

# Golden Bells in Convent Towers



1854 - 1904

The Jubilee Story of Father  
Samuel and Saint Clara







Golden Bells in Convent  
Towers







OUR LADY OF THE ROSARY  
St. Dominic and St. Catherine



J. M. J. D.

Golden Bells in Convent  
Towers

The Story of Father Samuel  
and Saint Clara

1854-1904



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*Joseph*  
St. Mary of the Lake Seminary  
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DEDICATED  
TO THE  
HONOR OF OUR VENERATED FOUNDER AND OUR  
BELOVED SUPERIORS



*Imprimatur,*

**Sebastian G. Messmer,**

*Archbishop of Milwaukee.*







ST. CLARA'S "CONVENT TOWER"

"Ye swelling hills and spacious plains!  
Besprent from shore to shore with steeple towers,  
And spires whose 'silent finger points to heaven.'"

## PREFACE

The first chapters of Father Mazzuchelli's Life Story, those recounting its incidents up to the time of his departure from Sinsinawa, are taken from his Memoirs. The succeeding chapters contain information gathered from note-books and documents preserved in the archives of St. Clara Convent.

To keep within the bounds of limited space, the compiler of this work has been forced to omit much interesting matter, but such as appears, either in Father Samuel's Story or that of St. Clara's Community, bears the stamp of truth and every statement can be authenticated.

"It is not what people say of me, but what I am, that counts," was the utterance of one of America's noblemen, under the stress of adverse public opinion irrationally expressed.

We may say of him whose biography is here given, it is what he was that counts, and hence we have made it our earnest aim and effort to modify even our natural and lawful enthusiasm, to exaggerate no event, to magnify no ability or virtue, but to portray the man of God as he really was, in so far as his words and deeds revealed him.

In the midst of his lonely labors among the Indians, of his pleasanter activities among the people of the Dubuque diocese, of his responsible duties as president of a college, the thoughtful reader will behold him displaying the sturdy greatness of the true man, the holy greatness of the true priest.

In his fidelity to the simple duties of parish priest in the little town of Benton, and in his unselfish devotedness to the Dominican Community he had instituted, the sympathetic reader will discover the nobility and tenderness of the true pastor of souls, and the high-mindedness of the true religious founder.

In whatever aspect any chapter of this book may present him, or in whatever light it may cause the reader to look upon

him, FATHER SAMUEL MAZZUCHELLI will be recognizable as a most interesting, admirable and lovable personality.

As for the brief history of the Dominican Community at Sinsinawa, which is here given, its most interesting parts must be read between the lines. Many a thrilling incident, many a weary struggle, many bitter trials and rigorous hardships, have not been mentioned, because cold print distorts such life-pictures and gives them a false perspective. And yet, it is just those parts of religious history that will be found inscribed on eternity's great record by an angel's hand, and that will be read by the Eternal Father through the crimson haze of the Precious Blood.

S. C. B.

ST. CLARA CONVENT,  
SINSINAWA MOUND, WISCONSIN,  
March 19, 1904. Feast of St. Joseph.





GOLDEN BELLS IN CONVENT TOWERS

## INTRODUCTION

### THE SIGNIFICANCE OF THE TITLE

Since that dread hour when his intercourse with God in the Garden of Paradise ceased, and he lost his power of perfect expression, man has striven to multiply and to improve his methods of communication with his fellow-beings. Nature's mightiest forces have become the slaves of his impelling desire to convey his ideas and express his emotions to another, speedily and effectively.

It is man's craving for sympathy that creates the wish that what he feels shall be as readily and as impressively expressed as what he thinks. Language serves to conceal, rather than to express his thoughts, and fails altogether to manifest his stronger and deeper emotions.

Genius meets the difficulty in part by using other means of expression in place of language. The artist makes his emotional appeals to humanity through the medium of the canvas, the colors, and the brush, as the poet does by means of the

pen, while the musician accomplishes his purpose with the instrument which responds to his touch.

Of the three, the last is the most effective, for there is no emotion that music cannot excite, and none to which it cannot give, very nearly, an adequate expression. Hence it is that musical sounds, by whatever means produced, dominate the finer impulses and loftier powers of our emotional nature to a greater extent than does any other influence, aside from religion.

Among the instruments that give forth musical vibrations, for the delight of the ear and the awakening of the soul, we may include the bell; but being possessed of neither the organ's quivering columns of air, nor the harp's trembling strings of varied quality, it is narrowed in the range of its appeal, and restrained as to the possibilities of its expression. For it there are no notes admitting of a multitude of harmonious combinations, and making possible a myriad of tone-effects, and yet, among the material forms wherein music is held captive, there is none having so great a range of associations as the bell. Its chief function, indeed, is to suggest to the mind that association of ideas which revives and recalls, reanimates and reincarnates, the fading, the forgotten, the dead and the ghostly things of memory's realm.

For centuries the tones of the bell, as heard in song and in story, have thrilled the human heart with varied emotions. The tiny, tinkling bells of Oriental adornment, the chiming bells of tall minarets calling multitudes to prayer, the silver bells of my lady's bower, in palace gay or castle grim, and the golden bells of her steed's housings, or her falcon's hood, tell strange tales of dancing slave-girls, of wild fanatics, of stately lords and haughty dames. The solemn bells of cathedral spires and abbey towers tell nobler stories of the Church's sway; of religion's benign mission; of the victories of faith; of virtue's triumph in kingly courts and on bloody battle-fields; of glorious heroism on the throne and of sweet saintliness within the sanctuary.

Not only in story and in song have the bells their noted

part, history likewise preserves their memory. In Mediæval Ages, the bells announced the Truce of God, and called together the warriors of Europe to join the Crusades. In modern times, the tocsin of a massacre has pealed forth at the midnight hour, and bells have proclaimed the birthday of a great nation, the liberty of a brave people.

In the events of civil history and in political strife, the bell has taken its part with dignity and efficiency, but it is in the domain of religion that it has always had its noblest mission and its greatest power. Sadly, joyously, solemnly, has it made, from stately towers and lofty spires, its announcements of deaths, of weddings, of holiday services and feast-day celebrations; sweetly, for many centuries, and in many lands, has it preserved the memory and declared the glory of the Incarnation by the tri-daily summons of the *Angelus*; and as an invitation to piety or to the service of charity, it has never ceased to ring from magnificent city edifices, from humble village chapels, from lonely mountain shrines and from monastic hospices on Alpine heights.

Oh, the bells! the wondrous bells! How their music pleads, entreats, commands! How truly it expresses reverent worship and ecstatic joy, holy triumph and sacred exultation!

For the shelter of these many, many bells — with tones so varied, with missions and meanings so diverse, with histories and stories so strange and unlike — the great, the powerful, and the good have built graceful spires and majestic towers. Architecture, that kingly art, with a science for its soul, has ever been zealous in aiding man to give proper housing to the queenly bell; for without a tower the bell is a soul deprived, as it were, of its opportunities, and the tower without a bell is aspiration and ambition without an animating soul.

And now — but hark! the Convent bell is tolling; a novice lies sleeping before God's Altar, her sweet young life of eighteen years suddenly merged into a glad eternity. "The tower bell" has called together a household of three hundred persons to witness before God's altar to the loveliness of this dear soul, a priceless gem, crystal clear, cut and polished, ready

for its place in the virginal crown that rests upon the Sacred Heart of our Blessed Lord.

Often, very often, has the great bell, during the twenty years of its service, called together such assemblies to plead for the blessed dead, more strange in their heedlessness of the bells than in aught else pertaining to their dreamless sleep. For the bells have no subjects so loyal and so prompt to obey as the true religious, to whom the community bell is "the voice of God."

The Convent bell tells of lofty aspiration, with its minor tones of homely deeds well done; of noble intention, with its solemn chords, the harmonious doing of life's greater deeds; of loving advancement in the interior and contemplative life, a sweet accompaniment to the solemn hymns and triumphal psalms of the consecrated, exterior, active life. All these God-like things are found portrayed in "The Story of Father Samuel and Saint Clara," and are symbolized by the expression "Golden Bells in Convent Towers." For in every truly consecrated heart is suspended the "Golden Bell" of holy recollection, chiming the call to unbroken converse with God. And in the solid massive "Tower" of true community life are hung the great "Bells" of the community spirit, the spirit of the Rule.

Throughout this sacred year the "Golden Bells" of St. Clara's "Convent Towers" have been one while tolling the solemn nocturnes of life's stern discipline; and again, ringing the stately measures of a great overture to the noble oratorio of the Community's Golden Jubilee.

St. Clara's religious children, their loyal hearts bowed in hushed thankfulness and holy awe before the throne of God, catch to-day faint echoes of heavenly music, for the protecting angels of St. Clara's wide domain are joining with the Jubilee Bells, and, in bursts of ecstatic song, are expressing the tumultuous gladness of their exultant joy.

And when the Jubilee Year is past and the Jubilee Bells are hushed, St. Clara's mystic bells will still peal forth, from

Sinsinawa's mystic towers: "Golden Bells," symbols of sacred ideas; "Convent Towers," symbolic of holy ideals; "Golden Bells," inverted chalices of life's daily sacrifice, whence we pour upon the altar of our high vocation the sacred libations of our faith and hope and love!







*Yours*

*F. Samuel Mazzuchelli C. S.*



# THE LIFE-STORY

OF

Rev. Samuel Charles Mazzuchelli, O. P.

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## CHAPTER I

### FATHER MAZZUCHELLI, MISSIONARY TO THE INDIANS

Milan, the home of the wondrous Cathedral, the city of palaces and of libraries, the Episcopal See of St. Ambrose and of St. Charles Borromeo, is intimately associated with the name of Father Mazzuchelli, not only as the place of his noble birth, but as the environment that gave him his princely manners and elegant tastes, that awakened his love for learning and his spirit of piety, that inspired his dauntless courage on fields of difficulty and of danger, and that enkindled his ardent zeal for the spread of faith and religion. His forefathers, rich bankers for generations back, had prided themselves less upon their wealth, and the power it gave them, than upon their scholarly attainments and their fidelity to the Church. From them Father Mazzuchelli received that best of heritages, a fine mind, a good heart, and a noble character.

Milan had unfolded his natural gifts, America was to develop, exercise and perfect them, by taxing to their utmost the great powers of his intellect, by constantly testing the strength of his character and the nobility of his heart. In Milan, gratifying his father's natural pride in him, he would have become a successful business man, an influential member of the best society, an edifying figure at religious functions in the great Cathedral.

In America, he became the humble, unselfish religious, the zealous, high-minded priest, the eloquent, persuasive preacher, a fearless missionary among strange tribes and peoples, a suc-

cessful builder of many churches, an inspired apostle to the ignorant and the unbelieving.

In Milan, his sphere would have been small, his labor limited, his influence circumscribed. In America, his sphere was the great Northwest, and there he became the saintly guide, father and friend of multitudes, savage and civilized, Catholic and non-Catholic. His influence became boundless, his fame almost national. The youth of twenty had chosen well, for time and for eternity, when he responded to the call for missionaries to America.

Father Mazzuchelli's childhood had been passed at his mother's knee, in accordance with the law of old-time Catholic households, and the wisdom of old-country Catholic mothers, and his youth had been spent with various tutors, under the daily and intimate supervision of his worthy father. Nor can we say, with the picture of his after life before us, that such training had been injudicious. In the sphere that awaited him, to be innocent was to be strong; to be pure minded was to be powerful. Inexperience in youthful worldliness became the grandest element of his later manliness. His eye was always clear and dauntless; it never wavered before savage, or sage, or sinner.

The call of the divine Master has never been regardful of the tenderness of family ties. Obedience to that call, whether it be the soldier of the commonwealth or the soldier of the Church who hears it, means the abandonment of all that the human heart holds dear. And so the youthful Mazzuchelli, with that mingling of joy and sorrow that ever fills the soul, when the divine comes in touch with the human, disappointed his proud father's hopes and grieved his fond mother's heart, first by choosing to be a Dominican religious in his own country, and then by electing to become a missionary priest in far-away America. He was young to make so brave a choice, requiring, as it did, fortitude to renounce what he loved, and courage to embrace what he well might fear.

But quietly, firmly, devoutly, he resolved to leave riches for poverty; plenty for scarcity; congenial society for solitude

and loneliness; the great city for the wilderness; palaces for wigwams; cathedrals of marble and altars of silver for chapels of logs and altars of bark.

For five years he had been studying as a Dominican Friar, in Faenza and in Rome, when his superiors, in response to the request of Rt. Rev. Edward Fenwick, O. P., Bishop of Cincinnati, selected him for the American missions. With their approval he set out, in June, 1828, to visit his home in Milan, that he might take leave of his relatives and friends.

With a prophetic feeling that the separation would be long, that time's changes in his home would be many and serious, and that nothing there would ever again be quite the same, he received the benediction of his parents, the tearful embrace of his brothers and sisters, the sorrowful farewells of the old servants, and departed from his father's roof, his strong soul fired with noble resolves, and his brave, tender heart filled with nature's bitter pain.

Having returned to his convent, after his farewell to Milan, he left Rome for Lyons, France, in the company of the Vicar General of Cincinnati. Circumstances required him to prolong his stay in France, so he took up his abode in the "Little Seminary of Saint Nicholas," and there he acquired that knowledge of the French language which, after his ordination in America, he found indispensable in the exercise of his ministry among the Canadian French who inhabited northern Wisconsin.

It was on the 5th of October, 1828, when he finally set sail from Havre for a new country, vast and strange, there to find his new home. He took passage on the American ship *Edward Quesnel*, bound for New York. The voyage was long and stormy, but he was not disturbed, for his health was excellent and his heart was fearless. With characteristic courage, he had himself bound to the main mast during a most violent storm, that he might see the ship "at the mercy of contrary winds, tossed from wave to wave of the foaming waters, a helpless victim of the imperious billows." (Memoirs.)

On November 7th land was in sight, but another storm, which succeeded a brief calm, raged for five days. The ship

was delayed and did not enter the harbor of New York until November 14th. The young stranger was not favorably impressed by what he saw during his brief stay in the American metropolis. While admiring its material progress, he deplored its moral retrogression, and found in the conditions that prevailed, a proof that "the grandeurs of this world, whether in monarchies or in republics, are always in strict relationship with a general corruption of manners." (Memoirs.)

Leaving New York he visited, to use his own expressions, "the beautiful city of Philadelphia" and "the venerable city of Baltimore," on his way to Cincinnati, Bishop Fenwick's episcopal city, which was the place of his destination. The journey of eight hundred miles, which was to be made partly by land, partly by water, presented many difficulties incident to his ignorance of the country and of the language. He made part of it by stage, and with insufficient funds, but with a perfect trust in God who had called him, and would be sure to help him in an hour of need.

This trust was not betrayed; an American gentleman, also traveling by stage, had noticed the young foreigner's embarrassment, at the offices and inns, and by signs gave the information that he would make all the arrangements, and pay all the bills, until the journey's end, when the sum expended could be returned to him. On arriving at their destination, the courteous gentleman perceiving at a glance that the young man had not sufficient money to reimburse his unknown friend, hastened to tell him that the sum lacking could be given later towards the building of the new church, the framework of which they could see from where they stood. With musical Italian words, that the gentleman could not understand, the stranger endeavored to express his gratitude to the kind friend sent to him by God, in response to his sincere trust.

Bishop Fenwick was a Dominican; moreover, he had been the secondary cause of the young foreigner's exile from his sunny, native land to the inhospitable western territories of the United States, hence he made his confrère doubly welcome, and with great cordiality and sweetness, interested himself in

all that concerned him. The good Bishop desired the young Missionary to devote himself particularly to the study of the English language, and its acquirement occupied his mind much of the time until Christmas of that year.

In accordance with the Bishop's suggestion, he then made arrangements to visit the Dominican Convent of St. Rose, at Springfield, Kentucky. From Cincinnati to Louisville, by water, was a pleasant trip, but the ride on horseback, from Louisville to Bardstown, thirty-eight miles without rest, was very wearisome for one unaccustomed to such a mode of travel. It is not surprising that his fatigue forced him, after reaching the residence of Bishop Flaget, to take two days' rest before he pursued his way to the Convent, fifteen miles distant from the town.

Early in February, 1829, he desired to return to Cincinnati, but was forced, by the breaking up of the ice in the Ohio River, to delay for a week or more at Bardstown, where he passed many pleasant and profitable hours in the company of Bishop Flaget. In March he was able to resume his journey. Having arrived at his destination, he returned to the Bishop's house, where he made his home, and until September, he fulfilled the duties of sacristan at the cathedral. Then he took up his abode in the Dominican Convent of St. Joseph, Perry County, Ohio, to prepare for ordination to the priesthood. There he enjoyed not only the quiet and the retirement suited to that preparation, but also many favorable opportunities for the assiduous study of the English language. About the first of the year, 1830, he began to give catechetical instructions in St. Joseph's Church; this afforded him excellent practice in the use of correct English, and was a most beneficial exercise in preparation for his chosen work of preaching.

In July, Bishop Fenwick ordained him deacon, and on September 5, he was ordained priest, in the cathedral at Cincinnati, after Pontifical High Mass. The sermon on that occasion was preached by Rev. J. J. Mullen, who took for his text the words "As the Father hath sent Me, so do I send you." No expression could have been more appropriate, since

the newly ordained priest was to become a missionary to the red men and an apostle to the white men of the wilds of Wisconsin.

The Diocese of Cincinnati was at that time of such vast extent, and priests were needed in so many places, the Bishop was, for a time, undecided in what direction to send his zealous new helper. Then came an urgent demand from the Catholics of the northern part of the diocese, that a priest might be sent to them without delay. In response to their request the Bishop desired Father Mazzuchelli to depart immediately for the Island of Mackinac, to labor among the Canadian French, the mixed race, and the Indian tribes of Michigan and Wisconsin.

Having crossed the entire state of Ohio, navigated along the western coast of Lake Erie, passed the city of Detroit, and traveled two hundred and fifty miles on Lake Huron, a journey of eight hundred miles in all, the Missionary reached the sought-for island. In a little village of about five hundred souls, the greater number of them Catholics of Canadian origin, he took up his abode. At least two-thirds of the Canadian-French of the place were of mixed race, part Indian, part French. Great was the delight of these people to have a priest in their midst, and eagerly did they flock to hear him, on the first Sunday after his arrival. Heretofore they had been attended occasionally by a priest from Detroit, but now they were happy in having a resident pastor, though they knew that he would be obliged to leave them frequently, in order to visit the distant parts of his charge.

In November of that same year, 1830, he made the first of his many journeys to the village of Green Bay, two hundred miles distant from the island. Its population comprised one thousand souls, and among them he found a Catholic people of the same races as those on the island, and equally ignorant of religion. There being no other place large enough for his congregation, he celebrated the Holy Sacrifice in a granary. Only a few of the long-neglected and ill-instructed people were inclined to receive the sacraments. Long and earnestly did





"THERE'S NO FUN IN MARCH"



A CORNER IN THE SHEEPFOLD AT SINSINAWA MOUND



he work among them, and many a weary mile did he travel to reach them, before he had the comfort and the joy of seeing them reform their lives and begin to practice the sacred obligations imposed by the Catholic Church. He was not disheartened, however, but quietly planted the seed of the Word, and left it to God to give the increase.

Gathering around him the Indians of the locality, he spoke to them, through an interpreter, words which bore good fruit at a later time. God does not use the methods of the revivalist. As the vegetable seed in the ground, so the word-seed in the human heart requires time, warmth, moisture and sunlight — the moisture of repentant tears, the warmth of charity, the sunlight of divine grace, and time for germination and growth. Father Mazzuchelli was always content to continue his arduous labors, however gloomy the outlook, and to wait for the fruit and the grain till God's appointed harvest time.

He returned to Mackinac on November 16th, and busied himself untiringly with the instruction and spiritual progress of his little flock. They came with commendable regularity to hear him preach, but it was difficult to win them from their long-continued indifference to the sacraments. Though he devoted all his taste, skill and zeal to the proper celebration of Christmas, but few received Holy Communion on that great feast.

During the winter, he had occasion, repeatedly, to defend the Church against persons who openly and offensively attacked her. For this work he was singularly well fitted, and by his forcible and logical treatment of disputed subjects, not only won many souls from erroneous belief, but caused an increase of piety and devotion among Catholics. The change for the better among his own people was manifested in their greater interest in parish affairs. They not only enlarged their little frame church, but they built a small residence for the priest, and took pains to keep both in repair.

On the occasion of his second visit, in May, 1831, he reached Green Bay by means of a trading boat. Having no church, he celebrated Mass in private houses, sometimes in

the living-rooms, sometimes in the attic; and always he preached: exhorting and instructing; making religious practice attractive; and enforcing the idea that duty to one's soul is of paramount importance. As a consequence, the number of those who received the sacraments steadily increased.

His labors among the Indians, at the time of this visit, were singularly blest; and he had the happiness, before returning to Mackinac, of baptizing twenty-three of the Menominee tribe. This meant an assurance of a far greater number of converts at his next visit, for each Christian Indian would, in the mean time, devote himself, with untiring zeal, to the conversion of others in the tribe. In the autumn of this same year, the Missionary returned to the Menominee village, and spent two months instructing the Christian Indians for the reception of Holy Communion. He also opened a school for them, under a master who could speak their language perfectly, besides English and French.

Soon after this, Father Mazzuchelli began, with the erection of a small edifice in Green Bay, that remarkable work of church building, which, for many years, formed an important part of his missionary labors. He visited the people in their scattered homes, personally allotting to each individual, in accordance with his circumstances, the kind and quantity of materials he was expected to contribute to the construction of a small frame church. The response to an appeal so moderate in its requirements was prompt and generous, and thus, in 1831, came into existence the first church in that village which has since become a city with several Catholic churches and a cathedral. In his Memoirs Father Mazzuchelli mentions, in referring to this work, many interesting details, for which we have not space in this little book.

The summer of that year was spent in visiting, in the vicinity of Mackinac, his numerous flock of mixed race, so widely scattered and so difficult to reach. These people soon learned to value their immortal souls, by seeing so many proofs of the value the holy priest set upon them. These men of the wilderness and the wild lake shores were wonderfully clear-headed;

their ideas were few, but they were definite, and when they saw this polished, educated gentleman enduring every kind of physical hardship, and an unutterable mental loneliness, not for material gain for himself, but for the spiritual gain of others, utter strangers to him, and often his enemies, they were all profoundly impressed, and many of them were effectively attracted to the faith and practice of the Church.

In August we find him, in a fragile bark canoe, following, for ninety miles, the northern shore of Lake Huron, and the course of the majestic St. Mary River, as far as Sault Sainte Marie. Here he landed, and, standing under the shade of a stately oak, he preached, as did the apostles of old, under the blue sky, to the people seated upon the grass. Many times, in the few days he spent there, did he thus address the people in this, "one of God's first temples." A few confessions, several marriages, and many baptisms of children made up the slender harvest of this first visit to a people long deprived of the ministrations of a priest. The non-Catholics of the place showed him many courtesies. The commandant of the American fort invited him to dine, and a soldier gave him the use of his apartment in the fort, that he might preach to the officers and their families, though there was but one Catholic among them. The scholarly dignity of his appearance, the singular charm of his manner, and the wise graciousness of his words always won for him, all through life, not the mere toleration, but the sincere respect and friendliness of non-Catholics.

When the brief, cool summer was over, he returned with pleasure to his little home beside the church in Mackinac. There he felt a longing to receive the Sacrament of Penance, and to hold intercourse once more with a congenial mind, and so he departed for Arbe Croche, on an inlet of the extreme northern part of Lake Michigan. Arrived there, he held converse for a few short days with the saintly Father Baraga, missionary to the Ottawa Indians. These devoted men, both lonely and isolated, and both leading lives of heroic sacrifice, far from kindred and friends, met each other with inexpressible

emotions of joy and consolation. In his Memoirs, Father Mazzuchelli describes his journey over the ice-bound waters of the lake, in company with a few Indians, and tells how they passed the bitter January nights on beds of pine twigs, beside a fire that gave most of its heat to space. The Priest said his beads; the Indians sang hymns; and then, in spite of much physical discomfort, all slept the sleep of peace.

Finally they arrived at the place where the venerable Father Baraga dwelt, and found it a sort of earthly paradise of religious practice. Think of a village where the whole population arose, in the morning, at the sound of the Angelus bell, and in a few minutes repaired to the church for morning prayers and the Holy Mass! To behold such a scene gave the visitor unspeakable joy. Refreshed and comforted by his brief sojourn in Father Baraga's holy little village, the Missionary labored with renewed zeal on his return to his own flock, and had the delight to number among them, in the spring of 1832, more than fifty Indians, converts from paganism. To attract the Ottawas, Menominees and Chippewas of northern Wisconsin to his church, the Father had, on Sundays and Festivals, the Vesper psalms sung alternately in Latin and in Indian. It proved to be an admirable device, bringing many within the sphere of his influence whom otherwise he could not have reached. His converts were faithful and edifying. The tender devotion, humility, modesty and simplicity with which these savages approached the sacraments of Penance and Eucharist were most consoling to the indefatigable worker in the cause of their salvation.

Two hundred Catholics of various races and as many pagan Indians inhabited at that time a place that is still called St. Ignace, and these were a part of Father Mazzuchelli's charge. He visited them from time to time, making the short journey of three miles by water in summer and on ice in winter. By persevering kindness and attention, he finally made an impression on them. The Festival of Easter, 1832, brought abundant grace to many of these people. There were more

than a hundred communicants that morning, some of whom had been absent from the sacraments for forty years.

After this consoling experience, the Father repaired once more to Green Bay, and spent nearly two months there attending the spiritual needs of the French population. The Menominee Indians, his converts of the previous year, had been watching eagerly for his return, that they might receive the Sacrament of Penance and Eucharist, and that sixty new converts might be baptized.

On his return to Mackinac, in July, Father Mazzuchelli was rejoiced to find that his revered friend and spiritual father, Bishop Fenwick, had arrived in his absence, and intended to remain with him some little time, not only to administer Confirmation, but to aid him in conducting special exercises for the spiritual benefit of his people, and of the many Catholic traders who frequented the island at that season of the year.

Some of these traders had traveled seven or eight hundred miles to sell their furs at that point. Nearly all of them were Catholics by birth, but having seen neither priest nor church in many years, their faith was dead. To revive it, in those who had become careless, was a more difficult task, very often, than to kindle it newly in the heart of a pagan Indian. The venerable Bishop and the earnest young Priest heard the confessions of hundreds and sent them on their way rejoicing, fully determined to persevere in their resolve to lead a better life.

