



Mother Gertrude Regan

## Chapter 2

### The Second Mother's Résumé

Maurice Duffy, Arcadia Haugh, Magdalen McCrystal and Seratina Mulick—the first four for the West, left from Chicago for San Francisco after Christmas 1887. Arcadia later commented from San Francisco about Gertrude's farewell: "in her kind, gentle manner she said, 'God bless you, children.' and with this best of prayers, she bade us goodbye." The rest of the Sisters would leave on February 8, after the installation of Mother Gertrude Regan.<sup>1</sup>

Putting the first group on the train and even riding a little way with them to her own junction for Dubuque was typical of Gertrude. They were crossing the continent! What kind of money they carried with them is not at all certain. On one occasion, Mother Gertrude sent two novices off to Kansas City with love, but no money or ticket. Apparently, something came up to change her plans to accompany them and she forgot to give them anything. Her letter to Kansas City to the two shows a woman able to accept her own mistakes.

July 13, 1893

My Dear Sister,

Enclosed is to pay your way. Too bad you did not take more from me that day. It was truly horrid the condition you were both in without a cent to pay your way. I am ashamed ever since. You know I was to go down but I suppose you

were to meet the mortification before making your Holy Vows to test your humility and how sorry I was it came that way.<sup>2</sup>

Gertrude herself was a kind of human junction. Not only did she connect the congregation with almost 50 years of tradition and legend, but she also linked it with Ireland. She was born in County Cork on January 20, 1827 and named Liza or Eliza O'Regan. By 1833 the O'Regans had emigrated from Ireland to Philadelphia and dropped the "O" in their name. In 1837, according to Pulcheria, 10-year-old Eliza saw some of Father Donaghoe's "charitable ladies" on the street, "followed them to their school on Second and Phoenix, and ran home to beg her parents to send her there."<sup>3</sup>

The school, the Academy of the Sacred Heart of Mary, later became Eliza's novitiate when she entered the small community of women as #15 on September 24, 1841. She was 14 and one of the first 10 novices Margaret Mann introduced to religious life.<sup>4</sup> During her next two years at the academy, she completed the grades, learned bookkeeping and taught school.

When she accompanied the second group of Sisters from Philadelphia to Dubuque in 1843, it was as Sister Mary Gertrude. Both she and Dubuque were young, the 10-year-old town having fewer than 700 people.<sup>5</sup> Young Gertrude lacked three months of being 17, yet was no younger than most women moving west to set up families in rough mining towns.

From 1843-45, Sister Mary Gertrude worked at St. Mary Academy, the Dubuque select-school run by the Sisters. She slept in the attic dormitory of the log house near the school with others in the second group from Philadelphia. ANNALS' Author Pulcheria McGuire, who gathered the story from Gertrude herself, "relates an amusing incident" about the young Gertrude during her time in the log house:

... This cabin consisted of one large floor and an attic... reached by a narrow stairway almost as steep as a ladder. At the foot of the stairs was a small window ... to admit light on the dangerous passage. Gertrude, then a young and slender novice, slept in the attic with Mother Clarke and the other Sisters. One morning she made a false step in the dark and slipped with so much speed down the stairs that she was carried feet foremost half way through the window glass.

Imagine the commotion raised in the silent convent at that early hour! Those who ran to her rescue found her laughing merrily while she made ineffectual efforts to extricate herself ... When she was released...the Sisters, thankful to find that she was only slightly bruised and scratched, rearranged her

headdress and hurried her off to the Cathedral for Mass... The recollection of the incident at this late date (1902) is sufficient to cause tears of enjoyment to trickle down dear Mother Gertrude's cheeks.<sup>6</sup>

There was hardly enough work in the one school for all the Sisters who lived in Dubuque, so when Mother Clarke opened another in Potosi (WI) just north of Dubuque, Gertrude joined Teresa Fullam to teach in the congregation's second school.<sup>7</sup> Now in her 20s, she became principal of this school in 1846<sup>8</sup> after Teresa went to the just-built motherhouse 10 miles from Dubuque as infirmarian to the boarding school attached to it.

