

112TH CONGRESS  
2D SESSION

# S. RES. 606

Commemorating the 200th anniversary of the founding of the Sisters of  
Charity of Nazareth, on December 1, 1812.

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## IN THE SENATE OF THE UNITED STATES

NOVEMBER 30, 2012

Mr. CARDIN (for himself and Mr. McCONNELL) submitted the following  
resolution; which was considered and agreed to

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## RESOLUTION

Commemorating the 200th anniversary of the founding of  
the Sisters of Charity of Nazareth, on December 1, 1812.

Whereas 19-year-old Catherine Spalding, born in Charles  
County, Maryland, and Bishop John Baptist David, born  
in France, responded to the need for education on the  
Kentucky frontier by founding the Sisters of Charity of  
Nazareth (referred to in this preamble as the “Sisters”),  
on December 1, 1812;

Whereas, after Ellen O’Connell, a gifted teacher from Balti-  
more, Maryland, and daughter of a college professor,  
joined the Sisters and prepared Catherine Spalding and  
Harriet Gardiner for teaching, the 3 Sisters opened their  
first school, in 1814, at St. Thomas Farm, in Nelson  
County, Kentucky;

Whereas, after 2 years of teaching, the school serviced both boarding and day students with a total enrollment of 37 girls, including 13 non-Catholic students;

Whereas, in 1822, the Sisters purchased property located 3 miles north of Bardstown, Kentucky and named that property Nazareth;

Whereas, at Nazareth, the Sisters built log houses and a new school, known as Nazareth Academy;

Whereas, in 1825, Henry Clay, Kentucky statesman and orator, gave the first commencement address at Nazareth Academy, where his daughter, granddaughter, and great-granddaughter eventually received an education, along with Sarah Knox Taylor, the daughter of President Zachary Taylor;

Whereas, during the Civil War, the Sisters nursed both Union and Confederate soldiers;

Whereas Dr. J. O. Murray, a physician in the Union Army in Louisville, Kentucky, wrote to Nazareth, "I regret very much to inform you of the death of Sister Catherine Malone on January 31, 1862, at General Hospital No. 1 in this city. She, as well as the other sisters at this hospital, have been untiring and most efficient in nursing the sick soldiers. The military authorities are under the greatest obligation to the sisters of your order.";

Whereas, in 1861, at the request of a commanding officer of the Union Army, 22-year-old Sister Mary Lucy Dosh and the other Sisters at St. Mary's Academy in Paducah, Kentucky closed their school to nurse Union soldiers and Confederate prisoners of war;



Whereas, while nursing, Sister Mary Lucy Dosh consoled patients and often gave up her own food to provide nourishment for the sick and wounded;

Whereas Sister Mary Lucy Dosh contracted typhoid fever and died on December 29, 1861, resulting in doctors and soldiers from Union and Confederate forces calling a truce to mourn her death and officers from both sides accompanying her body up the Ohio River on the U.S. Gunboat Peacock, for burial at St. Vincent's Academy, in Union County, Kentucky;

Whereas, on January 17, 1865, President Abraham Lincoln sent the following letter to Nazareth as a precaution against any military intrusion: "Let no depredation be committed upon the property or possessions of the Sisters of Charity at Nazareth Academy, near Bardstown, Kentucky.";

Whereas, in 1878, a yellow fever epidemic besieged the people of the Mississippi River Valley, during which time approximately 120,000 cases of yellow fever were reported and 20,000 people died;

Whereas, in Holly Springs, Mississippi, the Sisters closed a local parochial school to nurse the sick, with 6 of the Sisters succumbing to yellow fever between September 22 and October 11, 1878, which prompted the townspeople to erect a monument at the gravesites of the 6 Sisters, honoring their service and sacrifice;

Whereas, in 1918, 29 Sisters, along with sisters from other orders, helped nurse over 10,000 wounded and sick World War I soldiers at Camp Taylor, in Louisville;

Whereas the Sisters, finding the soldiers sleeping on bare mattresses and dressed in uniforms and boots, requested

bed linens and hospital clothing for the sick and wounded at Camp Taylor;

Whereas 90 soldiers, many with Spanish Influenza and battle wounds, died during the night that the Sisters first arrived at Camp Taylor;

Whereas deaths at Camp Taylor noticeably declined as the Sisters provided skilled nursing and a commitment to hygiene;

Whereas an officer remarked that he knew when a Sister was in the barracks at Camp Taylor, because the men were especially quiet and well-mannered;

Whereas, by the mid-20th century, the Sisters were located in 10 States, taught in more than 100 elementary schools, 30 secondary schools, 2 colleges, and 6 schools of nursing, and cared for the sick in 12 hospitals and children in 6 orphanages;

Whereas the Sisters opened their first foreign mission in India in 1947, and subsequent foreign missions in Belize in 1975, Nepal in 1979, and Botswana in 2000;

Whereas, in 1986, Nazareth Home, a nursing care facility that the Sisters opened in 1976, in Louisville, became the first long-term care facility in Kentucky to accept HIV/AIDS patients;

Whereas, as of November 2012, the Sisters—

(1) staff an HIV/AIDS hospice and administer 2 preschools in Botswana; and

(2) provided disaster relief and housing assistance in many places, including—

(A) New Orleans, Louisiana;

(B) Joplin, Missouri;

(C) Nelson County, Kentucky;

(D) Appalachia; and

(E) Belize; and

Whereas the Sisters find inspiration and strength for their service in the words of 2 Corinthians 5:14, “Caritas Christi urget nos” (“the charity of Christ urges us”): Now, therefore, be it

1       *Resolved*, That the Senate—

2               (1) commemorates the 200th anniversary of the  
3       founding of the Sisters of Charity of Nazareth (re-  
4       ferred to in this resolution as the “Sisters”), on De-  
5       cember 1, 1812;

6               (2) commends the dedicated service of the Sis-  
7       ters who provided nursing care during the Civil War,  
8       World War I, and epidemics of yellow fever, cholera,  
9       and smallpox in the South;

10              (3) recognizes the service of the Sisters in pro-  
11       viding health care on the frontier of Kentucky and  
12       elsewhere through the establishment of hospitals in  
13       Kentucky, 4 other States, the District of Columbia,  
14       and abroad;

15              (4) lauds the role that the Sisters continue to  
16       play in providing education, health care, and nursing  
17       home care in response to the needs of economically  
18       and socially disadvantaged individuals, families, and  
19       communities; and

- 1           (5) directs the Secretary of the Senate to trans-
- 2           mit an enrolled copy of this resolution to the Sisters.



## SCNs in the Civil War Binder\_Part 1 of 4

- 1) 1863 – Louisville Journal – general Military Hospital in Louisville during the Civil War
- 2) 17 February 1862 Letter in the Cleveland Herald “From Louisville Louisville, Kentucky”, Louisville Daily Journal p.4, Col. 1, March 8, 1862.
- 3) Picture – Hospital Number Four – Avery Plow Company
- 4) SCNs in the American Civil War – Lists location on hospitals in Paducah, the tenants of the agreement between the Sisters of Charity of Nazareth (SCN) and the U.S. Army and further info about Hospital work. Written date at end: 25 August 1976
- 5) Manuscript of Sister Marie Menard who Entered the Congregation of the Sisters of Charity, Nazareth, Kentucky, October 15, 1862, from Paducah, Kentucky, Sister Marie Menard died March 16, 1914 (2)
- 6) *Account of Sisters of Charity of Nazareth who Nursed Soldiers During the Civil War 1861-7/1863* (includes transcript of the February 1, 1862 Letter to Mother Frances Gardiner, Nazareth Academy, Bardstown, Kentucky reporting the death of Sister Catherine. Describes the death of Sister Appolonia McGill, and Sister Mary Lucy Dosh) (5).
- 7) 30 December 1931 – Sworn statement of Sister Laurretta Maher attesting that listed Sisters of Charity of Nazareth served as Nurses during the Civil War and were honorably discharged.
- 8) 30 December 1931 – Letter of Mother Superior letter refusing the officer of accepting headstones from the Department for three sisters since they were not including all 28 Sisters of Charity of Nazareth who served as nurses during the Civil War.
- 9) Location of Graves of Sisters who Served in Civil War
- 10) Statement that Sisters M. Joseph and M. Sienna went through the cemetery and located the graves of 26 sisters who served as nurses during the Civil War. Indicates that Sister Mary Lucy Dosh is buried at St. Vincent's, Sister Placida Sissness in Wheeling, W. Va and Sister Laurretta Maher is still living.
- 11) List of Sisters, birthplace, nursed in, burial place.
- 12) List - Sisters of Charity of Nazareth, Nazareth, KY – Nurses in Civil War. Name, Birthplace, Death date.
- 13) Inclosed Application Blanks for Headstones: Twenty-Five Sisters listed, 3 Sisters already listed in War Department, 1 Sister left community, 1 Sister War Nurse surviving. Total 30 Sisters in service during Civil War Period.
- 14) October 9, 1950. Soldiers' Angel. *Topix* (7 page comic book)
- 15) January 18, 1950 – Letter to Mr. Francis McGrade, Editor TOPIX, 127 E. Fifth Street, St. Paul 1, Minnesota providing edits.
- 16) January 24, 1950 Letter to Reverend Mother Bertrand, Sisters of Charity of Nazareth, Mother House, Nazareth, Kentucky from Francis McGrade Editor, TOPIX Catechetical Guild Educational Society – acknowledging the corrections.
- 17) January 13, 1950 – Letter to Mother Bertrand Crimmins, Mother General, Sisters of Charity of Nazareth, Nazareth, Kentucky from Francis McGrade, Editor requesting review of SOLDIER'S ANGEL comic.
- 18) Sworn statement of Sister Mary Louis Hines, a surviving Civil War nurse attesting to the list of Sisters of Charity of Nazareth who served as nurses, under Government appointment, during the Civil War.
- 19) Questionnaire and answers prepared by Anna Catharine Coon, SCN, SCN Archival Center, Nazareth, KY
- 20) October 1993 – Blue & Gray, Fight for the Loudoun Valley! Opening Battles of the Gettysburg Campaign, Stuart vs. Pleasonton. Sisters and Nuns Who Served In the Civil War. (7 page article).
- 21) Listed events and substantiated dates in the life of Barbara Dosh. Compiled by Anna Catharine Coon, SCN, SCN Archival Center, December 5, 2003.
- 22) Permanent Record Card – Sister of Charity of Nazareth, Kentucky – Sister Mary Lucy Dosh.
- 23) Excerpt from Annals (Motherhouse, Vol V, February 1929. – Record of interview of Sister Laurretta, surviving sister from the Civil War.
- 24) October 25, 1917. *Angels of the Battlefield*. Article
- 25) *Young Sister Who Nursed Soldiers Here First Woman Who Gave Life in Civil War. Died of Fever in Church Used as Hospital* by Federals. By Fred Neuman.
- 26) Maruice L. Searcy – 2000. *The Kentucky Explorer* – March 2000. During the Civil War Catholic Sisters Became Angels of Mercy: Sisters Treated Sick and Wounded Soldiers from Both Sides.

## General Military Hospitals in Louisville during the Civil War

30 April 1863  
Louisville Journal

- No. 1 – Corner of Ninth and Broadway – Dr. A. T. J. Worthington, Surgeon in charge;  
Assistants, B. F. Grant, F. Recinus
- No. 2 – Prison Hospital, corner Tenth and Broadway – Dr. B. Barnum, Surgeon in  
charge; Assistants, J. Gregg, Dr. Oakley; Steward, P.D. Miller
- No. 3 – Sixth street, between Walnut and Chestnut – Dr. Thomas W. Colescott, Surgeon  
in charge; Assistants, J. A. Dougherty, C.A. Fisher, Steward, W. R. Sinks
- No. 4 – Corner Main and Fifteenth streets – Dr. John E. Crowe, Surgeon in charge;  
Assistants, A. P. Brewer, T. H. Cochran, George O. Allen, L. Castebien; Steward, J. T.  
Metcalf
- No. 5 – For Eruptive Diseases, Bardstown turnpike – Dr. J. W. Baggott, Surgeon in  
charge; Steward, W. E. Dittenmore
- No. 6 – Green Street, between Fifth and Centre – Dr. J. M. Pilsbury, Surgeon in charge;  
Assistant, T. L. O'Callahan; Steward, Wm. Suell
- No. 7 – On a hill east of Park Barracks – Dr. W. W. Goldsmith, Surgeon in charge;  
Assistants, F. C. Leber, J. Jaume, M. Mengis, M. L. Reid, J. B. Burns, G. W. Roberts, G.  
W. Haymaker, Z. Carlisle, A.C. Rankin, J.A. Barbee, C. E. Sanborn; Steward, G. W.  
Donaldson
- No. 8 – Fifth street, between Broadway and York – Dr. (---rish), Surgeon in charge;  
Assistant, J. (-----tunony); Steward, W. B. Ranks
- No. 9 – Corner Market and Wenzel streets – Dr. F. Meacham; Assistant, D. W. Flora;  
Steward, C.N. Coriss
- No. 10 – Walnut street, between Jackson and Hancock – Dr. F. O. Brown, Surgeon in  
Charge; Assistant, R. A. Bell; Steward, W. F. Ranks
- No. 11 – Corner Chestnut and Floyd, and City Hospital – Dr. W. W. Straw, Surgeon in  
charge
- No. 12 – Corner Magazine and Ninth streets – Dr. B. L. Stanford, Surgeon in charge;  
Assistants, J. S. Logan, T. J. Griffiths; Steward, J. Fisher
- No. 13 – Corner Green and Thirteenth – Dr. Thomas C. Mercer, Surgeon in charge;  
Assistant, J. Halden
- No. 14 – Corner Brook and Broadway (for officers) – Dr. O. M. Robins, Surgeon in  
Charge