It was the last time that these devoted friends worked together, nor did they meet again. The Bishop, so dear to his priests and people, died at Canton, Ohio, on his way from Mackinac to Cincinnati. To the young Priest, in a land still strange to him, this was a serious bereavement. The one tie that had replaced those of his distant home was rudely severed; but his was a brave heart, and a brave heart's way to comfort, at such hours, is redoubled prayer and multiplied labors.

On August 15th, he had saluted his beloved Bishop, having little thought that it was for the last time, and had departed for a second visit to Sault Sainte Marie. The most noteworthy event of this visit was the renewal in his presence of thirty-two marriages in six days. In the absence of a clergyman, and because of the hopelessness of finding one in that wild country, the parties had contracted marriage, with parents and friends as witnesses of their solemn promise, and with the intention, in most cases, of being married by the priest, should one appear. To remove every excuse from the way of these renewals of the marriage vow, no fee was asked or accepted by the priest. The blessings of this visit of the devoted Missionary were likewise extended to the Chippewa Indians, many of whom were baptized.

The journey from Sault Sainte Marie to Mackinac, from there to Green Bay, and from Green Bay to Prairie du Chien was neither easy nor pleasant in those early days, but the spiritual needs of the old Mississippi town were imperious. Hence the Father followed, on horseback, as speedily as possible, through dense forests and over wild prairies, the narrow, tortuous path, called an Indian trail, that he might reach the people who were so greatly in need of his ministrations.

It was the middle of September, 1832; peace had just been proclaimed between the whites and the fierce Sac and Fox Indians; traveling, therefore, was less dangerous than it had been for a long time previous, but the Priest and a friend, a judge of the Circuit Court, who accompanied him, had sufficient exercise for fortitude and courage, without meeting unfriendly Indians. Riding all day, sleeping on the ground at night, getting lost while going around impassable swamps, hollowing little boats from trees and crossing rivers in them, while the horses swam to the shore, these were frequent incidents of this, as of many other journeys that the Missionary made in the cause of religion and for the salvation of souls.

Finally, the weary travelers reached Prairie du Chien in safety and with more than ordinary pleasure, on September

22, 1832. There Father Mazzuchelli met opportunities for the accomplishment of every sort of spiritual work, for the people had been served, only at rare intervals, by a priest coming from St. Louis, a distance of six hundred miles. There was no church in the town; Father Mazzuchelli, his own station being four hundred miles distant, could not visit the place often enough to superintend the building of one, hence he did not then attempt the work, but collected the people in houses and in public halls where he exhorted and instructed them, and where nearly all of them received the sacraments.

In the mean time, two Redemptorist Fathers, to Father Mazzuchelli's great joy, had been sent from Cincinnati to minister to the people of Green Bay. Hence he did not delay there when returning from Prairie du Chien, but, in November, crossed immediately to the island, nearly losing his life in a violent snow-storm. As on many similar occasions, he was divinely protected, and reached his little home without having suffered any permanent injury.

It seemed to him a long time since he had enjoyed the comfort and happiness of receiving the Sacrament of Penance, hence soon after his safe return to Mackinac, he departed for Father Baraga's holy village, in company with ten Catholic Indians on their way to Arbo Croche. In the Memoirs will be found a beautiful description of their voyage across the lake.

After a visit full of the joys of spiritual ministrations, given and received, a visit signalized by friendly intercourse with a thoroughly congenial mind, the Missionary set out, in December, to make the return journey to the island on snow-shoes, a mode of travel so entirely new to him that he experienced, after a time, a weakness of the knees so painful that he was forced to permit his young Ottawa guides to carry him to an abandoned hut, where he rested for an hour. Having partaken of a scanty midday meal of roasted corn and flour porridge, he and his companions resumed their snow-shoe journey, and after spending the night in the cabin of a poor Canadian hunter, soon found themselves on the shore opposite the island. They had scarcely crossed over to it when the weather changed

suddenly, and the ice broke up. This, preventing the return of the four Indians to their homes across the strait, gave Father Mazzuchelli the doubtful pleasure of their company for two weeks in the cramped quarters of his tiny pastoral residence.

In accordance with a wish that Bishop Fenwick had expressed, shortly before his death, Father Mazzuchelli departed, on April 16, 1833, to visit the Winnebago Indians of Wisconsin. Having spent a few days with the Redemptorist Fathers at Green Bay, he went westward, on horseback, for a distance of a hundred and ten miles, to a village eight miles from Fort Winnebago. Here he found a tribe of ferocious savages, far more fierce and immoral than either the Ottawas or the Menominees. Their language, which differed greatly from that of the neighboring tribes, lacked all words corresponding to our most important religious terms, thus presenting an insuperable obstacle in the way of their instruction, until compounds of their words were arranged to express supremely important Christian ideas.

The Priest's life among these wild red men was very laborious, and his first visit to them not very successful, for they were hard of heart and difficult to win from their evil ways. A second visit, made in August of that year, after a journey of over three hundred miles, on horseback and by boat, bore more abundant fruit. Crossing to the western side of the Wisconsin River, he took up his abode, for a time, among these fierce people, and endeavored to learn their language.

The reflecting reader may realize in some slight degree what it meant for a gentleman of Father Mazzuchelli's high birth, refined education, and fastidious tastes to dwell in the wigwams of the Winnebagos, jarred upon by their detestable habits, partaking of their vile food, and protecting himself against their savage ferocity. Nothing daunted his strong spirit, however, and so, in three months, fifty children and adults were ready for baptism. When these, his converts from a most debasing paganism, had reached the number of two hundred, he went to Detroit, a distance of seven hundred miles,



to have printed, in the Winnebago language, a small volume of eighteen octavo pages, containing the essential prayers and doctrine of the Catholic Church. While the Father was thus engaged in behalf of his red children, events were shaping themselves that were to have a remote but profound influence over his whole future, and through him, over the future of many others.

When the Diocese of Detroit was founded, and Mackinac was no longer under the jurisdiction of the Bishop of Cincinnati, the Vicar Provincial of the Dominican Fathers in the Province of St. Joseph, wished to recall Father Mazzuchelli to the Diocese of Cincinnati, where he had been ordained, and where the Dominicans had their home. The Father having finished his arrangements in regard to the printing of the "Orcangra Aramee Wawakaka," or "Winnebago Prayer-book," was about to accede to the request for his presence at St. Joseph's when the Bishop Elect of Detroit insisted on retaining him in the new diocese. The Vicar Provincial yielded, and Father Mazzuchelli, at the request of the newly appointed Bishop, preached, every Sunday in October, in the Detroit cathedral, in French at late Mass and in English at Vespers.

In November, the Redemptorist Fathers having been appointed to another place, Father Mazzuchelli became resident pastor at Green Bay; his duties included missionary work among the Menominee Indians. As pastor, he offered the Holy Sacrifice and preached twice on Sundays and Festivals, and administered the sacraments whenever required. As missionary, he devoted himself untiringly to the instruction of the Indians, principally by means of interpreters. He did not try at this period to study the Indian language, because such study would have occupied too much of the time that he felt in duty bound to devote to the instruction of the widely scattered French and English speaking people who had been confided to his pastoral care.

The early part of 1834 was spent in making visits to the cabins of the Indians near Fort Winnebago, on the west side

of the Wisconsin River. Only by these personal visits to them in their wigwams could he reach these wandering sheep. Since they would not come to the shepherd, he went in search of them, and thus won them to enter the fold.

Later in the year the Missionary again visited the Winnebagoes near Prairie du Chien. His interesting experiences while among them may be read in his Memoirs. With the desire to visit his Dominican brethren in Ohio, he left Fort Winnebago late in the winter in company with a trader, in whose sled he rode a hundred and fifty miles on the ice of the Wisconsin River to a place whence, by crossing a point of land, he reached Prairie du Chien, in February, 1835. Having administered the Sacraments of Penance and of Eucharist to the white inhabitants of that town, and baptized a number of the red men, he resumed, in April, his missionary journey — such he had made it by his ministrations along the way — and proceeded on horseback as far as Mineral Point, a small village in Wisconsin. Here a gentleman requested him to baptize his three children and to preach in his house. This was work exactly to the Missionary's taste. As he was mounting his horse next morning, the gentleman put twenty dollars into his hand. "God be thanked!" exclaimed the Priest, "without this I could not have proceeded for a tenth part of my long journey to Ohio."

This visit to his brethren at St. Joseph's House of Studies had long been the object of his thoughts and desires. He had undertaken the journey without sufficient means, but with his usual unshaken trust in God's providence, which had not failed him. Now he could go on his way without fear of awkward delays. A ride of forty miles brought him to Galena, Illinois, the center of the lead-mining business of that time. The city of Dubuque, Iowa, was then a very small village. Neither of these towns had a church or a priest, though there were three hundred Catholics scattered through the country around Galena, and quite a number resided in and about Dubuque.

Father Mazzuchelli interrupted his journey to minister to





PANORAMIC VIEW FROM THE WINDOWS OF THE FRA ANGELICO STUDIO, ST. CLARA COLLEGE

these people. Here, as in the northern part of the state, Catholics, so long without the visible signs and symbols of their faith, had grown indifferent to the practices of religion. The sacraments had ceased to be of vital importance to them, hence but few went to Confession and still fewer received Holy Communion. Many children were baptized, however, and these, at a later day, formed fervent congregations. Even then, a resident clergyman could soon have aroused the sleeping faith of the people to a zealous accomplishment of good works.

Indeed, they urged Father Mazzuchelli to remain with them as their pastor, but he, not being authorized at that time to assume the charge, pushed on towards St. Louis, five hundred miles distant. His brief sojourn with Bishop Rosati, of holy memory, was signalized by its spiritual consolations. Continuing his way along the Mississippi and Ohio rivers, he traveled an additional five hundred and fifty miles before reaching Cincinnati, where he paid his respects to the zealous Bishop John Purcell, and then rode one hundred and fifty miles further to reach the Dominican convent at Somerset.

Here he took counsel of his brethren of the Order of St. Dominic regarding the continuance of his missionary labors in the north, neither he nor they knowing that this same question was then pending at the Dominican monastery in Rome. It was considered best by his brethren in Ohio for him to return to those labors in the Northwest which he had, with God's help, made so successful. This decision meant for him another tedious journey of one thousand three hundred miles to the Upper Mississippi, where he arrived on the 4th of July, 1835.

The determination of the Bishop of Detroit to retain him in his diocese, and the advice given him by the Dominican Fathers at St. Joseph's, caused Father Mazzuchelli to remain in the Northwest and, finally, turned his footsteps towards the labors and the honors God held in reserve for him. The Catholic people of the growing cities of Galena and Dubuque had been making plans, ever since his visit to them, to secure

Father Mazzuchelli's permanent residence among them. They accomplished their purpose by addressing themselves directly to his superiors at San Sabina, in Rome, representing their great need of a pastor, and requesting the appointment of Father Mazzuchelli to the charge. The most Reverend Father Giacinto Cipolletti, Master General of the Order of Preachers, promptly replied to their request and most graciously granted it, conferring upon Father Mazzuchelli, at the same time, important powers, and granting him special privileges that would aid him greatly in supporting his accumulating burdens and responsibilities.

Thus was God's will made known to him, after he had so anxiously sought to learn it. He went the more joyfully to these people, who needed and so greatly desired his care, because his services were no longer indispensable to the tribes and people of northern Wisconsin, several priests having recently offered themselves for labor in those missionary fields.



## CHAPTER II

### FATHER MAZZUCHELLI, PASTOR AND BUILDER OF CHURCHES

Here we begin a new chapter in the devoted Father's life. Those lonely years in the desolate north had been fruitful in many a strong gift for his own soul, as well as for the souls that had been in his care. That which had been so unpleasant and so difficult in the doing, was to become sweet and consoling in the enjoyment of memory.

In his Memoirs, the Father tells us that he had so trained his imagination that, when he was in the midst of some difficulty of rough travel, it would turn spontaneously to memory's beautiful pictures of things that he had seen in Europe, on those occasions when he had visited the churches and sanctuaries of Florence, Bologna, Milan, Genoa, Turin, Lyons, Paris and Rome. And so when "he found himself alone, without a church, in unbelieving lands, and deprived of all those exterior objects that excite piety, the holy recollection of things seen in Catholic lands helped him to bear his loneliness and longing. When about to celebrate the Holy Sacrifice in a hut of logs, or in an Indian wigwam, on an altar made of bark, he would imagine himself present at the sacred rites of the churches in Europe, and, uniting in spirit in the solemn Canticles of divine worship worthily environed, he would lose his distaste for his rude surroundings, because almost unconscious of them." Now he will have a new set of memories, and as he labors among white men, will recall with joyful satisfaction the fruitful days spent with the wild red men of the Wisconsin forests.

New work of a more congenial nature awaited him, and would give new zest to life. He had unbounded faith in the civil and religious possibilities of the great Northwest. Hence it was with renewed zeal and a brighter hope that he began

his work in Galena and Dubuque, among people desirous of intellectual and moral improvement, and capable of great temporal advancement.

The earnestness with which they had sought to secure his sacred services had proved his people's appreciation of his ability to accomplish a great work in their midst; their subsequent readiness to co-operate with him in his zealous efforts for their spiritual welfare was a constant incentive to him, and a deep consolation.

He often referred, in terms of warm admiration, to the generosity displayed by the people of Dubuque County. He had excellent opportunities to test it, for he was architect, superintendent and collector for the first Catholic church built in Dubuque. The corner-stone was laid on August 15, 1836, and the church was dedicated towards the end of October, under the patronage of St. Raphael. A complete account of his efforts in behalf of this work, and of the generosity of the people in giving him support, may be read in his Memoirs.

His attention was divided between the transaction of these important affairs in Dubuque and the construction of a church in Galena, the corner-stone of which was put in place on September 12, 1836. A few feet of the wall of this edifice stood, without additions, from 1836 to 1839. In the mean time, a small frame structure was built. It was dedicated in November, under the patronage of St. Michael, and served not only as a chapel, but as a residence for the priest. In 1839 the stone edifice was completed, and the name of St. Michael transferred to it. A few years later it was destroyed by fire.

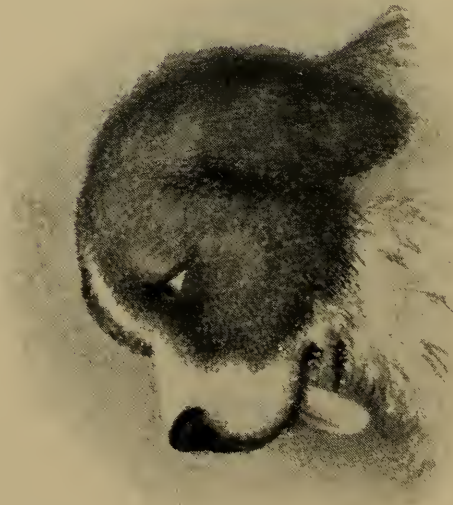
Father Mazzuchelli's labors were not confined to the interests of religion in Galena and in Dubuque, his zeal and responsibility kept him busy in other directions also, for his missionary field comprised, at that time, southwestern Wisconsin, northern Illinois, and the whole territory of Iowa.

The liberty granted to Catholics by the United States government was frequently the subject of a fervent expression of Father Mazzuchelli's admiration. In the first Legislature of Wisconsin, which met at Belmont, Lafayette County, in





' Master, go on, and I will follow thee  
To the last gasp, with truth and loyalty "



PRINCE, THE COLLEGIAN'S PROTECTOR

" Faithful found among the faithless,  
Faithful always he;  
Unshaken, unswayed, unterrified  
His loyalty he keeps, his love, his zeal."

' The leaf is growing old,  
And wears in grace of duty done  
The gold and scarlet of the sun."



HAPPY HEART PROMENADE, ST. CLARA COLLEGE, SINSINAWA, WIS.

" Summer or winter, day or night  
The woods are an ever-new delight;  
They give us peace, and they make us strong,  
Such wonderful balms to them belong;  
So living or dying, we'll take our ease  
Under the trees, under the trees."

1836, there were thirty-six Protestants and only two Catholics, yet Father Mazzuchelli, devoted and uncompromising Catholic priest, was chosen to be chaplain of that body. Because of many other demands upon his time, calling him to the distant parts of his mission, he served only one week, during which he opened the exercises each morning with prayer, and on one occasion made an address to the House, in presence of the Governor.

At that time, the nearest priest resided two hundred and ten miles from Dubuque, and his station was so difficult to reach in winter that Father Mazzuchelli found it easier to follow the Mississippi River, for five hundred miles to St. Louis, that he might receive the Sacrament of Penance before Christmas.

January, 1837, was spent in working among the people of Dubuque and Galena; February was devoted to the Catholics, savage and civilized, at Prairie du Chien. In April, he again visited his Confessor in St. Louis, to fulfill the Easter obligation. When returning, he stopped at the fort situated on Rock Island, to celebrate the Holy Sacrifice of the Mass, and then, crossing the river to Davenport, he administered the sacraments to the only Catholic family in that vicinity.

On another occasion, after spending several days near Rock Island, he wished to resume his journey, but found the steamer icebound. The length of the delay being as uncertain as was the possible condition of the weather, Father Mazzuchelli, in company with other travelers, undertook to walk the rest of the way, and after three days of tramping across an uninhabited country, and three nights of sleeping on the ground, reached Galena in safety. Referring, in his Memoirs, to this painful experience Father Mazzuchelli recalls, with expressions of warmest gratitude, the reverent generosity of one of the travelers, an Irishman, who, on one of the coldest nights deprived himself of covering, that the Priest might be better protected, and did this when the Priest was asleep, so that the self-sacrificing act of kindness might not be refused. We can hear him saying, when gently rebuked in the morning, "Arrah,

Father, what difference if I had frozen? But had you frozen, how many would grieve and suffer loss to their souls!"

The sufferings of the Missionary on this occasion did not hinder him from taking another long journey that same winter. His interest in the good people of Galena and Dubuque had not rendered him forgetful of his dear savages in northwestern Wisconsin. He longed to learn how they had fared since his departure from their midst, and so he undertook to reach them in a one-horse cutter and without any companion. Through dense forests and across wide prairies, along the course of ice-bound rivers and over frozen lakes, on roads always difficult to trace and often invisible, this was no pleasant trip, even with congenial company. But alone, amid a silence that could be almost felt, alone, in an ice-bound, snow-covered, wind-swept solitude, unbroken for miles by any evidence of human life — it would have been appalling, had he stopped to think about it as a personal matter, instead of regarding it as the necessary price to be paid for the spiritual health of precious and exceedingly needful souls.

Indeed, the Priest felt himself well repaid for any suffering he had endured in trying to reach his red children, the Christian Indians at Lake Winnebago, for he found them, after his long absence, faithful to his teaching and happy to receive once more his priceless spiritual ministrations. All through the western part of Wisconsin, he ministered to the souls of the white men and of the red men of his former flock, and then returned, encouraged and consoled, to his new charge in Galena and in Dubuque.

April of that year found him in Davenport, then a new city, where he began the erection of St. Anthony's church, which he had the happiness of seeing finished in the spring of 1838, and given to the care of a resident priest some time in 1839.

On December 10, 1837, Rev. Mathias Loras was consecrated first Bishop of Dubuque. Soon after, he departed for Europe to secure pastors for the wide fields of his diocese. Father Mazzuchelli had been appointed Vicar General, an office he held for fifteen years, and was now empowered to

act as administrator of the diocese during the Bishop's absence, which was prolonged by various causes until April, 1839.

While in Rome, May, 1838, Bishop Loras requested the Master General of the Dominican Order to permit Father Mazzuchelli to continue his labors in the new diocese, comprising all of Iowa and a part of Wisconsin, where he had already accomplished so much. The request was readily and cheerfully granted, with high esteem for both the prelate and the priest. That two bishops, not of his own nationality, should have been so energetic, at two periods of his life, in securing and in retaining Father Mazzuchelli's services spoke volumes for their value. The Master General was not slow in perceiving this, nor wanting in generous acknowledgment.

Verily, the young Missionary had made a diocese to which the new Bishop might be welcomed. Over its wide expanse were dispersed, among a much greater number of Protestants, three thousand five hundred Catholics. When Father Mazzuchelli had come to them, in 1835, they were without church, priest, altar, sacraments, or evangelical teaching. He had since then built three churches for them, establishing among them, thereby, religious worship and the observance of divine and ecclesiastical precepts. He had also induced them, by the hundreds, to receive the sacraments regularly. He had preached to them the truths of Catholic doctrine and had given them familiar moral instructions, with visible and abundant fruit. He had lessened the prejudices and corrected the false ideas of Protestants regarding the dogmas and practices of the Catholic Church, and among the numbers he had baptized, there were five adult Protestants and many children of non-Catholic parents. All this was sufficient, surely, to occupy the time, the zeal, the whole mind indeed, of one sole priest, isolated and without the least exterior aid.

Though ignorant of each other's personality, Bishop Loras and Father Mazzuchelli had corresponded for two years regarding the affairs of the diocese. When the former returned to America, the latter was most eager to meet him. With the hope, then, of accompanying him to Dubuque, for the

Festival of Easter, the Father went, early in spring, down the Mississippi to St. Louis. He was warmly greeted by his kind friend, Bishop Rosati, who accompanied him on horseback to a distant village, where Bishop Loras and Father J. Cretin were preaching a mission to people of French origin. In our after-knowledge of the two noble personalities, we feel certain that the meeting between the Missionary and his Bishop was, for both, the occasion of profound emotion. At once each must have recognized the exalted individuality of the other, and at once they loved each other, as did David and Jonathan. Then was formed that priestly and sacred friendship between them that enriched life and ended only with death. Since he had to await his Bishop's convenience, Father Mazzuchelli was glad, perforce, to prolong his pleasant stay in the South.

The venerable Bishop of St. Louis requested him to assist in celebrating in the Cathedral the solemn rites of Holy Week, and to preach on Good Friday. To spend Holy Week in a well-established cathedral parish, and to enjoy the society of a venerable bishop and several priests while serving a large congregation of intelligent and educated people, was a favor as unexpected as it was profoundly appreciated by the Priest, so accustomed to isolation and loneliness. Both mind and soul were refreshed. Moreover, his return to Dubuque was made glad by the thought that henceforth he would not be alone, that there would be other consecrated workers in the field, where he had been so long the only laborer.

On April 21, 1838, he had the happiness of being present at the installation of the first Bishop of Dubuque. The occasion was celebrated with due solemnity, Rev. J. Cretin and Rev. A. Pelamourgues, the newly arrived missionaries, assisting in the ceremonies. Father Mazzuchelli preached an appropriate sermon to a large audience of Catholics and Protestants. The spontaneous eloquence of the reverend orator, "proceeding from a heart stirred and overflowing with joy, stole into the hearts of his Christian hearers, awakening there a tender gratitude to God, who, in order to pour upon them more

OUR LADY OF THE MOUND



THE FOUNTAIN



"Through all the days there runs a string of beauty  
Like the bright chain that holds the rosary beads.  
Life is not hard, seen through the Resurrection;  
Nature, read rightly, helps us to perfection." —*Eggon*

SUNSET LANE







copiously His infinite mercies, had in their church erected an Episcopal Chair." "Thus after four years of isolation and of various spiritual privations, the Missionary found himself surrounded by the sweet and edifying presence of other evangelical workers, from whom he would be separated only during the space of a few months, when the duties of his ministry called him into the more remote parts of the vast diocese." (Memoirs.)

After the installation, Bishop Loras immediately set him at work superintending the construction of an episcopal residence and the completion of the cathedral. Every Sunday he officiated and preached in Galena; every Monday he returned to Dubuque, to urge forward the work on the buildings. In May, he conducted spiritual exercises in St. Raphael's Cathedral, to prepare the people for the reception of the Sacrament of Confirmation, to be solemnized in their midst for the first time on the Feast of Pentecost. Thus he kept himself constantly employed in work for God and souls, taking no rest and having no pity on his poor, wearied body.

We are not surprised, then, that the Feast of the Assumption, August 15th, found the Father too ill, of a malignant fever, to be present at the consecration of the cathedral, though it was truly the crowning of his own hard and lonely labor, begun long before there was any thought of a bishop coming to Dubuque. The cause of his failing health is not far to seek. We will quote from his Memoirs.

"The State of Illinois, in 1838, employed several hundred workmen in the construction of a railway that was to extend from Galena to the junction of the Ohio and Mississippi rivers, that is, across the entire state, from the northern extremity to the most southern border. The greater number of the workmen in the vicinity of Galena were Irish and German Catholics. Unfortunately, intermittent fever prevailed among them that year, and many of the poor laborers lost their lives. It was thought that the chief cause of this fever was the high water which had that summer inundated numerous small islands in the Mississippi, and a considerable part of the low grounds

contiguous to the river. When the waters subsided, in the month of August, the decayed vegetation sent forth a deadly odor which permeated the atmosphere, creating widespread disease. Whatever the cause may have been, there were fever patients in almost every house, and within two or three months nearly one hundred and fifty persons died."

The Missionary was called at all hours of the day and night to visit the sick, often ten, twenty or thirty miles distant from his house. In those sections, as in all missionary countries, the Viaticum was carried in a pyx, or little gilt box, which was worn suspended from the priest's neck, and concealed under his outer garments; in this way the Missionary often had resting upon his heart, for several days and nights, the Most Adorable Mystery of our Faith. Such a device becomes necessary in non-Catholic countries, in order not to expose the Holy of Holies to the contempt of unbelievers. It was a similar motive which induced the first Christians to make a secret of their belief and not to reveal publicly to the pagans the doctrine of the Eucharist.

During this dangerous epidemic, the Priest, on his visits to the sick, had always to be provided with the Most Holy Sacrament for the dying, to whom he was often unexpectedly summoned while passing along near the public works. The houses temporarily put up to receive the poor day laborers consisted of one room, in which they slept, twenty or thirty together; and so destitute of help were they, that many, no doubt, died of starvation. Great was the Priest's consolation to find in some of them, stretched upon straw, dying, abandoned by all the world and in direst misery, a rare piety, the fruit of a Christian life.

On the other hand, who can express the deep spiritual joy of those souls on beholding near them God's priest, with his power to give them absolution, after hearing their last confession; God's priest, from whose consecrated hands they might receive the Holy Viaticum and the healing Sacrament of Extreme Unction. So often, indeed, did the devoted missionary find himself the unexpected bearer of grace and joy to the



"Like tall cathedral towers these stately pines  
Uplift their fretted summits tipped with cones;  
No organ but the wind here sighs and moans."



dying, he exclaims, "Truly does the dear Lord know His friends, and never does He forget them. All else may fail, but God never fails those who hope in His infinite goodness and mercy!" And in proof of this, the Father tells that on one occasion, when he had carried the Holy Eucharist to the dying, he found it necessary to divide the last sacred particle he had in the pyx into four parts, that he might give the Viaticum to three other loving souls, who had ardently desired but had not dared to hope for it, thinking there was not a priest within many miles of them.

