

The Journey

of the Sisters of Charity
to St. Louis,

1828



BY CAROLE PRIETTO

At five-thirty in the morning on October 15, 1828, four Sisters of Charity of St. Joseph's—Sisters Francis Xavier Love, Martina Butcher, Rebecca Dellone, and Francis Regis Barrett—left St. Joseph's Provincial House in Emmitsburg, Maryland, bound for a new mission in St. Louis, where Bishop Joseph Rosati had asked the community to establish a hospital. Sr. Francis Xavier kept a diary of their 1,500-mile trip, "writing many things that happened to us, to let our Sisters know what they may expect, should they travel some time hence."¹ After the Sisters reached St. Louis, the diary was sent back to Emmitsburg. It was later copied and deposited in the Daughters of Charity Archives in St. Louis, where it resides today. With the following article, the St. Louis copy of the diary is published in its entirety for the first time.

The diary contains vivid details about long distance travel in the 1820s. The Sisters, along with eight other passengers, began their journey in a stagecoach described by Sr. Francis Xavier as "the most formidable looking vehicle I had ever seen." When the Sisters reached St. Louis on November 5, the bishop was out of the city, the hospital was not ready for them, they had no place to stay, and they needed medical care themselves. The Sisters stayed with Mother Rose Philippine Duchesne and the Sisters of the Sacred Heart until the end of November, when their hospital was finally ready

to accept its first patients.

The years following the American Revolution witnessed the expansion of the Catholic Church in the United States. The Constitution separated church and state, making religion more a matter of individual choice. The number of churches doubled between 1770 and 1790. Older state churches with Old World connections—Anglican, Congregational, and Presbyterian—were supplanted by new religious denominations and sects—Baptists, Methodists, Universal Friends, Universalists, Shakers, and others.² Wives and mothers often led the way in joining a church, and women outnumbered men in most antebellum congregations, regardless of denomination. A related trend was the rise of benevolent associations: missionary societies, temperance societies, societies devoted to the care of the poor, and many others. Participating in benevolent associations gave women an opportunity to become more involved with the world outside their households.³

In 1790, the Catholic population numbered approximately 35,000, yet Catholics were still a tiny minority in all the states. Even in Maryland, which had the largest proportion of Catholics, they numbered only about 15,000 out of a Maryland population of nearly 320,000 at the time. While discrimination against Catholics did not go away entirely, the Revolution



Above, St. Louise de Marillac (1591-1660), co-founder of the Daughters of Charity, was the illegitimate daughter of a wealthy French family. After her husband's death she found her calling through her collaboration with Vincent de Paul in his ministry of serving the poor. (Photo: Daughters of Charity Archives, St. Louis)

Below, St. Vincent de Paul (1581-1660) was a priest, servant of the poor, church reformer, founder of the Congregation of the Mission (Vincentians), and co-founder, with Louise de Marillac, of the Daughters of Charity. (Photo: Daughters of Charity Archives, St. Louis)



created an atmosphere of greater tolerance. In 1783, for example, Rhode Island repealed its 1719 statute preventing Catholics from voting and holding office.⁴

In the late eighteenth century, the Vatican experienced a loss of power and control over national churches, which did not revive until the second half of the nineteenth century. The influence of Rome on the American church was minimal because of the impact of the French Revolution on the Church in Europe. For a time the church in France ceased to function as monasteries were closed, buildings were destroyed, priests executed, and the

THE ORIGINS OF THE DAUGHTERS AND SISTERS OF CHARITY

The Daughters of Charity was founded in France in 1633 by Saints Vincent de Paul (1581-1660) and Louise de Marillac (1591-1660). Saint Elizabeth Ann Seton founded the Sisters of Charity of St. Joseph's in 1809. Mother Seton's community followed a modified form of the Daughters of Charity's community rules, but was independent of the Daughters of Charity. The Sisters who went to St. Louis in 1828 were members of the Sisters of Charity of St. Joseph's. In 1850, the Sisters of Charity of St. Joseph's merged with the Daughters of Charity, assuming the name "Daughters of Charity," along with the Daughters of Charity's habit, rules, and community practices.

In addition, communities of religious women known as Sisters of Charity but not connected with either the Daughters of Charity or the Sisters of Charity of St. Joseph's were established as early as 1812. The Sisters traveling to St. Louis encountered one such community on their trip: the Sisters of Charity of Bardstown, Kentucky, known today as the Sisters of Charity of Nazareth. Today, eleven Sisters of Charity communities in North America, along with the American provinces of the Daughters of Charity, make up the Sisters of Charity Federation, a voluntary organization representing more than 4,000 members who recognize their character and spirit in the tradition founded by Saints Vincent, Louise, and Elizabeth Ann.

church's very existence called into question. Napoleon's troops kidnapped Pope Pius VI, who died a prisoner in exile. Then Napoleon kidnapped Pius' successor, Pius VII, and kept him prisoner for nearly six years. Events in the United States mattered little in the larger picture of Vatican affairs. The political turmoil affecting Rome, combined with the spirit of democracy present in the early republic, combined to radically alter the manner in which authority operated in the American church, beginning with the appointment of the United States' first bishop, John Carroll, in 1789. Carroll was elected by the American

clergy, not appointed by the Vatican; at the time, there were just 22 priests in the United States.⁵

By the time Carroll became bishop, the Catholic Church in America had begun to adapt to the republican climate of America. In the 1780s Carroll had worked to make the Catholic Church an independent national church rather than simply a Catholic mission dependent on the Vatican. He established a Catholic college in Georgetown, created a Sulpician seminary in Baltimore, promoted the use of English in the liturgy, and urged the publication of an English translation of the Catholic version of the Bible. At the same time Catholic laity began to participate actively in the organizing and running of their churches, replicating the process of many of the Protestant denominations. The practice of laymen forming trusteeships elected by people in the parish began in the cities but soon spread to the frontier areas. Without benefit of clergy, Catholics banded together and formed religious societies, elected their leaders, purchased land for churches, and assumed responsibility for governing their churches. Catholics were coming to accept the idea of separation of church and state and to think of themselves as just another Christian denomination—a position that the Catholic Church as a whole did not formally endorse until the Second Vatican Council of 1962. Carroll believed that religious liberty, “by giving a free circulation to fair argument, is the most effectual method to bring all denominations of Christians to a unity of faith.”⁶

The Catholic population grew rapidly. Bishop Carroll secured the creation of four new dioceses by 1808 in Boston, New York, Philadelphia, and Bardstown, Kentucky, and two more (Richmond and Charleston) in 1819. By 1820, the Catholic population numbered around 160,000, a number surpassed only by the Methodists and Baptists. Immigrating Catholic orders built three seminaries, four men’s colleges, and ten women’s academies. Clergy numbered 122, 88 of whom were diocesan priests; the rest belonged to religious orders such as the Jesuits, Augustinians, Dominicans, Vincentians, and Sulpicians, all of whom had either come from Europe as missionaries or had come to America fleeing the turmoil in Europe. The Napoleonic era on the Continent had suppressed hundreds of religious orders, and America represented an opportunity for these orders to begin a comeback. By 1820, five communities of religious women had been founded and 208 Sisters were serving in the United States. Ten years later, eleven Catholic religious communities functioned in the United States; one of them was unique because it was not a European transplant but founded in America by an American. The community was the Sisters of Charity of St. Joseph’s, later known as the Daughters of Charity, and their foundress was Elizabeth Ann (Bayley) Seton.⁷

Mother Seton’s life was remarkable because during her life she was wealthy and poor, Protestant and Catholic, socially prominent and an impoverished social outcast, mother of five children and a widowed single parent, and foundress of a Catholic religious community. For Mother Seton and the women who joined her community, the

decision to enter a religious life represented a radical choice. Taking religious vows cut them off from marriage, family, and the place in society that came with being a married woman. At the same time, their vows freed them to dedicate themselves to a life of service. In St. Louis and elsewhere, Catholic religious women have left an indelible stamp on American life by their service in hospitals, schools, orphanages, and other works.⁸