- No. 15 – Griffin House, Newburg turnpike – Dr. W. A. Gordon, Surgeon in charge;  
Assistant, J. Schweitzer; Steward, D. S. Weaver
- No. 16 – Wathan's stores, Jeffersonville, Ind. – Dr. W. F. Colmm, Surgeon in charge;  
Assistant, W. H. Goodwin; Steward, L. W. Booth
- No. 18 – Turner's Hall, Jefferson street – Dr. J. Gardner, Surgeon in charge; Assistant,  
B. A. Galbreath; Steward, T. F. Leach
- No. 19 – Johnson House, between the Bardstown and Newburg turnpikes – Dr. G. Keifer,  
Surgeon in charge; Steward, J. V. Kenagy
- No. 20 – Newburg road, three miles out – Dr. N. B. Morris, Surgeon in charge;  
Steward, A. L. De La Vergne
- No. 21 – Marshall, between Chestnut and Wentzel – Dr. S. Hudson, Surgeon in charge

Post Chaplain – Rev. Wm. Holman, Brook street, between Jefferson and Market streets  
Hospital Chaplain – Rev. W. W. Meech, Sixth street, between Walnut and Green streets

Information provided in July 2006 by  
Rick Bell, Executive Director  
US Marine Hospital Foundation  
2215 Portland Avenue  
Louisville KY 40212  
502/772-8328

From Louisville Hospitals

Louisville Daily Journal p. 4, Col. 1, March 8, 1862

The following interesting letter we find in the Cleveland Herald.....From Louisville Hospitals, Louisville, Kentucky, Feb. 17, 1862.

Eds. Herold; Much has recently been said in the newspapers in regard to the sick in the Louisville hospitals, and I am sorry to say much that was not true. They have been represented as in a dreadfully destitute and suffering condition, and letters have recently been written appealing to the sympathy and generosity of the public for their relief.

Yesterday I went carefully through every hospital, and I must say very highly gratified with the condition in which I found them; and it really seems to me that everything possible has been done and is doing for the comfort and well-being of their inmates. Any other statement than that would not only be untrue but would do great injustice to both the military authorities and all the noble men and women who are doing so much for the sick soldier.

The number of sick in the hospitals here is now about 1,800, of whom but few are seriously ill and the number of deaths are very small. The surgeons in attendance are nearly all civilians, and the best men in all this region. The medical Director, Dr. Murry, an exceedingly kind hearted as well as efficient man, has not only done all for the sick that the army regulations, most liberally construed, would permit, but has allowed the sympathy of our warm-hearted people free expression in the generous bounty and unremitting care which the sick have received at their hands.

The hospital buildings constructed for other purposes, are necessarily defective, but as good as could be obtained. They are generally clean and well ventilated. The sick are provided each with a comfortable bed generally provided with sheets, pillow-cases, etc.—the latter with the changes of clothing, mainly bestowed by the Sanitary Commission and its auxiliaries, among with the Cleveland soldiers' Aid society holds a conspicuous place.

All the wards are supplied with good nurses, of whom a large number are women—Sisters of Charity and others. In addition to these you will find, at all hours of the day, numbers of the ladies of the city acting as volunteer nurses or kind and welcome visitors.

And the men of Louisville are scarcely less attentive to the wants of the soldiers than the women. The members of the Sanitary Commission, the pastors of the churches, even the Mayor of the city, and many others of the citizens are indefatigable in this good work.

Thus you will see that the lot of the sick in the Louisville hospitals is not so hard and cheerless as has been represented to be. It is sad enough, God knows—and as I know full well from bitter experience—to be sick anywhere away from home; but to those who know what most military hospitals are, those of Louisville will appear by contrast, as they have done to me, in a most favorable light.

I was very sorry to find many of our Cleveland boys here on the sick list, mostly from the 41<sup>st</sup>, which has suffered terribly; more than half of the regiment being unfit for duty; and yet they all agree that they had had the best of care, both from their Colonel and Surgeons. Measles has been the cause of most of this suffering.

J.S. Newberry MD Associate Secretary of the Sanitary Commission

Transcribed by "Lantz", April 21, 1939 as part of the WPA program in Louisville  
Obtained from the Kornhauser Library, University of Louisville, Archives





The system invited bribery of tally clerks, as well. Finally the issue  
a head in 1887...

Hospital Number Four  
Avery Plow Company

## SCNs IN THE AMERICAN CIVIL WAR

In October 1862, Bishop Spalding noted in his journal the hospitals in which the Sisters were serving. He gave the locations as:

Hospital No.1-- Corner Ninth and Broadway

" No. 2- Eighth Street and Grayson

" No. 4- Fifteenth and Main.

the  
That designation and location were sometimes changed is indicated in the addresses given in letters to the Sisters from the Mother Superiors at Nazareth, e.g., in January 1862, Mother Frances Gardiner addressed a letter to Hospital No. 4, 10th and Main, and in another instance this is the address given for Hospital No.1.

After the initial offer by Bishop Spalding, the agreement in regard to the services of the Sisters was signed September 24, 1861. It provided:

- 1st. The Sisters of Charity will nurse the wounded under the direction of the army surgeons, without any intermediate authority or interference whatsoever.
- 2nd. Everything necessary for the lodging and nursing of the wounded and sick will be supplied to them without putting them to expense, they will give their services gratuitously.
- 3rd. So far as circumstances will allow they shall have every facility for attending to their religious and devotional exercises.

Robert Anderson, Jr. Gen'l., U.S. Com'dy  
M.J. Spalding, Bishop of Louisville

The Sisters were called into service first in Paducah, Kentucky in the autumn of 1861. Sister Martha Drury, the Superior of St. Mary's Academy there, unable to communicate with Headquarters at Nazareth, acted on her own initiative, closed the academy and took six Sisters with her to answer the call for assistance. Sister Mary Lucy Josh, who had been the music teacher



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in the academy, was assigned to nurse typhoid patients. She contracted the fever and died December 29, 1861. Under a flag of truce, her body was taken on a gun boat to Uniontown, Kentucky and then taken across the country by soldiers to the cemetery near St. Vincent Academy, in Union County, where she had attended school. She was the first Sister nurse to give her life in line of duty; it is singular that Sister Lauretta Maher, a member of the same religious congregation should have been the last of the survivors of the entire group of Sisters who nursed during the Civil War conflict.

The archives of the Mother House contain proofs of the service of thirty-<sup>eight</sup>~~six~~ volunteers who cared for the sick and wounded not only in Louisville and Paducah, but also in Bardstown, Calhoun, and Lexington. References in letters of the period indicate that there were others but their names are unknown.

In September 1924, through the efforts of Mrs. Ellen Ryan Jolly and the Ancient Order of Hibernians, a monument was erected in Washington, D.C. to the "Nuns of the Battlefield." Simultaneously the names of the Sisters who served in Kentucky were enrolled upon the war records of the Commonwealth of Kentucky and sent to the Secretary of War in the nation's capital. The monument, located near St. Matthew's Cathedral, has figures carved in marble clothed in the distinctive habits of the twelve religious congregations whose members were "nuns of the battlefield." Two of the twelve congregations represented had headquarters in Kentucky: The Sisters of Charity of Nazareth and the Dominican Sisters, of St. Catharine's Mother House, near Springfield. These Sisters had cared for the wounded after the bloody battle of Perryville, in a makeshift hospital near the battleground.

On the reverse side of the monument is recorded President Lincoln's tribute to the work of the Sisters. He had written in his "Recollections":

Of all the forms of charity and benevolence seen in the crowded wards of the hospitals, those of some Catholic Sisters were among the most efficient. I never knew whence they came or what was the name of their order. More lovely than anything I have ever

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seen in art, so long devoted to illustrations of love, mercy and charity, are the pictures that remain of those modest Sisters going on their errands of mercy among the suffering and the dying. Gentle and womanly, yet with the courage of soldiers leading a forlorn hope, to sustain them in contact with such horrors. As they went from cot to cot, distributing the medicines prescribed, or administering the cooling, strengthening draughts as directed, they were veritable angels of mercy.

Their words were suited to every sufferer. One they incited and encouraged, another they calmed and soothed. With every soldier they conversed about his home, his wife, his children, all the loved ones he was soon to see again if he was obedient and patient. How many times I have seen them exorcise pain by their presence and their words! How often has the hot forehead of the soldier grown cool as one of the Sisters bathed it! How often has he been refreshed, encouraged and assisted along the road to convalescence by the home memories with which these unpaid nurses filled his heart!

(This account is taken from the BOSTON SUNDAY POST-Second Color Feature Section- Dec. 3, 1933- a feature article written by Leo Rabette after the death of Sister Lauretta Maher, SCN, the "last Nun of the Civil War Battlefields" In third drawer file case nearest South End Press.)

*Written by A. M. R. 8/25/1976*



SISTERS OF CHARITY  
MOTHER HOUSE  
NAZARETH, NELSON CO., KY.



MANUSCRIPT OF SISTER MARIE MENARD WHO ENTERED THE CONGREGATION  
OF THE SISTERS OF CHARITY, NAZARETH, KENTUCKY, OCTOBER 15, 1863,  
FROM PADUCAH, KENTUCKY. SISTER MARIE MENARD DIED MARCH 16, 1914.

In the Spring of 1861, the Sisters went to take charge of the sick soldiers, at the request of General Smith, who was prompted to ask for them by Doctor Hewett. No communication being possible with the Mother-house - Sister Martha accepted the offer and went with her band of Sisters - Sister Beatrice, Sister Sophia, Sister Justine, Sister Jane Frances, Sister Mary Lucy - there were six in all, and their servant, a colored girl - Mary Eliza (Phil Butler's daughter) - who went to help to do the work. She was perfectly devoted to the Sisters, and was very free in expressing her devotion to the Southern cause - screamed hurrah for Jeff Davis, etc. and telling the soldiers that she belonged to the Sisters and they couldn't hurt her - sent to Owensboro - not heard from since.

They went first to the Marine Hospital, and thence moved to the Courb House, which was called The Central Hospital. They had full charge of all the provisions and clothing, etc. - sent for that and other hospitals in Paducah - There were five or six Sisters of the Holy Cross, who took charge of another hospital.

General Smith, Doctor Hewett, Doctor Kay, Doctor Fry, Doctor Austin and many others surrounded the Sisters with every mark of respect. Doctor Courtsworth, a Scotch surgeon replaced Doctor Hewett, when he was absent during the battles of Fort Henry and Fort Donaldson, and on other occasions, for Doctor Hewett had the general supervision of all the hospitals in that section of the country. Doctor Courtsworth was an

infidel, who abhorred Christianity and entertained no friendly feeling toward the Sisters; he did all in his power to have them dismissed, said the Sisters in their endeavor to prepare the soldiers for death actually frightened them to death - he spoke in unbecoming terms of the Sisters and so exasperated the soldiers that one of them threatened to break a bottle on his head. He never dared enter the ward again. One of them met him on the street and gave him a good beating. He was soon ordered off and sent to Corinth where he was on the field when a Captain told him that the men were furious against him and he had better clear off the field - scarcely were the words spoken when a bomb shell swept his head off his shoulders. Sister Mary Lucy Dosh died December 29th, 1861. She had charge of the typhoid cases and took the fever from them. She was taken with a severe pain in her head and Sister Martha not knowing what was the matter with her, sent her out to Mr. Menard's, thinking the rest, the change of air and kind attention she would receive there would make her all right in a few days. But she kept growing worse, and Doctor Austin seeing that she had the fever, and was well nigh a hopeless case, advised her removal to the hospital again, where she could be under the constant care of the Doctor. But all was unavailing. She was delirious from the first, yet recognized Father Powers every time he came and was able to receive the Sacraments. When she died, her remains were taken to St. Vincent's accompanied by Father Powers and a guard of soldiers, who kept watch by the coffin with lighted tapers, day and night until it was laid in the grave - the soldiers marched with

Fort Henry  
3/4/1862  
Fort  
Donaldson  
2/12-1862



muffled drums from the hospital to the boat sent under a flight of troops - for the purpose of conveying the body.

Nearly all the soldiers died beautiful deaths - except a Lutheran whom Lutheran soldiers surrounded - he wanted a priest and they said he could not see one - he spoke German and the Sisters did not understand him - indeed the soldiers kept him at bay.

