position to urge his fellow bishops to implement the liturgical changes in the United States as quickly and as generously as the law allowed.

Shortly after Hallinan's return from the second session of the council, he suffered a severe attack of hepatitis which left him hospitalized for nine months in 1964 and prevented his attendance at the third session of the council. However, Hallinan recovered sufficiently to attend the fourth session where he spoke on behalf of the Declaration on Religious Liberty and submitted two written interventions, one calling for an explicit condemnation of racial discrimination, the other asking for a declaration of the status of women in the church. "In our society," he said, "women in many places and in many respects still bear the marks of inequality."

In Atlanta Hallinan remained active in the civil rights movement. When Dr. Martin Luther King Jr. received the Nobel Peace Prize in 1964, Hallinan was one of four civic leaders who took the initiative in honoring him by organizing the first biracial dinner in the city's history. Hallinan also found the time to complete his doctoral dissertation, which was a study of Richard Gilmour, the second bishop of Cleveland. He received his Ph.D. degree in history from Western Reserve University in June 1963. The Vietnam War was another public issue which engaged his attention. As with the civil rights movement and liturgical reform, Hallinan tried to formulate a balanced centrist position. In October 1966, he and his new auxiliary bishop, Joseph Bernardin, issued a pastoral letter on the war which endorsed American intervention but also stated: "We must keep insisting that our leaders fully inform us of the facts and issues."

Hallinan never really recovered from the hepatitis attack of 1964. In the beginning of 1968, his health suddenly deteriorated, and he died on March 27, 1968, from a combination of hepatitis and diabetes. He was only fifty-seven years old. Although he was a bishop for only ten years (in two of the smallest sees in the United States), he had become a national figure in the American Church.

See also GEORGIA, CATHOLIC CHURCH IN; LITURGICAL MOVEMENT IN AMERICA, THE; VATICAN COUNCIL II AND AMERICAN CATHOLICS.

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THOMAS J. SHELLEY

HARDEY, ALOYSIA (1809-66)

Religious of the Sacred Heart. Mary Ann Hardey, the daughter of Frederick William and Sarah Spalding Hardey, was born in Piscataway, Maryland, on December 8, 1809. The family migrated to Louisiana in 1821 and Aloysia attended the new convent of the Sacred Heart at Grand Coteau. There she entered in 1825, one of the first Americans to enter the society since it had come to America with St. Philippine Duchesne in 1818.

She taught at Grand Coteau and St. Michael's until 1841 when she was sent to found a house in New York. She worked in very close relationship with the foundress of the society, St. Madeleine Sophie Barat who trusted her judgment and recognized her ability. As provincial she opened twenty-five houses in the eastern United States, Canada, and Cuba. Her administrative initiative was complemented by sensitivity, balanced judgment, and heart.

She worked toward democratizing the social classes in the schools and founded a free school next to each of the academies, as well as an orphanage when necessary. She assisted the missionaries of the society to make foundations in South America and New Zealand. During the Civil War she succeeded in winning from several Union generals some protection for her Southern houses.

In 1872 the second superior general, Mother Josephine Goetz, called Mother Hardey to Paris to take up her role as assistant general. Her former labors of continuous travel and visitation were expanded in Europe where she founded several houses, developed a program of higher professional training for the religious teachers, and oversaw the formation of the religious preparing for final profession.

Laborious and active as her life had been, Mother Hardey was regarded by her associates for her deep affection, phenomenal memory for persons, and loyal support. After her death at the motherhouse in Paris on June 17, 1886, she was buried in Paris. When all religious were expelled from France (1902-09) her remains were transferred to the convent in Albany, New York.

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MARGARET PHELAN, R.S.C.J.



Casimir Pulaski

They were ambushed by the British in October 1778 at Egg Harbor, New Jersey, in their first military outing and suffered high casualties. In February 1779 he was ordered to serve under General Benjamin Lincoln in South Carolina, where he participated in the defense of Charleston. He was mortally wounded in the attack on British-occupied Savannah and died two days later, on October 11, 1779, aboard the U.S. warship, *Wasp*.

TRICIA T. PYNE

PURCELL, JOHN BAPTIST (1783–1883)

Archbishop. Purcell was born on July 4, 1783, in Mallow, Ireland, the third of four children of Edward and Johanna Keefe Purcell. At the age of eighteen, John emigrated to the United States to seek the education he could not obtain in Ireland. He eventually tutored (1818–20) in Queen Ann County, Maryland, before attending Mt. St. Mary's College, Emmitsburg (1820–23). He then studied with the Sulpicians in Paris (1824–27) and was ordained on May 20, 1827, at Notre Dame Cathedral by the archbishop of Paris. He returned to Emmitsburg as a professor (1827–29) and president (1829–33) before being consecrated the second bishop of Cincinnati on October 13, 1833. He seems to have been chosen over the more highly recommended Jesuit, Peter Kenny, because the mostly Dominican clergy in Cincinnati would have found it difficult to work with a Jesuit.