In the autumn of 1839, Bishop Loras had ordained to the priesthood the three seminarians whom he had brought from Europe; one of them, the Reverend Father Remigius Petiot, a native of France, was sent by him to Galena, as assistant to our Missionary, who thus found himself at liberty to go, with an easy mind, to other parts of the vast diocese where his services were greatly needed.

In the month of November, he traveled by land to the new city of Davenport, where Reverend Father A. Pelamourgues had been stationed as pastor. Thence, continuing his journey he arrived at the city of Burlington, which is, by the usual road, about one hundred and eighty miles from Dubuque, and like the latter, had its origin in 1833. Its situation on the great river was a promise of its future growth and importance.

The territorial government of Iowa held its sittings that year in the Methodist Church at Burlington, a fact that the Father did not forget at a later day. Although the rising city estimated its population at about two thousand persons, the Missionary succeeded, after many inquiries, in finding among them only twenty-seven Catholics, and some of these were from the surrounding country. The first Mass in Burlington was celebrated in the cabin of a German Catholic family on the 17th of December, 1839. After offering the divine mysteries the priest, turning to speak to the congregation, and seeing so small a number of the faithful present, found, in the sweet words of the Redeemer, "Fear not, little flock, for it hath pleased your Father to give you a Kingdom," (Luke xii, 32),

the subject of a sermon that was a great consolation to his listeners, and a potent medicine for his own heart, that felt so keenly the grievous spiritual privations of his people. On this occasion he also visited some Catholics residing about twelve miles from Burlington, and administered the sacraments to them, after which he returned to Davenport.

In order to render as useful as possible so long a journey in the depth of an unusually cold winter, everywhere that a favorable occasion presented itself, he preached the Catholic doctrine, always supplementing his sermon, however, with those moral reflections which tended to make his efforts more persuasive. In a village called Rockingham, he had, for two evenings, a very large audience of Protestants, who instead of being offended at hearing their objections to the Church explained away and the contradictions of their own religious belief clearly presented, took the greater liking to him for his kindly efforts to enlighten them. A similar impression was made at Savanna, a small village in the State of Illinois. In the summer of that year, he preached several times, in various localities, before large assemblies in the open air, under the shade of his favorite tree, the majestic oak, and most encouraging were the effects and results of these impromptu meetings.

Among others, who received the ministrations of the Missionary at this time, were several Irish families that had settled in a place twenty miles from Dubuque called Maquoketa, from a river that waters it. These people, trying so earnestly to earn the bread denied them in their persecuted native land, had a peculiar attraction for the tender-hearted Priest, and he thought it his duty, in the beginning of the year 1840, to return to this place and endeavor to erect there a small church. Because of the abundance of timber in the vicinity, he decided to build the edifice of that material. He distributed among the forty-two men who lived in the neighborhood of the little town the work of preparing, during the long winter, a great number of beams, from twenty to forty feet in length. In spring each man brought to the site of the church the work

of his hands, and as they were not able to help with money, these faithful people contributed, in various ways by labor, to lighten the cost of building their church. Bishop Loras, from the benefactions of the Propagation of the Faith in Europe, paid the sum of six hundred dollars for materials and for wages to workmen. The church, when completed, was dedicated to St. Patrick, the apostle of Ireland, and became the pride and joy of the devoted people, who could feel that its erection was entirely due to their own self-sacrificing labor.

The excellent results that followed this feeble beginning were most encouraging, for the number of Catholics, who settled in the neighborhood of the church, was so great that in a very short time the ground surrounding it, on which were built many pleasant homes, had all been sold. When the first service was held in the little church, in the summer of 1840, there were not more than a hundred Catholics in the congregation; three years later, the parish of St. Patrick, regularly served by the zealous priest, Rev. J. C. Perrodin, had a school, and its congregation numbered six hundred souls. "It is a fact to be zealously considered," wrote Father Maz-zuchelli, "that a church in the wilderness, where service is held at least occasionally, becomes in the western states a point of reunion for Catholics, especially for the Irish and Germans, who thus form regular colonies." "For this reason there are many places in America which are called Irish settlements and German settlements, where the homes of the people are always to be found clustered around the church, the nucleus of the village, or of the future city."

It would be a weariness to the reader to attempt a minute account of the frequent journeys, many hundreds of miles in length, that were made by the priest, in 1840, on the Mississippi River and by land. We will be content with speaking of two churches that were built by him simultaneously, though in districts quite distant from each other.

It has been stated already that, in 1839, Bishop Loras laid the corner-stone of the Church of the Archangel Gabriel at Prairie du Chien, in the Wisconsin Territory. The work on

this building, which had ceased for a few months, was resumed in 1840, and Father Mazzuchelli, as architect and superintendent, found it advisable to repair to the place, several times during the year, to direct the workmen, and to incite the congregation to lessen the cost, by contributing the necessary materials. To procure the rock required for a building measuring 50 by 100 feet, the men of the parish worked in the stone quarries, and the reverend superintendent assisted them. It was the month of June, and the weather was unusually warm, yet the devoted Priest continued this severe toil for a number of days, thus inspiring the people, by giving them an efficacious example of unselfish love for souls and of great zeal for the glory of God's house. However, in spite of his earnest efforts and the people's generous co-operation, the work could not have been completed had not Bishop Loras come to the rescue by nobly sharing, with this distant congregation, the money contributed to the needs of his episcopal city by the Propagandas of France and Rome. With fourteen hundred dollars given him by his right reverend friend, and with the materials gathered by the people, to say nothing of the results of his own labors, the Missionary was enabled to complete the pretty stone church that was so long the principal building in the village of Prairie du Chien.

The erection of one church in a year was not, it would seem, commensurate with Father Mazzuchelli's capacity for work, for in the city of Burlington, Iowa Territory, a Mississippi River town, about three hundred miles from Prairie du Chien, he planned another church and superintended its construction in that same year. He could remain at his work only a few days at a time, being obliged to go to and fro, repeatedly, between Burlington and his missions at Mineral Point, Dodgeville and Shullsburg. But without much delay the church was built, and his heart was full of consolation when he beheld it, happily completed, on a beautiful eminence in the heart of the young city. The number of the faithful in this town had been so small, their surroundings so full of non-Catholic, if not anti-Catholic, influences, and their spiritual



advantages so meager, that his heart had yearned over them with sadness and anxiety; it was now correspondingly relieved, and he rejoiced at the thought of the many precious religious opportunities St. Paul's church would afford his beloved people. It was built of brick, and had a basement intended for a priest's dwelling and for a school. The location was very desirable, though the most elevated part of the land secured for parish buildings had been reserved for a future church of greater size, to be built when the Catholic population of the growing city should increase.

In the autumn of 1840, Bishop Loras departed from Dubuque to make a visit to his old home in Mobile, Alabama, and Father Mazzuchelli, his Vicar, accompanied him as far as Burlington, where the Bishop took the boat which was to convey him to his destination. The Vicar was left in charge of the diocese until the spring of the following year. On their way to Burlington, the Bishop and his companion had visited several Catholic congregations and had ministered to them. Among these were the people of a little village called Charleston, situated on the western bank of the Mississippi.

After taking leave of the Bishop, the Priest repaired to the beautiful city of Davenport. The people having expressed a wish to hear an exposition of the principal points of Catholic belief contested by Protestants, he devoted himself for eight nights to satisfying their laudable desire. The fruit of these lectures was the establishment of friendly relations between the Catholics and their Protestant neighbors, and the effacement of much of the prejudice that everywhere existed against the Church.

Being informed that government land was to be sold, in the rising capital of the state, for church purposes at very low prices, Father Mazzuchelli hastened from Burlington to Iowa City, in December, 1840, and, depositing \$2,000 with the proper persons, secured, by an Act of Legislature, one of the best lots in the town.

The Holy Sacrifice was offered for the first time in Iowa City, on December 20th by Father Mazzuchelli, in the house

of a German mechanic. In the evening of the same day he preached in the dining-hall of a small hotel, and on the following morning, he offered Mass ten miles outside the city, in the unfurnished log-cabin of an Irish laborer. Christmas and its succeeding holidays were spent in ministering to the people of Galena and Dubuque, after which he returned to Burlington.

On the lot that had been secured in Iowa City, in 1840, the erection of a church was begun the following year; the corner-stone was laid on July 12th by Bishop Loras; in the summer of 1842 Father Mazzuchelli had the edifice ready for divine service. In the mean time, he had said Mass, heard confessions, and preached many sermons in private houses. He had also given controversial discourses before large audiences of many creeds in a hall that served between whiles as a court of justice. At Bloomington and Bellevue, towns on the western side of the Mississippi, between Dubuque and Davenport, he built small wooden churches that were dedicated in that year under the patronage of St. Matthew and St. Andrew.

Some time in the previous year a pretty little frame church, dedicated under the patronage of St. Matthew, had been erected in Shullsburg, a small town in the lead region of Wisconsin. The pieces of timber of which the edifice was constructed had been prepared and wrought by carpenters in Galena, and then transported to Shullsburg, where several workmen speedily put them together on a plot of land in the midst of the homes of the Irish miners, whose generous contributions from their slender earnings paid the entire expense.

His frequent journeys and many fatiguing labors caused Father Mazzuchelli, in the summer of 1842, to be attacked at Iowa City by a serious illness which threatened his life. After a slow recovery, though still weak and easily wearied, he devoted himself throughout the winter to the organizing of St. Paul's parish at Burlington. While in that city he preached dogmatic sermons every Sunday evening to audiences including not only Catholics but Protestant lawyers, judges and ministers.

Everything concerning religion was of vital interest to him, and his zeal for the spiritual welfare of persons outside the Church was indefatigable, hence we are not surprised to learn that, desiring to see and converse with the famous prophet, Joseph Smith, founder of the Mormon sect, he paid a visit in February, 1843, to Nauvoo, Illinois, where the heresiarch had his residence. To Father Mazzuchelli "the prophet" portrayed the entire system of Mormonism, giving a history of its origin and progress, and an explanation of its principal tenets, all of which Father Mazzuchelli discussed with him, but, so far as any one knows, without making any lasting impression upon his darkened mind.

Having made his glad return to a more wholesome atmosphere, the Missionary remained in Burlington until the first week of Lent, when he set out for Galena. Part of this journey was made in a sleigh on the frozen Mississippi. The cold was intense, the thermometer showing, as the average daily temperature, ten degrees below zero. We have seen the Father taking so many journeys under equally distressing circumstances that we, like the people of his time, take it as a matter of course that he should do these things, and give no thought to the possible effect. And yet, successive winters of such exposure, with laborious summers in between, must have been a tremendous strain on even the strongest constitution. He was not given, however, to the consideration of health, to the skirking of difficulties, or to the shunning of hardships; and besides, he was hastening to a new work that had presented itself to his mind, and he would not delay to count the cost.

The Irish and German farmers and miners at Sinsinawa Mound, Wisconsin, had need of a church, and it was in keeping with Father Mazzuchelli's decisive promptness that he should have one ready for them that very summer of 1842. It was built according to his own design, and he named it after St. Augustine. This was the Father's first footprint, as it were, on the sands of those more important paths that he was to tread during the succeeding twenty years. The parishioners of St. Augustine's church had been aided by their Prot-

estant neighbors, who had generously contributed towards the payment of the debt incurred for its construction. A beautiful eminence near "the Mound" had been chosen for its location. The pretty little frame structure made a very attractive appearance, and was frequented by a goodly number of farmers and miners with their families. This was the simple beginning of a great work, the initial letter as it were of a great prophecy.

Weakened by a recent serious illness, and wearied by years of strenuous labor, besides frequent and difficult journeys, Father Mazzuchelli began to realize that his health was becoming seriously impaired. For this reason he did not remonstrate when his physician, seconded by his friends, urged him to take a trip to Europe. This trip was really taken, however, with more important objects in view than a restoration to health. The cordial consent of the Bishop to his request for leave of absence strengthened his purpose, and so he hastened his preparations, and departed after Easter, 1843, for Milan, Italy.

Being at that time quite unprovided with funds he relied on Providence for the payment of his expenses. The parishioners, persuaded that the journey was not taken for selfish reasons, but for the welfare of souls, thought it their duty to assist in furthering the good work by contributing to it a sum of money, which was certainly a God-send to the Priest. Bishop Loras, being obliged to repair to the city of Baltimore in order to assist at the Triennial Council of the Bishops of the United States, took his Vicar with him to serve as his theologian at that solemn assembly, and thus was the priest, without expense to himself, speeded onward in his journey to the seaboard.

On the sixteenth day of April, after baptizing two converts from the Anglican Church, Father Mazzuchelli, leaving Galena, went down the Mississippi by boat, and landed four days later at the city of St. Louis. There he met the Bishop and they embarked on a beautiful steamboat which speedily carried them to Cincinnati. The freedom with which religion was discussed, according to the custom in America, kept the Missionary quite occupied, during the entire journey, in satisfying the demands of those who, through curiosity or a desire for

instruction, wished to know something about the true doctrine of the Church.

At Cincinnati the Bishop and his companion changed boats for the city of Wheeling, from which point they traveled by stage to Cumberland, where they took the train. In eight hours, including delays at the various stations, they alighted in the city of Baltimore. The population of Baltimore was estimated, at that time, to be about one hundred and sixty thousand souls; forty or fifty thousand were said to be Catholics; there were ten churches besides the cathedral, which was not then completed. Father Mazzuchelli describes, in the following terms, the great event that called them to Baltimore:

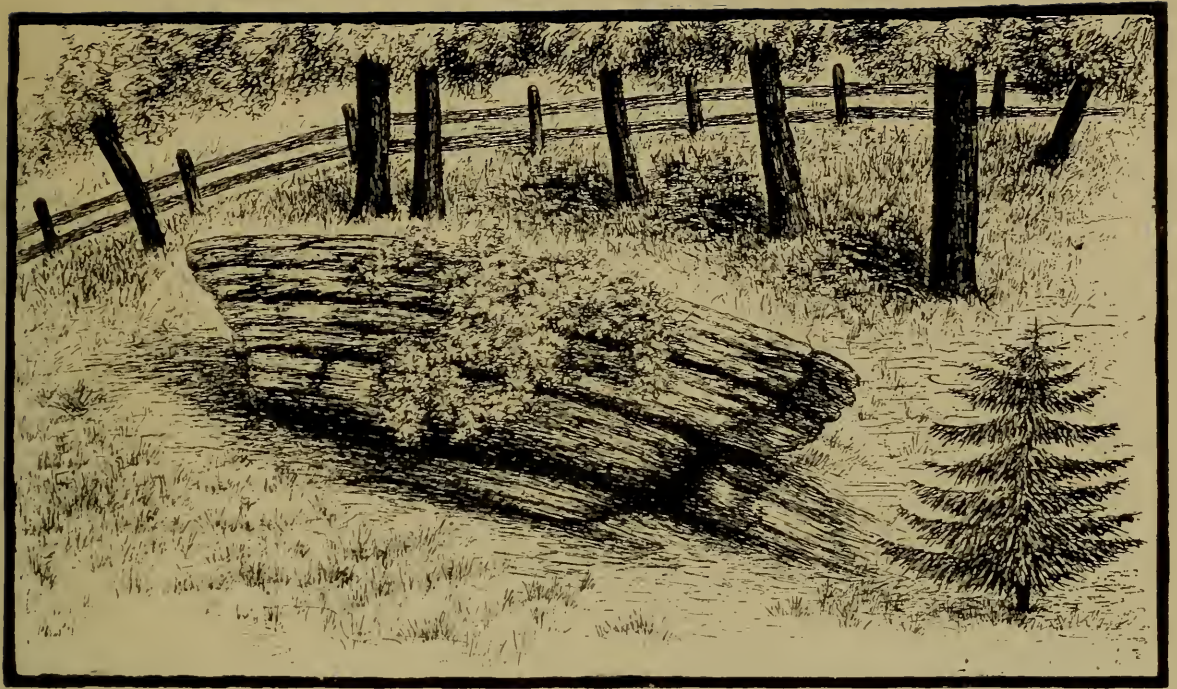
“The Provincial Council of 1843 was opened on the fourteenth day of May; the procession of priests, in number about forty, and of fourteen Bishops with the Archbishop, Most Rev. Samuel Eccleston, all vested in sacred garb, according to their rank, issued from the Archbishop’s house, and, having made the circuit of the exterior inclosure, entered the church through the large door and took their places in the Sanctuary. A Pontifical High Mass was chanted, followed by the singing of the *Veni Creator*, after which the opening of the Council was formally announced. The Bishops held their private sessions every morning for a week in the house of the Metropolitan; in the afternoon they came into the sanctuary of the cathedral, where were present the theologians of each diocese and the superiors of the regular orders in America. The theologians who had accompanied the Bishops were divided, for the considerations of questions, into companies of five. The questions to be discussed were proposed, one to each company, by the Right Reverend Promoter of the Council. Each theologian presented in writing, at the next meeting, his discussion of the question assigned him. All the answers to one question were debated before another question was considered. Every one was free to say what he thought; in this way the various points of ecclesiastical discipline were discussed freely by the theologians in the presence of the prelates, who in their private sessions set forth the decrees of the Coun-

cil. On the fifth Sunday after Easter, May 21st, the order of the procession of the preceding Sunday was repeated, and the Pontifical Mass being over, the Bishops, in cope and mitre, beginning with the oldest in the episcopate, passed, one after the other, to the gospel side of the altar, where, with his own hand, each subscribed to the decrees, after which the *Te Deum* was sung. The erection of new episcopal sees and the choice of their Bishops constituted an important matter for consideration; in fact, it was the most interesting subject considered at the Triennial Council of that year. All the acts of the Council were, of course, subject to pontifical approval."

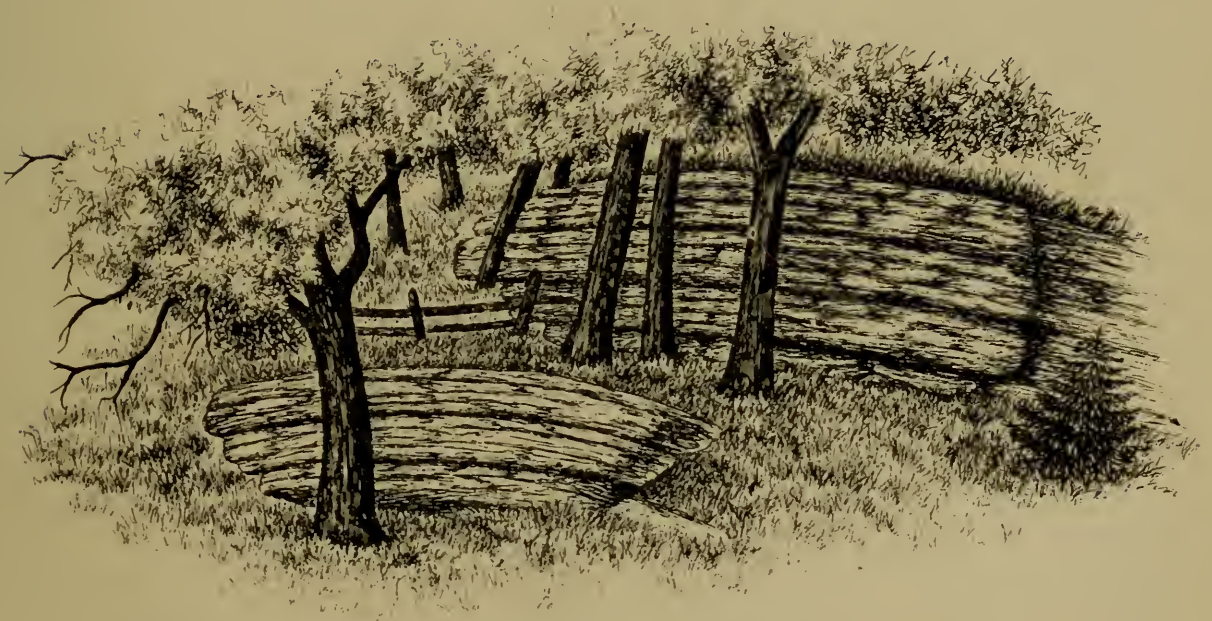
Providence prepared for our Missionary a rare traveling companion across the ocean, in the person of the Rt. Rev. G. Chabrat, Coadjutor Bishop of Kentucky, who was going to France. Therefore, after embracing the most worthy Bishop Loras, of Dubuque, the Father left Baltimore, on the 22d of May, going by rail to Philadelphia, and departing for New York the following day. At three in the afternoon, on the 25th of May, Feast of the Ascension, Bishop Chabrat and his companion embarked in the steamship *Great Western*, and before night the land of America was lost to view.

On June the 5th the coast of Ireland was visible, and on the 7th, at six o'clock in the morning, Bishop Chabrat and the Missionary landed in the city of Liverpool. That same day they entered London, where Father Mazzuchelli was deeply impressed by human grandeur carried to its height and human misery reaching its lowest depths. On the 14th of the month they arrived at Paris, where the Bishop, as if aware that his companion had not sufficient means, paid all the Missionary's expenses from Liverpool to Milan. After a brief stay at Paris, Lyons and Turin, Father Mazzuchelli found himself in his native city on the Feast Day of Saints Peter and Paul. His joy may be left to the imagination of the reader. The real object of his visit and the success that attended it become known to the reader in the course of certain chapters that follow.

Before entering upon that period which forms a new and



MINIMS' ROCK SINSINAWA



ON THE SOUTH SLOPE OF THE MOUND

'We hail in each rock a friend's familiar face,  
And clasp the mound in our mind's embrace.'





distinct era in Father Mazzuchelli's life, let us briefly summarize the principal events of previous years. The following statements and the dates that appear in it are taken from a brief journal written by the Father himself.

Samuel Charles Mazzuchelli was born in Milan, Italy, on November 4, 1806. He received the Dominican habit in 1823, taking the name of Brother Augustine, and made his solemn profession as a Dominican religious at the Dominican Convent, in the city of Faenza, Italy, December 6, 1824.

He was then sent to Santa Sabina, the Dominican monastery in Rome, to continue his studies under the most favorable circumstances. To Santa Sabina came Rt. Rev. E. Fenwick, O. P., who, in speaking of America to his brethren, deplored the small number of laborers in the missionary fields of the western territories. Noting the intelligent interest of the young religious, Brother Augustine, the Bishop begged the Master General to permit the zealous young man to become a missionary in the Diocese of Cincinnati.

On the 30th of May, 1828, Brother Augustine left Rome intending to depart immediately for the United States, but did not sail until October 5 of that year. In the mean time he visited his home in Milan and spent two months at a convent in France, acquiring a knowledge of the French language.

He arrived in America November 14th, being then a sub-deacon. He was ordained deacon in St. Joseph's Church Somerset, Ohio, by Rt. Rev. E. Fenwick, O.P., in June, 1830, and by him was ordained priest in September of the same year in Cincinnati. In October the Bishop sent him as missionary to the Island of Mackinac, Michigan. From there he traveled at stated intervals to the missions of Green Bay, of Prairie du Chien, and of other parts of Wisconsin, teaching the tribes of Menominee, Chippewa, and Winnebago Indians, and training them to become practical Catholics.

In 1836 he came to labor in the western part of the Territory of Wisconsin, in Galena, Illinois, and in Dubuque, Iowa Territory. In 1843 he paid a visit to Milan, his native city. After having traveled in Tyrol, in England, and in France,

also through Italy to Rome, he returned to the United States on August 1, 1844, and arrived at Galena September 12 of the same year. Here he met General Jones and purchased the Sinsinawa property. With this purchase Father Mazzuchelli's circumstances and designs changed materially, and his life began to flow in new channels.

He had lost none of his energy, however, and his love for hard work had not grown cold. In the course of the winter of 1844 the wooden church erected at Sinsinawa in 1842, on the southeast corner of the present church property, was taken apart and the materials moved up to "the Mound." By April, 1845, it had been put together again with such care and skill as to show no marks of the rebuilding it had undergone. The painting and plastering were finished on August 2d, and the church was solemnly blessed on August 3d, by Rt. Rev. John M. Henni, first Bishop of Milwaukee, Wisconsin. The name was changed on that occasion from St. Augustine's to St. Dominic's church. There was a large attendance of people from the surrounding country, and from the cities of Galena and Dubuque.

The Feast of St. Dominic was celebrated on the following day with all the solemnity possible to time and place. Father Mazzuchelli sang the High Mass, at which Bishop Henni and eight priests were present — a wonderful assembly for those days. Such a number of clergymen had never before been seen together in any one place in the Territory of Wisconsin, or in that of Iowa.

Their presence, and that of the Bishop, on the occasion of the dedication of a little country church, and the celebration of its patronal feast day, spoke volumes for the esteem in which they held Father Mazzuchelli. In response to his invitation, they had come from a distance, in spite of the many difficulties that traveling then presented in the territories of the Northwest, to encourage the zealous priest, whose worth they recognized, and to give evidence of their high regard for the man whose sterling character and scholarly attainments they so sincerely admired.

That first celebration of August 4th at Sinsinawa, inaugurated a long series of such events, for it has been renewed annually from that day, in 1845, to this, in 1904. For almost two decades the Dominican Fathers and their pupils, students of "Sinsinawa College for Boys," made the day glad; for almost four decades the Dominican Sisters and their pupils, students of "St. Clara's Academy for Girls," have continued to make the Feast of St. Dominic an occasion of thankfulness and great joy.

That first tribute of love and honor paid to the great Founder of the Dominican Order, on the historic Mound, seems to have won his powerful patronage for the beautiful spot where the homage was offered. He then made it his own, and though the vicissitudes of time have spared neither it nor the institutions that at various dates have made it their home, yet St. Dominic has never relinquished his claim; rather has he continued to strengthen it by increasing there the work and the number of his children. The solemn blessing of St. Dominic's Church, and the solemn celebration of St. Dominic's day, in 1845, was the first step towards the accomplishment of a great work, the beginning of a steady progress towards the realization of lofty educational and religious ideals.



## CHAPTER III

### FATHER MAZZUCHELLI, RELIGIOUS AND EDUCATIONAL FOUNDER

Having learned by his own experience the urgent need of missionary priests in the thinly settled parts of the vast Western territories, and foreseeing that, even in those places having resident pastors, it would be desirable, from time to time, to have religious exercises conducted by missionaries, Father Mazzuchelli conceived the idea of founding, at Sinsinawa, a Dominican Missionary House, from which priests might go forth to do every kind of missionary work.