A boy sixteen years old, a drummer boy, Johnnie, who had been raised without religion was shot through his left lung; he slowly bled to death in about two weeks - He begged for baptism almost as soon as he got to the hospital, and was miraculously instructed and taught his prayers by the Blessed Virgin herself - he described her to the Sister who was nursing the next morning - She was so beautiful he said and called me her own dear boy, and he began at once to recite the Hail Mary and other invocations which he had never heard from human lips - He had never seen a Sister in his life, but knew at once they would understand him. There was no priest there. Father Powers was absent - thereupon, a Sister baptized him, and he at once exclaimed - "O! I don't want to live now - the Mother of God is my mother and she is calling me and I want to be with her." - His father came for his remains and was delighted with all he saw and heard.

There was at that time baptized Joseph Maria a poor man named Simon who watched the Sister's movements closely, - he had no religion but he was edified and astonished at what he saw. Noticing the crucifix on the Sister's rosary, he asked what that was and the brief account of Christ's passion and death given in reply, so moved the man's heart that he burst into tears, never having heard of it before - Father Powers instructed and baptized him. He died a few days after, a lovely death. His wife was present at his death and the Sisters hoped that a lasting impression had been made on her, to be imparted to the six little children she had left at home.

A renegade German Catholic, poisoned from wounded hand, denied that he was a Catholic and refused to see the priest. He was bound to die. The Sisters prayed. One of them looking at his poor wounded hand so fearfully swollen was moved to tears.

.....

Father Powers sent to Corinth by dispatch of Bishop Spalding.

.....

Captain Kavin, years afterwards came to St. Joseph's Infirmary, paralyzed. The War was over, yet there were some soldiers left at Louisville. He had seen the Sisters in Paducah and said he wanted to be taken to the Sisters of Charity. So he was taken to St. Joseph's Infirmary and received into the Church before he died.



1a

ACCOUNT OF SISTERS OF CHARITY OF NAZARETH WHO NURSED  
SOLDIERS DURING THE CIVIL WAR 1861- 7/1863

Historians tell us that there were more than 400 battles and skirmishes engaged in in Kentucky during the Civil War. The state had proclaimed its neutrality and made efforts to maintain this status but being a border state, armed forces from both the North and the South moved in and took up fortified positions with the result that there was much fighting and much suffering in a great part of the state. Sections and even families were divided in their loyalties and there were volunteers from Kentucky from the same family in the Union and Confederate armies. The President of the United States and of the Confederate States were both born in Kentucky less than 100 miles apart and the difference in their ages was less than one year. Abraham Lincoln was born February 12, 1809 in Hardin, now Larue, County and Jefferson Davis on June 3, 1808 in Christian, now Todd, County.

Bardstown and Nazareth were visited by groups from the regular armies and also by guerilla forces and incidents narrated in Nazareth annals and in letters written during the period of conflict as well as reminiscences by Sisters who nursed in military hospitals allow us to share in the anxiety and grief of persons living during the conflict.

April 1861 dates the beginning of the war when General Robert Anderson, a Louisvillian by birth, then in command of Fort Sumter, S. Carolina was forced to surrender the fort to Southern forces. Armed forces appeared in Kentucky not long after and in September 1861, Bishop Martin John Spalding, of Louisville, after consulting with Mother Frances Gardiner, who was serving as Superior of the Nazareth Community, offered the services of the Sisters of Charity of Nazareth to serve gratuitously as nurses in military hospitals. The agreement signed September 24, 1861 specifies:

- 1st. The Sisters of Charity will nurse the wounded under the direction of army surgeons, without any intermediate authority or interference whatsoever.
- 2nd. Everything necessary for the lodging and nursing of the wounded and sick will be supplied to them without putting them to expense, they will give their services gratuitously.
- 3rd. So far as circumstances will allow they shall have every facility for attending to their religious and devotional exercises.

Robert Anderson, Br. Gen'l., U.S. Com'dy  
M.J. Spalding, Bishop of Louisville

Sister Victoria Buckman, Mistress of Novices, began training the Sisters in proper procedures in bandaging, etc. and these were soon needed. The first Sisters reported for duty in Louisville in November 1861 and in December of that year, Bishop Spalding noted in his Journal (p. 16) "three hospitals are so gratuitously attended by 18 Sisters, six in each. In October 1862, in summarizing the number of converts embracing those who were baptized by the Sisters as well as the Clergy, most of the baptized being in danger of death & afterward dying:-" the Bishop listed the Hospitals, their location, Sisters in charge, and converts as follows (p. 33)

|                                                                          |       |           |
|--------------------------------------------------------------------------|-------|-----------|
| Hospital No. 1, corner 9 and Broadway, Sister Mary Bernard, Sr. Servant, | About | --150     |
| Hospital No. 2, 8th & Grayson, Sister Philippa,                          | About | --100     |
| " No. 4, 15th & Main, Srs. Appollonia & Regina,                          | About | --200     |
| " No. 3, Main Planters Hotel, Srs. Holy Cross                            |       | -- 88     |
|                                                                          | Total | <hr/> 538 |

Hospital at Paducah, Sr. Martha- no return as yet About ---



The Sisters were treated with great respect and were escorted to Mass by a military guard of honor and given a military salute by the soldiers when met outside the hospitals. The hospitals were usually established in large warehouses and the locations must have been changed at times since the addresses given differ at different dates. The names of the Sisters known to have nursed in Louisville are given below but in which <sup>hospital</sup> they nursed is not known for some.

Hospital No.1 (9th & Broadway)

Sister Mary Bernard D'Arcy, in charge

" Dominica Byrne from 11/1861- 8/1862 then at St. Joseph Infirmary  
 " Claracena Hanly " 11/1861- 8/1862  
 " Mary Charles McCall " 11/1861- 1862  
 " Catherine Malone " 11/1861- 1/31/1862 -died at the hospital  
 " Mary Constantia Moran replaced Sister Catherine Malone 2/1862-9/1862  
 " Teresa Lynch from 11/1861-8/1862 then transferred to another, probably Hosp. No. 2

Hospital No. 2 (8th & Grayson)

Sister Philippa Pollock, in charge 11/1861- 9/1862 then was sent to Lexington, Ky. to nurse in a hospital there; when she returned to Louisville, she was assigned to Hosp. No. 4 She served 18 months altogether.

" Borromeo McKensy from 11/1861- 7/1863  
 " Gaudentia Beattie " " " " "  
 " Patricia Grimes " " " " " but part of this time ,in Lexington  
 " Erminelda Kelly " " " - 1/1862 then went to Paducah to replace  
 " Sister Mary Lucy Dosh d.12/29/1861  
 " Lauretta Maher " 1/1862- 7/1862 -as a novice

Hospital No. 4 (15th & Main) in January the address is given 10th & Main 1862

Sister Appolonia McGill, in charge 11/1861 until she became ill of typhoid 10/1862  
 She died 11/1862 but not at the military hospital

" Regina Drum replaced Sister Appolonia  
 " M. Joseph Hollihan from 1/1862- 1863

Other Sisters who nursed in military hospitals in Louisville include the following -but the hospital and the period served is unknown:

Sister Humbaline Fagan  
 " De Chantal Kenny  
 " Pauline Blake  
 " De Sales McKelvy  
 " Alexia McKay

Sister Catherine Malone, who died in Hospital No. 1 on 1/31/1862, was ill only a short time. She received the Habit 11/21/1859 and made 1st Vows on Christmas Day in 1860. Mother Frances Gardiner received the following letter notifying her of Sister's death:



p.3  
Louisville, February 1, 1862

To Mother Frances Gardiner  
Nazareth Academy  
Bardstown, Kentucky

I regret very much to inform you of the death of Sister Catherine at General Hospital No.1, in this city. She, as well as the other Sisters at the hospitals have been untiring and most efficient in nursing the sick soldiers. The military authorities are under the greatest obligations to the sisters of your order.

Bishop Spalding has informed me that you have had some apprehensions that your institution may be taken as a hospital. You may rest assured that there is no danger of Nazareth Academy's being taken by the government. You shall not be disturbed in the quiet possession of your building.

Very respectfully,

Your obedient servant,

Jo. Murray, M.D.

U.S. Army, Med. Div.

Besides Sister Appolonia McGill, whose death was mentioned on p. 2, Sister Philippa Pollock also died from an illness contracted while serving the sick and wounded soldiers. Sister served in Louisville and Lexington a total of 18 months from 11/1861 - ?/1863 when she returned to Nazareth broken in health. She died 10/10/1864

Sister Angela Brooks was another Sister who died as a result of serving in the hospitals. Sister nursed in a Confederate Hospital in Lexington from September 1862 until December 22, 1862 when she returned ill. She died February 3, 1863.

Lexington, Ky. was occupied by Union troops in September 1861 but was taken by Confederate forces under General E. Kirby Smith the next year and during the war changed hands three times after this. In September 1862, twelve Confederate soldiers came from Lexington to request Sisters who would nurse the sick and wounded in Lexington. Six Sisters left with them by horseback that very night. They stopped one night in a farmhouse, where they were courteously welcomed and another night at Frankfort. They traveled under a flag of truce. When they arrived in Lexington they promptly entered upon their duties.

On October 22, 1862, Mother Columba wrote to a Sister: "We have three hospitals in Lexington" but in January 1863 she mentioned in another letter that one hospital in Lexington was closed. At another period when the Union forces were in control, another group of Sisters nursed Union soldiers in a hospital established in Transylvania College. It is recorded that the mother of General Hunt Morgan, who lived in Lexington, had new clothes made for several of the Sisters who were nursing there.

The problem of clothing was one which was found in Louisville and Paducah also. On January 31, 1861, Mother Frances Gardiner tells the Sisters nursing in Louisville: "Sister Martha says that the Sisters (in Paducah) are wearing out all their clothes and have no time to make any more, even if they had any to make."



In the early summer, Mother Frances wrote to the Sisters at General Hospital No. 1 but intended the letter for Sisters at other hospitals also. She said " Someone of you told me about your summer clothes. I told you all to write down what you wanted and I would send them. I have some things to send to Hospital No. 2 and your things could go at the same time. Tell the Sisters what I say."

In November 1862, Mother Columba Carroll, who became Superior of the Nazareth Community in July 1862, wrote to Sister Mary Bernard D'Arcy: " You say the Sisters will need shoes. I presume you will have to do as last year. Have Sister Mary Agnes (McDermott, at that time SS. at St. Joseph Infirmary) to procure them for you, and keep an account of what she furnishes, but I have little hope that the expenses will ever be refunded by the Government. I trust at least they will pay the board. As long as our Sisters have been at the hospitals in town, arrangements have not been made to give them their meals. Had it not been for Mrs. B. Smith, they would have gone without!"

In town, mentioned above probably meant in Bardstown since this was commonly what was meant by the expression.

Records of the Sisters who nursed in Lexington are not complete but the Sisters listed below are known to have nursed in hospitals there:

- Sister Blanche Traynor, in charge of the Confederate Hospital 9/1862-
- " Mary Peter Brady, 9/1862 for one year
- " Mary Mark Byrne , 9/1862
- " Angela Brook 9/1862 returned ill 12/23/1862 -d. 2/3/1863
- " Philippa Pollock nursed here between period in Louisville
- " Placida Sisness nursed in both Louisville and Lexington
- " Mary Vincent Hardie came home in Dec. 1862 from Lexington
- " Mary Constantia nursed in both Louisville and Lexington

Sisters from St. Mary Academy, in Paducah, closed the Academy and nursed both Union and Confederate soldier in the early winter of 1861. In September of that year, General Leonidas Polk of the Confederate army, moved from Tennessee and occupied Columbus, Ky. Federal forces under General U.S. Grant responded immediately by occupying Paducah and building Fort Anderson to protect his position. Skirmishes and the battle of Munfordsville in December caused wounded and sick soldiers to be brought to Kentucky and General C.F. Smith, prompted by the request of Dr. Hewit, a brother of the Superior of the Paulist Fathers, requested the Sisters of Charity of Nazareth to nurse the wounded. Communication with Nazareth was impossible, hence, Sister Martha Drury, the Superior of the Academy acted on her own responsibility in closing the school and accepting the offer.

Sister and her six Sister companions went first to the Marine Hospital and later were given charge of the military hospital housed in the Baptist church. They had full charge of provisions, etc. of this the Central Hospital and other military hospitals established in Paducah at this time. Five or six Sisters of the Holy Cross, from Notre Dame, Indiana were nursing the soldiers in another hospital

Sister Mary Lucy Dosh, S.C.N. died at the Central Hospital on Dec. 29, 1861. She had been assigned to nurse typhoid fever patients and contracted the disease. She was sent by Sister Martha to the home of Mr. and Mrs. Louis C. Menard in the hope that a few days rest would restore her health but she became worse daily and Dr. Austin, the attending physician recommended that she be brought back to the hospital in order that she could be under his constant care. When she died her remains were taken to Uniontown, Ky. by boat under a flag of truce and then overland to the cemetery near St. Vincent Academy, Union County, where she had attended school. Sister Emerentia Wales testified that she was a student at St. Vincent Academy when the body was brought there for burial and that she was given a military funeral. She was the first Sister of the hundreds who nursed the soldiers during the war, to die while on duty.