Purcell's long tenure, first as bishop (1833–50), then as archbishop (1850–83), saw tremendous growth in the diocese with churches increasing from 16 to 500 and clergy from 14 to 480, with the addition of thirty schools, three

colleges, three seminaries, six hospitals, ten communities of women religious, and eight monastic orders, the holding of three provincial councils (1855, 1858, and 1861), and the creation of two suffragan dioceses: Cleveland in 1847 and Columbus in 1868. Purcell avoided ethnic conflicts with the Germans by establishing the first German parish west of the Alleghenies, Holy Trinity Church, in 1834, and the periodical *Der Wahrheitsfreund*, three years later. Purcell also gave the property of St. Francis Xavier Seminary (founded in 1829) to the Jesuits in 1840 and laid the foundations of a new seminary on Price Hill in 1848, dedicating it as Mount St. Mary's of the West in 1851.

Purcell was a man of strong opinions. He held a week-long debate with a Protestant minister, Alexander Campbell, in February 1837, publicly defending the faith. He invited Archbishop Gaetano Bedini to his see and defended him in 1853. He also was a strong supporter of the Total Abstinence movement. He supported the Union and opposed slavery during the Civil War. At Vatican Council I he saw the decree on infallibility as inopportune and left Rome before the final vote. However, he accepted it once it was defined.

His last years were marred by a financial disaster. The diocese had been receiving parishioners' deposits in the wake of the Panic of 1837, and Purcell had given his younger brother, Edward, power of attorney in 1838 after ordaining him. Total deposits exceeded twenty-five million dollars over the next forty years. It seems some of these funds helped pay for the new cathedral, St. Peter in Chains. Poor investments and management, plus a panic in 1878 caused a run on the bank, revealing a \$2.5 mil-



John B. Purcell

lion debt. The seminary had to close (1879–87) due to the difficulties. Embarrassed by this crisis, Purcell accepted a coadjutor, William Elder, in 1880, and died on July 4, 1883, in Brown County, Ohio. He is buried in the cemetery of the Ursuline convent at St. Martin's.

See also OHIO, CATHOLIC CHURCH IN.

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EARL BOYEA

PUTNAM, CAROLINE CANFIELD (1921–93)

Social worker, Religious of the Sacred Heart. Caroline (Carol) Putnam was born in Springfield, Massachusetts, on April 26, 1921, the first of six children of Roger L. Putnam and Caroline Jenkins. In 1942 she graduated from Manhattanville College of the Sacred Heart and entered the Society of the Sacred Heart in Albany, New York. She made her final profession in Rome in 1950, and pursued graduate work in philosophy (aesthetics) at The Catholic University of America.

From 1968 to 1971 Putnam served on the Urban Task Force of the Archdiocese of Boston which began her work on behalf of immigrants, refugees, and migrant workers in Florida and California. Her vision of education regarded all races and cultures as mutually enriching; such an education she saw not as a privilege, but as belonging to each person by right.

In Indiantown, Florida, Putnam established Hope Rural School, the first full-time school in the country dedicated to the needs of migrant children. In 1986 the school was left in the hands of the Sinsinawa Dominicans. She went



Caroline Canfield Putnam

to California to search out the needs of migrant farmworkers there. After consulting with Cesar Chavez and other leaders, she focused on the Coachella Valley town of Mecca as the place of greatest need. In 1990 Putnam and another religious moved into a trailer in Mecca and began developing a "skills bank" among the women, supporting herself by cleaning houses in Palm Springs. These contacts led to the creation of a house-cleaning cooperative among the women. By recognizing and encouraging their creativity, the people began to find alternative sources of income. Putnam trained community leaders, began youth groups, and offered a compassionate outreach to any and all who needed help. She died in Menlo Park, California, on April 16, 1993.

MARGARET PHELAN, R.S.C.J.

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SACRED HEART, SOCIETY OF THE (R.S.C.J.)