Connected with this house, he purposed having a college for the education and religious training of the young men of the broad region extending north and west of Galena and Dubuque.

Furthermore, he had formed the intention of establishing a community of Dominican Sisters, for the teaching of day schools and the conducting of academies for the education of girls.

It was his idea to found a community that, while practicing the Dominican rule and obeying the Dominican authorities, should consist of members gathered from that part of the country wherein they were to labor. Such persons would better understand the needs and the spirit of the people they were to aid and to edify. Thus the young community, indigenous to the soil, would grow as the great West grew, becoming inspired with its spirit, adapted to its intellectual requirements, a part, as it were, of itself, and identified with its religious and educational progress.

No branch community, from a trunk, however worthy, having root in a different soil, absorbing a different atmosphere, and growing amid different surroundings, would have

answered the requirements of Father Mazzuchelli's far-reaching idea. And so we shall find, when we read the history of the community, that of those few persons, devotedly good and earnest though they were, who came from distant convents to join the little band, only one remained. She had a thorough knowledge of religious training, of conventual discipline, and of the Dominican traditions; she imparted this knowledge to the young community, and herself imbibed from them and their holy director that peculiar spirit which was ever to distinguish Father Mazzuchelli's Sisterhood, and to stamp it as a distinct religious institute, having a character and a personality that would forever mark it as the special creation, under God, of a great mind and noble heart. It was to be of native growth, not the transplanted cutting from another's tree, however majestic or fruitful.

With these ideas occupying his thoughts, with the design of his new work already outlined in his mind, he made the European trip to which we have already referred, and while at the Dominican monastery of Santa Sabina, in Rome, communicated all his plans to the Master General of the Dominican Order, the Most Rev. Father Thomas Ancarani, who gave his plans a full and cordial approval, and conferred upon him the discretionary powers he would require in the fulfillment of his important undertakings. The Master General himself suggested that, as the work progressed, and as various unforeseen exigencies arose, Father Mazzuchelli should apply to the Superiors in Rome for advice and for the support of their authority, thus securing for his institutes permanent stability, and an unbroken union with the chief house and highest Superiors of the Order. Letters and documents preserved in the archives at St. Clara Convent prove that, at every important crisis in his work as a founder, Father Mazzuchelli responded to that suggestion, and never failed to receive from Most Rev. Father Thomas Ancarani, and his successor, Most Rev. Father A. V. Jandel, prompt, sympathetic, and efficient support.

On his return from Europe to America it happened, in the

providence of God, that Father Mazzuchelli met, in Galena, Illinois, on September 12, 1844, Colonel George W. Jones, the owner of the beautiful property called Sinsinawa Mound, and finding him disposed to sell it, purchased it with part of the funds that had been given him by his relatives, at the time of his recent visit to his home, in Milan, Italy. "The object of such purchase," we find recorded in Father Mazzuchelli's own writing, "is to prepare the way for a religious community of missionaries of the Order of St. Dominic, I having to that effect received all the necessary faculties while in Rome. On this property is also to be located, if such shall be the will of God, a great college, not merely to instruct children in all literary branches, but principally to educate them in the fear of God."

This estate, situated in Grant County, Wisconsin Territory, comprised eight hundred acres, and was purchased for six thousand five hundred dollars. General Jones, then a Colonel, U. S. A., delivered the deed to Rev. S. Mazzuchelli, on October 3, 1844, in the town of Galena, Illinois, before a duly authorized lawyer, and received the sum of two thousand three hundred and forty dollars in cash and four thousand one hundred and sixty dollars in promissory notes. These notes were paid in five installments, with interest, November 4 and 25, 1844; March 8, 24, and 28, 1845. Father Mazzuchelli writes of them, "The payment of the notes due on the Sinsinawa property has been a work of much uneasiness; only an unbounded confidence in Divine Providence could cheer one's mind under such circumstances." His earnest appeals to his friends in Milan had their effect. His sister, Josephine, "a holy virgin of Christ" he calls her, and his generous friend, Count James Mallerio, a jeweler, sent him the greater part of the sum required; from Rome, and from a friend in Wisconsin, he received the balance; thus did March 28, 1845, find the estate free from debt.

Towards the erection of St. Dominic's Church, at Sinsinawa, he had paid, from his personal funds, six hundred dollars; also for vestments, sacred vessels, and other altar furnishings, six



SHRINE OF OUR LADY OF THE ROSARY, ON MAPLE DRIVE





hundred dollars; the balance of the debt on the church was paid by the generous contributions of the struggling and hard-working miners and farmers, who were ever ready, as far as their small means permitted, to aid their beloved spiritual Father in his noble undertakings.

The first one to join Father Mazzuchelli in his work at Sinsinawa was Brother Joseph Pölking, a native of Germany, a man of simple earnestness and fervent zeal, who endeared himself to Father Mazzuchelli by his many excellent qualities, and rendered him great service in the humble duties of the small establishment. Others joined the Brotherhood, from time to time, and members were received into the First Order, which comprises priests only.

In 1846 the east wing of the college building was completed. It was built of limestone rock, quarried on the property, and was commodious and comfortable, far beyond what was common in the West at that time. The institution was incorporated, March 11, 1848, with university privileges, by a special act of the Legislature. Having a corps of excellent professors, under the presidency of the scholarly Father Mazzuchelli, Sinsinawa College had the approval of the local Church authorities, and the confidence of parents whose sons, men in distinguished walks of life, have been heard to boast that they were educated there.

Before closing this chapter it may be well to note Father Mazzuchelli's relations with Rome, and the ready recognition he received when presenting petitions to either the Pope or to the Master General.

In view of his foundations at Sinsinawa, the documents that follow will prove interesting. While in Rome, in 1843, he presented the following petition to His Holiness, through the Master General of the Order of Preachers, and received the appended response:

## PETITION

*“To our Most Holy Father:*

“The General of the Order of Preachers humbly represents to you that Father Samuel Mazzuchelli of said Order, Vicar of the Bishop of Dubuque for fifteen years, Missionary in the United States of America since 1828, desires to establish an independent House of Novices of the Order of St. Dominic, in the city of Galena, Diocese of Chicago, therefore, prostrate at the feet of Your Holiness, he asks for this undertaking the Apostolic Authority. Because of the scarcity of priests in these missions, he likewise requests the faculty of permitting the novices of said novitiate to sleep outside the convent, and to perform the duties of a missionary, when their Superior shall deem it necessary.

“Finally, he asks of Your Holiness permission for these religious to wear a garb or habit similar to that of the secular Catholic clergy of the United States.”

## RESPONSE TO THE PETITION

“At an audience, on November 16, 1843, the Holy Father, Gregory XVI., by Divine Providence Pope, referred the above petition to me, the Secretary of the Sacred Congregation of the Faith.

“Having considered this petition, and the conditions of place and circumstances set forth in the document of the supplicant, we graciously grant all his petitions.

“Neither the Bishops nor the Constitutions of the Order shall interfere with these things unless His Holiness expressly repeals them.

“Given at Rome, from the Office of the Sacred Congregation, on the day and in the year stated above.

“JOANNES BRUNELLI, *Secretary.*”

A copy of the original was given to Father Mazzuchelli by Father Maria Spada, Master of Theology, and Socius of the Master General of the Order of Preachers.

To render the Missionary's position doubly secure, and his union with the Order clearly apparent, through the authority manifested in his regard by his superiors in Rome, the Master General sent him, soon after his purchase of the Mound property, the following document:

"From Father Angelo Dominico Ancarani, humble Master General of the Order of Preachers.

"The worthy religious of our Order, Rev. Father Samuel Mazzuchelli, for many years consecrated to the propagation of our most holy Catholic Faith in the United States of North America, announcing the truths of the Gospel to the savages of that land and bathing their souls in the holy water of Baptism, having the necessary faculties from the Holy See, has returned to his work as Apostolic Minister with the idea of founding a new missionary establishment dedicated to the conversion of non-Catholics and of pagan savages, also to the instruction of Catholics and the administration of the Sacraments to the faithful living in that part of the country.

"On this account we recommend him to the kindness of the Faithful that they may help him in every way suggested by their zeal for the Catholic Faith and their love for their neighbor.

"Given at our convent of Santa Maria sopra Minerva, in Rome, 10th of January, 1844.

(Signed "FATHER ANGELO ANCARANI,

"Master General of the Order of Preachers.

"FATHER MARIA SPADA,

"Master of Theology and Socius."

Finding that Galena was not a suitable place for his new foundation Father Mazzuchelli applied to Rome for permission to establish it at Sinsinawa. As usual, the Master General made the petition in his behalf.

## PETITION

*“ Most Holy Father:*

“ Father Samuel Mazzuchelli of the Order of Preachers, Missionary in the United States of America, Commissary Provincial of the New Province of St. Charles, of the Western States of the Union, received faculties, in 1843, to establish a Novitiate House of his Order in the city of Galena, state of Illinois. Not finding it convenient to establish this house in Galena, he humbly supplicates your Holiness to accord him the faculty to transfer said Novitiate to the Diocese of Milwaukee, in the Territory of Wisconsin, or to other parts of Western America.

“ He hopes to obtain this favor for the good of the Church and the spread of the Faith.”

## RESPONSE

“ Having had an audience, on July 6, 1845, with our Holy Father Gregory XVI., by Divine Providence Pope, the above petition was referred to the Secretary of the Holy Congregation of the Propagation of the Faith. Having been duly considered, the above petition is graciously granted. Against it no one whatever may offer opposition.

“ Given at Rome from the Office of the Sacred Congregation, day and year, as above.

“ JOANNES, Archb. of Thessalonica, Secretary.”



WINTER—SINSINAWA PARK



## CHAPTER IV

### THE ESTABLISHMENT OF FATHER MAZZUCHELLI'S COMMUNITY OF DOMINICAN SISTERS AT SINSINAWA, WISCONSIN

When Rt. Rev. John Martin Henni was consecrated Bishop of Milwaukee, March 19, 1844, there were no Sisters in the Territory of Wisconsin. Miss Mary McNulty, a native of Baltimore, a woman of great ability and determined will, was engaged in works of charity in Cincinnati, when Bishop Henni, whose home was in that city, departed for his diocese in Wisconsin. It occurred to her that her services, as nurse or teacher, might be acceptable in Milwaukee, where she supposed there were no Sisters. She arrived there to find the religious of Notre Dame recently installed and already at work in the field of charity and education. There remained for her no choice but to seek employment elsewhere.

She secured a country school two miles from East Dubuque, and occasionally attended the Sunday services at Sinsinawa, thus she met Father Mazzuchelli, who arranged with her, in the summer of 1847, to take charge of a parish school in the basement of the little frame church in New Diggings, Wisconsin, a small mining town, about twelve miles southeast of Sinsinawa. In that same year, Miss Mary Routan, of St. Louis, was engaged to take the day school at Sinsinawa.

In the mean time, Father Mazzuchelli had been awaiting the appearance of those who should be found qualified to initiate the fulfillment of his religious and educational designs. The year did not close before two noble, generous souls, eminently fitted for the work, presented themselves at the door of the small, unoccupied Dominican Convent at Sinsinawa.

On December 26, 1847, Miss Mary Fitzpatrick and Miss Margaret Conway were admitted as novices, taking, as their

names in religion, Sister Mary Ignatia and Sister Mary Clara. Thus began the work and the history of the Dominican community, transferred in 1852 to Benton, Wisconsin, and having its Mother House, since 1867, at Sinsinawa, Wisconsin.

In January, 1848, Sister Clara took charge of the school in New Diggings, and Miss McNulty assisted her until March. Then, in company with a postulant, she opened a parish school in Shullsburg, Wisconsin. Sister Ignatia had remained at the Mound and had been assisted by Miss Routan. In New Diggings, while Miss McNulty was with her, Sister Clara occupied a house of three rooms, one of which was used for the school, but, from March until July, she boarded with a private family and taught in the church, a portion of which was curtained off during school hours.

Most happy were the two Sisters, that spring, to welcome a new member, Miss Judith Cahill, who, in the sixteenth year of her age, was received as a novice by Father Mazzuchelli, in St. Matthew's Church, Shullsburg, Wisconsin, on April 2, 1848, taking Sister Mary Josephine for her religious name. Assisted by Miss McNulty, she taught the school in that place until July.

In August, 1848, the little community of novices, Sisters Clara, Ignatia and Josephine, with their assistants, Misses McNulty, Routan and McKenna, assembled at Sinsinawa for their first retreat and their brief vacation. Miss Elizabeth Divney, who had been with them a short time, returned to her home. In September, Sister Clara and Miss Routan went to New Diggings. The others remained at the Mound, some teaching the day school, others attending to the household duties of the college. The Sisters, and their assistants, did the cooking, washing and sewing, for the students and professors, in a dwelling entirely distinct from the college, and, in another house still further away, had their community room and dormitory. They were joined, on December 26th of that year, by Miss Ellen Conway, who took for her religious name Sister Mary Rachel. About this time Miss Routan sought employment elsewhere, and Miss McNulty began to grow tired of life





THE MINIMS' FRIEND, 1900



A FAIRY PALACE—SINSINAWA



in the West, but continued to teach the school in New Diggings until the fall term of the following year. Then she departed for the South and entered an Ursuline convent, where she died a few years later. When Sister Rachel was ready for duty, Miss Mary McKenna, a young girl sixteen years of age who had volunteered to help Sister Ignatia, returned to her home, her services being no longer needed.

His secular teachers having all withdrawn, Father Mazzuchelli organized his little community of four novices, appointing, on February 5, 1849, Sister M. Clara prioress and Sister M. Josephine sub-prioress of the Convent of St. Dominic, Sinsinawa Mound, Diocese of Milwaukee. In May of that year, Sister Clara and Sister Josephine opened a school in a large rented building, near the center of the village of Hazel Green, Wisconsin. The neighborhood was almost entirely Protestant, so the Sisters were objects of an unbounded curiosity; for instance, their nearest neighbor was a Campbellite preacher, who never failed to examine the Sisters' provisions whenever the wagon arrived with them from the Mound.

The school in Hazel Green was well attended and many of the pupils were the children of Protestant parents. Catechism was taught to the Catholic pupils daily after school hours, and the Litany of Loretto was recited before dismissal. Some young men walked four or five miles every day that they might receive religious instruction and be prepared for the reception of the sacraments. While the two devoted young novices, Sister Clara and Sister Josephine, were enduring loneliness and deprivation in Hazel Green, the other two, Sister Ignatia and Sister Rachel, with less loneliness but equal privation, were laboring constantly at the Mound, assisted by two or three girls.

We find it written, in the records kept by Father Mazzuchelli that the Sisters of the Third Order of St. Dominic were established in the Diocese of Milwaukee in 1846, with the authority of the Most Rev. Father Thomas Ancarani, Master General of the Dominican Order residing at Rome.

During the first year of the community's existence there

were only postulants to teach the schools and attend to other duties; in the latter part of 1847 some of these were received as novices. On August 15, 1849, four of the novices were permitted to make their religious profession. That date will be forever memorable as the real birthday of St. Clara's Community. Sisters Clara Conway, Ignatia Fitzpatrick, Josephine Cahill, and Rachel Conway were its first professed members. The ceremony took place in Father Mazzuchelli's presence and with due solemnity, in St. Dominic's Church, a small frame structure at Sinsinawa, Wisconsin. The beloved Founder was wont in after years to refer to these Sisters as the four cornerstones of the institute. It may be interesting to the reader to learn at once what became of these dear Sisters, though their names will occur frequently in the following chapters.

Sister Clara died at Benton on January 17, 1864, in the thirty-ninth year of her age, and the fifteenth of her religious profession. Sister Ignatia and Sister Josephine both died at Sinsinawa, the former on May 14, 1886, in the seventieth year of her age and the thirty-seventh of her religious profession; the latter on February 1, 1903, in the seventieth year of her age and the fifty-third of her religious profession.

Sister Rachel was transferred in August, 1866, by her own wish, from St. Clara Convent, Benton, Wisconsin, to St. Catherine's Convent, Diocese of Louisville, Kentucky, and is now a member of the Dominican Community at Springfield, Illinois.

Biographical sketches with a portrayal of the character of each Sister mentioned throughout this work will be found in "The Annals of the Dominican Community of St. Clara's Convent, Sinsinawa, Wisconsin." Suffice it for this book to state that these four Sisters were of the mold and fashion of all valiant women of pioneer days, with that additional something, precious above price, that always distinguishes the true religious.

## CHAPTER V

### ORIGIN OF THE CONVENT IN BENTON, WISCONSIN

The superintendence of a college and a farm, in addition to the arduous duties of a missionary, and the journeys and labors of a preacher, whose talent was in almost constant demand, was too much for the strength of even so indefatigable a worker as Father Mazzuchelli. Moreover, he was responsible for the welfare of the young community of Sisters. Their numbers and their needs would be steadily increasing. For a long time to come they must, in their helplessness and inexperience, depend upon him for support and guidance. The advancement of their educational work, the increase of their boarding school, the additional day schools they would open, all this would constantly multiply his cares and ever increase the burden of his serious responsibilities.

To so many calls, equally musical to his ear, he could not respond; he was forced to listen to some and to be deaf to others. Had it been within the bounds of human strength, he would have continued gladly to devote himself to all these noble works, so satisfying to his zeal, so well within the scope of his great intellectual powers; but since this might not be, he was called upon by his conscience to make his difficult choice. No soul, itself noble and true, can fail to comprehend how stern must have been the struggle to know God's will, how severe the strain in following it when known. Here was a man of great mental gifts and high moral qualities, a man bearing honorable titles and possessing unique spiritual powers, conferred upon him by the highest authority in the Church; this man, with the approval of the Holy Father and of the Master General of the Order, had formed a noble project far in advance of his time. It must have required the supreme effort of a

truly sanctified will to abandon that project, to transfer to another the presidency of his college, and to give to others the control and disposal of his Missionary House, founded to fill a unique place in the sacred scheme of conversion and salvation.

With characteristic humility, he never spoke of this trial in after years, but those who loved and revered him saw that this renunciation was part of that stern though loving discipline whereby God molds a chosen soul to sanctity. The more closely we consider the man and the circumstances the more deeply are we impressed by this crisis in his affairs, and the greater is our certainty that the performance of this act of renunciation was superlatively difficult. It was done, however, with his characteristic promptness and generosity. The Dominican Fathers of St. Rose's Convent in Kentucky were cordially and earnestly invited to take possession of the college, and all the lands and buildings pertaining to it.

We give below an account of this transaction as we find it recorded in Father Mazzuchelli's writing. It is copied verbatim:

TRANSFER OF THE SINSINAWA PROPERTY TO THE DOMINICAN  
FATHERS OF ST. ROSE CONVENT, KENTUCKY,  
ST. JOSEPH'S PROVINCE.

“ In the Name of the Father and of the Son and of the Holy Ghost.

“ Not necessitated by any conscientious motive, or by the command or desire of any superior in the order, much less by any pecuniary need, or by any difficulty whatever before God, or in the face of the world, not even persuaded that such a step is really needed to complete the work which, in the name of the Lord, I began four years ago, I make this renunciation. This establishment at Sinsinawa Mound, with all its natural advantages, is just emerging from obscurity and taking deep root in the Church of Christ. The land is increasing in value and begins to yield its produce. The discovery of mineral in the vicinity seems to brighten the prospect and to promise

plenty of means. And yet, just when the great difficulties and most bitter trials of a new establishment have been successfully encountered, I, the undersigned, Commissary Provincial of the Province of St. Charles, of the Order of St. Dominic, in the hope of contributing more abundantly to the propagation of the Catholic faith, in the Diocese of Wisconsin, in order to avoid any attachment to earth, and to be at liberty to exercise the sacred ministry as a missionary, do hereby resign the powers given to me by the Master General of the Order, in the year 1844, in the city of Rome, renouncing also all the honors and worldly advantages which ere long could be gained by persevering in this good undertaking, do give to the Province of St. Joseph, of the Order of St. Dominic, all my right, title or claim to seven hundred and twenty acres of valuable land, including Sinsinawa Mound, with the church, college, houses, barns, fences, etc., etc., free of all debt and liability whatever, provided the said Province shall comply with the following conditions:—” Here follows a request in regard to the disposal or purchase of certain church, house and farm furnishings, also a petition concerning the welfare of certain persons heretofore dependent on Father Mazzuchelli’s care.

The value of the stock, of the farm implements and produce, of the church ornaments and vestments, and of the house furnishings, at the lowest estimate, was nineteen hundred and fifty-five dollars. The accounts of the Sinsinawa House, balanced to the date, October 1, 1849, showed a debt of eighteen hundred dollars, and a sum sufficient to cancel this was all that Father Mazzuchelli would accept from the Fathers for the above items. As he himself wrote in his statement regarding the presentation of Sinsinawa to the Fathers at St. Rose’s: “I make a deduction of one hundred and fifty-five dollars because the sum nineteen hundred and fifty-five dollars is not needed to meet my liabilities.”

The Fathers having hastened to accept his munificent gift, he made an assignment to them, in November, 1849, of the whole property of Sinsinawa, asking, as we see from the above document, no return for the sums expended by him on the

original purchase and on subsequent improvements. Henceforth he would devote himself to the duties of missionary, preacher, and parish priest. His remarkable acquirements as a scholar and his eminent gifts as a teacher, though he did not foresee it then, were to be dedicated under God to the spiritual elevation and the intellectual advancement of woman. He was to assist for that end in the education of young girls, in the formation of their characters, in the development of their intellectual and spiritual powers, and in the Christian training of their dispositions to habits of nobility and truth.

The fate of St. Clara's Community had trembled in the balance. Its very existence, though he did not realize it at the time, had depended upon his decision in his hour of perplexing doubt. Without his special attention and constant care in its early years the institute must have perished. We call him a hero who endangers his own life to save that of another, and the person saved is ever afterwards the bondman of gratitude. Is not the man who gives up his noblest work to another for its accomplishment, and devotes himself to a more humble mission, because of its absolute need of him — is not he also a hero? And shall not they for whom he sacrificed his dearest aims — they, children of the people he served and children of the many to whom he preached — they, the members, to the hundredth generation, of the community he founded — shall they not hold his name forever in grateful, reverent, loving memory? St. Clara's answer may be read in the loving conformity of her religious life to his spirit, and in the constant progress of her educational work towards his ideals.

After transferring the Sinsinawa property to the Dominican Fathers, Father Mazzuchelli went at once to his parish in Benton, La Fayette County, Wisconsin, beginning, without delay to serve the people, and, as it happened in the Providence of God, to prepare a permanent home for his little community of religious women. In the mean time, Sister Ignatia and Sister Rachel continued their work at Sinsinawa. The school in New Diggings, which had been closed since the departure of Miss McNulty, except during the winter of 1849, when it





ST. PATRICK'S CHURCH. ERECTED BY FR MAZZUCHELLI IN 1852, BENTON, WIS.



INTERIOR OF ST. PATRICK'S CHURCH. AS IT APPEARED IN FR. SAMUEL'S TIME, EXCEPT THE FRESCOING



had been taught by Father Mazzuchelli himself, was reopened, in 1850, by Sister Clara and Sister Josephine. A comfortable little cottage of four rooms, located quite near the church, had been purchased, and there the two devoted companions dwelt, occupying themselves in teaching the school, in visiting the sick and the dying, and in fulfilling their own simple, domestic duties.

Neither in Benton, nor in New Diggings, was there a residence for the priest. When arriving from Sinsinawa to minister to the people in either place Father Mazzuchelli had been accustomed to occupy a small vestry room in the church and to take his meals at some parishioner's hospitable table. He at once set about building in Benton a parish residence, a small, two-story, frame house beside the old frame church. He also began the erection of a new church of stone. The old one was moved across the street, onto a piece of property exceedingly desolate and neglected, which was transformed some time later, by the Father's care, into a convent garden, beautiful and fruitful, the happy playground of many a joyous school-girl.

In the midst of all this activity, his priestly strength of soul and his natural courage were called upon to meet a new danger, in the awful exigencies of cholera, which broke out in New Diggings, in 1850. He was engaged, night and day, attending the physical, as well as the spiritual needs of his afflicted people, and it is worthy of note that none of them died without the sacraments. What untiring devotion, what sleepless energy, what unwearied zeal, that implies can be understood by those only who recall the speedy inroads of the dread disease, and the suddenness with which death followed its appearance in those days.

In May, 1852, the Sisters resigned their schools at Sinsinawa and New Diggings that they might assemble in Benton for community life. They occupied a large frame house which, for several months, was almost entirely unfurnished. Their privations were many, and some of them severe, but not beyond their power of cheerful endurance. Moreover, their observance

of Holy Poverty put both Priest and Sisters in closer sympathy with the people, most of them poor miners, struggling for the merest necessities of existence. It is true that in one sense, for the Sisters, as well as for the miners and their families, it was a poverty of necessity; but it was elevated and sanctified by the spirit in which it was borne. It was voluntary poverty in the highest sense, since the Sisters all had comfortable homes to which they were free to return. No thought of earthly comfort, however, could win them from their chosen work of love. God's glory and their neighbor's salvation constituted their only solicitude, and with joy did they build their religious institute on that most stable of foundations, Holy Poverty.

A free school for day pupils was opened in a large frame house, for which Father Mazzuchelli paid eight dollars per month rent. All the children within a circuit of three miles, their ages varying from five to twenty years, flocked to the school. It was really the public school of the town, and the Sisters received public money as their recompense.

In Shullsburg, New Diggings, and Hazel Green, the spiritual privations had been almost as great as the physical, and religious privileges had been few and far between. The Sisters had heard Mass and received Holy Communion on Sundays only, and as the service was always at half-past ten, they did not break their fast on those occasions until noon. The Blessed Sacrament was not reserved in the churches, because there was no resident priest, and this made the life of the religious exceedingly lonely. In Benton, though as poor as ever in things temporal, they found themselves vastly richer in things spiritual, having week-day Mass, their daily visits to the Blessed Sacrament, and every second Sunday an early service.

When the new church was completed, and the old one no longer needed for services, the latter was remodeled to serve as an academy. It was blessed under the title of St. Clara, a favorite patron of the Mazzuchelli family. Late in the fall of 1853, the Sisters took possession of this establishment, their

first permanent home, and thus began the existence and the history of St. Clara's Academy, now St. Clara College.

In the light of its subsequent removal from Sinsinawa to Benton, and from Benton to Sinsinawa, it is interesting to note that it was first incorporated as the "Sinsinawa Female Academy." The act is signed by N. E. Whiteside, Speaker of the Assembly, and by John E. Holmes, Lieutenant Governor of the State of Wisconsin and President of the Senate. Approved, August 18, 1848, by Nelson Dewy, first State Governor of Wisconsin.