The Sisters who nursed the soldiers in Paducah were:  
 Sister Martha Drury, in charge

" Sophia Carton  
 " Justine Linnehan  
 " Mildred Travers  
 " Beatrice Skees  
 " Mary Lucy Dosh.

Sister Marie Menard, who was living in Paducah at that time as a child, in her reminiscences of the work of the Sisters nursing the soldiers, lists Sister Jane Frances Spellman among the number but no record to corroborate this statement has been found. It has likewise been impossible to determine the period of time the Sisters spent at the hospital. In January 1862, Mother Frances wrote "Sister M. (Martha) thought they would not have so many sick in the hospital after awhile." Fort Donelson, on the Cumberland River a few miles from the Kentucky border, however, was captured in February 1862 after four days of fighting and the Battle of Shiloh or Pittsburgh Landing in April 1862 both resulted in many wounded being brought to Paducah. The Sisters were not nursing the wounded when the so-called Battle of Paducah took place on March 25, 1864.

Mother Frances in a letter of January 1862 states: "Three of the Sisters from Owensboro went to Calhoun to nurse the soldiers. They did not stay long. The only Sister whose name is known, who took part in this work of mercy is Sister Scholastica Fenwick. Mention is made in several accounts that Sisters also nursed at Bowling Green, Ky. but the claim is not substantiated, at present.

Bardstown was visited by both Northern and Southern armed troops and also by guerilla forces. Between Bardstown and Bloomfield in September 1861 General John Hunt Morgan set up a camp, which he called "Charity" as a base for recruiting troops which he molded into his famed and feared 2nd Kentucky Confederate Cavalry. St. Joseph College, in Bardstown was partly taken at Christmas 1861 through "military necessity" and requisition by the General Commanding, without waiting for the approbation of the Bishop (Spalding's Journal, p. 16). On January 17, 1862 Bishop Spalding noted: "The College of St. Joseph's, which had already been partly taken for a military hospital, is now wholly occupied as such. In January 1862, Mother Frances Gardiner wrote to the Sisters nursing in Louisville: "I hear there are a great many sick soldiers in town- 300 at the college, 100 in the factory, near the Sisters; they have small-pox." It is not known just when the Sisters nursed the soldiers in Bardstown but in October 1862, Mother Columba Carroll mentioned that the Sisters were nursing in one hospital in Bardstown. In January 1863, she stated "Four of the Sisters have returned from the hospitals in Lexington, one of which is closed. Those from Bardstown are also at home now." Sisters Mary Ida Brophy and Mildred Travers are known to have nursed the soldiers in Bardstown but just when, is unknown.

Who made the decision that the Sisters might be released from nursing in military hospitals in Kentucky is not known, but Mother Columba wrote on July 1, 1863 to a Sister in a military hospital in Louisville:

My dear Sister,

I am delighted to hear that you can all return home, and I think it advisable for you to come up some days before retreat, in order to rest and recruit yourself; for the exercises of the retreat are in themselves fatiguing.

Bring your trunks, of course, and whatever you have there. It will seem a long time till I see you all once more at home. I hope Sister de Chantal is well. We are all in usual health and enjoying much our vacation.

Pray for your devoted,

Mother Columba

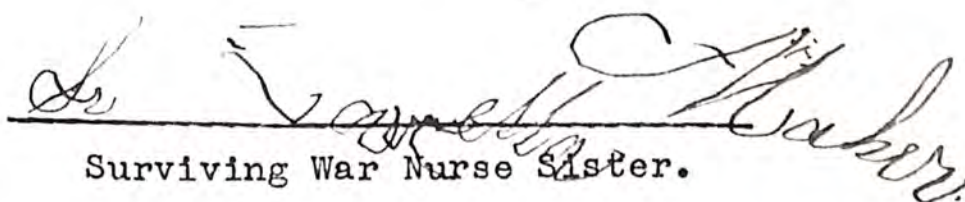


SISTERS OF CHARITY  
MOTHER HOUSE  
NAZARETH, NELSON CO., KY.

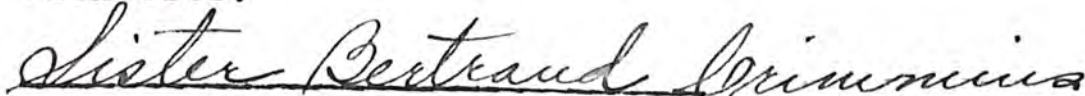


Nazareth, Kentucky, December 30, 1931.

I, Sister Laretta Maher, of the Convent of Nazareth, Nelson County, Kentucky, of the Order of Sisters of Charity of Nazareth, do solemnly affirm that I knew personally the Sisters of Charity of Nazareth whose names appear on the attached list and can say of my own personal knowledge that they served as Nurses during the Civil War and that they were honorably discharged.

  
Surviving War Nurse Sister.

Witnesses:





(Sister Laretta Maher was blind at this time)

December 30, 1931.

Honorable dear Sir:-

With reference to service rendered by Sisters of Charity of Nazareth as Nurses in the Civil War, I respectfully submit the following statement.

Early in 1861 the Sisters' services were offered by Rt. Rev. Martin John Spalding, Bishop of Louisville, and accepted by Robert Anderson, Brig. General, U.S. Army. The hospitals where they served in Louisville were located, according to the recollection of Sister Laure Maher, at 8th & Green Streets, 9th & Broadway, 10th & Main, and the Plough Factory, and were numbered 1,2,3, and 4.

In the same year, 1861, Gen. Smith, in charge of Union troops in or near Paducah, Ky., also appealed for help to care for the sick and wounded soldiers and our Sisters of St. Mary's School, in that city, responded, under the direction of Sister Martha Drury. One of these, Sister Mary Lucy Dosh died in the discharge of her duties as nurse and was buried with military honors.

Our Sisters also served in Lexington, Owensboro, Bardstown and vicinities, going when and where such services were needed. In those early and disturbed days little time or thought was given to the keeping of records, herefore it is impossible to give exact and minute details.

Sister Lauretta Maher is living and in full possession of her mental faculties, though almost totally blind. Her statement is attached, also a list of the twenty-eight Sisters with places of their service given, when known. On a separate sheet I shall list the names of these twenty-eight Sisters with the List Numbers given by the War Department, Office of the Quartermaster General, Washington, - QM 080-A-C.. Three of these applications/blanks have been retained by the Department, namely, List No. 17475, for Sister M. Constantia Moran; List No. 17488,



for Sister M. Peter Brady; and List No.17489, for Sister Philippa Pollock. The twenty-five applications returned from the Department to us are inclosed. While the names of the twenty-five Sisters listed on the inclosed blanks do not appear on the official roster of Civil War Nurses, we know on the authority of our one surviving Civil War Nurse Sister that thirty of our Sisters served in that capacity. Her statement is substantiated by minutes of the Council of Nazareth, and by original letters filed in our Archives. For this reason I refused the offer of accepting headstones from the Department for List Number 17475;17488 and 17489, since I did not care to have three singled out for special distinction when two who made the supreme sacrifice were excluded.

In conclusion I beg to express our appreciation of your interest in this noble cause and to assure you that I will gladly furnish any further information which you desire.

Yours sincerely and gratefully,

Mother Superior.

*Mother M. Catherine Malone*

LOCATION OF GRAVES OF SISTERS WHO SERVED IN CIVIL WAR

Right hand side of central walk.

- First Row: 14th grave, Sister Justine Lehihan
- Third row: 11th grave, Sister App<sup>a</sup>lonia McGill
- Sixth Row: , 1st, Sister Sophia Carton; 2d, Sister Martha Drury,  
3d, Sister Humbaline Fagan.
- Seventh Row: 15th, Sister Alexia Mackey; 17th, Sister Gaudentia Beatie
- Ninth Row: 2d grave, Sister Scholastica Fenwick
- Tenth Row: 6th grave, Sister Mary Peter Brady
- Eleventh Row: 13th Grave, Sister Dominica Byrne
- Twelfth Row: 10th grave, Sister Mary Vincent Hardie
- Thirteenth: 6th, Sister Blanche Traynor; 7th, Sister Erminilda Kelly  
8th, Sister Patricia Grymes
- Fourteenth: 5th grave, Sister Mary Louis Hines.

LEFT HAND SIDE.

- First Row: 18th grave, Sister Mary Ida Brophy
- Fourth Row: 3d grave, Sister Angela Brooks; 20th,  
7th, Sister Catherine Malone,  
20th, Sister Borromeo McKensey,  
21st, Sister Mildred Travers.
- Fifth Row: 18th grave, Sister Philippa Pollock,  
19th, Sister Regina Drumm
- Tenth Row: 17th grave, Sister Claracina Hanley  
18th, Sister Mary Joseph Holihan  
20th, Sister M. Constantia Morane
- Eleventh Row: 21st grave, Sister De Chantal Kenny



Sisters M. Joseph and M. Sienna went through the cemetery this morning to locate the graves of the 26 Sisters who served as nurses in the Civil War (in army hospitals). It took quite a while. One of these Army Nurses is buried at St. Vincent's, Sister Mary Lucy Dosh; another, Sister Placida Sissness, in Wheeling, W. Va; one left the Community in 1874, and one, Sister Lauretta Maher, is still living, making up the total of thirty who, our records show, served in the Civil War. Sent a note to Sister Bertrand, Superior of St. Vincent's, about the procession and decoration we will have at Nazareth on Memorial Day, so she can arrange something similar for Sister Mary Lucy's honor, if she finds it convenient. The ceremony requested by Mrs. Ellen Ryan Jolly.

Excerpt from Motherhouse ANNALS, May 26, 1927, Ascension Thursday. This was written by Sister Mary Joseph Ryan, Secretary General of the congregation at that time.

| Sisters                                  | birthplace | Nursed in                | Burial place<br>Right or Left<br>Hand | Row        | Grave    |
|------------------------------------------|------------|--------------------------|---------------------------------------|------------|----------|
| <i>Aloysia Payor</i>                     |            |                          |                                       |            |          |
| Alexia McKay                             | Ireland    | Louisville               | R.H.                                  | 14 row     | 15 grave |
| Angela Brook                             | Kentucky   | Lexington                | L.H.                                  | 11         | 3        |
| Appolonia McGill                         | Kentucky   | Louisville               | R.H.                                  | 10         | 11       |
| <i>Ann Matilda Flanagan or Flannigan</i> |            | <i>Louisville</i>        |                                       |            |          |
| Beatrice Skees                           |            | Paducah                  | R.H.                                  | M. Row     | 13       |
| Blanche Traynor                          | Ireland    | Lexington <i>Paducah</i> | R.H.                                  | 24         | 6        |
| Borromeo McKensy                         | Ireland    | Louisville               | L.H.                                  | 11         | 20       |
| Catherine Malone                         | Ireland    | Louisville               | L.H.                                  | 11         | 7        |
| Claracena Hanly                          | Ireland    | Louisville               | L.H.                                  | 27         | 17       |
| <i>Constantia Robinson</i>               |            | "                        |                                       |            |          |
| De Chantal Kenny                         | Ireland    | Louisville               | L.H.                                  | 18         | 21       |
| De Sales McKelvy                         | Ireland    | Louisville               | <i>L.H.</i>                           | <i>K-P</i> | <i>5</i> |
| Dominica Byrne                           | New York   | Louisville               | R.H.                                  | 18         | 13       |
| Erminelda Kelly                          | Ireland    | Louisville               | R.H.                                  | 20         | 7        |
| Gaudentia Beattie                        | Ireland    | Louisville               | R.H.                                  | 11         | 17       |
| Humbaline Fagan                          | Ireland    | Louisville               | R.H.                                  | 13         | 3        |
| <i>Gonzaga O'Keefe</i>                   |            |                          |                                       |            |          |
| <i>Jane Frances Spellman</i>             |            |                          |                                       |            |          |
| Justine Linnehan                         | Ireland    | Paducah                  | R.H.                                  | 8          | 14       |
| Lauretta Maher                           | Ireland    | Louisville               | R.H.                                  | Row W      | 21       |
| Martha Drury                             | Md. or Ky. | Paducah                  | R.H.                                  | 13         | 2        |
| Mildred Travers                          | Ireland    | " & Bardstown            | L.H.                                  | 11         | 21       |
| Mary Bernard D'Arcy                      |            | Louisville               | R.H.                                  | Row J      | 1        |
| Mary Charles McCall                      | Ireland    | Louisville               | L.H.                                  | " Q        | 10       |
| Mary Constantia Moran                    | Ireland    | Louisville               | L.H.                                  | 17         | 20       |
| Mary Ida Brophy                          |            | Bardstown                | L.H.                                  | 18         | 18       |
| Mary Joseph Hollihan                     | Ireland    | Louisville               | L.H.                                  | 17         | 18       |
| Mary Louis Hines                         | Ireland    | Lexington                | R.H.                                  | 21         | 5        |
| Mary Lucy Dosh                           | Kentucky   | Paducah                  | St. Vincent, Ky.                      |            |          |
| Mary Mark Byrne                          | New York   | Lexington                | Left the Community                    |            |          |
| Mary Peter Brady                         | Ireland    | Lexington                | R.H.                                  | 17         | 6        |
| Mary Vincent Hardie                      | Kentucky   | Lexington                | R.H.                                  | 19         | 10       |
| Patricia Grymes                          | Ireland    | Louisville               | R.H.                                  | 20         | 8        |
| Pauline Blake                            |            | Louisville               | Left the Community                    |            |          |
| Philippa Pollock                         | Ohio       | Lou. & Lex.              | L.H.                                  | 12         | 18       |
| Placida Sisness                          | Louisiana  | Lexington                | Wheeling, W. Virginia                 |            |          |
| Regina Drum                              | Maryland   | Louisville               | L.H.                                  | 12         | 19       |
| Scholastica Fenwick                      | Kentucky   | Calhoun                  | R.H.                                  | 16         | 2        |
| Sophia Carton                            | Ireland    | Paducah                  | R.H.                                  | 13         | 1        |
| Teresa Lynch                             |            | Louisville               | L.H.                                  | Row L      | 5        |

36  
22 *Jane Frances*  
Jane Frances Spellman is said to have nursed in Paducah- records do not agree



SISTERS OF CHARITY OF NAZARETH, NAZARETH, KY.