The Society of the Sacred Heart is a religious order of women founded in Paris, France, by St. Madeleine Sophie Barat, November 21, 1800, with the assistance of Fr. Joseph Varin, superior of the Fathers of the Faith. Known publicly until 1815 as the "Association Religieuse des Dames de l'Instruction Chrétienne" for political reasons, the purpose of the society was "to glorify the Sacred Heart of Jesus by laboring for the salvation and perfection of its members through the imitation of the virtues of which this Divine Heart is the center and model, and by consecrating its members . . . to the sanctification of others, as the work dearest to the Heart of Jesus." The spirit of the society (marked deeply by the imprint of St. Madeleine Sophie who served as superior general for sixty-five years and whose extant correspondence numbers over 14,000 letters) is summarized in the *Constitutions* as *Cor unum et anima una in corde Jesu*. At once contemplative and apostolic, the institute was dedicated primarily to the education of youth, as expressed in a fourth vow, and centralized under the government of a superior general. The members observed a form of cloister and included choir and coadjutrix members, the former obliged to the Office of the Blessed Virgin in choir. However, since Mother Barat refused grilles in view of the educational aims of the order, the nuns did not make solemn vows, but substituted a vow of stability, or perseverance in the order. The *Constitutions*, written by Fr. Julien Druilhet, S.J., but inspired by Mother Barat and Fr. Varin, were adopted in 1815 and approved by Pope Leo XII in 1826.

The first school was opened at Amiens in 1801, followed by Grenoble (1804) and Poitiers (1806); by 1808 the society extended to Belgium. In 1818 five missionaries led by St. Philippine Duchesne (1769–1852) established the first American house at St. Charles, Missouri. By the death of the foundress (May 25, 1865), the Society of the Sacred Heart numbered 3,500 religious and was established in various European countries, North and South America, and Africa. In the 1880s, foundations were made in New Zealand and Australia; by 1908 the first Asian house was opened in Japan. Due to antireligious laws, forty-five houses were closed in France (1903–09), and the motherhouse was moved to Ixelles, Belgium. Since 1925 it has been located in Rome.

American Foundations

The first Sacred Heart foundations in the United States were in the Mississippi valley: St. Charles and St. Louis in Missouri; Grand Coteau, St. Michael's and Bayou La Fourche in Louisiana. In 1841 Mother Duchesne was among the band of four nuns missioned to the Potawatomi at Sugar Creek in Indian Territory (Kansas), and in the same year a house was opened at Houston and Mulberry Streets in New York City. The first Canadian convent followed in 1842 at St. Jacques de l'Achigan, near Montreal. From these houses, numerous foundations were made throughout the United States, eastern Canada, South America, Cuba, Mexico, and New Zealand. Each Convent of the Sacred Heart was an apostolic center, featuring an academy, and a free school, as well as the *oeuvres*

populaires, such as orphanages, night schools, occupational training, and catechetical classes. Through retreats and various sodalities (notably the Children of Mary), the religious exercised a spiritual ministry, and the writings of Janet Erskine Stuart (1857–1914) on education and spirituality influenced women in many American congregations far beyond the Society of the Sacred Heart. The educational excellence of the Sacred Heart academies, the clientele they attracted and the graduates they produced, created an aristocratic reputation, which belies the fact that students in the free or parish schools during the late nineteenth and early twentieth centuries typically outnumbered those in the academies. Sacred Heart nuns also educated thousands of young boys in parish schools and in primary departments of their own. From 1914 the Society of the Sacred Heart established ten college-level institutions for women, of which Manhattanville College in New York became the best known. In 1933 the first meeting of the Associated Alumnae of the Sacred Heart was held in St. Louis, and by the mid-1960s there were thirty-five Convents of the Sacred Heart in five vicariates throughout the United States.

After 1964, when cloister was discontinued, Religious of the Sacred Heart rapidly undertook many extra-institutional works, sometimes in collaboration with other groups. Chiefly educational, such efforts were directed particularly at combating poverty and racism. The nuns formed smaller communities, more integrated with neighborhoods, often in poorer areas. Schools, under the control of boards of trustees, after 1975 were formed into the Network of Sacred Heart Schools, whose goals and criteria assure continuity with Sacred Heart philosophy. Since 1969, the society has adopted a less centralized form of provincial governance, and in 1982 the five U.S. provinces were united into one. At its peak in 1965, the society in the United States numbered over 1,000 members, and in 1995 numbered 545.

See also WOMEN RELIGIOUS IN AMERICA.

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PATRICIA BYRNE, C.S.J.

SADLIER, MARY (1820–1903)

Novelist. Mary Anne Madden Sadlier was born in Cootes-hill, County Cavan, Ireland, on December 30, 1820, the daughter of Francis Madden, a successful merchant. Mary Anne Madden received her education at home. Her writing talents emerged early, and the eighteen-year-old had verse published in *La Belle Assemblée*. The twenty-four-year-old Irish woman immigrated in 1844 to Montreal where she met James Sadlier, a leading Catholic publisher who, with his brother Denis, owned D. & J. Sadlier. Madden married Sadlier in 1845. Fifteen years and six children later, James and Mary Anne Sadlier moved to New York City.