In 1803, the Louisiana Purchase doubled the size of the United States. With the acquisition of Louisiana and the addition of the diocese of New Orleans, Spanish and French Catholics became part of the United States. St. Louis became the focal point for the extension of the American Catholic church. When the Louisiana Territory came under American control, the papacy charged the fledgling American church with administering the area. In 1812, Bishop Carroll appointed Fr. Louis DuBourg as ecclesiastical administrator and sent him to New Orleans to minister to the area. DuBourg was well qualified for the post. He was born in Santo Domingo in 1766, educated in France, and then driven out of France by the revolution. Prior to his appointment, DuBourg served as President of Georgetown College and founded St. Mary’s College. When DuBourg arrived in New Orleans, the rector of the

Although Italian-born, Joseph Rosati (1789-1843) was among the priests who arrived in the Missouri Territory in 1818 from Kentucky. He was among those who built the first chapel in Perryville. (Photo: Special Collections and Archives, DePaul University Libraries, Chicago)





Elizabeth Ann Bayley was born into a prominent Episcopalian family in New York City, August 28, 1774, the second of three daughters of Dr. Richard Bayley and Catherine Charlton Bayley. Elizabeth married William Magee Seton, scion of a wealthy New York mercantile family with international connections, January 25, 1794. Elizabeth bore five children between 1795 and 1802: Anna Maria, William, Richard, Catherine, and Rebecca. As a young society matron, Elizabeth enjoyed a full life of loving service to her family, religious development in her Episcopal faith, and a life of service caring for the indigent poor through involvement in a benevolent society, the Society for the Relief of Poor Widows with Small Children, in which she served as treasurer. In March 1803 she and other officers from the Society petitioned the New York State legislature for permission to conduct a lottery to raise \$15,000 for low-rent housing for the widows and a school for their children.²⁵ She and her sister-in-law, Rebecca Mary Seton, became known as the “Protestant Sisters of Charity.”

As the eighteenth century drew to a close, two tragedies visited Elizabeth. Political and economic turmoil resulted in the bankruptcy of William Seton’s business and took a severe toll on his health. He became increasingly debilitated by the family affliction, tuberculosis. Hoping to arrest the disease, Elizabeth, William, and Anna Maria embarked on a voyage to Italy. On their arrival in Livorno (Leghorn), they were placed in quarantine; soon after, December 27, 1803, William died. At age twenty-nine, Elizabeth had become a widow with five children. While waiting to return to their family to the United States, Elizabeth and Anna Maria spent several months with the Filicchi family of Livorno, who were business associates of her husband. The Filicchis were devout Catholics, and for the first time Elizabeth experienced Roman Catholic piety in her social equals. She was deeply impressed by the Catholic faith and began to study Catholicism with the help of the Filicchis. Elizabeth returned to New York in June 1804, and in March 1805 she and her children were received into the Catholic Church.

Elizabeth’s conversion triggered three years of financial struggle and social discrimination. John

Henry Hobart, the Episcopal priest who had influenced Elizabeth’s spiritual life during her years as an Episcopalian, was especially critical. When Elizabeth, attempting to support her children, opened a school in New York City, Hobart sought to discredit both Elizabeth and the school by spreading false rumors that Elizabeth was seeking to convert her students to Catholicism; these rumors contributed to the school’s eventual failure.

In 1806, Elizabeth was confirmed by John Carroll, Bishop of Baltimore. Bishop Carroll had welcomed the Sulpician priests, displaced by the French Revolution, to begin St. Mary’s Seminary in Baltimore for the training of priests. One of the Sulpicians who came to Baltimore was Fr. Louis DuBourg, later the bishop of Louisiana and Florida who would have such a profound impact on the church in St. Louis. Another important Sulpician was Fr. Simon Gabriel Bruté, who later became president of St. Mary’s Seminary, the first Sulpician superior of the Sisters of Charity, and Elizabeth Seton’s spiritual director.

At the invitation of Fr. DuBourg, Elizabeth moved with her family to Baltimore to open a school in June 1808. Soon Catholic women from along the East Coast came to join her work. The women soon moved to Emmitsburg, Maryland, where they formally established the Sisters of Charity of Saint Joseph’s on July 31, 1809. Elizabeth Seton was named first superior and served in that capacity until her death. As the community took shape, Elizabeth, now known as Mother Seton, directed its vision. Fr. DuBourg introduced her to the rule of the French Daughters of Charity, and she adapted the rule of the French sisters to better suit conditions in America. A novitiate was conducted, and the first group of sisters, including Mother Seton, made annual vows—service to the poor, poverty, chastity, and obedience—for the first time July 19, 1813.²⁶

During her years in Emmitsburg, Mother Seton suffered the loss of two of her daughters to tuberculosis, Anna Maria in 1812 and Rebecca in 1816. By that time Elizabeth herself was weak from the effects of the disease. She spent the last years of her life directing St. Joseph’s Academy and her growing community. She died of tuberculosis January 4, 1821.

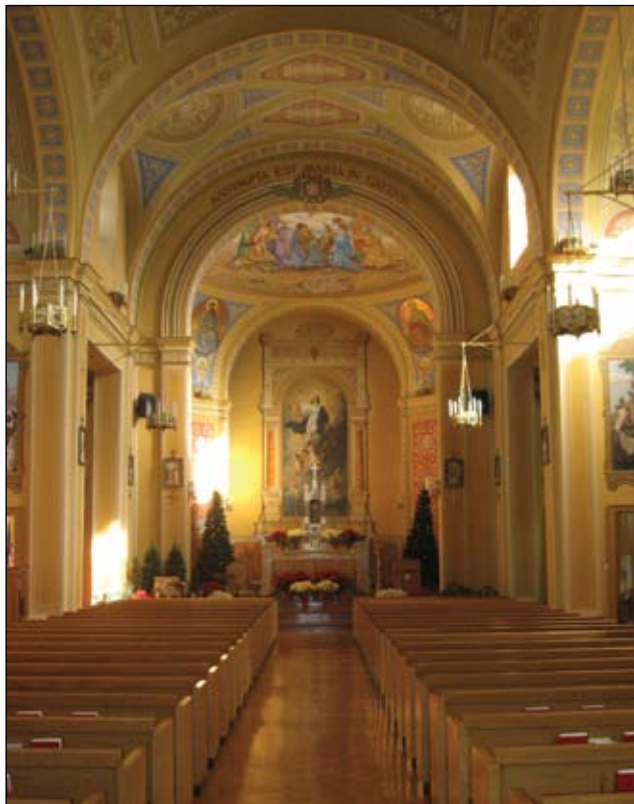
cathedral challenged Carroll's right to send DuBourg, and in 1815 DuBourg traveled to Rome to settle who would govern the diocese. While in Rome DuBourg recruited several Vincentian priests to serve in his diocese. Five Vincentian priests, four brothers, and four seminarians arrived in Baltimore on June 12, 1816. Fr. Felix de Andreis was their superior, and Fr. Joseph Rosati was his assistant.

Prior to 1828, works of the Sisters of Charity had been confined to the East Coast—Emmitsburg, Baltimore, Philadelphia, and Washington, D.C. The hospital in St. Louis marked the first time the Sisters of Charity ventured into the western frontier. The West into which the Sisters traveled differed in significant ways from the world the Sisters left behind in the East.

One difference was the religious environment. Protestant denominations began appearing in St. Louis after the Louisiana Purchase, when the Spanish lifted restrictions against Protestantism; Presbyterians arrived in 1817, Baptists in 1818, and Episcopalians the year after. As in the East, women played prominent roles in new benevolent societies in St. Louis. Over the next fifteen years, immigrant benevolent societies emerged such as the Erin Benevolent Society (1818), the Missouri Hibernian Relief Society (1827), and "The Female Charitable

Chapel at St. Mary's of the Barrens in Perryville, Missouri. The seminary received its charter to confer degrees from the Missouri legislature in 1823. The original portion of the chapel sanctuary, pictured here as it appears today, was completed in 1837.