NURSES IN CIVIL WAR.

| Name                             | Birthplace                                               | Death              |
|----------------------------------|----------------------------------------------------------|--------------------|
| Sister Borromeo McKenny          | <i>- Ireland<br/>- entered Community from New Jersey</i> | 1904 Apr. 27       |
| Sister Blanche Traynor           | <i>McKenny</i> Ireland                                   | 1920 Apr. 17       |
| Sister Alexia Mackey             | Queens Co., Ireland                                      | 1902 Aug. 3        |
| Sister Angela Brooks             | <i>Lansville, KY. (?)</i>                                | 1863 Feb. 3        |
| Sister M. Constantia Moran       | <i>Ireland</i>                                           | 1904 Jan. 6        |
| Sister Catherine Malone          | <i>Ireland</i>                                           | 1862 Jan. 31       |
| Sister Claracena Hanly           | <i>Sligo Co., Ireland</i>                                | 1902 Feb. 18       |
| Sister De Chantal Kenny          | <i>Ireland</i>                                           | 1917 Dec. 24       |
| Sister Apollonia McGill          | <i>KY.</i>                                               | 1862 Nov. 15       |
| Sister Erminilda Kelly           | Ireland                                                  | 1914 Dec. 31       |
| Sister Gaudentia Beatie          | " Co. Kilkenny                                           | 1902 Oct. 5        |
| Sister Humbaline Fagan           | "                                                        | 1886 Feb. 28       |
| Sister M. Ida Brophy             | Ireland                                                  | 1895 Jan. 16       |
| Sister M. Joseph Hollihan        | " C. Kilkenny                                            | 1902 Aug. 16       |
| Sister Justine Linnehan          | Ireland                                                  | 1912 Jan. 3        |
| Sister Lauretta Maher            | <i>Thurles Co., Tipperary, Ireland</i>                   | <b>1933</b> Oct. 1 |
| Sister M. Louis Hines            | Ireland C. Kilkenny                                      | 1922 Feb. 22       |
| Sister <sup>Mary</sup> Lucy Dosh | <i>KY. (Paducah)</i>                                     | 1861 Dec. 29       |
| Sister Mary Mark Byrne           | (Left, 1874)                                             |                    |
| Sister Martha Drury              | Maryland                                                 | 1890 Aug. 16       |
| Sister Mildred Travers           | Sligo, Ireland                                           | 1917 Feb. 10       |
| Sister M. Peter Brady            | Ireland                                                  | 1891 Nov. 14       |
| Sister Philippa Pollock          | <i>Cinn., Ohio (Convent)</i>                             | 1864 Oct. 10       |
| Sister Patricia Grymes           | Ireland                                                  | 1915 Feb. 24       |



INCLOSED APPLICATION BLANKS FOR HEADSTONES

NAME

LIST NUMBER

|                             |       |
|-----------------------------|-------|
| Sister Mary Vincent Hardie  | 17467 |
| Sister Appollonia McGill    | 17468 |
| Sister Alexia Mackey        | 17469 |
| Sister Angela Brooks        | 17470 |
| Sister Blanche Traynor      | 17471 |
| Sister Borromeo McKensy     | 17472 |
| Sister Catherine Malone     | 17473 |
| Sister Claracena Hanly      | 17474 |
| Sister De Chantal Kenny     | 17476 |
| Sister Dominica Byrne       | 17477 |
| Sister Erminilda Kelly      | 17478 |
| Sister Gaudentia Beatie     | 17479 |
| Sister Humbaline Fagan      | 17480 |
| Sister Mary Ida Brophy      | 17481 |
| Sister Mary Joseph Hollihan | 17482 |
| Sister Justine Lenehan      | 17483 |
| Sister Mary Louis Hines     | 17484 |
| Sister Mary Lucy Dosh       | 17485 |
| Sister Martha Drury         | 17486 |
| Sister Mildred Travers      | 17487 |
| Sister Patricia Grymes      | 17490 |
| Sister Placida Sisness      | 17491 |
| Sister Regina Drumm         | 17492 |
| Sister Sophia Fenwick       | 17493 |
|                             | 17494 |

Twenty-five Sisters listed above.

Three Sisters listed in War Department

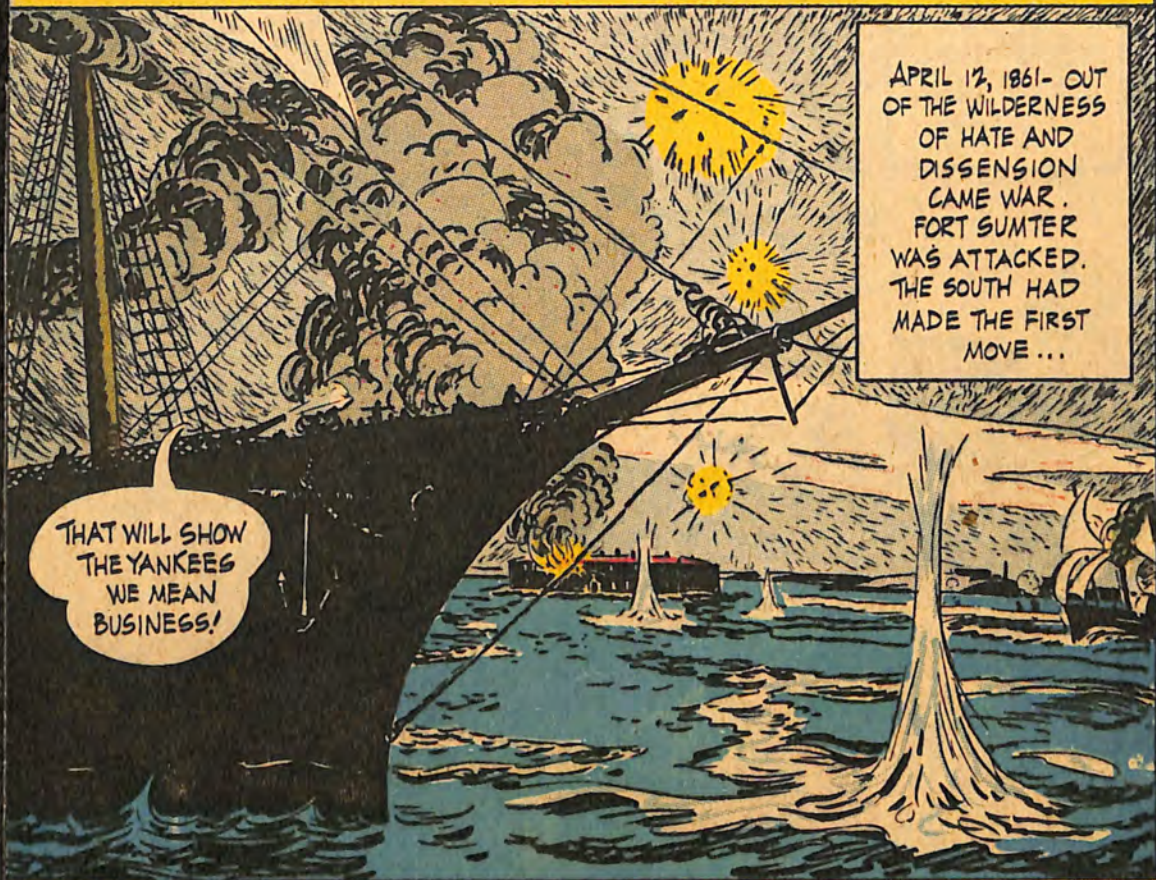
One Sister left Community.

One Sister War Nurse surviving.

Total - thirty Sisters in service during Civil War Period.



# SOLDIERS' ANGEL



October - 9, 1950

TOPIX



BATTLE  
FOLLOWED  
BATTLE.  
NORTH AND  
SOUTH  
COUNTED THEIR  
GAINS, THEIR  
LOSSES...

DOWN  
WITH THE  
JOHNNY REBS!

UNION  
FOREVER!

... AND THE LONG ROLLS OF DEAD AND DYING.

BUT INTO THE  
DESOLATION OF  
THE WOUNDED  
CAME HOPE AND  
HELP IN THE FORM  
OF THE NUNS OF  
THE BATTLEFIELD.  
THERE WERE  
MANY OF THEM,  
BUT THIS IS THE  
STORY OF THE  
SISTERS OF  
CHARITY OF  
NAZARETH.

YOUR HAND  
IS SO COOL,  
SISTER. AM  
I GOING  
TO LIVE?

OF COURSE,  
YOU'RE GOING  
TO LIVE.



THE SISTERS OF CHARITY OF NAZARETH, KENTUCKY, WERE FOUNDED BY BISHOP FLAGET AND FATHER DAVID IN THE KENTUCKY WOODS ON DECEMBER 1, 1812. THE SISTERS PLAYED A GALLANT ROLE IN THE WAR OF 1812 AND IN THE CHOLERA PLAGUE OF 1832, BUT ALL THESE EFFORTS WERE ONLY PREPARATION FOR THE GREAT TASK THAT WAS TO BE THEIRS.

1861 - LOUISVILLE, KENTUCKY -



country.  
It is with this thought we offer the services of the Sisters of Charity of Nazareth to minister as nurses in the government hospitals.  
Sincerely yours in Christ,  
Martin Spalding  
Bishop

WHEN THE ARMY RECEIVED BISHOP SPALDING'S LETTER -



SEE THAT THE LETTER IS SENT AT ONCE. I ONLY WISH WE HAD MORE ORGANIZATIONS LIKE THAT.





THE CHIEF  
LOUISVILLE HOSPITALS  
WERE THREE LARGE  
MANUFACTURING  
ESTABLISHMENTS  
CONVERTED TO  
HELP THE WOUNDED.  
INTO THESE  
MAKESHIFT HOSPITALS  
STREAMED THE  
WOUNDED  
AND DYING...



I DON'T KNOW  
WHERE WE'LL  
PUT ANY MORE.

BUT WE HAVE  
TO FIND ROOM!  
WE CAN'T LET  
THEM DIE!



I KNOW NOW  
WHY THEY CALL  
YOU THE  
SOLDIER'S ANGEL,  
SISTER LAURETTA.  
I'D HAVE DIED  
WITHOUT YOUR  
CARE.

HUSH NOW.  
CLOSE YOUR  
EYES AND  
SLEEP.

THERE WERE COUNTLESS CHORES. SOME  
SISTERS TRAVELED ON HOSPITAL SHIPS...



WHAT WOULD WE  
DO WITHOUT  
THEM?

SISTER  
MARTHA DRURY  
AND HER  
GALLANT BAND  
WENT OUT  
ON THE  
BATTLEFIELDS  
TO LOAD  
THOSE SHIPS...



HANDLE THEM  
GENTLY, MEN. THERE  
ARE LIVES TO  
SAVE.



MEN FROM THE NORTH, MEN FROM THE SOUTH — ALL UNDER THE CARE OF THE KINDLY SISTERS OF CHARITY OF NAZARETH...



SISTER LUCY DOSH HAD CHARGE OF THE FEVER WARDS IN PADUCAH. THE HOSPITAL WAS A FORMER BAPTIST CHURCH.



ONE DAY —



BUT THE FEVER WON. YANKS AND REBELS, CATHOLICS AND NON-CATHOLICS — ALL WERE SHOCKED...





THE BLUE AND THE  
GREY TOGETHER  
PAID TRIBUTE TO  
A HEROINE!

IT'S A  
SAD DAY  
FOR US.