Transplanted to Benton, "Sinsinawa Female Academy" had become St. Clara Female Academy, as large gilt letters on the cornice of the pillared porch testified, and it was evident to its revered Founder that he, under God, must be the mainstay and support of its infant weakness, the constant guide and counselor of its inexperienced Faculty. Above all, he was deeply concerned regarding the religious life of the little community, and desirous to lessen its manual labors, that there might be more time for prayer and study, more physical strength and greater intellectual ability for the training and proper development, material and spiritual, of the children committed to their care.

In this connection he and the Sisters considered the advisability of their continuing to lay aside for a time, with the permission of Rome, the white habit of the Dominican Order. They wished to substitute for it a habit of black material, to be worn with head and neck linens of white, thus preserving the traditional Dominican colors. In accordance with this idea, an exceedingly neat and convenient costume was devised, and a description of it was sent to the Master General residing in Rome. To him Father Mazzuchelli represented the difficulty of obtaining, in the Northwestern states, the proper material for white habits, without greater expense than the poverty of the little community could bear, also the great labor it would cause the little band, already overburdened, were they to wear a habit so easily soiled.

These representations were graciously received, and, having due regard to time and place, the change in the garb was temporarily approved. Nor was this adoption of the black habit by the American Sisters an innovation in the Order. It had happened more than once in France that, because of revolutionary disturbances and the danger to Sisters appearing in so conspicuous a dress as that of the Dominicans, the white habit was exchanged for a time for one of black. In Italy, also, there were communities of the Third Order wearing the black habit at that very time.

In Father Mazzuchelli's "Commentaries on the Rule of the Third Order" we read: "It is certain that the form and quality of the dress of the Sisters of the Order, in the course of the six hundred years of its existence, underwent several changes; the colors, however, have always been the same. In our days the habit of this Order in various parts of Europe is almost entirely black." "However, to avoid all arbitrary doing, the Most Reverend Master General of the Order, A. V. Jandel, residing in Rome, was consulted on the subject and replied, 'As said habit, though consisting of a black tunic (or dress), has a white scapular under it, I have nothing to object to it.'"

While wearing the black habit, the sign of profession for the Dominican Sisters of the Diocese of Milwaukee, State of Wisconsin, was a silver cross suspended from a black silk cord worn around the neck; the cross rested on the breast, just below the edge of the deep, stiff, white linen collar. This cross was given by their founder "as a mark of their love of the Redeemer, and the purity of that faith in defense of which they were first established."

In the mean time Father Mazzuchelli had applied to St. Mary's, a Dominican Convent in Somerset, Ohio, now known as St. Mary's of the Springs, for four Sisters who should be willing to become affiliated with the community in Benton. Four came, robed in white. This beautiful habit, so dear to them, they must lay aside for one of black; many beautiful religious customs, especially dear to them, they might not hope to practice here for a number of years. Privations, physical



FIRST ACADEMY, 1853, BENTON, WIS.



THE GRAPE ARBOR ON THE BENTON GROUNDS





and spiritual, to which they were strangers, must be endured for a long time to come. Wisconsin was at that time a wilderness, compared with Ohio. They feared, doubted and dreaded; they spent their first night at St. Clara in earnest discussion with their hostesses, whose religious family they had intended to join, and three of them concluded to return to Ohio. The one who remained was Sister Joanna Clark, the "Mother Joanna" of loving, grateful memory.

Sister Clara, prioress of the little community since 1849, determined, in her humility, to resign her office, urging the Sisters to choose for the place Sister Joanna, whose experience of a regular conventual life, as well as her knowledge of Dominican customs and traditions, so well fitted her to train, to instruct, and to govern the little band of devoted souls, so zealous in all things good, and so anxious to be thoroughly Dominican in spirit, though they might not hope to be such in the letter for many years to come. And so we find in the Book of Records, in Father Mazzuchelli's writing, the following entry: "On the 15th of August, 1854, Sister M. Joanna Clark was made prioress and Sister M. Clara Conway sub-prioress of St. Clara Convent, Benton, Wisconsin."

Mother Joanna Clark, being re-elected each year on the first Tuesday after Easter, governed the community with kindly wisdom and gentle firmness until her death in December, 1864, and Sister Clara Conway was re-elected sub-prioress every year until her death in January, 1864.

## CHAPTER VI

### THE LAST YEARS OF FATHER MAZZUCHELLI'S LIFE

As pastor of several congregations of the faithful, Father Mazzuchelli displayed the same indefatigable zeal that had animated him as missionary and as college president. Having built churches at Benton, at New Diggings, and at St. Rose Prairie, his interest in the temporal as well as the spiritual welfare of the families clustered around them was untiring. In his "Year Books" everything relating to these parishes is recorded. One feels a curious interest in reading that the Christmas collection in Benton, in 1852, amounted to forty-seven dollars and ninety-five cents; that there were ten marriages and forty-five baptisms; that the Christmas Communion numbered one hundred and twenty-seven in Benton and one hundred and fifteen in New Diggings. This meant, of course, that the dear Father had heard, in the two towns, three miles apart, two hundred and forty-two confessions on the vigil of the great feast.

Life was very simple in Wisconsin fifty years ago, but faith and piety were strong in the hearts of the devoted little bands of Catholics scattered here and there throughout the state, and blest were those who enjoyed the care and the sacred services of the high-souled Dominican. From 1853 to the year of his death, he divided his time and his solicitude between his churches and his schools, multiplying his all-embracing interest that it might extend to every detail of parish, community and school life.

Neither the school nor the community increased greatly during the fifties, for the population, of that part of Wisconsin in which Benton is located, was at that time small and scattered. However, though the number of pupils and of religious



"THE LITTLE MOUND." THE JUNIORS AND THEIR  
PREFECT, 1865



THE THREE GRACES AND FATHER SAMUEL'S SUN DIAL.



was small, the standard of excellence reached under Father Mazzuchelli's training and tuition was high. In an old account book, containing the academy pupils' bills for the years 1854 to 1858, we find from the titles of the text-books charged to the account of certain pupils that, even in those early days, an advanced course of study, including higher mathematics and the sciences, was open to those desiring to pursue it. Rhetoric and literature, natural philosophy and astronomy, are subjects recorded in a list of the lectures given by Father Mazzuchelli during those years when the school was yet in its infancy.

The progress thus initiated was continued with an ever increasing degree of success as the years multiplied. Among the thirty-two members that constituted the community during the venerable Founder's lifetime, he discovered gifts and talents that, under his fostering care and skillful training, developed rapidly and brilliantly, giving to St. Clara Academy from the very first an admirable corps of efficient teachers. Special talents, as for music or art, were cultivated by competent persons, and Father Mazzuchelli himself, having a complete cabinet of instruments for illustration and experiment, gave the Sisters a normal course in higher mathematics and in the natural sciences. He also taught them Latin, French, and Italian.

During the winter of each year, from the foundation of the academy to the time of his death, on three evenings of the week, he gave to the pupils, in presence of the teachers, lectures on science, history and Christian doctrine. On Sunday afternoons he conducted the Bible history class, making the lesson the basis of those clear, practical instructions that were so effective in awakening faith and animating charity.

Under his supervision, the daily recitations were a pleasure rather than a task; to the teachers, he was ever a support and a help; to the pupils, an inspiration and a trusted guide. During recreation hours it was the delight of the pupils to meet him, to catch his sunny smile, and to engage him in conversation. His words were so pleasant, even gay at times, yet so full of valuable information and profitable instruction. He had the

gift of interesting young minds in serious subjects, of awakening in them a desire to know that which they ordinarily regarded as dull and profitless. Better than this he had the power to urge them, with gracious persistence, to follow an honorable course of conduct naturally distasteful to them. And how they all loved him! Because his charity and his unselfish kindness made him lovable. Yet he could practice severity, if need be, though he tempered it with such sweetness that the thought of having displeased or disappointed him could not be comfortably entertained, and the culprit was soon at his side, seeking the pardon that was always instantly and graciously given.

With all his earnestness about the pupils' intellectual progress, and his zeal regarding their spiritual advancement, he was so fatherly, so human in his consideration for their youthful love of good things and good times, that he was ever devising something to recreate and to amuse them. The innocent games of recess time received the encouragement of his hearty laughter. Sleigh rides in winter and wagon rides in summer, with a big dinner somewhere on the way, it was his delight to arrange. Dramas, concerts and candy-pulls for winter evenings, and picnic suppers on the grass, at the summer sunset hour, were the happy outcome of his unfailing thoughtfulness.

Little wonder that the school, because of the thoroughness of its methods, gained favor with the parents, and, because of its pleasantness, attracted the children, so that, in 1860, there was not room in the small frame convent for all the pupils who applied for admission. Then Father Mazzuchelli planned, with his admirable skill as an architect, a convent after the European style, with cloisters, bordering on a quadrangular court in the midst of the structure. Several small wooden houses that had been used for domestic purposes were removed from the rear of the old convent, and three sides of the quadrangular court were walled in by three parts of the great stone building, so skillfully designed by the Reverend Founder, but so sadly destined never to be completed.

Everything had been prospering; material advancement

had been steady; educational progress had been rapid; spiritual advantages had been many and fruitful; and then came 1864, a year of such pain and sorrow, darkness and loss, that the survival of the community seems almost miraculous.

In January, Sister Clara Conway, the beloved of the people, the model of the Sisters, the mainstay of the school, the cherished friend of the pupils, the right hand of her superior and of her director, sickened, and in a few days died. God's hand was upon the devoted household, but they knew not yet how heavily it could press, nor how much they would yet learn to bear. Her office as sub-prioress was filled by Sister Agnes Barry. In the old Book of Records we read: "On the 17th day of January, 1864, departed this life, Sister M. Clara, called in the world Miss Margaret Conway, aged thirty-nine years." Signed—"Samuel Mazzuchelli, O.P."

It was his last entry in the old book that we treasure, for that day month he himself was stricken with his last illness. On the evening of February 16, he was engaged in the discussion of business at some house in the town; a messenger found him there, and urged him to hasten to the bedside of a dying parishioner. Though the weather had turned colder and a heavy snow was falling, he did not delay to return to his house for his wraps, but accompanied the messenger with all possible speed to the afflicted home, three miles distant. Returning several hours later, he was stricken with a chill, which was succeeded by violent fever. When the physician arrived, he found that pleuro-pneumonia had developed and that the case was serious. The Sisters, by devoted nursing, and the physician, by constant attention, fought for the life that was dear to hundreds of persons and priceless to the community. Heaven was besieged with prayers. It could not be that God meant to deprive them of the father who had been to them in all things so tender and loving. He had provided for their physical needs and their spiritual requirements so long and so faithfully; they knew not a temporal care or anxiety, save the teaching of their classes; nor a spiritual trouble but the saying of their prayers and the making of their meditation without distraction.

He knew from the first how his illness would terminate, and made sure, before strength failed him, to say his last wise, tender words to his heart-broken children. For a week the uncertain struggle went on with alternating hopes and fears, and then came the end. On the morning of February 23, a little before four, his physical discomfort seemed merged and lost in the joy of his soul; his face became radiant, and crying out "O quam dilecta tabernacula tua, Domine!" he departed for the eternal home he thus apostrophized.

To know what that awful moment meant to the Sisters is not possible to any one, not of their number at the time. Life itself seemed to lie in ruins about them, and they were too stunned at first to realize the awful act of resignation that awaited their tearful utterance.

For a week the deceased Father lay in state in St. Patrick's Church, Benton, Wisconsin, and those who revered and loved him came from far and near to look upon his face, so noble and calm in holy death. Not one but had lost in him something that no other could give, in quite the same way or in the same measure.

A week of silent rest in the church that he had built, a week of intense grief and fervent prayer for his surviving religious children and his multitude of friends, a week of many suffrages for his soul, and then came Tuesday, March 2d, the dread burial day, when, with all the holy pomp and stately ceremonial of Mother Church, his obsequies were celebrated and his venerated remains were carried in their leaden casket only a few steps from his house and church to the village graveyard. A simple marble monument marks the spot, in the midst of the lot reserved for the Sisters, where the beloved pastor sleeps. There he, and they who were claimed by God while the convent was in Benton, rest in holy companionship, awaiting the hour of a glorious resurrection.





WHERE HAPPY MOMENTS WERE SPENT WITH FATHER SAMUEL AS CHAIRMAN



"Ah! memories of sweet summer eves,  
Of moonlit hour and shadowy way,  
Of birds and flowers and dewy leaves,  
And smiles and tones more dear than they!"



## CHAPTER VII

### A CHARACTER SKETCH

REVEREND SAMUEL CHARLES MAZZUCHELLI

A man's life may teem with important opportunities, every one of which he may use to its utmost value, making his days exceedingly rich and full, and yet there may be an absence of all extraordinary incident.

A few pages have sufficed for the record of Father Mazzuchelli's years in Benton, for, compared with those that preceded them, they were quiet and uneventful. They were pre-eminently the years of his interior life. They had been inaugurated by the self-immolation of 1849, and by the subsequent voluntary renunciation of every ecclesiastical ambition, however lawful or laudable. They were continued in a spirit of detachment from all exterior things, however sacred, and of an utter self-forgetfulness that stamped his exterior life with the seal of sanctity and made his interior life an unbroken union with God. Such a union makes the priest but the more constantly and tenderly mindful of his neighbor, for Divine love quickens zeal and inflames charity.

It was in keeping with the energy of his will and the singleness of his intentions that Father Mazzuchelli's form should be daily seen outlined against the sky, as he stood on the rising walls of the new convent, not only directing but assisting the masons and carpenters. It was in still closer keeping, however, with the sacred efficiency of his daily life, that he should be summoned from those walls to his modest parlor, in his little cottage across the street, to encourage some repentant or, mayhap, to reprove some rebellious sinner; to repress some exuberant society woman, who had come from a distance to lay before him her artificial perplexities; to sympathize in some young man's trials and temptations, or

to reprove some young woman's giddiness and neglect of grace ; to aid, with his wise counsel, some harassed man of business, or to comfort and advise some troubled wife and mother ; to satisfy, in fact, a thousand and one demands upon his time, his charity, his wisdom.

Such things fill the life of every priest, it is true, but not in the same measure, for not every priest has the heaven-born faculty "to be all things to all men." Father Mazzuchelli possessed it in an eminent degree, so that not only all classes of persons, but persons of all creeds flocked to him in their hours of darkness, perplexity and trial.

There was a charming social side to his character which had a strong attraction for his superiors and his equals, so that it was no rare thing for him to receive a visit of courtesy from some Church dignitary or a call of ceremony from some state official, to be consulted by some man of affairs, or appealed to by some political personage. Many came to seek him for the mere pleasure of conversing with him. To these he was gentle and affable, but he tactfully hastened them on their way, that he might return to the particular work he had in hand at the moment. And he had so much to do: his parish work, his distant sick calls, his mission work; the preparation of his lectures for the school, of his learned discourses for delivery in distant cities, of his effective sermons for his own people, and for other congregations, where his services as an eloquent preacher were ever in demand. Besides all this, there were his timely visits to many a home, where his presence, as a gracious, helpful friend, was ever welcome. He seemed to have time, however, to respond efficiently to every demand upon the exhaustless resources of his mind and heart, for while quick to think, to decide, and to move, he was singularly methodical. All his habits were orderly; in his house, in the schools, in his church, everything was in place. Thus he saved friction as well as time, and while no detail was too small for his careful consideration, no task was too great for his instant readiness.

Not only did he economize his own time, he saved the time

of others by his promptness, and his neighbor never suffered annoyance or inconvenience by his failing to keep an appointment. A blizzard might blow, or a thunderstorm rage, it never hindered Father Mazzuchelli's appearance at the appointed hour. Business men were known to ask "Did Father Mazzuchelli say that he would be here at such an hour?" and then to assert, "Well, then he will be here; nothing short of a hurricane will delay him."

Never in unseemly haste, yet never a moment late; never idle, yet never too busy to listen to the words of even the poorest, the simplest child; quick in manner and animated in speech, yet never impatient or ill-tempered; he was a living example, in practice, of the things he most frequently preached.

Always abstemious, his habits during Lent were austere. It was his daily custom to go until noon without even a cup of coffee, and the Sisters were often distressed to learn, on his return, at two or three o'clock in the afternoon, from a distant sick call, that he had not yet broken his fast. On Shrove Tuesday evening, he would warn the Sister who had care of his table "This is the last supper till Easter Sunday," and so it would prove to be. Indeed, one cannot fail to notice, when reading his Memoirs, how seldom he mentions food, though his deprivations, when making his long journeys, through desolate tracts of country, must have been frequent and severe.

The spirit of mortification animated him at all times, and many beautiful instances of his rigid practice of penance became known after his death, but these are sacred things that we may not mention; another generation may know, and will reveal them to his honor and God's glory.

His humility, in the light of his remarkable gifts of mind and qualities of soul; was profound. In his Memoirs he refers, with the utmost simplicity and candor, to the respect shown him, the honors conferred upon him, and yet, in the whole volume, there is not one note of egotism. That he had persistently refused the Episcopal dignity was not known to even his nearest friends until the fact was established by letters discovered after his death. Letters that he had not destroyed

because other information that they contained would be of vital importance to the Sisters, when he should have departed from their midst. His charity to the poor was unbounded; many a friendless youth or homeless maiden owed an education to his generosity, and success in life to his ever solicitous interest. The people of the various parishes he served, especially those of Benton and New Diggings, looked upon him as a sort of special providence appointed by God for their personal guidance and support, alike in the simple occurrences and the greater exigencies of their lives, and their first impulse, in time of trouble, was to turn to him for the help that never failed them.

In eastern Iowa, northwestern Illinois, and all through Wisconsin and northwestern Michigan, his memory is still held dear by the descendants of his former parishioners, penitents and friends. The western hierarchy and priesthood of his day were his warm friends, while the civil officials of the time admired and revered him. He was never known to fail a friend, or to injure an enemy; moreover, the sterling character and noble disposition that secured and kept his friend, was not long in winning the good will and the high regard of his enemy. His unhesitating obedience and unflinching fidelity to the authorities of the Church and of the Order were evinced in every crisis of his life, and are manifest to any one who reads his correspondence, or glances at the documents quoted in this work. To have inspired such deep and unhesitating trust in the highest officials of the Church and the Order, he must have impressed them profoundly with the grandeur of his character, the greatness of his intellect and the strength of his virtues. But, though he might be admired and trusted by the great and powerful, though he might be indeed "all things to all men," the quality that most endeared him to the poor, the simple, the sinful and the sorrowful, was his high-minded sunniness of disposition, his indomitable determination to see people and things, opportunities and events, in the best possible light.

During the last decade of the Father's years there was a

forceful change in life's mechanism, as put together by circumstances, life's wonderful engineers.

The years of the saintly Priest's missionary labors, amid the savage and semi-civilized conditions in Michigan and Wisconsin, had been varied by long journeys that were characterized by ever changing scenery and diversified by unexpected occurrences. Though isolated and lonely, as to men of his own class and kind, his life was public, and certainly it was not dull.

Later, his position as Vicar of the Diocese of Dubuque had widened the field of his activity, and kept him constantly moving from place to place, in the accomplishment of the ceaseless round of his laborious and responsible duties. This had brought him in pleasant contact with many classes of people, and in friendly relations with many an interesting personality, and more than ever was he before the public. His visit to Europe had been a renewal of the tender joys of a noble boyhood, supplemented by the enjoyment of a panorama of beautiful sacred pictures of palaces, churches and shrines. As a missionary from a distant land and its strange people, he was the object of much curious and reverential attention from the public as well as from his many friends and acquaintances. On his return to America, his work at Sinsinawa had given a fresh impetus to his energies, and had filled his life with a diversity of interesting incident, while bringing him in frequent intercourse with men remarkable for position, wealth and intelligence. At no other period of his career could temptation have more strongly urged him to become that idol of society, the popular ecclesiastic.

Thus his life, until 1850, had been full of a brisk physical activity, prompted and sustained by an unwearying mental alertness. It had glowed with the color of frequent change of scene, and with the warmth of many friendly associations. It had called likewise for the steady manifestation of the strong qualities of a noble soul, and the sturdy virtues of a well disciplined heart; the high-minded Dominican had never failed in making a worthy response.

We have noted his courage on board the storm-tossed ship, and in the wigwams of hostile Indians; we have admired his fortitude in his cheerful endurance of hunger and cold, isolation and loneliness; we have been edified by the strong faith and holy desire that sent him hundreds of miles in the depth of winter to receive the Sacrament of Penance; and we have been reproached for our selfishness by beholding his tender charity in ministering to the physical and spiritual needs of repulsive savages.

We have rejoiced in the invincible trust and hopefulness with which he built churches and established schools in poor, scattered prairie villages, that he foresaw would become cities; we have taken holy pride in the gracious tact with which he drew non-Catholics within the circle of his forceful and beneficent influence; and we have glorified God for the unflinching simplicity and humility with which this high-souled Priest used his admirable graces, gifts and powers. We have been most deeply impressed, however, by his act of renunciation when he left the grand possibilities of Sinsinawa for the simple certainties of Benton. Then his life's mechanism became that of the complicated, many-wheeled, exquisitely balanced, but perfectly hidden and wondrously quiet machinery of the watch, that counts with the gentle motion of reverent hands the beads of Time's rosary of hours.

In the accomplishment of his later, and apparently easier work, there was a development of new powers and a manifestation of the more delicate virtues of a higher spiritual life, the hidden life of one who abides constantly with Christ, and on whom the public has no claim. Many events of the Father's closing years, events that may not be described to this generation, prove also that to him had come the dark hours of Gethsemane and Calvary, as they come to every noble soul that follows in the footsteps of Christ.

The Divine Master had chosen the devoted Priest for the martyrdom of the soul, and this had been borne in that holy silence that strengthens interior patience and sanctifies superlatively life's sorrow and pain. His election to the ministry of



interior suffering was known only as one knows what he reads between the lines, when simple dignity and saintly reserve have controlled the pen that inscribed them.

The conditions that he met with in Benton were entirely new. The care of several struggling parishes, the support of a young community, and the direction of a large boarding school afforded occupation for every hour, and exercise for every faculty, but there was also a new atmosphere that favored the growth of those interior virtues that, hidden from all but God and His angels, anoint, perfume and shroud the soul, as it were, in preparation for its glorious translation from earth to heaven.

Thus it happens that the last chapter of Father Mazzuchelli's biography is so brief. It is not easy to touch the inner life of a great soul with the pen, be it ever so reverently wielded by the hand of loving remembrance.

Those who have studied the lives of God's holy ones, the sanctified children of the Church, have discovered the strange truth that the spirit of heavenly joy is ever the treasured inmate of a martyred soul. Such joy, the offspring of sanctified sorrow, flooded the heart and irradiated the face of St. Clara's beloved Founder, as he died with the words of the psalm upon his lips, "O quam delecta tabernacula tua, Domine!"

ST. CLARA CONVENT, November 4, 1903, 7 P.M.

## CHAPTER VIII

### THE BENTON ACADEMY SUBSEQUENT TO THE DEATH OF FATHER MAZZUCHELLI

That St. Clara's community survived the year 1864 is almost a miracle of heavenly response to human reliance on Divine Providence. The situation demanded extraordinary powers, affording strength to endure much physical discomfort and unwonted mental distress as well as ability to perform arduous labors of body and mind. It likewise required in those at the helm the ability to meet almost overwhelming temporal and financial difficulties with prudence and wisdom; it also demanded the courage to persevere in a work that seemed on the verge of ruin, and to sustain heavy and unfamiliar burdens of responsibility. The Sisters had been accustomed to rely with unquestioning confidence on Father Mazzuchelli and on Mother Joanna, under God, for the supply of every need, physical, mental, and spiritual. And as teachers they had always referred to Sister Clara for advice and help. Her death had been a severe loss to the school and to the community; that it was so soon followed by the death of Father Mazzuchelli was an irreparable misfortune for the whole institute. While his venerated remains were lying in state in the church, Sister Catherine Myers, an admirable religious and a successful teacher, rested on a bier in the Convent Chapel. Her health had been failing for some time, and she died of pulmonary consumption three days after Father Mazzuchelli.

Their Father, their one true friend and generous provider, having been taken from them, the Sisters turned with redoubled love and confidence to Mother Joanna. On the first Tuesday after Easter the election was held as usual. Mother Joanna was re-elected Prioress, and Sister Agnes Barry was chosen to fill

Sister Clara's office as sub-Prioress. Sister Josephine, Sister Rachel and Sister Regina became Members of the Council.

For some time before Father Mazzuchelli's death Mother Joanna's health had caused the Sisters serious anxiety. The sudden increase of her responsibilities did not tend to improve her condition. Much of the household care fell upon Sister Agnes, and Sister Josephine superintended as far as she was able the work on the new building. In the academy there were Sister Gertrude Power, Sister Rachel Conway, Sister Veronica Power, Sister Imelda Hertsog, Sister Emily Power, Sister Vincentia Williams, Sister Regina Mulqueeny and Sister Alberta Duffy, all excellent teachers, who exerted themselves with superlative energy to forward the interests of the school. There were no more beautiful scientific and historical lectures or impressive religious instructions, such as Father Mazzuchelli had given, however, and even the youngest child felt the loneliness and the sense of vacancy caused by his absence, but the regular routine of class work progressed happily, and other things went on smoothly until the winter of 1864. Then several of the pupils were stricken with typhoid fever, and, in spite of tender care and the best medical attendance to be procured in those days, four of them died. In the midst of this heart-breaking trouble Mother Joanna's condition grew rapidly worse. That she might have the quiet that it was not possible to secure for her in the crowded academy, she had been removed to Father Mazzuchelli's little reception-room in his unoccupied cottage. There the Sisters sought her to ask advice, and to receive encouragement and consolation. There, on December 15th, they knelt to listen to her last loving words, and, after catching the sound of her last sigh, to realize that they were indeed orphans, almost as ignorant and helpless as little children deprived of their parents.

In one year the three props of the community had been removed, and everything seemed to be tottering helplessly towards inevitable ruin, but the Hand of God was there; it pressed heavily, but it supported mightily.