When the Wisconsin diocese took over the Potosi parish in 1848, the Sisters in the school returned to Dubuque at the request of Bishop Loras and most of the Potosi pupils followed their teachers to the boarding academy at the motherhouse outside of Dubuque. They arrived eight months ahead of the May 1849 fire which destroyed the academy, novitiate, motherhouse, rock chapel, furniture, books, and all the Sisters' clothes. However, the clothes and trunks of the boarders, the Sisters managed to save.

Anyone who had been in the 1849 fire, described it vividly to Pulcheria. According to her account, the motherhouse complex morphed in a few hours from two new wood structures to a fiery holocaust, quickly reducing both frame buildings to smoking cinder and ash.<sup>9</sup>

As directress of the boarding school, it was Gertrude's responsibility to find shelter for the 30-40 boarders and the dozen Sisters living there, some of them ill. Even in May and warmed by the cooling fire, a slight chill caused her to send students and Sisters with the bedding they managed to save to a log barn nearby. Quickly, they filled mattresses with straw and began a routine. Stacking blankets and pillows along the walls during the day, they used the open space in the center for classes, meals, and recreation.

At night, 15 minutes of purposeful activity transformed the empty inner space into a sleeping room. Sisters and boarders spread the mattress ticks on the floor; the smaller girls passed out blankets and pillows. In the morning another active 15 minutes reversed the procedure. One of the few buildings left after the fire, the converted church/barn served as classroom and dormitory for a year while two new stone buildings went up south of them to replace the motherhouse and school.

When directress Gertrude Regan sent notice of the fire to parents the day after the fire, it had almost embered out, leaving the charred first floor a dark skeleton of haphazard crinkled wood. Around the perimeter, the fire had turned some of the nearby farm buildings into black shells. Under the circumstances, Gertrude advised parents to take their girls home. The girls, however, had other ideas and refused to leave. They did go briefly in June to change to summer clothes and then returned, giving workers time to set up some partitions in a corner of the barn/church. Because cholera broke out in the towns that month, parents were more than willing to leave their daughters in the country at St. Joseph boarding school near safe wells.

Boarders and Sisters remained together in the barn for over a year until workers finished the new stone motherhouse a little way south. Then the students moved into the completed convent and the Sisters had the barn to themselves for another half-year until the girls moved into the school.

In the next 40 years Gertrude would be called to care for the buildings and schools of her congregation as administrator and treasurer. But now a much more experienced Gertrude moved to fill Catherine Byrne's place as superior of St. Mary, Dubuque.<sup>10</sup> In addition to being principal, she kept the school accounts and acted as procurator (shopper) for the motherhouse, both duties once Catherine's. Small sums from Gertrude to Mother Clarke appear in the earliest ledgers, suggesting an overlap of finances.

From 1853-55, Gertrude and two other Sisters, Gabriel Isenger and Agnes Burke walked a dozen blocks from Cathedral Square to teach in the basement of Holy Trinity. The young pastor, Father William Emmons, had been recruited from Germany by Bishop Loras for the German parish.

Some time during this same period, Gertrude froze her feet making the walk to Holy Trinity<sup>11</sup> on a bitter cold Dubuque morning. After that she stopped teaching at the German church. When she froze them a second time trudging through the snow to cook breakfast for Bishop Loras and the priests at the cathedral, both Donaghoe and Mother Clarke ordered her to end her breakfast duty at the rectory. Since neither wanted the Sisters to keep house for the priests, no one replaced her.<sup>12</sup> Father Donaghoe soon removed all BVMs from duties at the rectory, membership in the parish choir and cleaning the cathedral, stressing that they were teachers, not cooks or housekeepers.