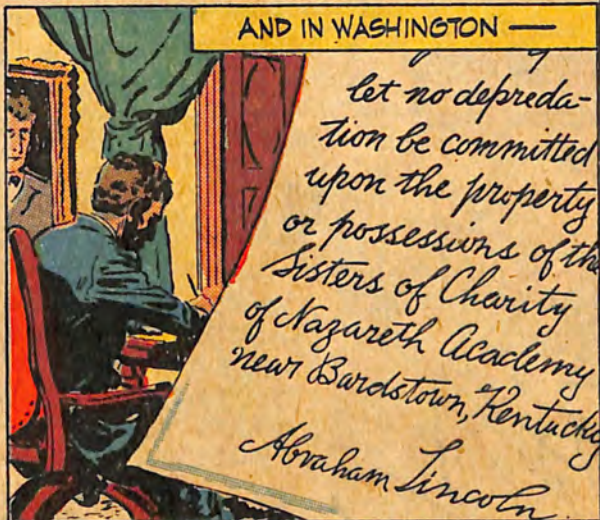
AT LEAST WE CAN  
SHOW THE SISTERS  
WHAT WE THINK  
OF THEM.



THE GUNBOAT STEAMED AWAY IN THE NIGHT,  
ITS FLAG OF TRUCE SPOTLIGHTED BY THE  
BLAZING TORCHES OF PINE KNOTS WHILE  
SOLDIERS KEPT THEIR LONELY VIGIL OVER  
THE PLAIN COFFIN.



AND IN WASHINGTON —



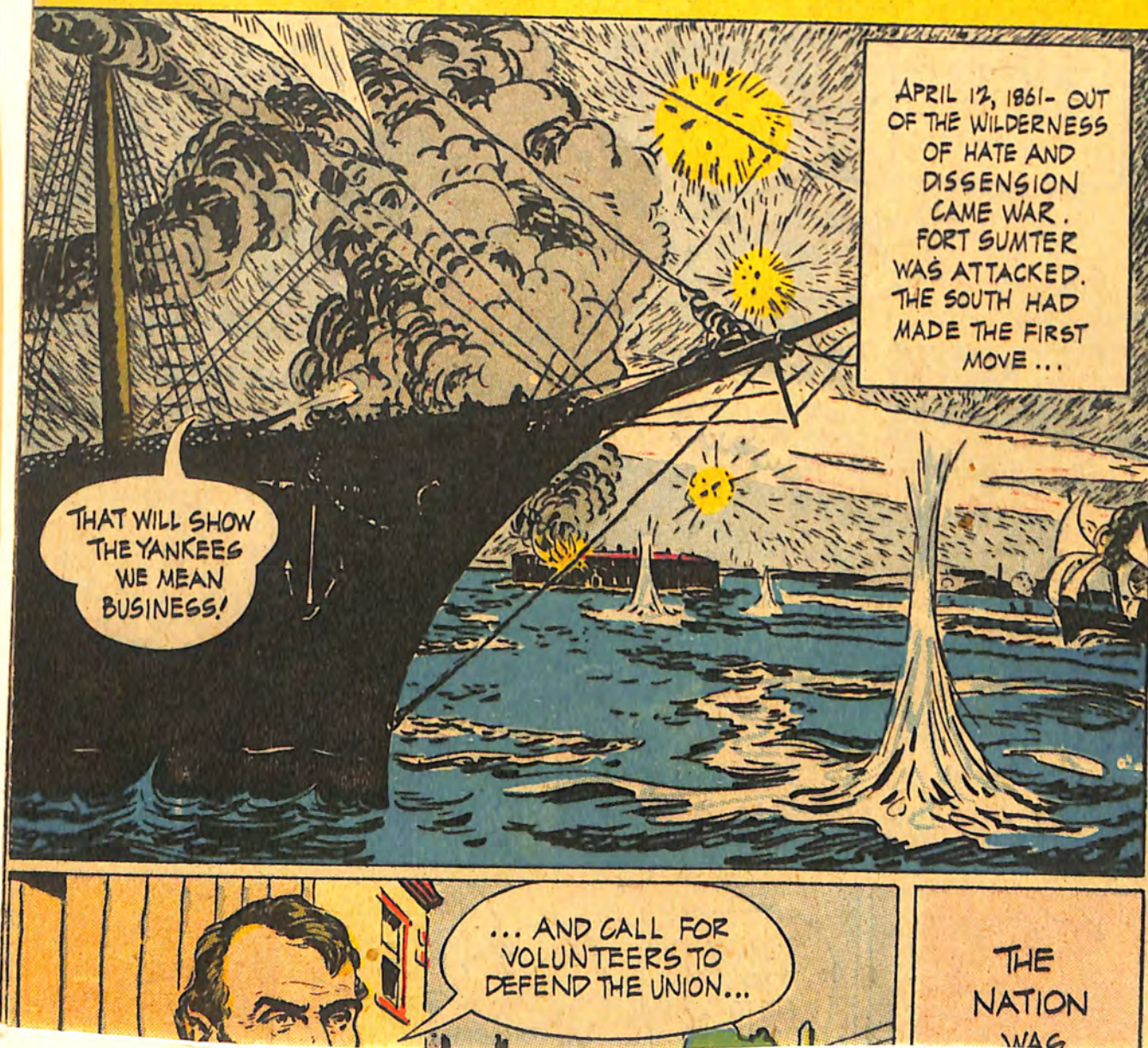
Let no depreda-  
tion be committed  
upon the property  
or possessions of the  
Sisters of Charity  
of Nazareth Academy  
near Bardstown, Kentucky  
Abraham Lincoln

THE WAR ENDED BUT THE  
WORK OF THE SISTERS OF  
CHARITY OF NAZARETH DID  
NOT END — IT NEVER ENDS.  
IN WAR AND PEACE THEIR  
FRIENDLY HANDS ARE BUSY,  
THEIR GRACIOUS WORK GOES ON.





# SOLDIERS' ANGEL



T O P I X

OCT 9, 1950



January 18, 1950

Mr. Francis McGrade  
Editor, TOPIX  
147 E. Fifth Street  
St. Paul 1, Minnesota

Dear Mr. McGrade:

I received the copy of the story of SOLDIERS' ANGEL which has been written for TOPIX and I am returning the corrected manuscript. The date of our founding was December 1, 1812. You will note that "of Nazareth" has been inserted several places. Sisters of Charity of Nazareth is our distinctive title. Since Mother Columba never personally nursed the soldiers, I have used the name of Sister Laretta Maher who lived longer than any other Sister who nursed during the Civil War period. She died in 1933.

I am enclosing various pictures of Sisters and I hope that these will be helpful in sketching the pictures needed. In one of these pictures, a Sister wears a white Habit (white is worn in all our hospitals at present), but the Sisters in the Civil War period wore black exclusively.

Our Sisters nursed during the Yellow Fever epidemic in the South in 1878 and nine Sisters fell victims to this plague. We also volunteered for service at Camp Taylor near Louisville during the "Flu" epidemic in World War I.

With all good wishes for your success and for that of SOLDIERS' ANGEL, I am

Sincerely yours,



# CATECHETICAL GUILD

A Ω

*Educational Society*

147 E. FIFTH ST.  
ST. PAUL 1, MINN.

PUBLISHERS OF

**TOPIX**

January 24, 1950

Reverend Mother Bertrand  
Sisters of Charity of Nazareth  
Mother House  
Nazareth, Kentucky

Dear Reverend Mother:

Please accept my deepest thanks to you for your kind letter of January 18. You will be happy to know that we have noted all your corrections on our script and that we have sent it to an artist. It seems to me that the story will move along rapidly from now on and that we will be able to get it into one of our early fall (1950) issues.

When I receive the completed art work, I shall send you photostats of it. It is possible that there will be some changes in the art work you would like to recommend also, and we want to turn out as good a job as we possibly can.

I noted with interest your comments on the Yellow Fever epidemic of 1878 and the World War I experience of your order at Camp Taylor. However, I am of the opinion that this would weaken the story because it would require some extra length and would probably damage the unity of the theme expressed at present.

Gratefully yours,

*Francis McGrade*

Francis McGrade  
Editor

FMcG/ew



# CATECHETICAL GUILD

A Ω

*Educational Society*

147 E. FIFTH ST.  
ST. PAUL 1, MINN.

PUBLISHERS OF

**TOPIX**

January 13, 1950

Mother Bertrand Crimmins,  
Mother General,  
Sisters of Charity of Nazareth,  
Nazareth, Kentucky.

Dear Reverend Mother:

As you may possibly know, TOPIX is a religion teaching aid in comic book format. We feel that it is an important part of our work to spread the knowledge of our great orders and their pictureable deeds among the youth of America.

One of our writers has recently written a story which I am enclosing called SOLDIERS' ANGEL. This is about the part played by your order in nursing the soldiers during the Civil War.

If it isn't too much of an imposition, I would be very happy if either you or some sister delegated by you would look over the script for authenticity both of the general story and the details. We try to be exact in our stories, and we always try to get the criticism of the order involved when we deal with a story of this type.

I should like to call your attention to the peculiar format used by comic books. Everything in the left-hand column of the script will be seen in picture form, and everything in the right-hand column will be seen in print.

I will be extremely grateful for any assistance you may be able to offer us in this matter.

Sincerely,

*Francis McGrade*

Francis McGrade,  
Editor

FMCG/ew

Enc.



Feb. 26, 1921.

# Nazareth Academy

INCORPORATED

Nazareth, Kentucky.

I, Sister Mary Louis Hines of the Convent of Nazareth,  
of the Order of the Sisters of Charity of Nazareth, whose Mother House  
is at Nazareth, Nelson County, Kentucky, do solemnly affirm and testi-  
fy of my own knowledge that the Sisters whose names appear on the at-  
tached list served as nurses, under Government appointment, during the  
Civil War, and that they were honorably discharged.

(At Sr. M. Louis' request this was

signed per Sr. Marie Michelle, Sec'y. Gen'l.)

} Sister Mary Louis Hines.  
A surviving Civil War Nurse.



## Questions:

### 1. At what age did women become “nuns” during the 19<sup>th</sup> Century?

At whatever age the young person considered marriage, a career, earning a living, etc. This was usually late ‘teens to mid-twenties in the 1800s. The very first Sisters of Charity of Nazareth, Teresa Carrico and Elizabeth (Betsy) Wells, were twenty-two and thirty-seven years of age, respectively. Barbara Dosh, who became Sister Mary Lucy Dosh, Civil War nurse-heroine, finished her novitiate training at age 22; and she died at Paducah before her next birthday, of typhoid fever contracted as she nursed the soldiers.

### 2. How do they become “nuns”?

They apply to a religious community for admission to its novitiate (training program), usually recommended by a priest, their pastor; and there they study the works of the community, its history, its spirit, while they decide their aptitudes and continuing desire to join; and the community leadership judges their abilities and how they could become part of the apostolate it sponsors. After a specified time, the joint decision is made by the applicant and the authorities of the community; and positive decision admits the young woman to first vows of poverty, chastity and obedience. (She promises to live the life of the community; to remain unmarried; and to teach, nurse, care for the poor, as directed by the superiors in charge of community ministries.)

### 3. What specific deeds did they do in the Civil War?

When hostilities broke out in places where the sisters lived, the schools, of course, had to be closed. As wounded and sick soldiers needed their service, military leaders asked the communities to assign members to take charge of nursing services under the direction of military surgeons and physicians. They were responsible for the cleanliness of the hospitals, the comfort of the soldiers, letters to families, etc. making it clear that they served neither “side” in the war, and so insisted on caring for casualties of North and South with equal skill and concern.

### 4. On what dates?

Sisters of Charity of Nazareth served during the duration of the Civil War 1861-1865.

### 5. What do “nuns” do?

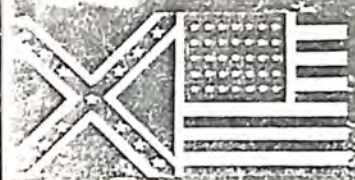
Sisters teach, study for advanced degrees, nurse in hospitals, staff social service units, serve their institutions as administrators, in domestic services, infirmaries, offices of ministry and finance, etc.

### 6. What kind of eulogies are given a “nun”?

These usually commemorate the person’s services, quote the memories of their friends and acquaintances; and generally, pay tribute to fidelity, generosity and love of humanity for love of God.

**N.B.** The name “nun” is correctly used for women religious in cloistered orders, like the Carmelites, who are withdrawn from “the world” and devote themselves to a life of silence, penance and prayer. Active women religious (teachers, nurses, etc.) are called “sisters.”





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OCT '93

# Blue & Gray



FOR THOSE WHO STILL HEAR THE GUNS

A MAGAZINE

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Campaign

Stuart vs.  
Pleasanton



Sen. Carol Moseley-  
Braun and the Politics  
of Symbolism—  
UDC Loses Logo  
Battle

Midle, Middleburg, and  
Upperville, Va.



Sisters and Nuns Who Served In the  
CIVIL WAR



73361 64773

10



**Those are the Sisters...They are Not Afraid of Anything**



### **“Consolation”**

While inspecting the tent hospital at Vicksburg, General Grant raised the flap of a tent and saw a Sister of Mercy reading to a soldier.