(Collection of the Author)



Society" (1824). The city of St. Louis petitioned the legislature in 1826 for funds to build a poorhouse, primarily for destitute immigrants. In 1834, the St. Louis Association of Ladies for the Relief of Orphan Children (later incorporated as the St. Louis Protestant Orphan Asylum) opened.⁹

Bishop DuBourg was an energetic, visionary leader who was skilled at working with city officials and the emerging Protestant population. Two days after his arrival in January 1818, he asked for a new brick church to replace the existing log structure, and immediately set about raising money for its construction. On March 29, 1818, the cornerstone was laid for what is known today as the Old Cathedral. Two days later he went to Perryville; in an area known as the Barrens because of its lack of trees, some eighty Catholic families offered DuBourg 600 acres of fertile land on which to build a seminary for the diocese and offered to pay some of the cost of the start-up. DuBourg accepted the offer, and the seminary, known as St. Mary's of the Barrens, became the first American novitiate of the Vincentian order.¹⁰ In 1818, he was given the use of the house of a Mrs. Alvarez, located on the north side of Market Street, between Second and Third, to build a college to accompany the cathedral and seminary. It opened as an academy for boys, high school age or younger, but quickly became a college when DuBourg moved some of his seminarians from Perryville to St. Louis to complete their educations. Today we know it as Saint Louis University.¹¹

DuBourg's method of spreading institutions anchored religious life around them rather than the usual parish/priest structure. The southern portion of the St. Louis area would be anchored by the seminary at St. Mary's. The new convent at St. Charles would anchor the St. Charles/Florissant western area. St. Louis would have the cathedral and a college. DuBourg viewed this dispersal as a means to support and minister to large rural populations.¹²

The bishop recruited nuns from the Society of the Sacred Heart to minister to Indian tribes. The order sent five Sisters, including Mother Philippine Duchesne, to St. Louis. Before they arrived, DuBourg decided to send the Sisters to St. Charles to educate white girls rather than to work in the Indian missions. The Sacred Heart Sisters opened the first free school for girls west of the Mississippi on September 14, 1818, in St. Charles. John Mullanphy, a prominent merchant and St. Louis' first millionaire, donated money to open their St. Louis city house in 1827, located at the present corner of Chouteau and Broadway.¹³ When the Sisters of Charity arrived in St. Louis and found the bishop out of town and their hospital not ready for them, Mother Duchesne took them in at her city house, even though the only spaces she had were small sacristy rooms. The Sisters of Charity did not forget the favor; when the superior of the Sacred Heart Sisters died in 1833, four Sisters of Charity helped carry the coffin at her funeral.¹⁴

DuBourg enjoyed many successes in St. Louis, but continued to experience difficulties in Louisiana. In December 1825, DuBourg submitted his resignation,



George Caleb Bingham, "Watching the Cargo" (1849). The men who served as the crews on river craft were not always the most cultivated, as portrayed by Bingham here or described by Sr. Francis Xavier Love on her trip. (Photo: State Historical Society of Missouri Photo Collection)

and was replaced by his assistant, Fr. Joseph Rosati, who formally took over the position in March 1827.

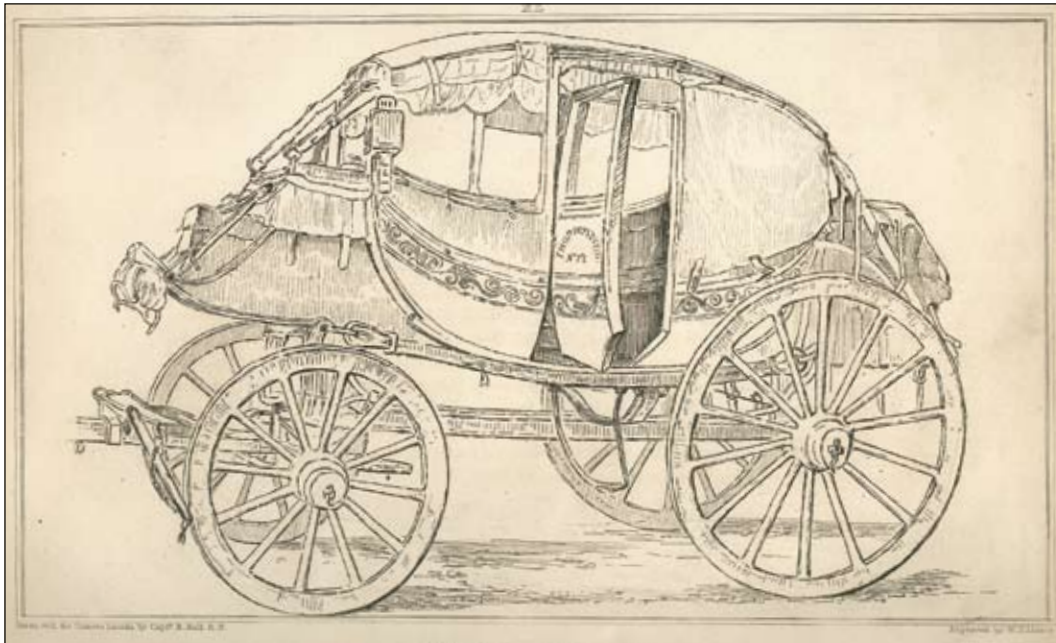
On June 23, 1828, Rosati wrote to the Fr. Simon Gabriel Bruté, Sulpician superior of the Sisters of Charity, saying:

How admirable is Providence! Without having said a word, a very rich man offers me a beautiful piece of ground, with two houses in the city of St. Louis. He will give besides another lot with other houses that will bring a revenue of six hundred dollars a year; he will give one hundred and fifty dollars for the journey of the Sisters, and three hundred and fifty to furnish the house. But he will not leave it in the hands of mercenaries; if we do not get the Sisters of Emmitsburg, this establishment will fail, for I see too many difficulties to obtain any from France and those of Kentucky do not understand hospitals. Will the Daughters of St. Vincent have the courage to deprive the poor of this city and its environs of an establishment which is so necessary and which will not be established if they refuse to come! ... For the love of God, speak, pray, exhort, do all that is in your power that this great work may not fail. Answer me as soon as possible.¹⁵

The "very rich man" was John Mullanphy. Rosati's approaching the Sisters of Charity was based on the French experience. Unlike the French Daughters of Charity, the American Sisters had little experience with hospital ministry in 1828; the majority of their works were schools and orphanages.¹⁶

Rosati had good reason to characterize the proposed hospital as "an establishment which is so necessary." Rapid growth and the economic downturn caused by the Panic of 1819 meant that St. Louis did not have the infrastructure to provide even basic city services.¹⁷ The city depended on the river and a few wells and cisterns for its water supply. It had no sewage system; on rainy days water cascaded from the overhanging eaves, found what drainage it could in the streets, and collected in sinkholes which developed unsightly scum and pungent smells in hot weather. The city streets were narrow, crooked, mostly unpaved and full of holes; the filth that accumulated in them created health hazards.¹⁸ Health care in St. Louis in the early 1820s consisted of a single small hospital under private auspices.