Nor did Terence Donaghoe want the Sisters running a hospital. His interest lay in education. In 1857, he convinced Bishop Loras to close the hospital and open a day school. He then chose Gertrude as directress of Our Lady of the Sacred Heart Academy in the former hospital on 14<sup>th</sup> Street, Dubuque. In 1859 he moved the boarding school at the prairie into Dubuque to share the 14th Street building and appointed Gertrude principal of both St. Joseph boarding academy and Our Lady of the Sacred Heart day school. Eventually the two schools joined as St. Joseph boarding and day academy and moved to the Wellington mansion at 13<sup>th</sup> and Main.<sup>13</sup> The boarding section of this school grew into Mt. St. Joseph Academy (Clarke College).

Unsettled conditions during the Civil War in 1860 and the presence of the Military Road (Hwy. 151) near the motherhouse caused three new novices, all from Davenport, to make their novitiate at Immaculate Conception Academy (ICA, Davenport) with Margaret Mann. In 1862, when the novitiate returned from Davenport to the prairie, Donaghoe wrote Mary Joseph O'Reilly in Iowa City, "I have told Sister Mary Gertrude she is to come take care of the Novitiate." Gertrude, the new novice mistress brought four postulants out to the prairie with her from the schools in Dubuque.<sup>14</sup>

An August 12, 1867 letter to the same Joseph O'Reilly finds Donaghoe asking humorously, "What will I do now? There are only three novices." And to Agatha Hurley the same day, "Sister Mary Gertrude is lonesome and sighing to have postulants." By September he was joking, "I will take 10 into the noviceship to keep Sister Mary Gertrude from being lonesome." Baptist Seeley, one of the 10, wrote in an 1893 memo that the reason there were only three novices remaining at the motherhouse when she entered in 1867 was the opening of the Holy Family parish schools in Chicago. All other novices had been sent out to fill vacancies.<sup>15</sup>

At the same time as Holy Family Chicago (1867) many small Iowa schools were beginning as well. As novice mistress, Gertrude prepared new members to open schools in Cascade, 20 miles west of Dubuque (1869) and Council Bluffs, a thriving town across the Missouri river from Omaha, Nebraska (1872). Young Sisters helped staff other Chicago parishes after Holy Family (1867), helping to open Annunciation (1871), St. Pius (1875) and St. Bridget (1876)—all south of the loop and east of Ashland Avenue.

Gertrude was also busy as treasurer organizing and securing congregation property and deeds after Terence Donaghoe's death in 1869.

Using her legal name, (Mary Eliza Regan), she signed the BVM Articles of Incorporation with Mary Clarke and Margaret Mann. This document collected all land and other holdings formerly registered in the name of Donaghoe and individual Sisters and placed them under the congregation's seal as a non-profit organization.<sup>16</sup> In her capacity as treasurer, Gertrude was present when Margaret Mann and Gonzaga McLoskey described the poor little house offered as convent and school in Lyons, (Clinton) Iowa in 1871. Pulcheria described the building as --

. . . a small log building consisting of two rooms and an attic; the latter intended as a sleeping apartment and reached by a common ladder, was well lighted at night by the moon and the stars which shone through the chinks in the roof and walls,<sup>17</sup>

As soon as she heard the description of the Lyons convent, Gertrude concluded that Mother Clarke would accept the school. "The poverty of the place was in itself sufficient recommendation," commented Pulcheria, ending her typed account.

But though the poverty of the place called to Mother Clarke, it did not prevent her consideration of a sounder and larger building to replace the well-ventilated log cabin. When the Episcopal seminary, the house and grounds clearly visible from the cabin, was put up for sale a few months later, Mother quickly sent her lawyer to purchase it. It was renamed Our Lady of the Angels Academy and the Sisters moved in immediately.