President Lincoln commissioned the painting based on Grant's description to him.

by Jeane Heimberger Candido

# **SISTERS AND NUNS WHO WERE NURSES DURING THE CIVIL WAR**

“Of all the forms of charity and benevolence seen in the crowded wards of the hospitals, those of some Catholic Sisters were among the most efficient. I never knew whence they came or what was the name of their Order. More lovely than anything I had ever seen in art, so long devoted to illustrations of love, mercy, and charity, are the pictures that remain of these modest Sisters going on their errands of mercy among the suffering and the dying.”

—Abraham Lincoln, praising the Sisters of Mercy of Stanton Hospital



Even though the Civil War occurred nearly a century and a half ago, it remains young and alive in the national memory due to its rich and intriguing characters. But Lincoln's quote (opposite page) was paying tribute to a cast of supportive players all but lost in the modern narratives. The battle waged by the Medical Service behind the lines has been often relegated to the footnotes, the small print, in favor of the bigger spectacles of charging cavalry, screaming Rebel infantry, and daring tactics to check and checkmate. If the accounts of the field maneuvers are colorful, then the narrative of the Medical Service, one chapter of it at least, is in black and white—and brown. These are the colors of the habits worn by the Catholic Nuns and Sisters of the twelve religious orders who served as volunteer nurses on the battlefields, in the hospitals and on floating transports. While the Superintendent of Female Nurses, Dorothea Dix, was organizing her corps with the "no-Catholics-need-apply" proviso, the Nuns were already on the battlefields at the request of the War Department, army medical officials and field commanders. They served in every capacity: hospital administrators, surgical nurses, apothecaries, cooks, dieticians, laundresses, anesthetists, and morale officers. It is not remarkable that over 600 Nuns served; if there were more to be had, the numbers would have been higher.\*

Although the majority of these religious groups were teaching orders, the Sisters of Mercy, St. Francis (Franciscans), Sisters of St. Joseph, and some communities of the Sisters of Charity were established nursing orders with twenty-eight hospitals and nursing schools in operation by 1861. New York's St. Vincent's Hospital had already graduated trained nurses by the time Bellevue mustered its first class in 1872. They had prepared for war in the surgeries and wards caring for the poor, the victims of dock and factory accidents, of street violence, and the cholera epidemics of 1832. If the army had its veterans of the Mexican War, the Nuns had theirs from the Crimea, having worked at the side of Florence Nightingale.

The majority of these religious people were German and Irish immigrants with ethnic and religious habits, traditions, and customs that aroused suspicion and ignited old prejudices. Called to nurse at General Frémont's House of Refuge, an anxious convalescent asked a Sister of Charity, "Are you a Free Mason?" But like the Irish and German units at the front, the many foreign-born women who joined religious orders would prove their worth under fire. They would be esteemed by Presidents, coveted by Medical Directors, recruited by Generals, and trusted as nurses, confidants, and advocates by the soldiers of both sides.

That trust did not take long in coming. When sixty Sisters of Charity arrived at the Union base at White House, Virginia, in July 1862, Maj. Robert L. Eastman remembered, "Words of welcome and blessing filled the air, and as they drove to the various hospitals an enormous cheer went up that brought the enemy to alert watchfulness, thinking, as they said afterward, that we had received news of a great victory, or that some new campaign movement had begun."

The dust had barely settled on Fort Sumter when Brig. Gen. Robert Anderson, commander of the recently surrendered fort,

wrote Louisville's Bishop John Spaulding requesting Nuns to the front. The letter exemplifies the implicit respect and authority that the military would place in the Sisters of all orders:

*The Sisters of Charity [of Nazareth] will nurse the wounded under the direction of the army surgeons without any intermediate authority or interference whatever. Everything necessary for the lodging and nursing of the wounded and the sick will be supplied to them without putting them to expense; they giving their services gratuitously. So far, the circumstances will allow, they shall receive every facility for attending to religious and devotional exercises.*

ROBERT ANDERSON  
Brig. Genl., U.S. Army

In response, Sister Columba Carroll, Mother Superior of St. Vincent's Academy in rural Union County, Kentucky, dispatched twenty-three Sisters to Louisville where a system of hospitals had been hastily improvised from three large manufacturing plants without heat, cots or the necessities of medical care. Furthermore the Medical Director assigned a surgeon and a Nun to supervise the care of wounded Confederate prisoners at a second hospital at Bardstown, converted from a Baptist Female College for Women. The overflow of casualties was ordered to Owensboro and Calhoun hospitals stretching the doctors' and Nuns' capabilities to the limit.

These wards were the windows to the grim harvest of war. In numbers so large that they merited a ward of their own, drummer boys and buglers were nursed with special tenderness. Among the

*Nazareth*  
Mother Superior Columba Carroll of Kentucky



\*Nuns and Sisters are not strictly synonymous, but for our purposes they will be used interchangeably. The Nuns (Carmelites and Ursulines) were "cloistered" (i.e. removed from society) and practiced strict rules of silence, meditation and prayer, while the Sisters were active in the community as teachers, nurses, etc.



many who passed through there, some stood out, and the Sisters wrote of the "Three Little Lamps." They were three comrades between the ages of eleven and thirteen, huddled together, waiting for pneumonia to take them one by one. When the last was left to die alone, he pulled the Nun close to his side refusing to let her go: "O, Sister, you are just like my mother to me. Put your head right down by me and don't leave me."

According to an agreement between Washington and Richmond, Nuns from the North were permitted through the lines to tend the wounded in the South. In the summer of 1861, Ann Simeon Norris, Mother Superior of the Daughters of Charity of St. Vincent de Paul of Emmitsburg, Maryland, sent a small group of Sisters to Richmond's Infirmary of St. Francis to nurse 300 Confederate casualties and Union prisoners. When the Sisters arrived, the hospital was not yet finished and the stench was intolerable. A general search produced a rotting pair of amputated limbs discarded in a nearby room. They were disposed of with convenient dispatch and Sister Blanche Rooney made note of a peculiar funeral: "Yesterday, a man was buried with three legs."

In the long run the care of the sisters was so agreeable that Union officers pooled their resources for a \$50 donation to the Richmond orphanage.

## Twelve Orders of Sisters who Nursed during the Civil War

**Daughters of Charity**

**Sisters of Mercy**

**Sisters of St. Dominic (Dominicans)**

**Sisters of St. Joseph**

**Sisters of St. Francis (Franciscans)**

**Sisters of Providence, St. Mary of the Woods**

**Sisters of Our Lady Mt. Carmel (Carmelites)—Nuns**

**Ursulines—Nuns**

**Sisters of the Holy Cross**

**Oblate Sisters of Providence (Blacks)**

**Sisters of Charity of Nazareth**

**Vicksburg Community of Our Lady of Mercy**

As their numbers increased and their impact was felt, suspicion and apprehension of the strange women turned to implicit trust in all ranks. As chloroform pulled the casualty into oblivion, more than one brave fighter grabbed the skirts of a Nun to intervene with the exhausted surgeon and postpone the amputation. Many believed in the medical talents of the Sisters over those of the army doctors. If the patient were lost, the rumors in the ward put the doctor at fault, or if a case appeared extremely severe it might be said that "even Sister couldn't save him."

To their credit the surgeons saw merit in the petty mutiny and encouraged it. A soul suffering from violent headaches as a result of an eye inflammation prayed that death would put an end to the pain and the doctor's ministrations. Although the sufferer might not allow the doctor to cover his eyes to ease the pain, good manners prevented him from begrudging a Sister's last request to wrap his head. When she had bandaged it snugly she bade him rest. After his first night's sleep since arriving, he pronounced himself nearly cured by her miraculous powers. The doctor never revealed that the Nun had dampened his wrap with chloroform.

It was not unusual for a military hospital to be guarded by soldiers with stripes on their sleeves, staffed by surgeons with bars on their shoulder straps, and administered by a woman in a habit. A shining example was Satterlee Military Hospital, fifteen acres of wards under the charge of Sister Mary Gonzaga of Baltimore. Sister Gonzaga and her forty Daughters of Charity cared for a total of 50,000 patients during the course of the war. When the casualties from bitter campaigns such as Antietam and Gettysburg overwhelmed their facility, or as smallpox epidemics demanded isolation, tent wards dotted the grounds "like sheep upon a hillside."

On Sunday, July 5, 1863, the nation went to church to pray for the events at Gettysburg and Vicksburg. After Mass, twelve Daughters of Charity left Emmitsburg with their chaplain, Rt. Rev. James F. Burlando, for the Pennsylvania battlefield to see what might be done. In a letter dated July 8 to his superiors, the chaplain described the incomprehensible devastation:

*All was in confusion each temple, each house, the Catholic church, the Court House, the Protestant Seminary were filled with wounded and still there were many thousand extended upon the field of battle nearly without succor. I placed two of our Sisters in each one of the three largest improvised hospitals, offered some further consolations to the wounded and then returned to St. Joseph's.*

*The next day I started with more Sisters and a reinforcement of provisions. Eleven Sisters were now employed in this town transformed into a hospital. We shall send some Sisters and necessities to-morrow. While I write the sound of cannonading re-echoes from the Southwest, where another engagement takes place. My God, when will You give peace to our unhappy country?*

"A cat could not have crept out of Vicksburg without being discovered," was a Confederate's long and short of it, posed on the day before the surrender of that place to General Grant. Throughout the siege the Sisters of Charity of Vicksburg struggled to the last in their ragged hospitals burrowed in the basements, barns and caves of the Mississippi bastion. Reverend Thomas J. Kelly, Chaplain of the 9th Illinois, wrote:

*Vicksburg will be taken within a few days. The people are starving. Father knows nothing of the fate of Mother de Sales Browne, Supervisor of the Vicksburg Sisters or her companions, but they had been warned by their bishop not to travel together, so that one shell did not wipe out their entire war effort. The Bishop offered them an opportunity to leave their Vicksburg mission and return to their Baltimore Mother House, but the Sisters refused.*

It was a commander's sorry mistake to confuse the Sisters' rule of humble obedience and quiet attention to duty with passiveness. In a letter dated September 2, 1862 to Mother Superior Clara of Donaldsonville, Louisiana, we glimpse a quieter, gentler Ben Butler from the bombastic nature generally accorded him:

*Madam:*

*I had no information until the reception of your note that so sad a result to the Sisters of your community had happened from the bombardment of Donaldsonville.*

*I am very, very sorry that Rear Admiral Farragut was unaware that he was injuring your establishment by his shells. Any injury*



must have been entirely accidental. The destruction of that town became a necessity. The inhabitants harbored a gang of cowardly guerrillas, who committed every atrocity, among others that of firing upon an unarmed boat crowded with women and children going up the coast returning to their homes, many of them having been at school at New Orleans.

It is impossible to allow such acts, and I am only sorry that the righteous punishment meted out to them in this instance, as, indeed, in all others, fell quite as heavily upon the innocent and unoffending as upon the guilty.

No one can appreciate more fully than myself the holy, self-sacrificing labors of the Sisters of Charity. To them old soldiers are daily indebted for the kindest offices. Sisters to all mankind, they know no nation, no kindred neither war, nor peace. Their all-prevailing charity is like the boundless love of "Him who died for all," whose servants they are and whose pure teachings their love illustrates.

I repeat my grief that any harm should have befallen your society of Sisters and will cheerfully repair it, as far as I may, in the manner you suggest by filling the order you have sent to the city for provisions and medicines.

Your Sisters in the city will also further testify to you that my officers and soldiers have never failed to do to them all in our power to aid them in their usefulness and to lighten the burden of their labors.

Your sentiments of the highest respect. Believe me your friend,

BENJ. F. BUTLER

Another Union general also found that a woman in a habit was force to be reckoned with. Sister Anthony O'Connel, a Sister of Charity from Cincinnati, was an intimate of Confederate President Jefferson Davis and a personal friend of Generals Grant and Sherman. On a winter's day in 1862, Sister Anthony left her patients at her Nashville hospital to pay a call on the newly-appointed commander of the Army of the Cumberland. She had heard a rumor that a young Confederate, apprehended within Union lines, was to be executed. The assumption was that the Rebel's ill-conceived mission amounted to no more than a matter of the heart. But the provost was adamant and the young soldier's hours were numbered.

With Sister's arrival at the Cunningham mansion on High Street in Nashville, Maj. Gen. William S. Rosecrans (a devout Catholic himself) would learn what the youngest Catholic schoolboy knew instinctively. Even with a whole constellation of stars embroidered on his shoulder straps, the general was grievously outranked. After courtesies were extended and military egos massaged, Sister got straight to the point: "Can you, a father, think of your own boy, Louis, at his mother's side then changing the picture find her prostrate at the news that a Rebel general had put him to death for some boyish enthusiasm?"

After some effort at pleading the separation of church and army affairs, the General saw the futility of his position and surrendered: "Take him, Sister, and place him beyond danger."

Aware that Confederate Gen. Braxton Bragg would shoot the boy as a deserter as soon as he recrossed the lines, Sister sent the soldier under guard to his ultimate earthly superior—his mother.