Mother Augustine and the leadership of the Sisters of Charity of St. Joseph's acted on Rosati's request on July 27, 1828: "Bp. Rosati's application of Srs to take charge of an Hospital [*sic*] admitted. He is to be informed that four Sisters are to be sent as soon as he is ready to receive them."¹⁹ On September 8, the Sisters who would make the



“Comfort” is a relative term, especially when applied to stagecoach travel, as the Sisters discovered as they made their way to St. Louis. (Photo: State Historical Society of Missouri Photo Collection)

journey were chosen. On the 21st, another letter from Fr. Bruté to Mother Augustine arrived in Emmitsburg. Bruté’s letter read:

Coming home I received a letter from Bishop Rosati at the ‘Seminary of St. Mary, Perry County, Missouri, 29th of August’ I copy it, as it is in French. ‘What pleasure your letter has caused me in giving the happy results of your negotiations which assures to the city of St. Louis an establishment so important and necessary. God be blessed! I immediately communicated this news to Mr. Mullanphy, the founder of the hospital, who awaited it with impatience. We are well pleased at receiving four instead of three! The selection of a Sister who speaks French could not be more happy.’²⁰

When the Sisters got off the stagecoach in St. Louis on that November day in 1828, they found a rapidly expanding city; a city in the midst of becoming an important commercial center for the middle of the country, and a city greatly in need of both basic sanitation and a hospital. St. Louis experienced a population boom following the Louisiana Purchase in 1803 and again following the War of 1812. Between 1810 and 1820, the population of St. Louis rose from 1,400 to nearly 5,000. In the fifteen years between 1820 and 1835, the town of 5,000 grew to 8,316. Statehood in 1821 and the resulting migration signaled the beginning of the city’s recovery from the Panic of 1819 and a permanent transition to a broader-based economy rather than one based primarily on fur trading.²¹

The Sisters’ superiors in Emmitsburg were 1,500 miles away, and Rosati was often absent from St. Louis, so they were often on their own. They had to learn, day by day and on the job, about working with city officials, managing money, paying taxes, hiring and firing staff, procuring food and supplies, and all the other aspects of running a hospital, in addition to caring for patients.

Their hospital in a three-room log cabin received its first patients on November 26, 1828. The following day, Rosati wrote to Mother Augustine in Emmitsburg:

The hospital is on the footing of all the institutions of our state. It is but in embryo ... I have no doubt it will grow into perfection ... in the beginning the Sisters will experience many of the inconveniences of a new establishment in a new country. The buildings are poor, the furniture is not brilliant, everything bespeaks of the poverty of a new country. But the Sisters give me great courage, and I have no doubt that such beginnings will meet with the particular blessings of heaven.²²

It did not take long for the hospital to begin growing, nor did it take long for the Sisters of Charity to demonstrate their commitment and their courage to both Rosati and the people of St. Louis. Within four years the hospital had outgrown the log cabin and needed a larger site. With help from John Mullanphy they acquired one. In February 1832, Rosati reported to Mother Augustine that “the new house is now finished; the number of patients increases ... Mr. Mullanphy has bought and given an

adjacent lot and is now making arrangements to buy the balance of the square so that it will belong entirely to the hospital.”²³

In October of that year, St. Louis was struck by a serious outbreak of Asiatic cholera. The Sisters offered their hospital, their services, and even their own quarters to care for cholera patients. Sr. Francis Xavier Love wrote a letter to Mother Augustine describing conditions at the hospital:

[October 26] was a communion day for us ... I went with the sacred host yet in my mouth and was soon followed by my beloved Sisters from that time until the 30th and the 31st we heard nothing in both the hospitals but the feeble groans of the dying and the louder cries of the newly attacked, who were brought to us from the streets, from their houses, and from their workshops. We saw large, strong-bodied men suddenly struck and expire in a few hours, and before we could remove one corpse, a second, third, and a fourth were ready ... Our Sisters here are true Daughters of St. Vincent de Paul; they have nursed day and night, never taking the least rest until exhausted nature forced them to do so ... Everyone who had health ran away from us; the washer-women went off leaving the tubs full of wet clothes, nor could we prevail upon them to wash even the Sisters' clothing in their own houses ... Only one person stood his ground like a true Soldier of the Cross ... a brother of the order of St. Vincent. He brought the sick to both hospitals on his back and remained with us day and night to help in nursing them. It is he who removed the dead bodies for us. When the corpse is not too heavy he takes it in his arms and carries it out of our way, and when it is too weighty, two or three Sisters assist him.”²⁴

In 1833, Sr. Ellen Pigot, who had come to St. Louis from Emmitsburg in 1832, died while caring for cholera patients, the first Sister of Charity to die in St. Louis. In gratitude for the work of the Sisters' Hospital during the cholera epidemics, city officials designated the Sisters' Hospital to be the official city hospital. When the city constructed its own City Hospital in south St. Louis, the Sisters renamed their institution Mullanphy Hospital. When it was seriously damaged by the tornado of 1927, the Sisters built a new hospital located at Kingshighway and Wabada Avenue on the near north side. They called it DePaul Hospital. In the mid-1970s, DePaul moved to its current location in Bridgeton. In 1995, the Daughters of Charity sold DePaul Hospital to the SSM Health Care System; it is now known as SSM DePaul Health Center. The Daughters of Charity's ministry in St. Louis continues to this day in the areas of health care, education, and social welfare ministry.

WHO WERE THE FIRST DAUGHTERS OF CHARITY TO TRAVEL TO SAINT LOUIS?

Diaries like this one are more than adventure stories. They are windows through which we can glimpse a particular place and time. It is important, then, to place the diary in its historical context, beginning with the Sisters themselves. Who were these women and what do we know about them? Surviving records for the Sisters are scant but some details about the Sisters do emerge. The birth date of Sr. Francis Xavier Love has not survived (she was an orphan; her adopted name was Mary Ann Love). The only known reference to her age comes from a superior of the Sisters of Charity who noted that she was, “I would say,” 44 years of age when she died in 1840, placing her birth around 1796.⁵² When she entered the Sisters of Charity August 21, 1820, Sr. Francis Xavier was living in Baltimore and had recently converted to Catholicism. She died in St. Louis in 1840.

Sr. Martina Butcher had been a Sister the longest time when they left Baltimore. Born Eliza Butcher in Philadelphia in 1800, Sr. Martina's parents died during her childhood, leaving her to be raised by an uncle. She entered the Sisters of Charity in 1817 and was the niece of Mother Augustine Decount, superior of the Sisters of Charity at the time of the journey to St. Louis. Sr. Martina served in St. Louis for five years, then went on to missions in Louisiana, Washington, D.C., Virginia, Maryland, and finally, Mobile, Alabama, where she died of yellow fever on August 7, 1849.

Sr. Rebecca Dellone was born in 1801. She entered the Sisters of Charity in 1821, made vows for the first time in 1823.⁵³ Sr. Rebecca served in St. Louis until 1843, when she went to Detroit to help establish another hospital. She died there five years later.

Sr. Francis Regis Barrett, the youngest of the four, was born in Cuba on October 11, 1804. The circumstances of her coming to the United States are unknown. Sr. Francis Regis served in St. Louis until 1835, when she was sent to New Orleans to serve in an orphan asylum. From there, she went on to missions in Emmitsburg and Philadelphia, then back to New Orleans, where she died on April 23, 1862.



The diary

of the Journey of the Sisters of Charity to St. Louis, 1828

October 15, 1828. Half-past five in the morning left St. Joseph's for St. Louis. When seated in the carriage, while Mother, Sister Betsy, and others were arranging our baggage, I took a last affectionate look at my dear spiritual nursery, and each beloved Sister and friend passed in rapid succession before my mental vision. I felt that I should never see them again. At that moment the driver cracked his whip. It was the signal for departure. We enveloped ourselves in our cloaks, and as the carriage rolled down the lane I saluted for the last time the Guardian Angels²⁷ of St. Joseph's. We remained in profound silence till near Frederick,²⁸ God alone witnessing what passed in our hearts. We dined with Sister Margaret,²⁹ who was very kind to us, and procured for each of us a pair of over-socks, and gave us two old shawls, which she said she could easily spare—we found them very comfortable under our cloaks. After dinner we saw Rev'd. Father McElroy who gave us his blessing and a bottle of holy water. Then we went to church, recommended ourselves to Almighty God and His holy angels, and from there to Mr. Jamison's³⁰ to meet the stage. Truly, it was the most formidable looking vehicle I had ever seen! Passengers, eight in number, had already taken their places. We had the back seat, where we kept ourselves quiet while gentlemen and ladies looked at us, then at each other, wondered and looked again. There was one amongst the company whom I took to be a protestant minister. After we crossed the first two mountains, poor Sister Martina looked out of the carriage, and said: "How far are we from home?" The sun began to disappear behind the high mountains; the air became unpleasantly cold; passengers closed the curtains which, to our great relief rendered the carriage dark, so we could once more hold up our heads without encountering the inquisitive gaze of strangers. We supped at Hagerstown,³¹ people much astonished to see such odd looking folks. One of the ladies who was traveling with us could restrain her curiosity no longer, but asked in a loud voice: "Ladies, where are you traveling?"