Yes, (Gertrude might have thought) poverty demanded a generous response, but there was nothing wrong with making things better. In addition, she learned the advantages of having a firm legal contract when Protestant laymen later failed in their suit to break the sale of the property to the Sisters.<sup>18</sup>

By this time, Gertrude Regan also knew that the future of any school was chancy and the favor of Bishop John Hennessy of Dubuque unpredictable. Nevertheless, she still may have been somewhat surprised by the bishop's move in 1871. Near the end of August, Father O'Reilly, pastor of St. Raphael Cathedral, appeared at the doorway of one of the classrooms and announced to Principal Gonzaga McLoskey, "Your services are no longer needed here. The Visitation nuns will teach the school hereafter."<sup>19</sup>

It was not a happy announcement and O'Reilly was not a happy messenger. He and the BVMs got along well. In amazement, Gonzaga

watched him stomp out the door. It was not like him at all, not at all. [Imagine the scene that surely followed and Gonzaga McLoskey's solution.] Of course, she turned to restore order in her class, now shouting to one another. Sighing, she announced, "Recess! Recess! all of you out! RECESS!" Looking ahead Gonzaga realized that the poor little parish school in Lyons would be well provided for with BVM teachers released from the cathedral.

There were reasons for her surprise and for that of her Sisters when she relayed the news. The congregation had been at the Cathedral school since coming from Philadelphia in 1843, some 27 years ago. If the bishop had given prior warning of a change to the motherhouse, it had not filtered down to the rank and file at St. Raphael, who began school as usual. But indeed, he had not! Mother Clarke's letter to the Sisters in response to the situation says that Hennessy told her nothing.<sup>20</sup>

Gertrude mentally filed the bishop's action for future reference. She thought Hennessy less than prudent on another occasion as well. When he came to Dubuque from St. Louis as the new bishop in 1866, he had been unfamiliar with the BVM congregation. One of the younger priests in Dubuque, a Father Doulin, spread "malicious rumors" that the BVMs were untrained in religious doctrine, wrote Pulcheria. Without checking, Hennessy replaced the Sisters with priests. Doulin staffed his own religion program with young lay people whose company he liked.<sup>21</sup>

When, Father Scallon, a priest who had been taught by the BVMs, asked why the bishop wanted him to teach their religion classes, Hennessy recited the rumors and Scallon replied, "They taught me until I went to college. If they can't teach religion, neither can I." Hennessy realized the rumors might be false. After an unannounced visit to Doulin's religion class, he pronounced it "nothing but a school for sparking" (meeting the opposite sex) and reversed his action, reinstating the Sisters. Afterward the bishop seemed warmer toward the congregation, even advising people in the diocese to send their children to the Sisters.<sup>22</sup>

Of course, Gertrude's strongest recommendation for office was her broad experience in the government of the congregation. In 1884 the Council elected her as Mother's assistant, a position which frequently brought her into contact with Bishop Hennessy.

In 1885, Gertrude watched Hennessy's attitude change yet again to such warmth that he drove out to St. Joseph motherhouse himself to deliver the news of Mary Francis Clarke's appointment by Rome as Mother for life. On this occasion, Cecilia Dougherty wrote Agatha Hurley and the Chicago Sisters describing Hennessy's announcement of the news.

July 26, 1885

Glad and joyful tidings! Our Right Reverend Bishop appeared suddenly in our midst yesterday afternoon, and after an interview with Mother Clarke stole in upon us in the Novitiate. He began by giving to all "three days of unbounded recreation, and after that until Retreat opens, moderate recreation and other good things to help on the rejoicing." He then told us why he had given us these privileges, saying, "I have this morning received orders from the Eternal City to confirm your dear Mother Clarke in her office of Superior General for life, and right heartily and earnestly like a dutiful son shall I do it." He brought all the Sisters, old and young, down to Mother's room to congratulate her, and was seated beside her while, one by one, we knelt and kissed our dearest Mother. The Bishop then arose, shook hands with Mother and congratulated her with all the warmth and earnestness of his heart. Having blessed us all again, he led the Novices out to the platform and encouraged great merry-making. All were very happy. I cannot half describe the event in this hurried manner...<sup>23</sup>