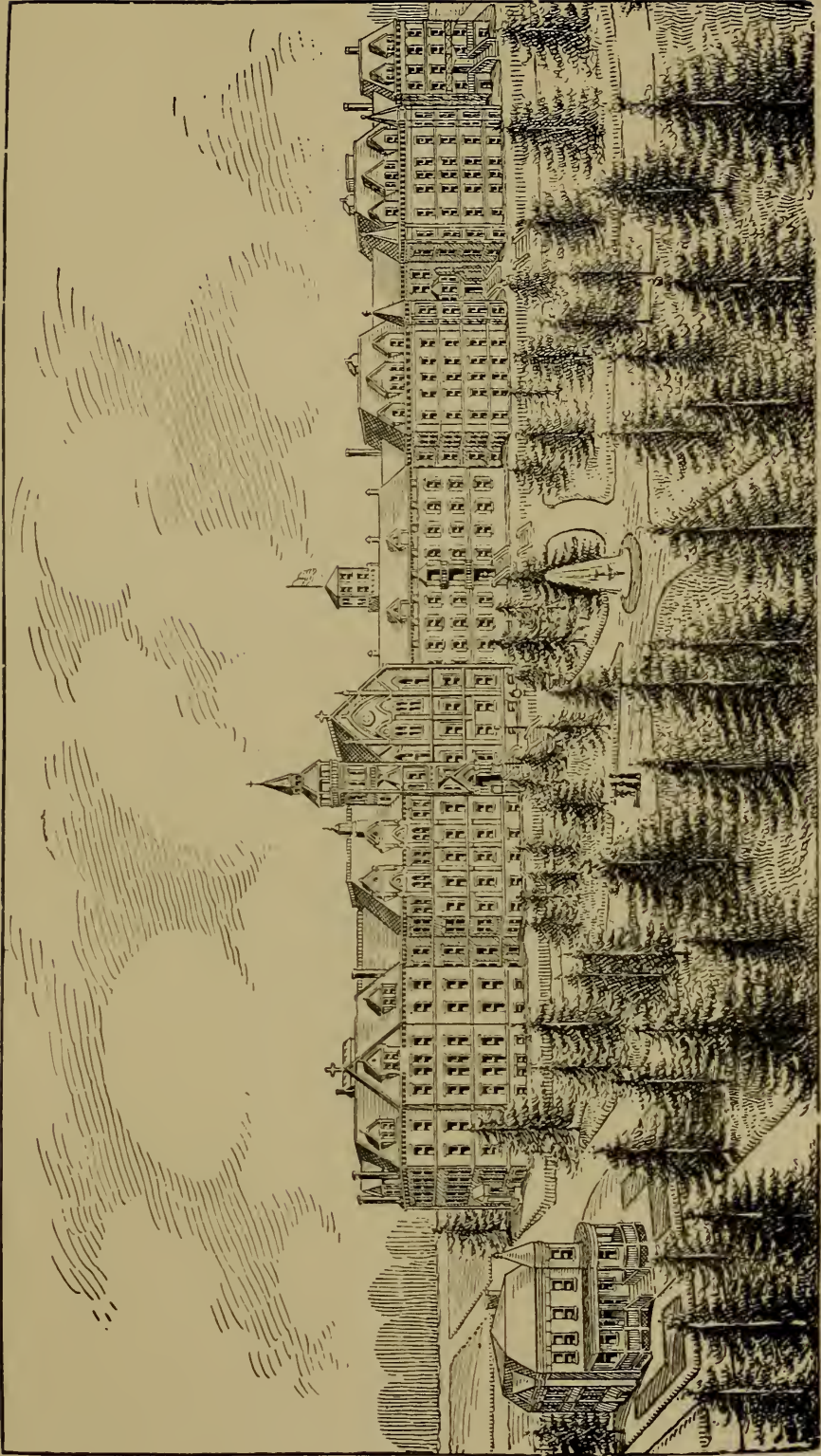
On Christmas Day Sister Regina Mulqueeny was elected Prioress, *pro tem.*, and life went on in the shadow of that awful year, as human life must ever do in the midst of sorrow and death. There must be no halting, but there are various ways of progressing. The Sisters chose the way of courage, of fortitude, of zealous, untiring endeavor. When the Tuesday after Easter, 1865, arrived, Sister Regina was elected Prioress and Sister Emily Power, sub-Prioress.

Thus did the latter begin in the community her long years of service in an official capacity. Father Mazzuchelli himself had recognized her fitness for such duties, and had foreseen the Sisters' unwavering trust in her ability to fulfil them, with honor to the community and glory to God.

Previous to Father Mazzuchelli's death the community had received thirty-three members. It is interesting to notice that twenty-three of these were under twenty years, and eight were under twenty-five years of age. Between the date of the venerated Founder's death and that of the removal of the Convent to Sinsinawa, nineteen new members were admitted to the Novitiate. Of those who received the habit during Father Mazzuchelli's life, twelve survive, nine in St. Clara's community, and three in other Dominican communities. Of the pupils in the school at the time of his death there are seven now in the community.

During the years 1865 and 1866, the work was continued on the new building until it was under roof and the study-hall, recreation-room, refectories, bakeroom and kitchen were fit for occupation. On the 15th of August, 1865, a banquet was spread, in the new recreation-room, for the community and the vacation boarders. This was the first time the building was used. Two or three months later the school was moved to the new study-hall, and the whole household began to take their meals in the new refectories. The old study-hall was transformed into two dormitories, for there were a hundred and ten pupils that year, and sleeping room was in great demand.

Soon after its establishment in the new building the school was regraded, the classes above eighth grade were arranged



BUILDINGS AT SINSINAWA MOUND, WIS. 1846-1001



under the titles Second Senior, First Senior, Sub-graduate and Graduate, and Sister Benedicta Kennedy was appointed Prefect and Directress of the school, a position she held for seventeen years.

The last months of 1866 were spent by Mother Regina and Sister Alberta in visiting the mission houses, and in attending to business connected with the school. In the mean time, Sister Emily governed the community, and taught several of the higher classes in the academy. On her return Mother Regina contracted a severe cold which rapidly developed into pneumonia, and again the young community had to face one of those trials that seem almost unendurable. On April 15th, Monday in Passion Week, 1867, Mother Regina died, in the twenty-fifth year of her age and the seventh of her religious profession. Gifted with more than ordinary intelligence, educated and accomplished, she had displayed an aptitude for organization and for business that rendered her services to the community apparently indispensable, and her loss seemed all but irreparable.

Having heard that the Dominican Fathers were about to sell the property at Sinsinawa, the Board of Trustees of "Benton Female Academy," chartered in 1862, had resolved, on March 22, 1867, to purchase said property. Of this Board Mother Regina had been President, and in the negotiations for the purchase of Sinsinawa, she had been the prime mover.

The Sisters, having exhausted their means in continuing the work on the new building in Benton, had not, comparatively speaking, a dollar with which to carry out their design of securing Sinsinawa Mound as the future location of their academy. Mother Regina had made an appeal to Father Mazzuchelli's warm friend and admirer, Mr. William Ryan, then of Galena, Illinois, to lend the Sisters the sum required for their purpose. To the undying honor of his name among St. Clara's religious children, be it said, that he acceded to the Sisters' request, and thus enabled them to begin the work which now crowns and glorifies "the Mound."

To have had the support of Mother Regina's bright intelli-

gence and keen foresight withdrawn, at such a time, was indeed a most painful trial, but in this, as in the hour of their former bereavements, they found that the Hand that crushed likewise blessed, and that again they were to learn the truth of St. Paul's exclamation, "I can do all things in Him who strengthens me."

On the feast of St. Pius, O. P., May 5, 1867, Sister Emily Power was elected Prioress; Sister Alberta Duffy, sub-Prioress; and Sister Josephine Cahill, Sister Gertrude Power, and Sister Magdalen Madigan were chosen to be members of the Council. This constituted them, with their Superiors, members of the Board of Trustees.

Sinsinawa having been purchased, the college building required remodeling to adapt it to the convenience of a community of religious women, and of a boarding school for girls. Many changes were to be made in the interior, and steam heating, which was then in its infancy, was to be introduced throughout the building. While, under the superintendence of Sister Magdalen, the work of preparation and improvement was going on at Sinsinawa, Mother Emily and Sister Alberta were engaged, not only in the fulfillment of the duties of their important offices, but also in teaching, the former in the classroom, the latter in the department of music.

The last months of the scholastic year fled all too quickly, and it was with a feeling of sadness that Sisters and pupils saw commencement day approaching. Many loved ones, who had been with them three short years before, were gone to another life, and the time to be spent at the dear old home in Benton was becoming brief. Indeed, July 18, 1867, commencement day of that year, was really the day of farewell to "old St. Clara," for the exodus began immediately after it.

The first catalogue issued by St. Clara Academy appeared that day, and the three who graduated on the occasion were the first to receive diplomas. Previous to 1867 only a printed prospectus had been issued each year, and graduates had received silver medals as a token of their success in having finished the course.





FRONT ENTRANCE AND DRIVEWAY, 1857-1882

"Enter the leafy galleries beneath the eaves,  
Their pavement is carpeted with leaves."



"THE OLD STONE BUILDING"

Boys' College, 1846-1867  
Girls' Academy, 1867-1882



## CHAPTER IX

### ST. CLARA ACADEMY AT SINSINAWA MOUND, WISCONSIN

THE OLD STONE BUILDING AND ITS SURROUNDINGS.— The stone building was planned by Father Mazzuchelli, and the east wing was constructed under his supervision, reaching completion in 1846. For ten years it sufficed for the accommodation of the students and the professors of the Sinsinawa College for boys, the Brothers occupying a frame house situated near by.

The Board of Trustees, Rev. T. Jarboe, president; Rev. A. O. Walker, vice-president; Rev. S. Mazzuchelli, secretary; Rev. J. Polking, Rev. T. L. Power, and Rev. Benedict Fortune, members, at their annual meeting "Resolved, on September 3, 1855, to erect the west end of the college building according to the original plan." On the 7th of September, 1857, the Board of Trustees authorized the president of the college, Rev. T. Jarboe, to furnish the new part of the building in accordance with the requirements of an increased number of students. From this it is evident that the west end of the rock building was first occupied in the fall of 1857. Another ten years of excellent educational work and of increasing prosperity passed, and then there began a distinctively new chapter in the history of Sinsinawa.

The College had required the services of a number of Dominican Fathers eminently fitted, not only for the work of education, but also for the special and distinctive work of the Order, the giving of Missions. The demand for missionary laborers was yearly increasing, and the Province of St. Joseph needed for that work every priest at its command. In accordance, then, with the expressed wish of the Superiors residing at Rome, the Board of Trustees of Sinsinawa College, Very

Rev. D. J. Meagher, president, Rev. Jos. Turner, vice-president, at their eighteenth annual and thirty-third special meeting, resolved, on February 24, 1866, to offer the property and buildings at Sinsinawa for sale. The Board of Trustees of St. Clara Female Academy, at Benton, Wisconsin, determined to purchase the property, and carried their design into effect on March 31, 1867.

The remodeling of the building, which began at once, was finished some time in the summer, and in August, the furniture, with other portable possessions of the community, was moved from Benton to the Mound. The Sisters hopefully, yet with sadness and regret, departed from the old home, so dear because of its sacred memories, and took up their abode in the new one, not less sacred to memory, since it had been the scene of Father Mazzuchelli's first educational labors.

Everything being in readiness, the new St. Clara Academy opened its doors to pupils on the first Monday of September, 1867. Twenty-one years before this date the community had been founded here at Sinsinawa; now, after a sojourn of fifteen years in Benton, it had returned to be re-established at Sinsinawa, the spot so dear to Father Mazzuchelli and so intimately associated with his brightest hopes and noblest plans.

The church that he had erected in 1842 and in which he had so often officiated, was used by the Sisters, in 1867, and for several succeeding years, as a chapel. There, where Father Samuel, as he is affectionately called, had chanted the Divine Office with his brethren, the Sisters chanted the Office of the Blessed Virgin. Before that altar, on which he had so frequently offered the Holy Sacrifice, they knelt in daily prayer; and in that sanctuary, where, in his presence, the first four Sisters had made their religious profession, one hundred and forty members of the community, in annual groups of ten or more, received the habit and made their vows.

There being no room in the academy large enough to accommodate a commencement day audience, the erection of a hall for the purpose was a necessity; hence the structure still in use on public occasions was erected in 1868, between



ST. CLARA ACADEMY, 1882-1892



the church and the academy, about forty feet from the latter. When preparations were made to build the new convent, in 1899, the hall was moved to its present location, southwest of the church.

The rock building, in 1867, was three stories in height, with a dormer half story and a frame observatory consisting of two low stories, one room in each. The first floor of the building comprised the parlors, the refectories, the kitchen, the guests' dining-room, and what was called in those days "the office." This was for ten years the only place in the house, besides their dormitory, that the Sisters could claim as their own. It was a narrow, dark room, having only two small north windows so high up that one could see from them only the sky and the top of the Mound, but it was a place of happy hours, of sweet associations, and of delightful companionship.

The second story comprised the study-hall in the west end, and in the east end, the recreation-room, the cabinet of school apparatus, and the Superior's office, affectionately called "Mother's room." On the third floor, west, were eight music-rooms, four on each side of the corridor. By means of folding doors each four could be thrown into one large hall, when required for musical entertainments. In the southeast corner of that story were the Minims' school-room and the two harp-rooms, abodes of beauty and song, of flowers and vines, rooms very dear to memory. On the other side of the corridor were the Minims' dormitory and a small class-room. The Seniors' dormitory occupied the western part and the Juniors' the eastern part of the fourth floor. The observatory was used as a studio during the school session, but in the long vacation, it was the favorite refuge of Mission Sisters having a particularly studious, literary, or artistic turn of mind. The view from its balconies was impressive beyond description, whether one stood beneath the blue sky of day, or the starry sky of night. This old land-mark on memory's pleasant ways no longer exists, its removal having been necessitated by recent improvements.

The front entrance of the old building is still approached by four broad, limestone steps, with iron balustrades, but in the

old days, it opened into a wide hall, dividing the house into east and west parts. The great double front door and the somewhat less pretentious back door, opposite to it, were both wide open all day in the summer months, making "the old front hall" a most agreeable rendezvous for convent visitors, as well as for convent inmates, and many are the treasured memories connected with the after-dinner recreation hour, so often spent there in joyous intercourse with our Superior and our Sisters.

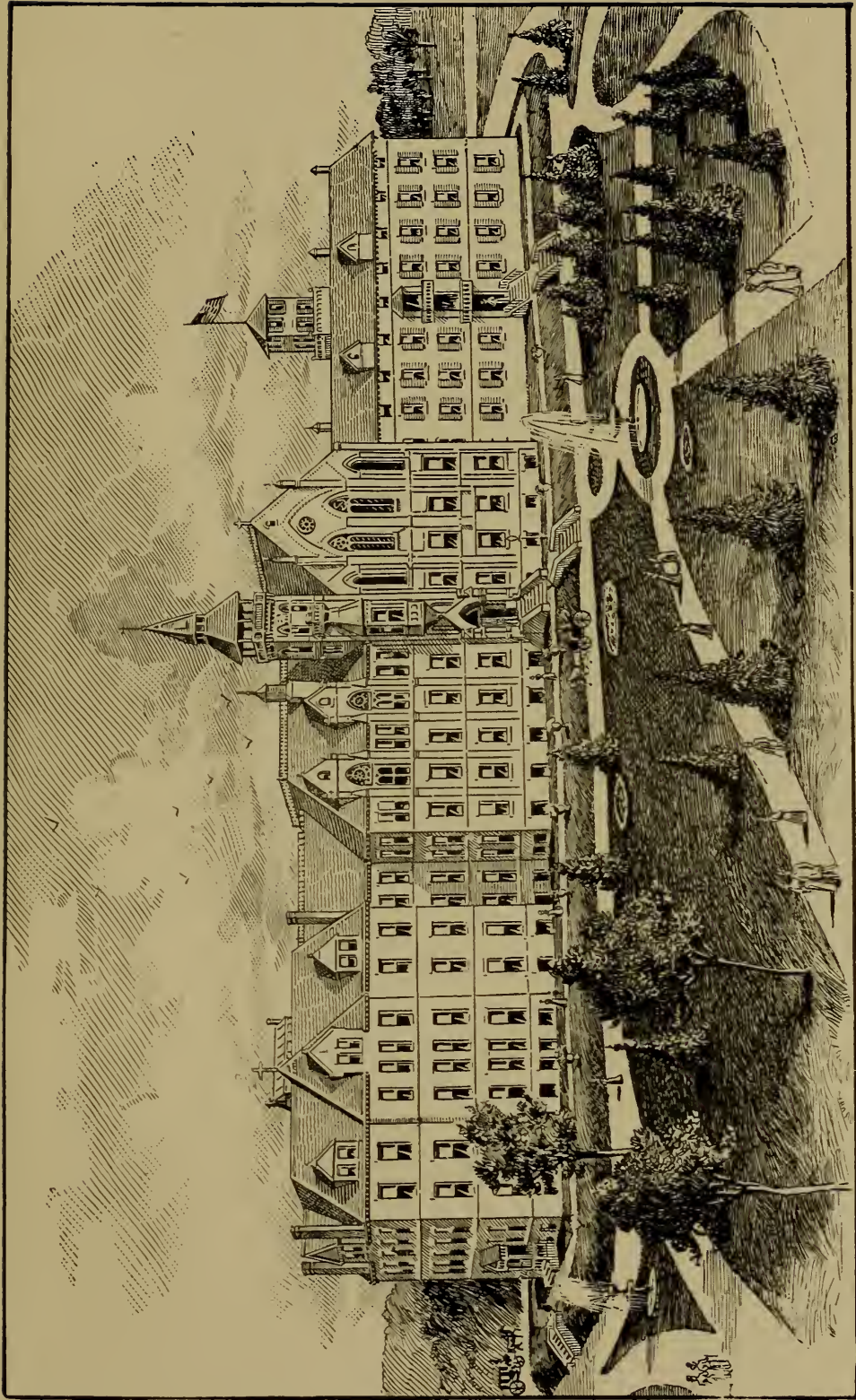
The community had the pleasant custom, in the summer evenings, of gathering in groups on the front steps of the rock building for conversation, or for singing to the accompaniment of the guitar. By the Mission Sisters, home in July and August, those gatherings were ranked among the most delightful relaxations of the long vacation.

Precious also to memory are the meetings that used to take place on the lawn, outside the east door of the pupils' refectory, for there the Sisters, as they came from the chapel after Vespers and Complin, had the pleasant custom of lingering on the grass, or on the steps, awaiting the sound of the supper bell, and of engaging meanwhile in joyous recreation.

The terrace in front of the stone building, and the flight of wooden steps leading from it to the driveway, are unchanged except that the walk on the terrace which was then covered with beautiful white shells now presents a less poetic, but more durable, surface of gray concrete. At that time the principal entrance to the grounds was at the termination of the avenue bordered by evergreen trees. These were planted by the Fathers soon after Father Mazzuchelli gave up the college; they still rear their stately forms skyward and make "the Pinery" a distinctive feature of St. Clara's immediate environment. East of "the Pinery" is a bit of low land through which there ran, in early years, a small stream of crystal waters having its source in a spring that, imprisoned in a rough stone structure called the Spring House, kept the butter and milk cool, and supplied the entire household with drinking water.

Poetic reflections and romantic comments might be made





ST. CLARA ACADEMY, 1892-1901



on the varied fortunes and the many transformations of "the old stone building," were it the subject of a novelist's pen. Three times since it was purchased by the Sisters it has been remodeled to suit the changing requirements of an increasing school and community, and its history is not yet closed. Planned and in part built by Father Mazzuchelli, in 1846, it served as a Novitiate House for Dominican Missionaries until 1849. In 1855 it was completed by Rev. J. Jarboe, O.P., and from 1849 until 1867 it was a college for boys. Purchased by the Sisters in 1867, it served as both convent and academy until 1882; from that date until 1901 it was used almost entirely as a convent; since 1901 it has formed a department of the academy and the community does not use any part of it.

Its old gray walls must be permeated with psychical essences. If these could be materialized and made to speak as rational beings, how varied and how impressive the stories they would tell of the years so rich and fruitful that have elapsed between 1846 and 1904.

THE FIRST TEN YEARS AT SINSINAWA.—The placing of the foundation stones is at once the most difficult and the most important work to be accomplished in the building of any massive material structure. Of the erection of intellectual and spiritual edifices this is no less true. In the establishment of religious and educational institutions, the beginning is always a time of arduous struggle against a multitude of opposing forces.

The first ten years at Sinsinawa were marked by those severe labors, excessive hardships, and torturing inconveniences that have been experienced by every well established community in the days of its youth. And yet, no other years of those spent at the Mound are so warmly and lovingly remembered by the Sisters who have survived them.

Memory cherishes the rugged virtues of those times, and rejoices in a success based upon an almost heroic endurance of physical stress and mental strain. There was a woeful absence of reasonable recreation, of permissible rest, and of advisable comforts for the body; while the soul received its

needed grace and strength directly from God, as it were, for the mediums He loves to use were not then available: spiritual privileges were few, and consisted in the essentials commanded by the Church. Yet through all those trying years there was a spirit of joy, of love, and of unity, that rendered every labor easy, and every hardship sweet.

The pupils of those years, because of the limited accommodations, were brought into close contact with the community, and had favorable opportunities to observe the spirit of devotion and self-sacrifice that animated its members, hence the bond between them and the Sisters was of a deep and tender nature that has been to both, through all the intervening years, a joy and a benediction. The school prospered. The very first year at the Mound it numbered one hundred and fifteen pupils, and among them, ten states, Wisconsin, Iowa, Minnesota, Illinois, Nebraska, Arkansas, Missouri, Tennessee, Pennsylvania and Georgia, were represented. During the first ten years, 1867 to 1877, besides the above states, California, Dakota, Colorado, Michigan, Ohio, New York, Massachusetts and Connecticut were represented. In recent years Montana, Wyoming, New Mexico, Washington, District of Columbia and Canada have been added to the list of St. Clara's patrons.

During this first decade the community had been steadily increasing its numbers and rapidly extending the field of its labors; eighty-five new members had been received and sixteen new foundations had been made. These new missions were the Immaculate Conception Convent, in North Chicago; St. Joseph's, in Mineral Point, Wisconsin; St. Mary's of the Lake, Kenosha, Wisconsin; St. Clement's, Galena, Illinois; St. Albertus, Waukegan, Illinois; St. Regina's, Madison, Wisconsin; St. Catherine's, Austin, Minnesota; St. Mary's, Freeport, Illinois; St. Jarlath's, West Chicago; St. Mary's, Dixon, Illinois; St. Joseph's, Bloomington, Illinois; St. Mary's, Whitewater, Wisconsin; St. Mary's, Evanston, Illinois, and St. Patrick's, Milwaukee, Wisconsin.

For the first three years at Sinsinawa the community was spared any loss by death, but, in 1870 and in 1872, Sister



ST. CLARA COLLEGE, 1901-1904



ST. CLARA ACADEMY, CONVENT, AND INFIRMARY, 1901-1904



Ambrose McNamara and Sister Genevieve Reynolds, both eminently lovely in character and gifted in mind, were stricken with quick consumption and died in the midst of their usefulness. Both were young in years and in religion, and both had distinguished themselves not only as pupils of "old St. Clara," in Benton, but as efficient members of the community at Sininawa. Their loss was a grievous trial.

Only two others died during the period of ten years, two novices, Sister Emerentia Welsh, a dear child only nineteen years of age, and Sister Elegius Braley, aged twenty-four years, a noble woman of generous nature, who is remembered not only among St. Clara's members, but among her benefactors, for it was means bequeathed by her to the community that enabled them to build the principal part of the present academy.

As this first term of years drew to a close, St. Clara's community began to rise above the mere drudgery of life, and to look upwards to the attainment of those things which, as Dominicans, they had inherited from a holy and honorable ancestry.

THE VISIT OF ST. CLARA'S SUPERIORS TO ROME.—The notable increase of the number of Branch Houses widely scattered through the Western states, had created among the Mission Sisters a desire that some definite and binding law might be made governing their dependence upon St. Clara Convent. The community felt that this momentous question could be best presented to the Dominican authorities in Rome by the Superiors of the community in person, hence Mother Emily, Prioress, and Sister Alberta, sub-Prioress, visited the Eternal City, in the autumn of 1877, for this purpose.

Everything that could contribute to their comfort and expedite their mission was arranged for them through the generous efforts of the Dominican Fathers at the Minerva. They also received many kind attentions from the Irish Dominicans at San Clemente, where dwelt, at that time, the widely known and greatly revered, Father Malooly, O.P.

Their acquaintance with the Italian language, first made under Father Mazzuchelli's tuition, was an advantage that

greatly lessened their loneliness in a strange land, and hastened very considerably the accomplishment of their mission to Rome. Their messages from abroad to the Sisters at St. Clara, though not without minor tones of homesickness, were full of encouragement and of a great spiritual joy. From one of these letters, sent after their audience with our Holy Father the Pope, the following extract is taken: "This has been one of the memorable days of our life, one to be treasured as a sweet remembrance for future years, when those who come after us will read with joy and pride the special blessing sent by Pius IX. to his children at St. Clara. This morning the Very Rev. Father San Vito told us that he would present us to the Holy Father. At eleven, we went to the Minerva, where we found that we were not to be alone, for, as the Very Rev. Father said, we had 'a corona of Dominicans' to accompany us." Here follows an eloquent description of the Vatican and of its saintly inmate. Then: "Had St. Peter been in our midst we could not have felt a more confiding faith, a more reverential love, than we experienced when Pius IX. appeared before us. Our good friend, the Very Rev. Father San Vito, was at our side securing special blessings for all in the Dominican group and special words of encouragement for the two Sisters whom he said the spirit of Religion had led across the seas. When told that we were from America, the Holy Father showed the greatest interest, and after speaking of St. Dominic and of the power of the Holy Rosary, gave us the Apostolic Benediction."