"To St. Louis, Madam," replied I gravely. Lady looked another question, but did not propose it. The minister then began to explain to his next neighbor that we were Sisters of Charity, and that he had seen us in Baltimore. He then leaned his head upon his hands, and muttered something about "we clergy"...

Thursday morning. October 16. We breakfasted in Cumberland.³² As we were about to start again, a kind looking young man approached smiling, and asked us if we could not come to see his wife, saying his name

was Mattingly. I thanked him, declined, but told him his good sister³³ was well. We re-entered the stage, and were followed by the minister, and a very sickly looking man. Scarcely were we seated when the minister became very restless. At last addressing himself to the stranger:

"Your health it seems is not good?"

"No, Sir."

I hope your lungs are not affected?"

"Yes, sir, they are."

"Does your profession oblige you to make much use of your lungs?"

"No, sir."

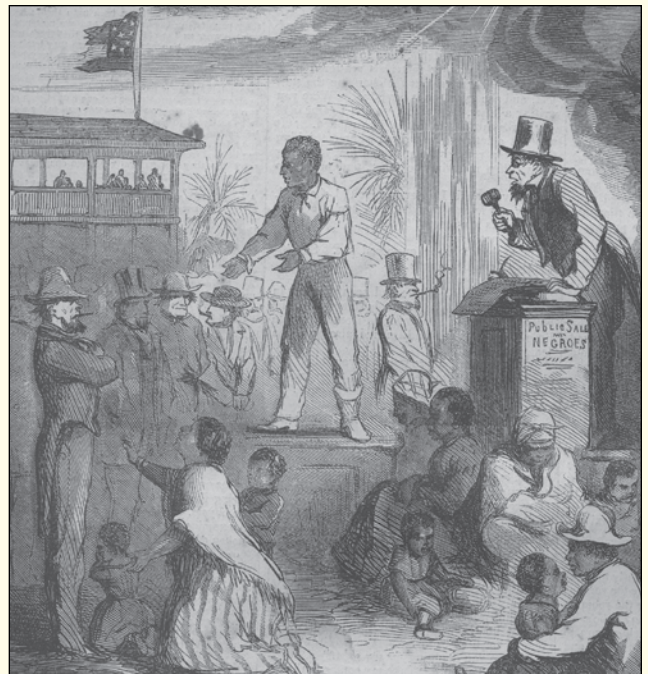
"Well, it is not the case with me; I have to preach the Gospel." The stranger looked very much pleased, which gave the minister new courage; he set to, and gave us quite a sermon, after which he said to Mr. Jamison: "You, I suppose, sir, will style us heretics?"

Good Mr. Jamison, who had been silently listening to all that had been said, now answered minister's questions. A long argument ensued. The poor minister finding Mr. Jamison too strong for him, grew warm, and wished to fly the point in question. Mr. Jamison would not consent; Minister said he was hoarse, and must get out of the stage; he wished to take a little [*word indecipherable*]. He returned in a few moments, and turned the conversation.

Between Cumberland and our dining place, we saw on one side of the road, huddled together like beasts, nearly a hundred blacks; numbers of them chained together, half-

The Sisters of Charity were startled by the sight of slaves chained by the side of the road, but after their arrival in St. Louis they would find that other cruelties of the "peculiar institution" were also commonplace, including slave auctions like this one.

(Photo: State Historical Society of Missouri Photo Collection)





naked, shivering with cold—men, women and children. Some were standing, others sitting half-double, leaning on each other in mute distress. As the stage passed slowly by, they looked after us with a kind of wild despair, enough to touch the hardest heart. I asked what it meant, and one of the gentlemen answered some daring seller of human flesh had left them there until he should get another supply.

Friday morning, 17th October. Delightful weather; hoisted the curtain of the stage so we had a view of the country. The surrounding prospect was beautiful beyond description, mountains rising above mountains far off as the eye could reach, immense steeps on one side, an awful abyss yawning as if to receive the first victim on



Besides chaining slaves in transit together as the Sisters saw on their trek, whippings were not uncommon either, as seen here.

(Photo: State Historical Society of Missouri Photo Collection)

the other. Here and there the lofty pine seemed to boast its deep verdure, while the passing breeze was seeping from neighboring trees their yellow sickly foliage.

In the evening, about sunset as we were passing a chasm, we were on the point of being precipitated. The affrighted driver gave a sudden and powerful jerk to the reins, and turned his unruly horses towards the eminence. Good Mr. Jamison, who was always on the watch, saw our danger, and sprang from the carriage; the gentlemen all followed him, while the driver was calling for help, they succeeded in checking the wheels, then helped out the ladies. We walked a considerable distance. Night came on, and we had still two mountains to cross before we would reach our place of destination. We all got into the carriage again, and went on very well until we reached the top of the second mountain. The gentlemen all got out to assist the driver in guiding his horses past the abyss. Minister refused to stay with us, saying it would be boldness in him to run such a risk.

“Well, Ladies,” said one of the gentlemen, “we leave you to your fate!”

It was dark in the stage, and we did not see our danger, and could only judge of it by the many cautions given to the driver by our friends outside. The horses set off and in a moment every human sound died away. How

happy, thought I at this moment are our dear Mother and Sisters, while we are here in danger of instant death! But, well I knew your united prayers had been offered for us, even before the hour of danger. Almighty God heard and accepted them, and through your prayers, served your children at a time when no human aid could reach them.

Poor Mr. Jamison almost killed himself running; I believe he would have given his life to preserve ours. The horses stopped at the foot of the mountain; our friends came up full of joy to find us all safe.

Saturday 18th. Traveled all day, and all night very quietly. Arrived in Wheeling³⁴ Sunday morning, 19th Oct. The atmosphere is rendered so thick and heavy by the smoke of the coal, that the place wears a constant aspect of gloom. In summer, they say, it is not so bad, as then they need not so much fire. We went to see the church, and the neglected state in which we found it, was truly painful to us. Each ancient spider seemed to have chosen his corner, and judging from the length and breadth of the well spun web, they have remained for years uninterrupted proprietors of this house of God. The desolate altar covered with dust, and the empty tabernacle expressed to our hearts the length of time it had been since the divine Victim of our redemption had been offered there. We were all penetrated by the same feeling. Sister Rebecca proposed saying our chaplet;³⁵ we did so, and on raising my eyes, I perceived that some poor Catholic woman had joined us. The church has a place for an organ; it has no pews, but a number of rough planks are placed on supporters. I could not help remarking that even the spiders kept a respectful distance from the holy altar. As we left the church a crowd of Catholic mothers, some of them holding an infant in arms and another by the hand, were there as if to show us the necessity of having a priest to instruct their children. They all began at the same time to utter their bitter complaint at not being able to teach their children by example the meaning of the word religion. “We are willing,” they said, “to pay a priest; we are sure he would not want for anything; we would have the church finished if we met with any encouragement. We wrote to the Archbishop but he has not given us any hope.³⁶ O Sister, you write to him for us!”

I said: “Yes, I will!” One poor woman asked me to christen her child! We told her we could not, as it was not sick. I never saw such large families of fine children. I am certain our good Archbishop would have cried like a baby had he seen and heard them. Do, Mother, speak to the Rev. Mr. Hickey, Father Deluol,³⁷ and even to the Archbishop.