More evidence of the bishop's changeableness appeared over the matter of the Rule, waiting for approval by Rome during the late 1870s and early '80s. After refusing to write more than his signature on the copy of the Rule sent by the BVMs to Rome (an example of damning by faint praise), the bishop reversed himself once it was approved early in 1885. He personally saw to the translation of the Latin version into English and had it printed as well. Cecilia ends the letter above by telling the Chicago community, "The Rules are in press. The printing, translation, and all other details being attended to most willingly by the Bishop and Father Ryan..." What she did not know was that this enabled Bishop Hennessy to translate *puellae* ["they shall teach *girls*"] into *children*, a trifling change that meant the Sisters would think they could teach boys in any diocese-- mainly his.<sup>24</sup>

Such was the variety and depth of Gertrude Regan's experience in the congregation. The Council's election of her as assistant to Mary Francis Clarke in 1884 but conferred an official title on an office she had performed for years. From then until Mother Clarke's death three years later, she



continued to roam Iowa, Missouri, Nebraska, Chicago and Milwaukee, checking BVM schools and academies as sister visitor. She also conducted on-the-spot assessments of requests for additions, repairs and all improvements paid for by the general treasury.

During 1887, Mary Francis Clarke continued to stretch her congregation geographically. It was she who opened a new boarding academy in Wichita (KS) in the spring of 1887 at the request of Father Michael Casey, acting head of the Wichita diocese. And it was she who considered the Bishop of San Francisco's two requests for BVMs and finally accepted the first BVM school in California in early summer. She wrote Bishop Hennessy about her decision to send Sisters to a San Francisco parish school after refusing a boarding academy there, if he thought it a good move. The correspondence on this occasion was friendly and finds the bishop leaving the decision up to her.

Before coming down with pneumonia in late November, Mother Clarke chose eight to begin the San Francisco school and appointed Maurice Duffy superior. Within the space of a week, Mother quietly died and the world turned for the congregation she had founded. Her old friend, Rt. Rev. Henry Cosgrove, Bishop of Davenport, said her funeral Mass. Bishop John Hennessy himself gave the eulogy after Mass and spoke of his appreciation of her openness to his advice and deference to his wishes.

...I do not think she ever made a foundation in this or in any other diocese without having directly or indirectly my sanction, or without believing that it had been obtained. The submission of these undertakings to me was not only an act of submission to her Bishop, but seemed the promptings of faith to ascertain the will of God.<sup>25</sup>

On December 11, 1887, a week after Mother Clarke's death on the 4th, the first group of Sisters left for San Francisco as scheduled. Vicar and visitor, Gertrude Regan, rode part way on the Northern Pacific from Chicago to the Sabula, (IL) junction with them.

Gertrude had grown with the congregation and so had her responsibilities. Her résumé is impressive: superior at Potosi at 20; superior of "The Hill" and St. Joseph Academy at 29; novice mistress and treasurer at 35; assistant to Mother Clarke at 42; visitor and vicar at 57, and Mother at 61. From her middle 30s through her 80s, she was never without an office in

the general government of the congregation, nor without the respect of those with whom she worked.

Her résumé pronounces her ready for Bishop Hennessy and his predilection for obedience to the Bishop. She knew this bishop quite well after 20 years of working in his diocese: knew his moods, stubbornness, impulsive decisions, tendency to plan big, his pride in Dubuque's Catholic institutions, and his affection for Mother Clarke.

Hennessy's praise of both Terence Donaghoe and Mary Clarke who saw the will of God through obedience to their Bishop presented an unexpected puzzle to the newly elected Mother Gertrude. She had not one but half a dozen bishops including the Bishop of Rome to mirror the will of God to her and her congregation. In 10 years the BVMs might be teaching in half a dozen more dioceses or the Church might have transitioned into divisions of those now in existence. The new Mother anticipated a new world as different as San Francisco from Chicago. She headed a Papal Congregation, limited only by the Pope in Rome. Her job had become much more complex.

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## Notes to Chapter 2

1. Letter from BVM Arcadia Haugh describing Gertrude's good-bye to the first BVMs going to California. St. Brigid, San Francisco file—Closed Missions cabinet. BVM Archives.