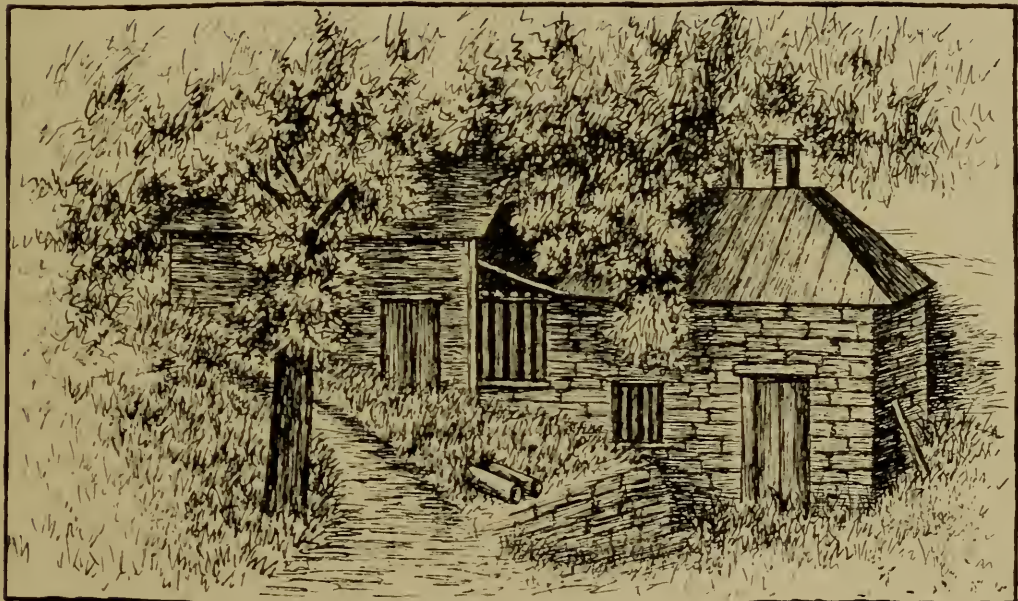
A successor to the Most Rev. A. V. Jandel, Master General of the Dominican Order, recently deceased, had not yet been elected. The Vicar General, Very Rev. J. M. San Vito, governed the Order in the mean time, and to him the American Sisters were indebted for many signal favors, and for an untiring interest in the affairs that had occasioned their visit to Rome. It was he who obtained for them the audience with the Holy Father. He also secured their admission to the Roman convents of enclosed Dominican Nuns, that they might see the observance of the Dominican Rule in its perfection.

Moreover, in response to the petition of the Mission com-





THE CONVENT TOWER FROM WHICH PEALS FORTH THE GREAT BELL. 'ALBERTUS MAGNUS'



THE OLD SPRING HOUSE

'Smooth runs the water where the brook is deep.'



munities, that they might be secured in their dependence upon St. Clara's Convent, he constituted the Mother House at Sinsinawa and its Branch Houses, in various dioceses of America, a united body, and named it "The Dominican Congregation of the Most Holy Rosary."

In memory of the conferring of this beautiful title upon their congregation, the Sisters brought with them from Rome a copy of Sassoferrato's masterpiece, "Our Lady of the Rosary, with St. Dominic and St. Catherine." This picture is now venerated in St. Clara's chapel.

The two Sisters who had journeyed so far to secure the stability and the religious advancement of their community had seen, on their way to Rome, the effectual working of the Rule in a well-known convent, where they had the pleasure and the advantage of a short sojourn. This was the House at Stone, England, where dwells a community of the Third Order of St. Dominic, much like our own in its circumstances and requirements.

This visit to the convent of Mother Margaret Halloran, the home of Mother Raphael Drane, and of a community widely known for its fervent zeal in good works of all kinds, and for its staunch loyalty to Dominican traditions, produced in the hearts of the two American religious a sincere and loving veneration for their English Sisters, and also an increased esteem for the superior opportunities enjoyed by their own community, in its work for souls, in glorious, free America.

In connection with their visit to England, the Sisters recall with peculiar pleasure the gracious kindness of Cardinal Howard.

Not content with having obtained so many favors for the voluntary exiles, the Very Rev. Father San Vito gave serious attention to the consideration of the Constitutions by which the Congregation of the Holy Rosary would in future be governed. His counsel and direction in regard to the adaptation of the Rule to new conditions were most valuable to the Superiors, in this their most responsible undertaking.

The blessed sojourn of the Superiors in Rome and their

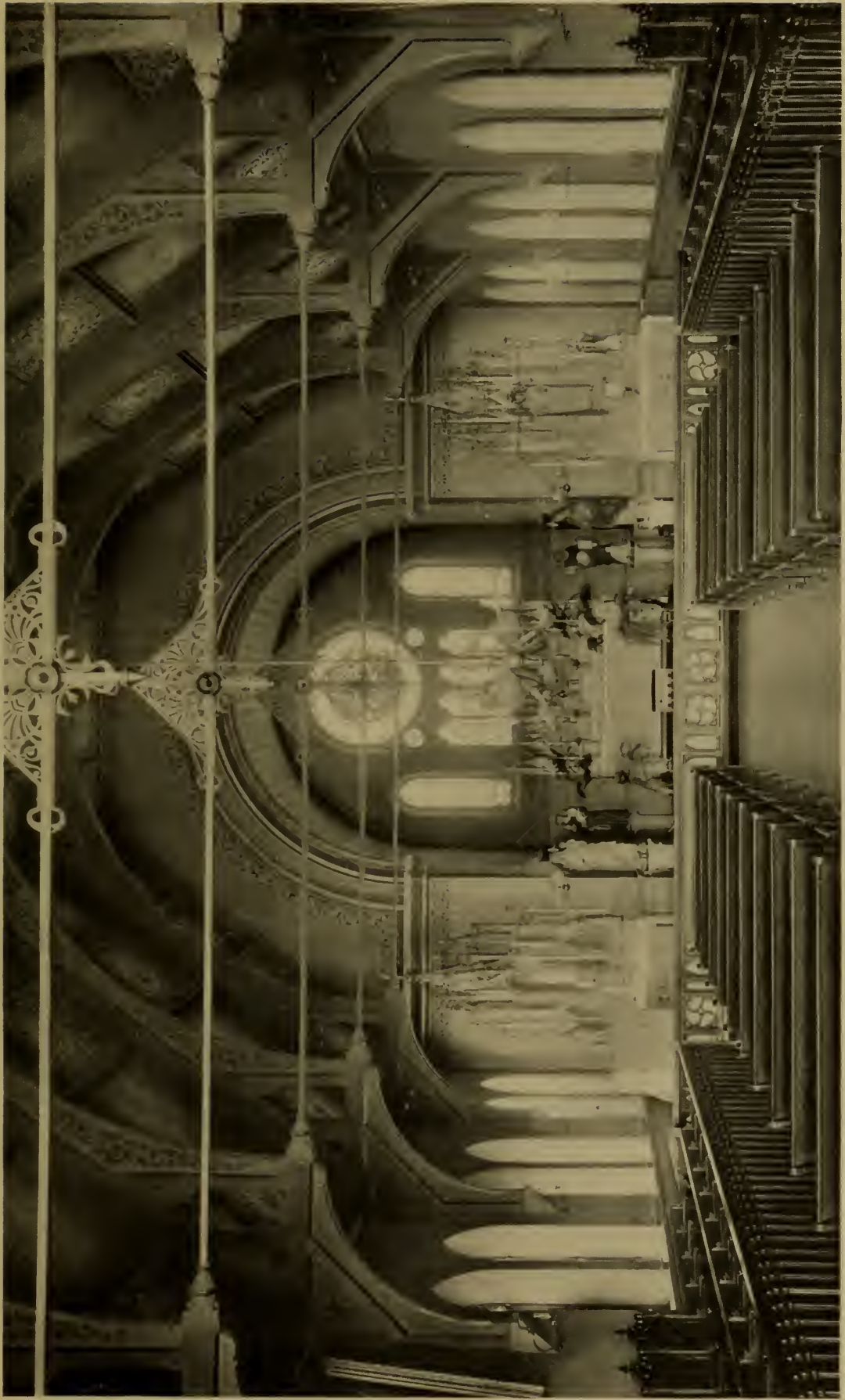
happy return to America, bearing with them many sacred gifts and privileges for the community, seemed to open a new era in the history of St. Clara.

The adaptation of the Rule to the government of a congregation, instead of a community, was immediately put in operation. The compiling of the Constitutions, and the testing of their practicability, awakened every mind to their importance, and stirred every heart with zeal for their solemn approval by the Church. A delay in obtaining the much-desired approval was occasioned, however, from time to time by the death of important personages who, as friends of the community, were particularly interested in the matter, or who by virtue of their office were concerned in hastening it to a happy issue. His Holiness Pius IX. died just after the Sisters left Rome. Then the Very Rev. Father San Vito, O.P., the Very Rev. Father Bianchi, O.P., and His Eminence Cardinal Howard were summoned by death to leave their broad fields of sacred usefulness. Thus were the Sisters deprived of the most earnest promoters of their cause. But before long new friends began to put forth helpful hands, and the hopes of the community approached realization.

In 1881, accompanied by his Socius, Rev. J. J. Carberry, O.P., afterwards Bishop of Hamilton, Ontario, the Most Rev. Joseph Maria Larroca, the recently elected Master General of the Order of Preachers, visited St. Clara, and, showing the profoundest interest in everything concerning the institution and the community, expressed his paternal pleasure that an American branch, so robust and wide-spreading, should be drawing its sustenance from the venerable Dominican tree firmly rooted for centuries in the City of the Popes.

To have become united with the very source of Dominican life and principle, and to have been placed in intimate communication with the fountainhead of Dominican traditions was the attainment of the community's highest earthly ambition, as it was also the realization of one of Father Mazzuchelli's highest ideals for the institute he had founded.

THE WHITE HABIT.—After the return of the Superiors



A SMALL SECTION OF THE CHAPEL, BUILT 1882, ENLARGED 1897



from Rome, the exact observance of the beautiful Dominican customs in the recitation of the office, and the wearing of the white habit were among the first evidences of the community's advancement towards its long-cherished desire for conformity to the letter as well as to the spirit of Dominican customs.

August 4, 1880, was a memorable day for the Dominican Congregation of the Most Holy Rosary, for it restored to its members the beloved habit of the Order, and made them in appearance, as well as in heart and mind, true daughters of St. Dominic.

Many of the Mission Sisters had assembled at the Mother House for the annual retreat; others made the retreat at Bethlehem Academy, Faribault, Minnesota, and at the Convent of the Immaculate Conception, Chicago, Illinois. At St. Clara, on the morning of August 4th, the feast of St. Dominic, the retreat closed after the first Mass. The Sisters had received Holy Communion, dressed in the complete Dominican habit, which consists of a white robe, white scapular, black mantle, and black veil, with white lining. Later in the morning there was a Solemn High Mass, after which ten young ladies began their novitiate by being clothed in the white habit and receiving the white veil.

Rt. Rev. T. L. Grace, O.P., Bishop of St. Paul, Minnesota, was the celebrant of the Mass; Father Joseph Jarboe, O.P., was deacon; Father M. Lilly, O.P., sub-deacon; Father J. Collins, O.P., master of ceremonies; and the sermon was preached by the eloquent Bishop of Dubuque, Rt. Rev. J. J. Hennessy, D.D.

In the afternoon, the Convent Cemetery at Sinsinawa was consecrated by Bishop Grace, assisted by Bishop Hennessy. Previous to this time, the deceased Sisters had been taken to Benton for burial; since August 4, 1880, they have been interred at Sinsinawa, but always they have been buried in the white habit, even when the community wore the black.

A pleasant reunion in the evening, after Benediction of the Most Blessed Sacrament, closed this most happy day at the Mother House.

In Faribault, where the Sisters from the Minnesota houses were assembled, the beautiful occasion was celebrated with great solemnity and joy. In Chicago the Sisters from the houses in that diocese were gathered at the Convent of the Immaculate Conception. There was Solemn High Mass at ten o'clock in the Church of the Immaculate Conception, of which Rev. P. T. Butler, of saintly memory, was then pastor. Very Rev. Dr. McMullen, at that time administrator of the Chicago Diocese, was the celebrant; Rev. Thomas Cashman, pastor of St. Jarlath's Church, was deacon; Rev. A. Bergeron, now pastor of the Church of Notre Dame, was sub-deacon; Rev. D. Riordan, pastor of St. Elizabeth's Church, then Chancellor of the Diocese, was master of ceremonies, and preached to a congregation that filled the sacred edifice to its utmost capacity.

Thus did Holy Mother Church aid her lowly religious children, Home Sisters and Mission Sisters, with the glory of her ritual and the generous kindness of her clergy, to celebrate befittingly the all-important event of their adoption of the white robe that has been worn by Dominicans in all parts of the world for seven hundred years. May it be worn as long a time by Dominicans at the Mound. For Sinsinawa would seem to have been especially called into existence to serve as the location of a religious and educational institution, so perfectly is it adapted to all the needs of such an establishment, and to all the requirements of its inmates, whether as to their necessities, their tastes, or their pleasures.

For the home of a Dominican community the spot is ideal, affording convenience for strict observance of the Rule, and opportunity for the noble development of body and soul.

At Sinsinawa, nature especially rich in her beauty and lavish in the bestowal of her gifts, aids powerfully in uplifting the heart and inspiring the soul of the religious. A manifestation of this sanctifying intimacy with nature may be seen in the mystic loveliness of summer-vacation evenings. Groups of white-robed Sisters gather here and there on the lawn, under the trees, on the grassy slopes of the Mound, amid the gray limestone rocks, or among the graves in the cemetery,





THE ESPLANADE AND THE RECTORY



making beautiful pictures that impress themselves forever on the memory of the world-weary hearts of chance visitors.

THE SECOND DECADE OF YEARS.— The old stone building, so commodious at first, had become gradually crowded and inconvenient; year after year, the necessity for a new academy became more and more apparent.

The ground was broken in 1880 for its foundation, and the walls were beginning to rise at the time of the Master General's visit in 1881. On the feast of All Dominican Saints, November 9, 1882, the building was complete, and was dedicated with solemn ceremonies. In a sense it was consecrated, so great was the number of Masses offered in the new chapel by the many clergymen, friends of the institution, who had assembled at St. Clara to assist in celebrating the great occasion of the presentation of her new building to God.

Every part of the great brick edifice was blest, even the golden cross on the summit of the tower was reached by ladder and sprinkled with Holy Water, and the bell within the tower was christened. This bell, inscribed with its name "Albertus Magnus," was a present to Sister Alberta Duffy from a number of young men whom she had taught more than ten years before, as Sunday School pupils and Sodality boys, in Benton. The bell still sends forth its solemn peal, over the Mound and through the valleys at its base, announcing the Angelus, the daily Mass, and the evening Office. For the burial of the dead it tolls, and for the reception and profession of new members it peals forth joyously, but ever and always, it speaks to the old Sisters of Sister Alberta and the generous boys.

Following the dedication came the exodus of the pupils from the old building to the new one, leaving the former almost entirely to the use of the Sisters. The school was reorganized and the attendance became greatly increased. The beauty of the grounds which had been almost entirely demolished by the work on the building, was speedily restored under the efficient superintendence of Sister Magdalen Madigan, whose indefatigable attention had materially aided in bringing the new building to a satisfactory completion.

In the midst of their increased prosperity, St. Clara's inmates were called upon to endure a great sorrow. In August, 1883, Sister Alberta, sub-Prioress and Mistress of Novices, beloved of the community and the school, fell seriously ill. For four months she suffered with heroic patience the torture of unceasing pain, and on the morning of December 4th, she gave her grand soul into the hands of God.

Her gifted pen would never again express the noble thoughts of her beautiful mind. The hands that had wrought so skillfully in the fields of beauty, and had so often woven loving adornment about the Altar of God, were cold and lifeless. The glorious voice that had never been spared in the innocent entertainment or spiritual elevation of the human heart, was silent. For twenty years she had been associated with St. Clara's nearest and dearest interests. Amid all the hopes and fears, the hard endurance and the weary struggle, that had followed Father Mazzuchelli's death, she and Mother Emily had been companions. Her death seemed to close an era in St. Clara's history.

The office, so long and so efficiently held by Sister Alberta and made vacant by her death, was awaiting a new incumbent, hence in the spring of 1884 Sister Reginald Keane, Superior of St. Joseph's Convent, Bloomington, Illinois, was appointed Mistress of Novices, and was elected sub-Prioress, a responsibility to which she was re-elected each year until the first General Chapter was held in 1889, after which she was appointed Prioress of the Mother House for two successive terms of three years each.

Painful trials were not wanting, nor were great difficulties lacking, in the experience of the community during those years of transition that elapsed between the visit to Rome and the approval of the new Constitutions, but there was a wounded right Hand supporting, and a wounded Heart consoling, while the Heavenly Father blessed and guarded all.

In the mean time the home picture most familiar to the gaze and to the memory of the Sisters was the venerable form of Sister Ignatia Fitzpatrick, bending before the pictures of



STUDIO—DEPARTMENT OF CERAMICS



the Stations of the Cross. At three o'clock in the morning wakeful persons would hear her stealing very quietly from the dormitory to the chapel. At that early hour she began her daily round of prayer, and no one ever discovered just how many times, between three in the morning and eight in the evening, she went "round the Stations," nor how often she "said her beads," but all the Sisters knew that, excepting at those times when the regular routine of the house required the whole community to assemble elsewhere, there was no hour when one might not find the dear little old Sister in the chapel. She died quite suddenly but fully prepared, on May 14, 1886. Of the original four, "the corner-stones," she was the second to die. She had labored for thirteen years at "the Mound," when the boys' college was there, and subsequently, for at least eighteen years, she performed responsible duties in the convent at Benton. Then, relieved of all labors and duties, she took up her abode in the Mother House, at Sinsinawa, and there for fifteen years, she prayed almost constantly. Death could not surprise one like her, however suddenly it might make its appearance.

Joy and sadness are ever succeeding each other in this life. While yet grieving for Sister Ignatia, the Sisters began to plan for an event, in which no one would have been more interested than the dear old Sister herself, had she lived. This was the Silver Jubilee of St. Clara's beloved Superior.

On August 15, 1886, occurred the twenty-fifth anniversary of the religious profession of Sister M. Emily Power, who had been for nineteen years the Prioress of St. Clara's community. Governing the Sisterhood with loving devotedness she had been the bond under God that had held them together, in harmony and in zealous labor, during the critical period of the community's severe struggles with poverty and death. The Sisters felt that her Jubilee could not be celebrated with too much solemnity, nor with too much exultant joy, hence on her patronal feast day, August 17th, many Sisters representing the branch houses, joined the Home Sisters at St. Clara, and, in union with many friends among the clergy and the laity, did

honor to the event by prayer, by affectionate congratulations, by earnest good wishes, and by the presentation of beautiful and costly gifts.

The offering of many Masses sanctified the early hours of the blessed day, and a cable from Rome, "The Holy Father and the Master General bless the Jubilee of Mother Emily," made all hearts glad.

At intervals throughout the day dispatches came bearing the greetings and congratulations of many friends. At the Benediction Service in the evening, was used, for the first time, the handsome monstrance, still in use, one of the costliest and most acceptable of the many rich Jubilee gifts.

After the banquet in the evening a program of vocal and instrumental music was beautifully rendered. The entertainment closed with the reading of the addresses presented in behalf of the various Mission Communities then existing.

These written tokens of love and respect were as follows:

(Only one introduction is given, as all were alike, except the name of the diocese.)

From the Dominican Sisters of the Diocese of St. Paul to  
Sister M. Emily, Superior of the Congregation of the  
Most Holy Rosary —

GREETINGS — The Divine Sufferer lifts to His Sacred Heart to-day a cross twined with the flowers and thorns of twenty-five years of patient self-sacrifice and of heroic devotion to duty. That divine love will transform this cross into a glorious, eternal crown is the belief and hope, dear Mother, of your loving Sisters of the Diocese of St. Paul.

GREETINGS — A garland of twenty-five lilies is laid at our Lord's feet to-day. That their golden pollen may be scattered over many earth-gardens in years to come, and that their fragrance may delight you during your eternal beatitude, dear Mother, is the wish of your devoted Sisters of the Archdiocese of Chicago.

GREETINGS — A halo of twenty-five beams of radiant light, the reflection of twenty-five years of God's special love, illum-





THE BRUSH



THE PENCIL

FRA ANGELICO STUDIO



ines to-day our Mother's brow. That this brightness is the promise of an unfading and eternal glory is the belief and hope, dear Mother, of your devoted Sisters of the Diocese of Green Bay.

GREETINGS — As we gaze through the silvery mists that lie between us and the golden past, we hear Memory's voice sweetly and solemnly repeating a life poem of twenty-five thrilling stanzas, each of the twelve fair lines a history in itself; each of the thirty words an essential part of the general harmony; the twenty-four syllables but lovely divisions of the perfect whole; the sixty letters of each word the symbols of sounds dear to the ear of God. The noontide splendor of earthly existence, a promise of glowing sunset hues, is shining on this poem, inscribed on the tablets of the Recording Angel, and while rejoicing in the perfect day, we look with hopefulness and fond trust to the dawn of that other day which shall have no end, and during which earth's sacred poems will be repeated by the saints, and earth's holy hymns chanted by angelic choirs. May we all then meet, dear Mother, to celebrate for eternity a heavenly Jubilee. This is the wish of your faithful children of the Diocese of Peoria.

GREETINGS — The Divine Master garners to-day twenty-five sheaves of priceless grain, each head laden with rich treasures of seed, the harvest of twenty-five laborious years. Labor there must have been to make the golden grain so rich and abundant, labor of willing human hands, the moisture of human tears, and the sunshine of God's love and grace. That we may all be united with you, dear Mother, at the Eternal Banquet, is the wish of your exiled children of the distant Archdiocese of Baltimore.

THE GREETINGS of the Home Sisters and of the Mission Sisters laboring in the Archdiocese of Milwaukee, were embodied in the address made on the presentation to Mother Emily, from the whole congregation, of side altars for the new chapel.

Among the numerous beautiful gifts of silver and of gold for the chapel were two personal offerings of remarkable beauty. One was a memorial album, of folio size, very richly bound, containing a brief history of St. Clara's Academy, of the community, and of the Branch Houses. The printing is entirely ornamental penwork, and the margins of each page are beautifully and artistically illuminated, after the manner of the grand monastic work of the Middle Ages. The other personal gift was a Spiritual Bouquet, an illuminated, pen-printed record of the almost numberless prayers and sacred offerings that had been made for the beloved Superior during her Jubilee year. Next to the altars for the service of God, this sweet offering of faithful, reverent affection was the most precious of the Jubilee gifts. This occasion marked with a holy, happy character the close of another ten years of St. Clara's history at the Mound.

During this second decade of the community's existence at Sinsinawa, the following Branch Houses had been opened: the Holy Rosary Convent, Minneapolis, Minnesota; St. Mary's, El Paso, Illinois; St. Augustine's, Chilton, Wisconsin; Our Lady of Perpetual Help, Rockford, Illinois; St. Thomas', Hyde Park, Chicago; St. James', Lemont, Illinois; Sacred Heart of Mary Academy, Washington, D. C.; and Sacred Heart Academy (Edgewood), Madison, Wisconsin.

Space does not permit a special mention of each Sister who has been called to eternal rest. We have confined ourselves to the mention of those who, having received the habit from Father Mazzuchelli, might be ranked with the founders of the community.

On the beautiful feast of the Immaculate Conception, in the year 1888, the Mission community of St. Joseph's Academy, in Holy Trinity parish, Bloomington, Illinois, was cast into profound grief by the death of their Superior, Sister Imelda Hertsog. She was one of the first little band of Sisters who aided in the advancement of St. Clara's Academy in Benton. Her fine intellectual powers and her musical gifts had rendered



RECREATION GROUNDS, FOR THE ACADEMIC DEPARTMENT



her a most valuable member, whose place, left vacant by death, it was difficult to fill.

Death, so gracious as to the numbers he claimed during the first ten years at the Mound, seemed to have his revenge in this decade, from 1877 to 1888, for he reaped a perfect harvest of gifted young Sisters, all from the missions, diminishing the community on earth by twenty members. Conditions in Western towns and homes have changed; school buildings have improved, so also has the health of the Sisters, and the result is an increased longevity. Epochs during which death seems to triumph have been a feature of the history of every community, civil as well as religious.

The Sisterhood at Sinsinawa had been increased, from 1877 to 1888, by the reception of one hundred and sixty-four new members. The school had steadily advanced in numbers and in educational attainments, the result of increased physical comforts, and of multiplied intellectual advantages.

THE THIRD DECADE OF YEARS.— For twenty-five years the feast of Blessed Emily Bicchieri, August 17th, had been celebrated with special joy by St. Clara's community, because of its patronal relation to a beloved Superior. In 1888, a new glory was added to its beautiful significance, for on that date, as may be seen by referring to the chapter on the Rule, the Constitutions were signed by Cardinal Simeoni, Prefect of the Propaganda, who thereby witnessed to the fact that our Holy Father, Leo XIII., had given them his approval, on July 29th of that same year.

When the glad news reached the Sisters, there was great rejoicing and many fervent expressions of deep gratitude to God arose from every heart. The event was prayerfully and joyfully celebrated in all the Houses of the Congregation.

The decree of approval did not reach St. Clara until after the Sisters who were at the Mother House for the summer vacation had dispersed to the various mission schools, hence all formalities relating to the matter were postponed till the following year, when the first General Chapter of the Con-

gregation took place, on August 10, 1889, at St. Clara Convent, the Mother House of the Dominican Congregation of the Most Holy Rosary. In accordance with instructions received from the Procurator General, Very Rev. Father Bianchi, all members who had been professed three or more years, constituted the Vocals in this Chapter.

The Mass of the Holy Ghost was celebrated, at which all the Vocals received Holy Communion. At 9 A.M., at the sound of the convent bell, they assembled in the chapter-room and proceeded to the election, at which Rev. J. A. Bokel, O.P., presided. Sister M. Emily Power was elected Mother General of the Congregation. At the close of the election the official statement of the proceedings was sent to His Eminence Cardinal Mazzella, Protector of the Congregation.

In an early and most kindly reply the Cardinal Protector assured the community of his warm interest in all that concerned the Dominican Congregation of the Most Holy Rosary, at Sinsinawa, Wisconsin, and informed the Sisters that Mother Emily's election had been confirmed by the Sacred Congregation of the Propaganda.

The spiritual structure of the Sisterhood at Sinsinawa having been placed on so solid a foundation of unity among themselves, and of union with the Order in Rome, temporal requirements once more engaged the attention of the authorities at the Mother House.

Among the material improvements made at Sinsinawa none ranks higher in importance than the construction of a reservoir, and the establishment of an admirable system of waterworks.

The former was completed and the latter put in operation in the summer of 1889, and were widely mentioned in the public press. The following is quoted from a Dubuque paper:

"In addition to the commodious buildings, beautiful grounds, and grand surroundings, the Dominican institution at Sinsinawa, Wisconsin, has a system of waterworks equal to that of any city in the United States. The quality of the water is most excellent, and besides the sanitary advantages





A VIEW OF THE BUILDINGS FROM TOP OF THE MOUND



THE COLLEGE CAMPUS



arising from its plentifulness, there is one still greater in the absolute security it affords against loss of life by fire.