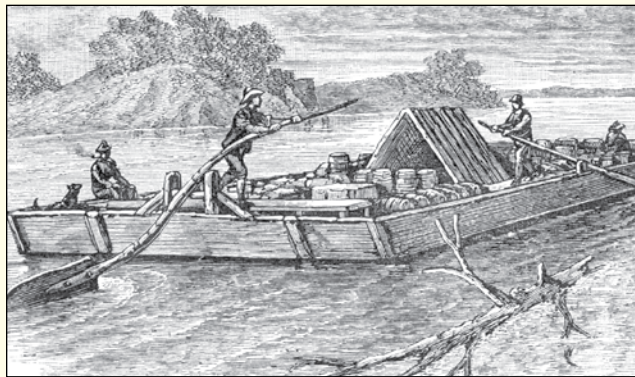
Do for God’s sake intercede for them. You are my Archbishop—therefore, my promise is fulfilled.

Tuesday, October 22. On board the steamboat.

Sunday, October 27. We are here on the Ohio River, yet I am at liberty to write as much as I please, for we often stand still. I do not think that St. Theresa³⁸ ever had these kinds of difficulties—this boat has run aground six times. The first time, we remained eighteen hours, the poor sailors, several times for hours, up to their waists in the river, with buckets, ropes, etc., endeavoring to [pry?] the boat out of the sand. They labored without success, then



went and rested at night and in the morning, to work again. They desperately plunged in the river, swearing in the most awful manner by all that was sacred, they “would lift her out or split her to pieces!” Poor Sister Martina joined her hands and began to pray so fervently in an audible voice. I could not help smiling, though much frightened. The poor fellows worked and swore a long time, but could neither move nor split the boat. Next morning, after removing first baggage and then gentlemen passengers, we were freed. Then all taken on board again, and we set off well pleased. In half an hour we found ourselves in another difficulty; a steamboat up the river had gone aground, and the channel was too narrow for us to pass, so we remained another tedious night. Next morning, our captain and crew went and set our distressed neighbors free, then procured a large flat boat on which we were all placed: men, women, children, black and white, boxes, baskets, trunks, and even the nuns, as they were pleased to call us. “Really,” said one of the gentlemen, “this is a fine excursion!”



Cargo and people traveled on inland rivers like the Mississippi, Missouri, and Ohio rivers on a variety of vessels. Even after the arrival of steamboats, unpowered flatboats like these and keelboats (which had a center keel) were in common use.

(Photo: State Historical Society of Missouri Photo Collection)

It reminded me of Noah’s Ark. We were landed in the woods. We hid ourselves among the trees at some distance from the company; said our beads,³⁹ dinner prayers, and took our reading. Then, seating ourselves on an old log, began to talk of home. Sister Rebecca cried: “If they could see us now, I think they would cry! and our Rules, where are they?”

“All in the trunk safe,” said I drily, “not one of them wrinkled or broken!” This made them laugh a little. Steamboat ready once more, must go.

Monday 28th. Run aground only once, and once the boat struck with great force against a rock. It gave a terrible jar. The ladies gave proof of the strength of their lungs by their shrieks, jumped up from the table, one ran one way, and another the other. I looked quickly at the dear Sisters lest fright might cause them to lose presence of mind, but they all did honor to St. Vincent de Paul by their modesty.⁴⁰

Tuesday, Oct. 29. Tuesday morning in Cincinnati;

remained only two hours. The Rev. Mr. Mullen⁴¹ and his sister Susan came to see us, and take us to church.

According to my taste the church had a simple grandeur which appealed more forcibly to the heart than any I had ever seen. In the Sacristy hangs a large picture representing St. Francis Xavier dying. The picture looked so much like the face of an old friend that it brought many recollections to my mind, and tears to my eye. I saw nothing of the fine things Rev. Mr. Mullen was showing the Sisters. We called to see Ellen Reilly. She was at home, quite alone; she went to the steamboat with us. Captain Reilly hearing we were there came to see us—gave us some apples for ourselves and ten dollars for the hospital, asked us to pray for him and expressed a great wish to have Sisters in Cincinnati. He intends building an Orphan Asylum for them.

Wednesday Oct. 30.⁴² At Louisville, where we were obliged to remain until Friday for the stage. Friday crossed the Ohio, and continued our journey in the state of Indiana. Everything looked very poor in this state. Between Albany⁴³ and Hindoostan [*sic*]⁴⁴ we saw several families encamped in the woods where they had built themselves large fires—cooking, sleeping, apparently very happy, no houses within miles of them.

Friday night Oct. 31. Staid [*sic*] all night at Hindoostan; slept in a log house. It has doors, but no kind of fastening whatever. We put a chair against the door in the night. The hogs came grunting and rubbing themselves against the house. Sister Rebecca called to them, and these four-legged gentry were kind enough to be quiet.

Rained all day Saturday; the stage was open in front and nearly so, on each side; we were very uncomfortable indeed, and the roads were dreadful. It was All Saints,⁴⁵ and be well assured St. Joseph’s was not forgotten by us. Many times did we contrast our situation with that of our Sisters and wonder if we were thought of.

Saturday night in Vincennes. Heard there was a priest in town. Good Mr. Jamison went early next morning to find him for us. He soon returned, and informed us that not only a priest but four Sisters of Charity from Kentucky⁴⁶ were there and that one of them would conduct us to the church. Went to Confession, to the Rev. Mr. Champerrier.⁴⁷ He gave me a long instruction in French. We heard High Mass and went to Holy Communion. It was the first time since we left home. After Mass the Sisters took us home with them. I knew not what kind of feeling overpowered them, but it was some time before they could speak. I did not know what to make of them. They looked me full in the face for some time without speaking. At last one said I looked like Mother Agnes, and another said: “Well this is a happiness I never expected!”

We said Dinner Prayers, dined in silence, had reading as at home, had long grace after dinner and a short prayer on their knees; then recreation, during which time the conversation became general and the good Sisters quite at their ease. Rev. Mr. Champ. [*sic*] came and joined us in our recreation, he was very friendly, spoke frequently and respectfully of Sister Elizabeth,⁴⁸ said he had seen her in New York. The Sisters spoke of dear Sister Agnes;⁴⁹ said



she had sent them the hymn of St. Vincent which liked very much. I sang it for them as they did not know the tune.

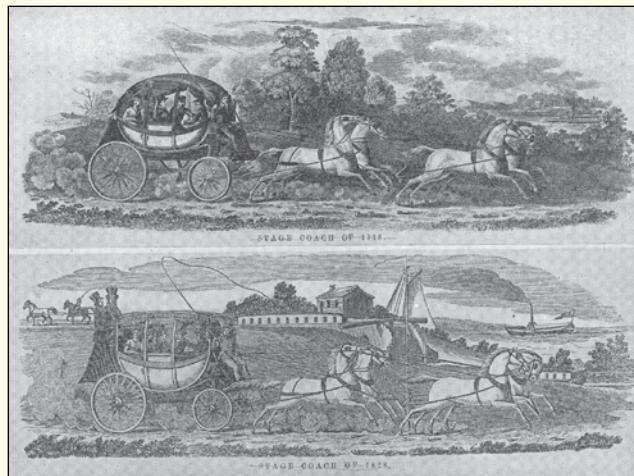
The stage came for us before Vespers.⁵⁰ We were all sorry as it was the first time we had enjoyed ourselves since we left home. Each one made her sacrifice and again we set out. We crossed the Wabash, and another small stream called L'embarras;⁵¹ we were then in the state of Illinois. We slept very comfortably that night.