2. July 13, 1893 letter from Gertrude to two unnamed Kansas City novices who came home to the prairie that summer to help move to the new motherhouse from the old.

3. Philadelphia Catholic schools were not many in the 1830s, so Eliza Regan attended the public schools with her sisters and brothers until she was about 10 years old. "At that time the school of the Sisters of the Blessed Virgin Mary was attracting [favorable] attention. Eliza soon learned from her companions that the Sisters had moved their school from Prune Street to their present quarters on Phoenix and 2nd Street near her home. She hastened with the joyful news to her good mother and begged to be allowed to attend their school on Phoenix." *Pulcheria Annals* 73 Coogan 2 12.

4. Margaret Mann (first five from Dublin) taught novices and postulants until 1859 when she went to Davenport to open Immaculate Conception academy. [Annals IV 164] Donaghoe appointed a young Gonzaga McLoskey to take her place. Gonzaga tried it for a year but Pulcheria McGuire says that she lacked confidence and asked to be relieved of the job. [Annals IV 164-66] Donaghoe allowed Gonzaga to teach music in Dubuque instead. For a year he accepted no novices and the next year those who entered from Davenport stayed at ICA to do their novitiate with Margaret Mann. In her early 30s, Gertrude Regan came to the motherhouse as novice mistress in 1862 bringing three young women with her from Dubuque. Pulcheria Annals IV 166.

5. Dubuque Telegraph Herald, Friday, Nov. 30, 2007. Special Advertising Supplement celebrates 175<sup>th</sup> Anniversary of the founding of the Sisters of Charity, BVM. An article on page four commemorates the 175<sup>th</sup> Anniversary of both the city and the BVMs in 2007.

6. Pulcheria Annals 134.

7. LABARUM XII, Nov. 1916 The LABARUM is a Mt. St. Joseph (Clarke College) magazine for student writing and gives the following information on Mother Gertrude and Potosi (WI), "Sister Mary Gertrude superior of St. Matthias' Academy (Fr. Causse), Potosi."

8. "In 1846, Sister M. Theresa [sic] was called to the [prairie] motherhouse where she would serve as infirmarian . . . Gertrude Regan replaced her as superior, continuing in that position until the mission closed in 1848." Coogan1 197

9. Pulcheria Annals 151 -152 Coogan1 244 -247

10. Catherine Byrne, one of the Dublin five, was replaced as superior at St. Mary Academy because Bishop Loras thought her too "cold and distant" for the parents and requested that Mother Clarke change her. A letter of Jan. 27, 1851 from Loras to Mother Clarke asks her to call Catherine Byrne home and send him someone else as principal; Mother Clarke's letter (no date) to Loras suggests that all BVMs come home to the prairie and locates the problem with his decision to divide the school into select and free. She says he is to blame for the parents' protest. They do not want their children known as going to the free school. Mother reminds him that no one knew who paid and who didn't before. The Bishop's letter to Mother Clarke proposes they meet to discuss the subject at length. Coogan1 259, 260, 261

Mother Clarke wrote the following in her account book. "Sister M. Catherine left Dubuque Febr. 1, 1851." Coogan notes that Gertrude Regan takes Catherine's place as purchaser for the prairie motherhouse as well as principal at St. Mary's school. To bring

peace at St. Mary, 24-year-old Gertrude leaves as superior of the motherhouse, assistant to Mother Clarke and directress of the boarding school. Coogan1 260-261

11., Holy Trinity [German] church. Coogan 264

12. 34 Handwritten original [10 typed copy] Doran Diary

13. Our Lady of the Sacred Heart Academy building (Dubuque) was a hospital for one year during the cholera epidemic in 1855. The experience of running a hospital convinced both Donaghoe and Mother Clarke that this was not the congregation's calling. As soon as the danger from cholera was over, Donaghoe persuaded Bishop Loras to convert the hospital into a day school with Sister Mary Gertrude in charge. She served as directress of this school—Our Lady of the Sacred Heart—from 1856-62. In 1863, The Hill (Donaghoe's nickname for the school) closed, reopening in 1867 as a satellite school of St. Raphael's Cathedral parish. The building was ceded back to the diocese in 1889 when Bishop Hennessy asked for its return for a diocesan seminary. In 2010 it is St. Joseph Hall, the oldest building at Loras University in Dubuque. Pulcheria 167  
Doran Days 154 Coogan1 293