“The plant consists of a complete system of water-mains, anti-freezing hydrants, hose-pipes, play-pipes, house-hose, etc. The reservoir is on the summit of the Mound, two hundred feet above the level on which the building stands, which gives a natural pressure that, in case of fire, would force the water over the roof. The reservoir is partly blasted out of solid rock, and is built up in stone masonry with an arch of brick. The whole is lined with cement. The capacity of the reservoir is one hundred thousand gallons, and it is filled by steam power from two artesian wells, each five hundred feet deep.”

The system of waterworks has an additional value in the fact that it makes possible the presence of fountains on the grounds, and favors the growth of the rare shrubs and the abundance of flowers that border the beautiful terraces and lawns.

No sooner was the much needed supply of water secured than other necessities required attention.

In the following year, an addition to the academy building became an imperative need. It required courage and a great trust in Divine Providence to incur further indebtedness so soon after the completion of the costly waterworks, but the demand for more room was too urgent to admit of any hesitation or delay. In 1890, the foundation of a large addition of brick was begun, and the new structure was ready for use in 1892.

Only such events took place during the next three years as are recorded by angels. The unceasing round of duties in school and in choir took its peaceful way, counting for eternity, and but little noticed by time.

In the spring of 1895 the interest of the whole congregation was awakened in consideration of the important fact that the Mother General's term of office would expire that summer.

On May 5th the letter of Convocation to the second General Chapter was sent to the various houses by the Mother General.

On August 10, 1895, Rev. A. O. Walker, O.P., presiding, the election took place at St. Clara Convent, Sinsinawa, in exact accordance with the requirements of the Rule. Sister M. Emily Power was almost unanimously elected Mother General. The report of the Scrutineers and Mother Emily's letter of acceptance were sent, as before, to the Cardinal Protector, and in due time, the Confirmation of the Sacred Congregation of the Propaganda was received.

After this, the second General Chapter, Mother M. Reginald Keane having completed her second term as Prioress of St. Clara Convent, was succeeded by Sister M. Bonaventure Tracy, who had been Mistress of Novices for six years. Her final term as Prioress expires with the Jubilee Year.

To increase the buildings at Sinsinawa has always been to increase the school, so the demand for more space seems to be unceasing.

The structure of 1882 and 1892 soon proved to be insufficient, therefore in 1897 the refectory, recreation-room, and chapel, the principal parts of three stories of the structure of 1882, were considerably enlarged by extending them northward, thus supplying, temporarily at least, the increased accommodation required.

AN UNFINISHED DECADE.—In the summer of 1898 occurred an event unique in the history of the community, an event of holy import, symbolic of life's highest value, as estimated in coin of the Kingdom of Heaven. On August 4th was celebrated the Golden Jubilee of Sister Josephine Cahill and Sister Louise Hayden. Each of them numbered many friends among both clergy and laity, hence the concourse of guests was great while the religious services and ceremonies were most impressive. Gifts came from friends and from former pupils, scattered far and wide, gifts bearing assurances of loving regard and grateful remembrance. Sister Louise, possessing all her powers, physical and mental, still enjoys life and fulfils some easy duties at St. Clara; Sister Josephine, as will be stated later with details, went to her eternal reward five years after her Jubilee.

On the 16th of August of this same year, dear Sister Frances McGurk, one of the beloved old Sisters of Benton, after years of noble endurance of constant pain, supplemented by a long, severe illness, gave her soul into the hands of God, by a holy, peaceful death.

The benefit of the school had been the chief consideration with the Sisters for many years; now the great number of candidates in the Novitiate: and the increasing needs of the Normal School for their training made it necessary to think of the requirements of the community.

It became evident that there must be another extension of the buildings. This led to the erection of the new convent, a noble structure of brick with stone trimmings, adjoining the rock building on the east. The corner-stone, a gift from Rt. Rev. J. J. Hennessy, Archbishop of Dubuque, was laid with impressive ceremonies on August 4, 1899, by Rev. Wm. Horan, Pastor of St. Mary's Church, Freeport, Illinois.

Adjoining the new convent on the east is the Sisters' Infirmary, a building distinct in itself, with pleasant private rooms, sunny porches, and a beautiful little chapel. The heating apparatus and the supply of hot and cold water is independent of that in the convent. All the rooms are comfortable and healthful, while a southeastern exposure renders the greater number of them extremely pleasant.

The building of a residence for the chaplain had been long in contemplation; it was accomplished at last in 1899. The Rectory is a beautiful little two-story brick edifice, supplied with all the modern appliances for health and comfort. It is also most charmingly located amid surroundings beautified by nature's best and loveliest gifts.

Before the new convent reached completion death claimed one who had taken a most lively interest in its erection. Sister M. Gertrude Power, Mother General's sister, to whom Father Mazzuchelli himself gave the religious habit in 1860, died on January 7, 1900. She had been a member of the Council of the Community for twenty-four years by an unanimous yearly election; under the revised Constitutions she had been a member of

the Council of the Congregation for eleven years. As Superior of Bethlehem Academy, Faribault, Minnesota, and as Mistress of Novices at the Mother House, she, by her invincible charity, her beautiful self-effacement, and her sterling good sense, both sanctified and dignified her work, personal and official. An enlightened piety and a genuine religious spirit distinguished her at all times as an example worthy of close imitation, while the gentle nobility and gracious sincerity of her character made her the object of universal love and confidence.

Great would have been the holy elation of the dear, departed Sisters of Benton days, so long associated in seeking to advance the higher interests of the community, could they have been present at the blessing of the new convent by His Grace Rt. Rev. F. X. Katzer, Archbishop of Milwaukee, on the Feast of St. Antoninus, O.P., May 10, 1900. Among the white-robed religious and white-veiled novices, the purple-robed prelate, accompanied by many priests, moved along the stately corridors and up the wide stair-cases, until every room on every floor had been blessed. On descending to the first floor, at the close of these ceremonies, the procession left the convent and took its way to the Sisters' cemetery, where, having changed his brilliant vestments of white and gold for the black and white of mourning, His Grace blest the great Crucifix that had been erected a few weeks previous in the center of that garden of peace eternal.

It is a common saying among religious people that no order excels that of St. Dominic in generous fidelity to the souls of the faithful departed. It was quite in keeping with this spirit of loving loyalty that the holy dead were so sweetly remembered in the midst of the community's great joy.

On the following morning the regular routine of duties resumed its sway, but every heart was repeating the glad refrain "At last our Sisters have a home." Yes, after long years of patient endurance of many inconveniences and discomforts, they have a blessed home, of comfort for the sick, peace for the aged, and happiness for the young.

When with gloomy fears oppress'd,  
The trembling-hearted fain would rest,  
No opiate like a book, that charms,  
By its deep spell, the mind's alarms."



A CORNER IN ST. CLARA LIBRARY



SECTION OF MUSIC DEPARTMENT

Music can noble hints impart,  
Engender fury, kindle love;  
With unsuspected eloquence can move,  
And manage all the man with secret art."





So much had been done and life had been such a busy affair, the Sisters had scarcely realized the flight of years, and it was almost with a feeling of surprise that they received the letter of Convocation for the Third General Chapter, to be held at St. Clara Convent in the summer of 1901. However, they gave it very serious consideration, for Mother Emily's two terms, of six years each, were about to expire, and it was the universal wish of the Sisters that the time should be extended.

When August 10th arrived, His Grace of Milwaukee was again the honored guest of St. Clara's community; he prolonged his stay for several days, and seemed loath to depart, though neither he nor the Sisters anticipated the sad fact that it was his farewell visit to his many friends at St. Clara. He presided at the Third General Chapter, and Mother Emily Power was unanimously elected.

Previous to this election, the Prioress of the Mother House and the Superiors of the Branch Houses, with the approval of their communities, petitioned through the Cardinal Protector, for a dispensation that they might elect Sister M. Emily Power for a third term of six years. The Sacred Congregation of the Propaganda granted the dispensation in advance, and confirmed the election of the Mother General soon after the General Chapter.

In the mean time her labors and her responsibilities had been constantly increasing, nor have they become less onerous during the past three years.

Rapid progress in educational methods, and the multiplication of intellectual requirements, demand that the heads of institutions of learning shall be constantly active and alert. The Faculty of St. Clara Academy have kept step with every advancement made in the educational domain. Her teachers, in the various departments, have been afforded every advantage requisite to fit them to rank among the best educators in the land.

Her summer-vacation institutes, as well as her lecture

courses throughout the year, have been conducted by the most experienced ability and promising talent in the field. Her course of study has always been comprehensive and thorough. Years ago friends, well-informed regarding such matters, suggested that St. Clara, because of the advanced course pursued by her graduates, should rank as a college.

The demand for the higher education of woman becoming no less urgent in Catholic circles than elsewhere, the faculty decided, in 1900, that St. Clara should aid in satisfying that demand.

Application having been made to the legislature of the state for required powers and privileges, St. Clara College was chartered in 1901 and opened in September, 1902, with a freshman class of ten members and a sophomore class numbering twenty-six. At the Jubilee commencement, June, 1904, the institution will confer for the first time the degree of Bachelor of Arts.

In the vacation of 1902 preparation was made for the accommodation of one hundred and fifty pupils; in September two hundred arrived. The students already occupied every part of the three academy buildings, so this unexpected increase in the school was provided for by giving over to the use of the pupils the greater part of the first floor and the whole of the third floor of the new convent. Additional space for sleeping-rooms was gained by raising the roof of the stone building, which transformed the two low-ceiled, bleak-looking rooms of early days, into four bright, airy dormitories, affording ample accommodation for at least fifty pupils in addition to those already occupying the six large sleeping-apartments and the many private rooms.

St. Clara's first year, 1902-1903, as a college will be memorable for the brilliant success of the school and the marked prosperity of the community. It is like other years in our history, however, in having its dark hour and its mingling of sorrow with joy. Among several losses by death there was one that had a peculiar character of sadness.



THE COLLEGIATES' LIBRARY. PATRONAGE OF ST. THOMAS AQUINAS



In the early days of the community no figure was more familiar to the people of the little town of Benton than Sister Josephine's. To the house of sorrow, sickness, or death, she was always sent, and to give comfort and consolation was her special grace. She had a genius for sincere friendship, and never lost sight of the boy or girl who had once enlisted her sympathy or awakened her anxiety. The sinner found it almost impossible to resist the influence of her frank rebukes or the kindly sternness of her advice. Many a wanderer retraced his steps at her request, and many a youth never wandered, because heedful of her earnest warnings.

For fifty-five years she bore the cherished name "Sister Josephine," and when on the evening of February 1, 1903, she peacefully closed her eyes in death, it seemed as if the last link with the old life of holy memory had been severed.

During the period elapsing between 1888 and August, 1904, the following Branch Houses have been established: St. John's Convent, Plattsmouth, Nebraska; Immaculate Conception Convent, Spring Valley, Illinois; St. Mary's, Appleton, Wisconsin; Holy Rosary, Denver, Colorado; Visitation Convent, South Chicago; St. Rose's, Milwaukee, Wisconsin; St. Catherine's Academy, Jackson, Nebraska; Holy Rosary Convent, Kewanee, Illinois; St. Dominic's, Kansas City, Missouri; St. Brendan's, South Chicago; Sacred Heart Convent, Eagle Grove, Iowa; Sacred Heart Academy, Rockwell, Iowa; St. Thomas' Parochial School, Milwaukee, Wisconsin; and St. Patrick's, Bloomington, Illinois.

During the years whose history has just been given death has deprived the community of many devoted workers, beautiful souls, so much needed on earth, according to human views, that one wonders why God took them away in their earnest youth, in their energetic prime, in their edifying old age. The memory of them survives and continues their work in the lives of those to whom it is an encouragement and an inspiration.

There are two calls, however, that thrill the heart of God's chosen ones. The call from the Convent to Heaven has indeed diminished our numbers, while strengthening our spirit, but

the call from the world to the convent has compensated us for our sacred losses, and bountifully multiplied our resources by the gift of a rapidly increasing membership distinguished by that variety of talent, ability and virtue, that renders a teaching community a bright bow of promise to the children of God's Church.







ST. DOMINIC'S RECTORY, SINSINAWA, WIS  
ERECTED 1901



## CHAPTER X

### THE THIRD ORDER OF ST. DOMINIC

#### THE RULE OF THE THIRD ORDER

The origin of the Third Order is well known to all devout Catholics. Dominican Tertiaries are to be found everywhere. Father Faber has called the Third Order the "Mystical Garden of Saints"; in it have bloomed such fragrant souls as Rose of Lima, and Catherine, the lily of Siena.

It is with the members of this Order who dwell in convents that we are at present concerned. Sisters of the Third Order of St. Dominic were leading the conventual life as long ago as 1255. Scarcely thirty-five years after the death of St. Dominic, saintly women gathered around Blessed Emily Bicchieri, that they might make the vows of Poverty, Chastity and Obedience, and lead a community life in the observance of the Rule of St. Augustine, supplemented by the Constitutions of the Sisters of Penance, instituted by the Blessed Dominic.

The Pope who had enrolled the venerable Founder among the saints was still seated on the Chair of Peter when the first Convent of the Sisters of the Third Order of St. Dominic was established by Blessed Emily, in Vercelli, Italy, where a Dominican Church and a monastery for priests already existed. At all times since that period, convents of the Third Order have multiplied in Italy and France. In America, since the opening of the nineteenth century, Mother Houses of this Order have been established in New York, Ohio, Kentucky, Wisconsin, Illinois, California, and Texas.

In regard to the establishment of a Convent of the Third Order in Wisconsin Father Mazzuchelli wrote to the Most Rev. A. V. Jandel, Master General of the Order of Preachers, as follows: "The promise made by our Holy Father St. Dominic, over six hundred years ago, that we should grow numerous

among the nations, and that he would help us with his prayers before the Lord, has had its full accomplishment. The Sisters of the Third Order, with a simple yet wise Rule, are, in their services to the Church and in the excellent works of an active life, superseding the enclosed Sisters of the Second Order, and bid fair to become in America a great part of that numerous family alluded to in the prophetic words of our holy Founder."

The ancient Rule of the Third Order, approved by various Pontiffs, especially by Pope Gregory IX., Honorius IV., John XXII., Boniface IX., Innocent VII., and Eugene IV., was simply adapted to the government and direction of persons united in one religious society or order, but living in the world and engaged in every pursuit in life. When many Sisters of this Order began, soon after St. Dominic's death, to live in convents, they added to the Rule of St. Augustine such regulations or constitutions as were needed for the good order of the community and were best adapted to time or place, and to the occupation of the Sisters. But while the constitutions were and are thus liable to changes and amendments the approved Rule itself, being, as it were, the ground work of the Order, has remained for almost seven centuries unchanged.

#### THE RULE OF ST. AUGUSTINE

Long after the institution of St. Benedict had begun to flourish in various parts of Europe, we hear of the Rule of St. Augustine. The Holy Bishop of Hippo had written a letter to certain nuns, giving them directions for their guidance in their pursuit of perfection. This letter constitutes the famous "Rule." Many orders and congregations founded since the thirteenth century have adopted it, among these the Dominicans stand foremost.

The four great monastic rules are those of St. Basil, St. Benedict, St. Augustine, and St. Francis. These have been variously adapted to the purposes of communities having some special charitable aim or educational work in view.

Father Mazzuchelli selected from the Rule of the Third

Order such regulations and practices as suited the circumstances of the community in Benton. Having the approbation of Most Rev. A. V. Jandel, Master General of the Order of Preachers, of Rt. Rev. John M. Henni, Bishop of Milwaukee, and of Rt. Rev. James Duggan, Bishop of Chicago, this Rule was committed to the Sisters for their observance on Easter Sunday, 1859, in Benton, Wisconsin.

This Rule having, under changed circumstances, become inadequate, particularly as regarded the government of the community, the Superiors were advised by the Very Rev. Father San Vito, Vicar General of the Order, to base upon the Rule of St. Augustine such a body of Constitutions as would provide for the new requirements and aspirations of the community, in its new form as a Congregation of Religious Houses.

On the return of Mother Emily and Sister Alberta to St. Clara, in March, 1878, the compilation of the Constitutions was immediately put under discussion, and when the Superiors of the various houses assembled in the vacation of that year their suggestions were received. The work progressed slowly and carefully, and every point was tested.

What was then done can be best presented by a reproduction of the Decrees and of the Preface of the printed Rule.

PREFACE OF THE BOOK OF THE RULE AND OF THE CONSTITUTIONS  
OF THE DOMINICAN CONGREGATION OF THE  
MOST HOLY ROSARY

The Rule of St. Augustine is taken from a letter written by the Saint to a Convent of Nuns under his jurisdiction. The epistle bears the number 211, and also 109, in the Edition of the Benedictines, Paris, 1688.

The Community of Sisters of the Third Order of St. Dominic, bearing the name of the Congregation of the Most Holy Rosary of the United States of America, from its foundation, in 1846, by Very Rev. S. C. Mazzuchelli, at that time Commissary Provincial of the Order of Preachers in these

United States, has followed the Constitutions of the Third Order, compiled by him, with the approval of Most Rev. Father Thomas Ancarani, Master General of the Order, and, in 1859, of Most Rev. Father Alexander Vincent Jandel, Master General of the Order. This compendium of the Constitutions, the text of which was supplemented and explained by full and most lucid commentaries, sufficed under the wise, holy, and paternal guidance of the venerable compiler for the needs of the community for many years after his death. Subsequently, the rapid growth of the community, the establishment of many and distant Branch Houses, yearly increasing in number, and located in widely separated dioceses, rendered necessary a more comprehensive set of regulations. In 1877, two Sisters, duly authorized by the council of the community, visited Rome, and, after an audience with the Holy Father, Pius IX., of blessed memory, assisted by the counsel and direction of Very Rev. Father Joseph Maria San Vito, Vicar General of the Order, proceeded to complete the design of compiling this book. The Master General of the Order, Most Rev. F. B. Joseph Maria Larroca, visiting our Mother House in 1881, was pleased to give the work his paternal blessing and approval, urging the utmost rapidity in its accomplishment consistent with care and prudence.

In 1887 this body of Constitutions was submitted to His Paternity, who placed it in the hands of Very Rev. Father Marcolino Cicognani, Procurator General of the Order, who, throughout the whole compilation, has assisted and encouraged it with counsels, direction and most paternal and affectionate solicitude, and to whom this entire congregation owes a debt of gratitude which may never be forgotten.

The Very Rev. Procurator General laid the work before the Sacred Congregation of the Propagation of the Faith early in the year 1888, and on the 29th day of July, of that same year, this congregation of the Most Holy Rosary, and these constitutions, with emendations and additions from the hand of the Very Rev. Procurator General, received the approba-

tion of the Holy See, in the following decree, dated the 17th day of August.

The letter of the Very Rev. Procurator General conveying this decree, contains these words of explanation: "This approbation for three years is a formality, because the Sacred Congregation is never accustomed to give definite approbation to Constitutions the first time." Therefore, in obedience to the Very Rev. Procurator General of the Order, these constitutions were ordered to be printed with the decree *ad triennium*, and with space provided for insertion of the Final Decree to be given at the end of that period.

#### FIRST DECREE

The Superioress General of the Dominican Sisters of the Third Order of Penance, of the Congregation of the Most Holy Rosary, in the United States of America, has before, with earnest prayers, petitioned the Sacred Congregation of the Propagation of the Faith for the approbation, whether of the institute or the constitutions. Moreover, since the aforesaid congregation, being widely diffused, flourishes under the observance of the constitutions and its religious spirit, and hath produced abundant fruits through the inspiration of Divine grace, the Committee of Consultors, to whom is entrusted the office of examining new congregations and constitutions, met on the twelfth day of July, 1888, for the discussion of its merits and its needs. His Eminence Camillo Mazzella, Cardinal Protector of the aforesaid congregation, presided. The affair having been maturely considered, and regard being had to the testimonial letters of many Bishops who had commended these Sisters to the Sacred Congregation of the Propagation of the Faith, it was resolved that the aforesaid institute should receive final approval, but that the constitutions should be approved for only three years, by way of trial; certain corrections and modifications were inserted, and were noted in the adjoined copy. Moreover, in an audience of the twenty-ninth day of July, 1888, this decision of the committee, having been

laid before our Most Holy Father, Leo XIII., by Most Rev. Dominico Jacobini, Archbishop of Tyre and Secretary of the Sacred Congregation of the Propagation of the Faith, His Holiness approved it and commanded the present decree to be expedited to that effect.

Given at Rome from the Sacred Congregation of Propaganda, on the seventeenth day of August, 1888.

(Seal) JOANNES CARD. SIMEONI, Præfectus.

Pro Secretary,

ZEPHYRINUS ZITELLI,

S. Off.

#### FINAL DECREE

In the year 1888 the Constitutions of the Dominican Sisters of the Third Order of Penance of the Congregation of the Most Holy Rosary, in the United States of North America, who had their first origin at Sinsinawa, in the Archdiocese of Milwaukee, were approved for three years, by way of trial, by this Sacred Council of the Propagation of the Faith. But since the aforesaid Sisters, whose distinguished labors, especially in the education of youth, are commended by the testimony of many Bishops, had, shortly before, offered humble petitions for the final approval of their constitutions, the execution of this office was entrusted to the committee appointed for it, which is presided over by the Most Eminent and Reverend Cardinal Camillo Mazzella. Therefore, since it seemed good to this committee that the said Rules and Constitutions should be definitely approved, with some modifications, however, noted upon the annexed sheet, this statement was laid before our Most Holy Father, Leo XIII., by the undersigned Secretary of this Sacred Congregation, in an audience of the thirtieth day of April, and His Holiness ratified and confirmed it.

Given at Rome from the Sacred Congregation of the Propagation of the Faith, on the fifth day of May, 1893.

(Seal) M. CARDINAL LEDOCHOWSKI, Præf.

J. AUG., Abp. of Larissa,

Pro Secretary.

ST. DOMINIC'S CHURCH

A frame structure erected by Fr. Samuel in 1845. It has been replaced by a brick edifice.



ST. CATHERINE'S WALK ON THE NOVITIATE ESPLANADE, 1880





## AFTERWORD.

Much happens from dawn to sunset of an ordinary day — much that is of infinite importance. By what proportion, then, shall we find the value of the happenings of fifty years, with their many circling months and their myriads of days?

Only in eternity can the problem be solved; only the Creator can express the relation of the divine assistance to the creature's labor. To God be all the glory!

The life-pictures presented in the preceding chapters have been drawn with a few free lines, clear, perhaps somewhat sharp, like those of an etching. The reader has done the shading, according to the spirit of his interpretation of the outlines. He gives his estimate of values when he shades, and much more when he colors. We have no cause to dread the stroke of pencil or brush in the hand of the reader who has let life's discipline ennoble him.

Father Mazzuchelli's work, and still more his character, must make an eloquent appeal to every noble, priestly soul, to every honorable, manly heart; while his gracious personality must interest and influence every mind capable of appreciating its beauty and strength.

The progress that has been made by St. Clara's Institute in fifty years differs but little, if at all, from that made by hundreds of other institutions in this land of rapid development and speedy growth. And yet, the celebration of its Golden Jubilee has, for its multitude of friends, a peculiar interest, for this Institute, venerable in its half century of existence, had its origin in the thought of one universally esteemed, in his time and place, by men of lofty mind. St. Clara's early years bore the stamp of his greatness; hence the years that followed are interesting to those who have discernment of spirit.

As we have seen, St. Clara's first efforts for good were made under the direction of a superior wisdom; its first strug-

gles against evil were made under the bracing influence of a sanctified will; and its first advance towards high ideals were encouraged by the promptings of an eminently pure soul and noble heart. Its subsequent history could not but bear the sacred impress of these strong and holy beginnings.

The remembrance of them has been unailing in giving an impetus to the progress made in fifty years. The poet-priest of the South has tunefully assured us that —

“The flowers of the future, tho’ fragrant and fair,  
With the past’s withered leaflets can never compare;  
For dear is each dead leaf — and dearer each thorn —  
In the wreaths which the brows of our past years have worn.”

“The flowers of the future” and “the past’s withered leaflets” will sweetly mingle in the Jubilee garlands, with which the reverent hands of tried friends will soon bind St. Clara’s brow. The fragrance of the one and the brown sacredness of the other will appeal to both heart and mind, for, on occasions so fraught with holy memories and ardent hopes, we feel intensely and think deeply. When our Jubilee Day dawns, thought and feeling will merge into the question, “What does it mean?” “What does it commemorate, and what does it anticipate?” Bowing our heads before God’s altar, and uniting our hearts in prayer, while our Most Reverend Archbishop solemnly pontificates, we shall learn, in part, from the Silent Teacher in the Tabernacle, the answers to our queries.

Even now, questions arise, with eager interest, in the hearts that are loyal to the memory of the past and true to the promise of the future. “What is the spirit, the significance, the force of such an occasion?”

What calls together so many distinguished men and women? The spirit of the past? The voice of the future? Even so; and more than these, the spirit of all Christian ages, the voice of Religion! For St. Clara’s Jubilee honor were a small thing indeed did it not beam forth, among myriads of others, as a ray from the Church’s refulgent glory. Being a part of that infinitude of splendor, who can presume to measure its greatness. As for its intrinsic significance, only he may



“And ever there against the brooding sky,  
The priestly pine-trees high  
With lifted hands invoke on vale and crest  
Infinitudes of rest.”



WHERE SLEEP THE HOLY DEAD

“Is not the mighty mind, that child of heaven!  
By death enlarg'd, ennobled, deified?  
Death but entombs the body; life the soul.”



define it who can tell us what fifty years of God-given time may comprise of human effort and divine assistance.

Certain we are, that the finite mind cannot conceive, nor the human tongue express, what the Golden Jubilee of a religious institute ought to mean to those who have come within the circle of its influence.

And superlatively greater must be its meaning to those who have reared the institute, found shelter under its roof, planted seed in its mystic gardens and gathered fruit from its trees.

The Jubilee years do not stand for mere human endeavor, even though graced with immortal powers and rewarded with eternal results. We celebrate them, rejoice in them, preserve the memory of them, because they stand, also, for things divine; for things called into being by the voice of God; for things done by the Master's wounded hand; for things bearing the print of His wounded feet; for things that have responded to the cry of His sacred Heart, and have been borne aloft by correspondence with His divine grace.

And now — while golden bells ring from convent towers — a solemn procession of fruit-laden Yesterdays merges into the stately but most joyous procession of promise-laden To-morrows. Go we forth to meet them!

## ERRATA.

On page 103, read, regarding the bell,— She also received handsome contributions from the young men of St. Dominic's congregation at Sinsinawa.

On page 117, include among the branch houses, St. John's Cathedral School for Boys, Milwaukee, Wis.; St. Mark's Parochial School, Peoria, Ill.; St. Joseph's, New Hampton, Iowa; and the Sacred Heart School, Omaha, Nebraska.





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