Monday we had a very bad road to travel; the first part of it is called "Hell," and the last "Purgatory." We passed through both without accident, but were much fatigued by the heavy jolts we received at every step made by the poor horses. However, we were much consoled to hear that now we would have excellent roads to St. Louis. Through the course of the day we saw many miserable cabins or huts in the woods, full of children born and brought up in sin, obscurity and ignorance. They ran about half-naked in their native woods with the squirrels which appeared to be almost as tame as themselves, and to know quite as much of God as they do. An old man traveling some miles with us, said it was a very uncommon thing to see four old women traveling together. Good Mr. Jamison was much amused at this speech.

Monday night Nov. 3d. Slept in a little hut, poor woman much distressed because she had not room for us. She went to Sister Rebecca and said: "I don't know what to do about your husbands." I told the good woman we had no husbands; that these good gentlemen were travelers, and strangers to us, except the one who had charge of us, and he was brother to one of us. This settled all difficulties; the gentlemen were all put on the floor. We had two beds, although not very inviting. Our little room or closet had a door, but there was not a latch, bolt, or lock on it, and it opened on the other side. Mr. Jamison perceived our difficulty, kindly propped something against it, and slept near it himself. Feeling ourselves secure, fatigue made our beds very comfortable, and we soon fell asleep.

I have been particular in writing many things that happened to us, to let our Sisters know what they may expect, should they travel some time hence.

Tuesday morning, Nov. 4. Consoled ourselves with the expectation of having good roads; felt ourselves perfectly safe. It was about half past four, very dark and damp. We had not traveled more than two miles when on descending a small hill, the stage upset. I was on the side that struck the ground, and three of us were on the back seat. The first thing I felt was a stroke in my side from something that I fell on, and an awful sensation of suffocation caused by the weight of the Sisters who had been thrown upon me by the upset of the stage, and the space between the middle seat which had a high back, and the back one being very narrow, they with difficulty extricated themselves. I have but a faint recollection of what happened after, but Sister Rebecca says Mr. Jamison brought me out of the stage, spread his coat upon the ground, and placed me on it. At first they feared I was dead, but soon I came to myself. I looked eagerly around



Until the rise of railroads, which were in their infancy when the Sisters made their trip in 1828, stagecoaches were the common overland public conveyance.

(Photo: State Historical Society of Missouri Photo Collection)

for the Sisters, and cannot express the joy I felt to find that they were safe, for had they been hurt, I would have suffered in mind, but as it was, I only suffered in body. I heard dear Sister Martina calling upon me, then saying I was dead, and next "O where is she!"

It was truly a dismal scene. The horses ran off, there was no human habitation within a mile of us. The wolves began to howl and bark. Mr. Jamison tried to make us believe they were dogs, but I heard them say they were wolves. My friends helped me upon my feet and I with help hobbled along in hopes of finding a house. We saw presently a man coming along with a chunk of fire [*sic*] and a candle in his hands. He conducted us to his humble and hospitable cabin. They rubbed my side with warm vinegar—it was all they had—and I laid on a bed until the stage was ready to start again; travelled all day in much pain. Mr. Jamison perceived it, and inquired if the services of a physician could not be procured and was answered, "No." "Why," said Mr. Jamison, "do you never die here?" The man replied that he had seen but one corpse in five years. Slept at a very nice house that night.

Wednesday Nov. 5. Arrived in St. Louis. Made many inquiries for the hospital. No one could tell us anything of it. Sister Martina complained that she had hurt her back the morning of the upset; Sister Regis had hurt her head; and I was ready to cry out with my side. Mr. Jamison left us at a public house, and went to look for the Bishop. He soon returned, and told us that the Bishop was not in St. Louis, and that the hospital was not ready for us. We were then taken to the Convent, and left with the Ladies of the Sacred Heart ... They received us kindly. Finding I was suffering, they sent for the doctor, and during my sickness, they paid us every attention. Since I have felt better, I have written a few lines every day. I am now very well, and have been out to church. As soon as we are in our hospital, I will write to you again. Amen!

- ¹ Record Group 11-2: Records of DePaul Hospital, St. Louis, Series 2, Box 2. Daughters of Charity Archives, St. Louis. Large portions of the diary are reproduced, without annotations or introductory material, in Ellin M. Kelly, *Numerous Choirs: A Chronicle of Elizabeth Bayley Seton and Her Spiritual Daughters: Volume 2. Expansion, Division, and War, 1821-1865* (Evansville, Indiana: Mater Dei Provincialate, 1996), 30-35.
- ² Gordon S. Wood, *Empire of Liberty: A History of the Early Republic, 1789-1815* (Oxford: Oxford University Press, 2009) 576-582.
- ³ Daniel Walker Howe, *What Hath God Wrought: The Transformation of America, 1815-1848* (Oxford: Oxford University Press, 2007) 190-191.
- ⁴ Wood, *Empire of Liberty* 591-593.
- ⁵ Jay P. Dolan, *In Search of an American Catholicism: A History of Religion and Culture in Tension* (Oxford: Oxford University Press, 2002) 34, 36.
- ⁶ Jay P. Dolan, *The American Catholic Experience: A History from Colonial Times to the Present* (New York: Doubleday, 1985), 202; Wood, 592-593.
- ⁷ *Vincentian Encyclopedia*, article “Elizabeth Ann Seton;” online at http://famvin.org/wiki/Elizabeth_Ann_Seton (accessed December 21, 2009). An introduction to the life of Elizabeth Seton for the general reader is, M. Irene Fugazy, SC, *Saint Elizabeth Ann Seton* (Strausbourg, France: Editions du Signe, 1997). Another valuable introduction is Annabelle Melville, *Elizabeth Bayley Seton, 1774-1821* ed. Betty Ann McNeil, DC (Hanover, Pennsylvania: Sheridan Press, 2009). Elizabeth Seton’s writings are collected in *Elizabeth Bayley Seton: Collected Writings* (4 vols.), ed. Regina Bechtle, SC and Judith Metz, SC (Hyde Park, New York: New City Press, 2000-2006).
- ⁸ Many of these stories are collected in Suzy Farren, *Called to Care: The Women Who Built Catholic Healthcare in America* (St. Louis: Catholic Health Association, 1996).
- ⁹ Charles Van Ravenswaay, *Saint Louis: An Informal History of the City and its People, 1764-1865* (St. Louis: Missouri Historical Society Press 1991) 252-253.
- ¹⁰ John E. Rybolt, C.M. (ed). *The American Vincentians: A Popular History of the Congregation of the Mission in the United States, 1815-1987* (New York: New City Press, 1988) 24.
- ¹¹ Hodes, *Beyond the Frontier*, 420
- ¹² *Ibid*, 419-420.
- ¹³ Frederick A. Hodes, *Rising on the River: St. Louis 1822-1850, Explosive Growth from Town to City*, Vol. 2 (Tucson: The Patrice Press, 2009) 182.
- ¹⁴ Louise Callan, RSCJ, *Philippine Duchesne: Frontier Missionary of the Sacred Heart, 1769-1852* (Westminster, Maryland: Newman Press, 1957), 482, 551.
- ¹⁵ Rosati to Bruté, June 23, 1828. Copy at the Daughters of Charity Archives, St. Louis. The original is at the Daughters of Charity Archives, Emmitsburg. The “Sisters in Kentucky” referred to in this passage are the Sisters of Charity of Bardstown, Kentucky, whom the Sisters of Charity from Emmitsburg encountered on their way to St. Louis.
- ¹⁶ For more on the early history of health care by the French Daughters of Charity, see Louise Sullivan DC, *Vincentian Mission in Health Care* (St. Louis: Daughters of Charity National Health System, 1997).
- ¹⁷ Glen Holt, “St. Louis’ Transition Decade, 1819-1830,” *Missouri Historical Review* 76.4 (July 1982). 373-374.
- ¹⁸ Van Ravenswaay, *St. Louis: An Informal History*, p.205-206; Hodes, *Beyond the Frontier*, 538.
- ¹⁹ Extract from minutes of the Council, Sisters of Charity of St. Joseph’s, July 27, 1828. Copy at the Daughters of Charity Archives, St. Louis. The original is in the Daughters of Charity Archives, Emmitsburg.
- ²⁰ Rosati to Mother Augustine Decount, September 21, 1828. Copy at the Daughters of Charity Archives, St. Louis. Original is in the Daughters of Charity Archives, Emmitsburg.
- ²¹ Holt, “St. Louis’ Transition Decade, 1819-1830”.
- ²² Rosati to Mother Augustine Decount, November 27, 1828, quoted in Kelly, *Numerous Choirs*, v. 2, 35. A copy of the letter is in the Daughters of Charity Archives, St. Louis.
- ²³ Rosati to Mother Augustine Decount, February 11, 1832; quoted in Kelly *Numerous Choirs*, v.2, 49.
- ²⁴ Sr. Francis Xavier Love to Mother Augustine Decount, quoted in Kelly, *Numerous Choirs*, v.2, 51-52.
- ²⁵ Melville, *Elizabeth Bayley Seton*, 43-44. There is no extant record showing that Elizabeth herself received assistance once she became a widow.
- ²⁶ The Daughters of Charity, unlike most communities of religious women, do not make lifetime vows. Daughters of Charity pronounce vows for the first time approximately five years after their vocation date and renew their vows each year thereafter. In 1850, the Sisters of Charity in Emmitsburg formally united with the French Daughters of Charity, assuming all of the rules and community practices of the French Daughters of Charity along with their blue habit with its distinctive white cornette. For an introduction to the history of the Daughters of Charity in the United States, see Sister Daniel Hannefin, DC, *Daughters of the Church: A Popular History of the Daughters of Charity in the United States, 1809-1987* (New York: New City Press, 1989).
- ²⁷ Refers to a community practice which dates back to the time of St. Louise de Marillac: “They shall make the same act of adoration in every village through which they pass. They shall acknowledge the guardian angel of each town and the guardian angel of each soul living there in order to commend them to their protection for the glory of God.” See Louise de Marillac, “Instructions to the Sisters Who Were Sent to Montreuil” (A.85,