14. Letter of Donaghoe to BVM Joseph O'Reilly, Archives, Mt. Carmel, Dubuque. (IA). "On the 19<sup>th</sup> of October, 1862, Sister Mary Gertrude went to take charge of the Novitiate on St. Joseph's Prairie, with Misses Mary Kelly [Assisium], Ann Ryan [Rosalia], Sarah Ryan [Euphrasia], and Isabella O'Connor." Pulcheria, 166  
Doran Days 192

15. Aug 16, 1867 "Only three novices..." Pulcheria McGuire 196: Sept. 8, 1867: "I will take ten..." Pulcheria McGuire 197 Letters—Gertrude "sighing for postulants" Doran Days 206 207

There has been discussion questioning whether Father Donaghoe had permission from Hennessy to send the Sisters to Holy Family, Chicago (a different diocese) to teach in Father Damen's schools. BVM Scholastica McLaughlin, who as a novice went in the first group sent to Chicago, told Lambertina 40 years later that the Sisters went to Holy Family because there was no bishop in Dubuque for a year, so "they just went." Father Donaghoe always said that Bishop Hennessy never opposed his expanding to Chicago. "I have obtained ample liberty to send him [Damen] Sisters." Coogan1 370

The time lapse favors Donaghoe's words. Hennessy was installed in Dubuque in September 1866. The BVMs went to Chicago in August 1867. Lambertina Doran quotes the text of Hennessy's eulogy at the end of Mother Clarke's funeral Mass on December 7, 1887. In it the Bishop praises Father Donaghoe's readiness to follow the will of God in all things. Doran Days 355-361 See appendix to Ch. 2

16. Articles of Incorporation show Gertrude as treasurer. Coogan2 3

17. More on a) Lyons/Clinton (IA) log cabin school. First BVM staff: Anastasia [*sic*] Mulgrew [superior], Lucy McDonnell [housekeeper], Delphine O'Connor, and Edmund Murrin [teachers], Regina Cosgrove, [music/art] Marcelliana McFadden and Concordia Dehner [teachers] 319: b) Episcopal College purchased by MFC for Our Lady of Angels Academy Pulcheria Annals 318 - 320 ; Coogan2 15

18. Pulcheria Annals 320

19. Visitation nuns—When Bishop John Hennessy first came from St. Louis to serve as Bishop of Dubuque, he removed BVMs from the Cathedral parish school to provide a place for the Visitation nuns he had invited from St. Louis. Doran Journal 51

20. Lawlor Your Affectionate Letter #23 Aug. 31, 1871 and Commentary 24-27. Lawlor identifies the “Sister in charge” as Gonzaga McLoskey. The letter is sent to “My Dear Sister and Sisters.”

21. Coogan1 370

22. Fr. James Doulin spread unfounded rumors in Dubuque against BVMs. Doran Journal 53 and Coogan1 369, 370. The chronology does not fit for the Visitation nuns being at all involved in the BVM school of religion affair with Fr. Doulin. According to Lambertina’s story, Hennessy received Doulin’s message before he formally took over the Dubuque diocese in 1866. But according to their website, the Visitandines did not come to Dubuque until October 26, 1871, five years later. A note in Coogan1 370 explains the discrepancy this way: “Like many attempts to recall incidents after the lapse of years [this] account confuses the time element.”

Perhaps only the BVMs were involved in the Sunday school religion incident. Possibly some BVM complained about what Doulin’s Sunday school teachers were really doing and the priest decided to teach the Sisters a lesson about his power and their lack of it. The Church in Iowa in the late 19<sup>th</sup> century was not peaceful. Donaghoe writes throughout 1866-67 about the “wars” at the Dubuque Cathedral. “You have heard the wars there. I have directed my children to be silent.” Coogan1 370.