Mary Sadlier

Mary Anne had already published six books in Montreal. In addition to producing more fiction, M. A. Sadlier became principal editor of the Sadlier-owned newspaper, *The Tablet*, in which she published both editorials and serial fiction. Over the next ten years she published twenty-three more books. After James's death in 1869, Mary Anne Sadlier ran the publishing company and wrote twelve more novels. Most of her novels dealt with specific questions of the day, particularly the difficulties faced by the Irish immigrants. *The Blakes and the Flanagans*, for example, dealt with the New York school controversy. Novels like *The Red Hand of Ulster* and *The Confederate Chieftains* reminded Irish immigrants of their homeland's history. She also translated devotional works including Orsini's *Life of the Blessed Virgin*.

As a Catholic philanthropist, Sadlier sponsored a Foundling Asylum, a Home for the Aged, and a Home for Friendless Girls. She returned to Montreal in 1885 after her

nephew took over the publishing company. She remained in the Canadian city until her death on April 5, 1903.

See also CATHOLIC BOOK PUBLISHING; CATHOLICS AND AMERICAN LITERATURE.

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SANDRA YOCUM MIZE

ST. AGNES, CONGREGATION OF (C.S.A.)

The Congregation of St. Agnes was founded in Wisconsin in 1858. Since 1845 an Austrian missionary priest, Fr. Caspar Rehrl, had been responsible for the missions on the eastern shore of Lake Winnebago. As German settlers moved into the Milwaukee diocese in significant numbers, Bishop Henni encouraged them to move into the Fox River valley where they could maintain their culture and faith at a safe distance from the "English" settlers in Milwaukee. Fr. Rehrl, trudging up and down the Fox River valley, building churches from Milwaukee to Green Bay, could devote little time to the parishes he was founding. The anticlerical sentiments many of the settlers brought over from Europe caused him deep distress. The children were getting little or no education as schools were few and the teachers only too frequently incompetent, alcoholic, or both. Fr. Rehrl, believing that a religious community working along with him could help him strengthen and preserve the Catholic faith of the people, wrote for assistance to congregations in Europe without success. Disheartened, he resolved to found his own sisterhood, a desperate but audacious move since other religious congregations had their roots in Europe.

Early Difficulties

Armed with the consent of Pius IX, he named his society after the young Roman martyr, Agnes. In 1858 three young women joined him in Barton, Wisconsin. They were followed by others, some as young as eleven years old. But the pressure of his own pastoral duties, his inability to pro-

vide religious formation, education, and even such necessities as food and warmth, drove the new recruits away. In 1861 there was only one sister left, and she was blind. Remarkably, however, more women came.

The arrival of Mary Hazotte of Detroit, Michigan, in 1863 gave Fr. Rehrl his "child of destiny." Nineteen months later she and two other candidates became the first professed sisters of St. Agnes. That same day, Mary, seventeen years old, became Mary Agnes and was elected first canonical superior of the community.

It was not long before the priest and the sister were battling over the direction of the community. Fr. Rehrl, injured to a life of hardship, had little idea of the needs of young women. He wanted the sisters in the classroom almost immediately. Mary Agnes, educated by the Notre Dame Sisters and influenced by the nearby Capuchin Franciscan community, wanted more preparation for her sisters and a traditional religious lifestyle. Matters came to a head in 1870, when, toward the close of the sisters' annual retreat, the vicar general of the Milwaukee diocese arrived with the startling announcement that the community was to be dissolved. Only when the Capuchin retreat master, Fr. Francis Haas, who had just completed a rule for the community, agreed to direct it was the community saved.

That same summer the break came. A few sisters remained with Fr. Rehrl; the majority followed Mother Agnes to Fond du Lac. Those twenty-six women taught in five public and ten Catholic schools in the area.

The next few years were ones of crisis. The separation had not been without suffering on both sides. Poor nutrition and austere living made the sisters vulnerable to illness and death. In the decade after 1872, thirteen young women died. Their average age was twenty-four. Pneumonia and tuberculosis took the lives of these daughters of German and Irish immigrants. Sisters had to go on begging expeditions to raise money to keep their work alive. One died of yellow fever on such a tour. Throughout it all, Agnes' indomitable strength sustained the group through their struggles.

As the little community became better known, bishops and pastors began to request the sisters to teach, play the organ, direct choirs—anything to help the overworked priests. As early as 1870, three sisters were sent to staff a school in Defiance, Ohio. By 1879 Mother Agnes was sending her sisters as far as Kansas and Texas. It was not without cost. The first two sisters sent to Kansas contracted typhoid fever. When one died, Agnes was torn between sending help to the remaining sister and fear that those sent would also succumb. She wrote:

Dear Sister, you must not think that we have forgotten you or that we do not care for you. I grieve to think that you are there alone and if it would be possible, I would go immediately to you myself. . . . Dear Sister, I know it's hard for you to be alone, but . . . be resigned to the Holy Will of God. . . .