1647), in *Spiritual Writings of Louise de Marillac: Correspondence and Thoughts*, tr. Louise Sullivan, DC (New York: New City Press, 1991), p.771.

²⁸ Frederick, Maryland.

²⁹ Footnote in the manuscript at this spot reads, “Sr. Serv’t of St. John’s School, Frederick.” “Sr. Serv’t” means “Sister Servant,” the Sister of Charity and Daughter of Charity term for the superior for a local community of Sisters. Sr. Francis Xavier Love was the Sister Servant for the group going to St. Louis.

³⁰ Mr. Jamison is most likely Henry M. Jamison (1797-1856), a storekeeper in Frederick. See Kelly, *Numerous Choirs*, v.2, 256, note 2. M. Lilliana Owens, S.L., in *The St. Louis Hospital, 1828* (St. Louis: St. Louis Medical Society, 1965), p.16, identifies Mr. Jamison with Fr. Francis B. Jamison, president of St. Mary’s College in Emmitsburg in 1833-34. However, after leaving Emmitsburg the Sisters did not receive Communion until their arrival in Vincennes on November 1. This makes it clear that Mr. Jamison was not a priest.

³¹ Hagerstown, Maryland.

³² Cumberland, Maryland.

³³ Footnote in the manuscript at this spot reads, “Dear Sister Ursula!”

³⁴ Wheeling, Virginia (Now in West Virginia, which became a state in 1863).

³⁵ Another name for a rosary.

³⁶ In the manuscript, the word “encouragement” has been erased and “hope” written over it.

³⁷ Fr. Louis Regis Deloul, Sulpician superior of the Sisters of Charity of St. Joseph’s, 1826-1829.

³⁸ Most likely a reference to St. Theresa of Avila. The Sisters had left Emmitsburg on St. Theresa of Avila’s feast day, October 15.

³⁹ Another reference to saying the chaplet (rosary).

⁴⁰ Refers to the words of Vincent de Paul concerning the proper conduct of the Daughters of Charity: “... Since they are more exposed to the occasions of sin than nuns bound to the cloister, having for monastery only the houses of the sick ... for cell a hired room ... for chapel the parish church ... for cloister the streets of the city ... for enclosure obedience ... for grille the fear of God; for veil holy modesty ... therefore they will strive to conduct themselves in all those places with at least as much reserve, recollection, and edification as true religious in their convent.” See “Rules for the Sisters in Parishes” (Articles 1 and 2, August 24, 1659) in *Vincent de Paul: Correspondence, Conferences, and Documents*, Volume 10 edited and translated by Sr. Marie Poole DC (New York: New City Press, 2006), p.530.

⁴¹ Footnote in the manuscript at this spot reads, “Later of New Orleans fame. When summoned to appear before Ben Butler to answer to the charge of refusing to bury the Yankee soldiers, ‘Calumny sir – calumny! – I would bury every one of them with the greatest pleasure!’ Finding he could not be intimidated, Ben let him go.” This passage could refer to Fr. Daniel Mullen, chaplain of the Ninth Regiment Connecticut Volunteer Infantry, 1861-1862. See Thomas Hamilton Murray, *History of*

the Ninth Regiment, C.V., “The Irish Regiment” (New Haven: Price, Lee & Adkins Co., 1903), Chapter 2. Available online at the address: <http://www.quinnipiac.edu/other/abl/etext/9reg/chp2.html> (Accessed January 1, 2010).

⁴² Footnote in the manuscript at this spot reads, “This date, although copied, is incorrect. If Wednesday it should be 29th, not 30th.”

⁴³ Today’s Albany, Indiana is located northwest of Muncie, Indiana, well to the northeast of Louisville where the Sisters boarded the stage. The “Albany” referred to here might instead be today’s New Albany, Indiana, located on the north side of the Ohio River and just west of Louisville.

⁴⁴ Hindustan, Indiana (current spelling) is located between Bloomington and Martinsville, Indiana.

⁴⁵ All Saints Day: November 1.

⁴⁶ Sisters of Charity of Bardstown, Kentucky, founded in 1812. This community still exists and is now known as the Sisters of Charity of Nazareth. Though it had the name Sisters of Charity, this community was independent of the community founded in Emmitsburg by Elizabeth Ann Seton. For a discussion of the founding and early history of the Sisters of Charity of Bardstown, Kentucky, see Ellin M. Kelly, “The Sisters of Charity in Vincennes, Indiana.” *Vincentian Heritage*, 26.2 / 27.1, 2007, pp. 113-131. Available online at <http://via.library.depaul.edu/vhj/vol27/iss1/6/> (accessed December 21, 2009).

⁴⁷ Kelly, *Numerous Choirs*, v. 2, p.33, reads “Champerrier.” The correct name is Fr. John Leo Champomier. The church the Sisters attended, St. Francis Xavier Church, was established by him in 1826. In 1834 it became the cathedral for the new Diocese of Vincennes, and Fr. Simon Gabriel Bruté, spiritual director to Mother Seton, was named the first bishop. Bruté is buried at the cathedral and his library, including a Bible owned by Mother Seton, is housed there.

⁴⁸ Elizabeth Ann Seton.

⁴⁹ Probably refers to a sister in Emmitsburg.

⁵⁰ In the Catholic Church’s traditional Liturgy of the Hours, Vespers corresponds to evening prayer.

⁵¹ A tributary of the Wabash, today known as the Embarrass River.

⁵² Journal of Mother Rose White, p. 93. Record Group 7-2-1, Daughters of Charity Archives, Emmitsburg. Mother Augustine Decount and Mother Xavier Clark (Emmitsburg: St. Joseph’s Provincial House, 1938), 63.

⁵³ Unlike other communities of religious women, Daughters of Charity do not make permanent, lifetime vows. They make vows for the first time approximately five years from their vocation date and renew their vows each year thereafter.