Fr. John Brazill of Des Moines, vicar of the diocese under the deceased Bishop Smyth, had great hopes of becoming the next bishop of Dubuque. His name had been sent to Rome on “The List” of candidates to be considered. During the interim between bishops, Fr. James Doulin acted for Brazill in Dubuque. See Coogan1 369.

23. Hennessy brings news of Rome's appointment of Mother Clarke as Mother of the BVM congregation for life. July 26, 1885 Letter: Cecilia to Agatha, Doran Days 347 and Coogan2 154.

24. July 26, 1885 letter Cecilia to Agatha Doran Days 347, 34

25. Doran Days 358 (Hennessy's eulogy at Mother Clarke's funeral) For more on Hennessy's eulogy re/ Father Donaghoe, see appendix to Ch. 2.

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## **Appendix Ch. 2**

### **Hennessy's Eulogy to Mother Clarke Re Father Donaghoe**

After speaking about Mother Clarke, Hennessy's attention turned to Father Donaghoe. About the expansion of the BVM ministry to the Jesuit schools in Chicago under Donaghoe, he is specific. In case anyone still wondered whether he had sanctioned the move, there would be no doubt after this memory of Donaghoe's confidence in his Bishop.

. . . The grant or refusal of the approbation of the Bishop when consulted in any matter was with him a rule of action. One of the most important events in the history of the Congregation in relation to foundations is the sending of the colony to Chicago. Before deciding on sending Sisters to that city he [Donaghoe] sought light in prayer...He asked my advice, told me what he had done and said he would do as I should direct. Attractive, important and promising as that step then appeared, had I said one word against it or advised its abandonment, he would, I doubt not, have given it up unhesitatingly; and in doing so would have believed he was following the will of God.

**Potosi, Wisconsin.** "The second mission of the Community was that of St. Thomas parish in Potosi, Wisconsin. Rev. James Causse, pastor of the church, and also secretary to the Rt. Rev. Matthias Loras, being a particular friend of Father Donaghoe, was among the first to receive Sisters. The Saint Matthias Academy of Potosi, which Father Donaghoe named in honor of the Bishop, was opened in 1845 by Sister Mary Theresa Fullim [sic], who was sent as local superior." Gertrude Regan succeeded her as principal. Pulcheria Annals 147.

Jane Coogan tells a slightly different story. She writes that while Donaghoe was away for a protracted stay in the eastern USA, Mother Clarke ran out of money and

borrowed from Bishop Loras. Knowing her independence, he encouraged her to write Fr. Causse in Potosi. “Obedient to the Bishop’s directive [to write to Causse herself] Mother arranged with Father Causse for the Potosi mission, and Sisters M. Theresa [sic] Fullam, Veronica O’Reilly and Magdalen Cole, [sic] opened school there in 1845.” Coogan1 196- 197

**Teresa Fullam** (entered in Philadelphia, June 24, 1840; Vows in Dubuque, August 15, 1845; Died Feb. 23, 1875.) Doran Notebook 61. Lambertina Doran’s description of Teresa Fullam [below] shows why Mother Clarke made her motherhouse infirmarian in 1846 and put Gertrude in Theresa’s place as Potosi principal. “... small, delicate, fine dark eyes, manner of gentle sweetness. Skillful in herbs and simples. Her cheerful manner and tender sympathy were a solace to the sick. Special aptitude for office of Infirmarian. Her very presence like pure air and sunshine brought refreshment to the poor invalid languishing on a bed of pain. A natural aptitude she may have had for her work, but her strength of spirit, her unfailing patience and sweetness, were drawn from a higher source . . . The members of the Community were the first objects of her care, but her charity was extended without measure to all in affliction. No matter what might be the state of her own health she was always ready to visit the sick and aid the dying. This admirable woman was not less skillful in ministering to the needs of the soul than in healing the ills of the body.” Coogan1 123-124 copies Doran’s description.

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