From the outset Sister Anthony was committed to attending the casualties of both sides. She sent six Nuns and their German interpreter to Camp Chase, a training facility and military prison near Columbus, Ohio. The Sisters worked at military posts and



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battlefields across the divided nation—anywhere their services were needed. But it was Shiloh that haunted Sister Anthony's dreams until her death:

*At Shiloh we ministered to the men on board what were popularly known as the floating hospitals. We were often obliged to move farther up the river being unable to bear the terrific stench of bodies of the dead on the battlefield. This was bad enough, but what we endured on the field of battle while gathering up the wounded is simply beyond description. At one time there were 700 of the poor soldiers crowded in one boat. Many were sent to our hospital in Cincinnati. Others were so far restored to health as to return to the scene of war.... Dr. Blackman took me as assistant in surgical operations, and I must acknowledge I was much pleased to be able to assist in alleviating the suffering of those noble men.*

*The soldiers...went around the battlefield giving what assistance they could, placing the wounded in comfortable places, administering cordials, etc. until such time as the nurses could attend to the wounded and sick. Day often dawned on us only to renew the work of the preceding day, without a moment's rest. Often the decks of the vessels resembled a slaughterhouse, filled as they were with the dead and dying.*

Notre Dame was not yet two decades old and St. Mary's only six when its Mother Superior Angela Gillespie (a cousin to Republican statesman James G. Blaine of Maine) and her Sisters of the Holy Cross became, in effect, the first Naval nurses in military history. Along with five black Sisters of the Oblate Order of Providence, the Nuns were assigned to the *Red Rover*, a refitted Union transport and hospital ship carrying 300 tons of supplies provided by the Western Sanitary Commission. The ship had an amputating room, surgeries, bathrooms, elevator, laundry, two separate kitchens, and nine water closets to care for the eventual 2,497 Union and Confederate casualties she would carry.

One of the patients aboard was a master's mate from the *Naiad*. When the malaria he suffered from threatened to defeat all medical efforts, the doctors deemed the greater kindness was to dispatch him home to Middletown, Ohio to die. Sister of the Holy Cross De Sales was granted a little time with the case. In the end the sailor did go home, weaker but hopeful of a useful life. Twenty-six years later the sailor, James E. Campbell, then Governor of Ohio, requested Sister De Sales join him in laying the cornerstone of Mount Carmel Hospital in Columbus, Ohio.

The blue or gray of a soldier's uniform was never a factor for the Sisters of Saint Joseph, and their hospital in Wheeling, (West) Virginia was overwhelmed with both. At the outbreak of the war the Federal quartermaster rented the South Wing at the rate of \$600

per annum and supplied it with a surgeon paid \$6 per week. Mother Superior Mary De Chantal Keating found it would not be enough: "On July 26...some two hundred invalids had arrived very unexpectedly...as fast as ambulances could be procured for them. We laid them on rows of blankets, supplied them with immediate requirements and left them to repose as they might."

The qualities of Mercy could not save David Brout, a volunteer of the 45th Massachusetts admitted to the Stanley House Hospital, formerly the North Carolina governor's mansion. The Sisters of Mercy, among the best qualified nurses in the Medical Service, could not quiet the kicking and shuffling that rocked his cot. Sister

Ignatius Grant threw off the blankets to find he still wore his boots which had swollen to the point of bursting. The orderlies cut the leather away in strips to find the soldier's feet a mass of oozing blisters and bleeding from broken veins. In spite of the surgeons' efforts he died the next day, the results of a forced march.

If the Nuns rose to an elite status in the ranks, it did not extend to a privileged dispensation from the frustrations of bureaucratic red tape in Washington, DC. When provisions ran low at the Douglas Hospital on I Street, and Sister of Mercy Mary Collette O'Connor received no action from the memos and forms sent to the quartermaster, she took matters into her own hands. Sister Bernadine Keefer and a com-

panion were to proceed up the chain of command until some authority would unknot the tangle of red tape and order the larder filled. But the Sisters found no satisfaction at any of the administrative offices. The chain ended with the Sisters cooling their heels outside the President's office. The two Nuns vowed to remain until such time as Lincoln or somebody in his stead would see them.

They were ushered into the inner sanctum and in a short while left with his personal directive:

*To Whom it May Concern:*

*On application of the Sisters of Mercy in charge of the Military Hospital in Washington furnish such provisions as they desire to purchase and charge same to the War Department.*

ABRAHAM LINCOLN

The Carmelites are Nuns in the real sense of the term, removed by vows from the world to a cloister in which a lifetime is served behind closed doors. But war makes exceptions to the rules. At the Thibodaux, Louisiana cloister, Sister Saint Patrick Heffernan understood that if an army traveled on its stomach, she would send it on its way first class. Regardless of the blue or gray of a soldier's uniform, Sister offered him the best from her refectory.



Entrance of Douglas Hospital in Washington, D.C., with Sister of Mercy Mary Collette O'Connor seated among army surgeons and attendants.

Archives of Mercy High School, Baltimore



The Ursulines were also a cloistered order who had already tasted war. In 1759 their Quebec convent sheltered the casualties of the battle of the Plains of Abraham. In 1815 their New Orleans community was a refuge for the casualties of Andrew Jackson's army. And they held fast in 1861 with Galveston in the balance and shells bursting around them. If Confederate Maj. Gen. John B. Magruder could not convince Mother Saint Pierre Harrington to evacuate the convent he at least persuaded her to mark it as a hospital. Some semblance of a yellow flag (an old petticoat) was found and the convent lived up to its role. Its tribute was written in the rustic poetry of an old veteran of the events of Labadieville:

*The first fight I was in was one of Galveston, and a pretty stiff little fight it was. Both sides kept up a hot fire and the air above our heads seemed thick with bullets. I had been shot in the face and was pretty badly hurt myself. It was gathering light now and one could see fairly well. I raised my head and looked down the line, and I saw to my great bewilderment some women moving down there. I said to my companion lying beside me, "My God! Look at those women. What are they doin' down there? They'll get killed."*

*He raised his head a little and said, "Oh, those are the Sisters. They are looking for the wounded. They are not afraid of anything."*

*After the fight was over, I went to the Ursuline Convent, which was now our hospital, to have my wounds dressed. The Sisters had turned their convent into a hospital ward and had the wounded laid out in rows on blankets—more than eighty of them—when I went in, the boys in Blue and boys in Gray.... They had even picked up a few Negroes that had got shot somehow and had them laid out there too. The doctors had more than they could do, and mighty little help except the Sisters.... I am not a Catholic, but ever since then I've been a friend to the Sisters and I've always been glad and willing to help them when I had the chance.... I wrote my mother that what we heard about Catholics was far from the truth, and she, like myself was ever grateful for the good Sisters' care of me.*

Dedication was not without its cost in lives. The soldiers would mourn the loss of each Nun as they would a cherished captain. With great ceremony the Sisters of the Holy Cross brought home to bury two nurses, Sister Fidelis (Bridget Lawler) and Sister Elise (Unity O'Brien). Not yet 22, Sister of Charity of Nazareth Lucy Dosh succumbed to typhoid and exhaustion while serving on a hospital ship in Paducah, Kentucky. A truce was called so that the black-draped gunboat carrying her body could steam up the Ohio River unmolested. Sister Xavier Lacot, who nursed at Satterlee, and Sister Catherine Chrismer, believed to have served in Gettysburg, were listed in the roster of deaths at Hope Infirmary. Sister of Mercy Philomena Kenny is listed only as "died in service." Sister of Charity Consolata was buried with full military honors on the banks of the Potomac River.

The living were accorded the honors of national appreciation. On October 15, 1874, President U.S. Grant and his Chief of the Army, Gen. William T. Sherman, tackled ecclesiastical protocol so that two Dominicans, Sister Josephine Meagher and Sister Rachel Conway, could unveil a monument at Lincoln's grave.

On September 20, 1924, a more enduring memorial made of marble and brass was dedicated in Washington, DC to all twelve religious orders which nursed during the Civil War. At the dedication for "The Nuns of the Battlefield," the Very Rev. John Cavanaugh, President of Notre Dame, spoke for the soldiers present: "In the hearts of the old soldiers there is a sanctuary whose

worship is gratitude and whose high priest is memory and within that shrine, until the final roll call, grateful men shall keep alive the fires of remembrances in reverence and admiration for the Sisters who assuaged their pain and restored their health."

With lives founded on rules dedicated to the care of the ignorant, sick, orphaned and poor, it was hardly surprising that the Nuns left their asylums, hospitals and schools for the battlefields of the Civil War. But their work had a larger impact. In tending the humblest soldier and prisoner the Nuns went to the very heart of the pre-war suspicion and prejudice of Catholics and replaced it in large measure with trust and confidence. A Gettysburg Protestant expressed that change of heart affected by all the Nuns: "The Sisters of Charity have done more for religion during the war than has ever been done in this country before."

#### ABOUT THE AUTHOR

JEANE HEIMBERGER CANDIDO lives in Dublin, Ohio where she works in a bookstore, keeps a constant vigil over the quality of historical texts offered in the local school district, and teaches religion classes. She has a Master's degree in communications.

SOURCES: Adams, George Washington, *Doctors in Blue: The Medical History of the Union Army in the Civil War*; Barton, George, *Angels of the Battlefield: A History of the Labors of the Catholic Sisterhoods in the Late Civil War*; Cox, Jacob, "War Preparations in the North," *Battles and Leaders*, Vol. I; Cumming, Kate, *Kate: The Journal of a Confederate Nurse*; Ewens, Mary, *The Role of the Nun in Nineteenth Century America*; Duncan, Louis C., *The Medical Department of the United States Army in the Civil War*; Gillett, Mary C., *The Army Medical Department, 1818-1865*; Jolly, Ellen Ryan, *Nuns of the Battlefield*; Kenneally, James J., *The History of American Catholic Women*; Maher, Sister Mary Denis, *To Bind Up the Wounds: Catholic Sister Nurses in the U.S. Civil War*; McCann, Sister Mary Agnes, *The History of Mother Seton's Daughters: The Sisters of Charity of Cincinnati, Ohio, 1809-1917*; McGill, Anna Blanche, *The Sisters of Nazareth, Kentucky*; Steiner, Paul E., *Physician-Generals in the Civil War: A Study in Nineteenth Mid-Century American Medicine*; and Whitman, Walt, *Memoranda during the Civil War*.

## MICHIGAN'S CIVIL WAR ART CONNECTION

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Below are listed events and substantiated dates in the life of *Barbara Dosh* (*Sister Mary Lucy Dosh, SCN*) who gave her life in service as a nurse in the U.S. Civil War, at Paducah, Kentucky, and was later honored among "Angels of the Battlefield" in the national monument at Washington, D.C.:

|                                          |                                                                                                                                                                                                                                                        |
|------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <u>Born</u>                              | September 15, 1839, at Hazelton, Pennsylvania <sup>(1)</sup>                                                                                                                                                                                           |
| <u>Received</u>                          | February 9, 1843, at St. Vincent Orphanage, Louisville, Kentucky <sup>(2)</sup>                                                                                                                                                                        |
| <u>Enrolled</u>                          | August, 1845, at St. Vincent Academy, Union County, Kentucky <sup>(3)</sup>                                                                                                                                                                            |
| <u>Graduated</u>                         | June, 1857, at St. Vincent Academy <sup>(3)</sup>                                                                                                                                                                                                      |
| <u>Adopted</u>                           | June, 1857, by Mr. and Mrs. Aaron Stout, of Shawneetown, Illinois <sup>(5)</sup>                                                                                                                                                                       |
| <u>Returned</u>                          | August, 1857 (and at later dates) to St. Vincent Academy to assist in music department                                                                                                                                                                 |
| <u>Entered</u>                           | November 29, 1859, Nazareth Novitiate <sup>(4)</sup>                                                                                                                                                                                                   |
| <u>Received Habit and Religious Name</u> | June 3, 1860 <sup>(1)</sup>                                                                                                                                                                                                                            |
| <u>Pronounced Vows</u>                   | July 2, 1861, at Nazareth, Kentucky <sup>(1)</sup>                                                                                                                                                                                                     |
| <u>Missioned</u>                         | August 1861, to St. Mary's Academy Paducah, Kentucky to teach music; nursed Union soldiers and their Confederate prisoners in the military hospital; died there of typhoid fever contracted from recovering patients, December 29, 1861 <sup>(1)</sup> |
| <u>Buried</u>                            | January, 1862 at St. Vincent Cemetery, Union County, Kentucky <sup>(1)</sup>                                                                                                                                                                           |

#### Sources

- (1) Permanent record card – S. Mary Lucy Dosh
- (2) Annals – St. Vincent Orphanage, Louisville, Kentucky
- (3) Permanent Record card – SCN Ursula Henderson
- (4) Registry – Nazareth, Kentucky
- (5) *Mid-America – An Historic Review*, October 1931, published by Loyola College



*Permanent Record card - Sisters of Charity of Nazareth Kentucky*

Sister Mary Lucy Dosh  
 Habit June 3, 1860  
 Vows July 2, 1861  
 Entrance 11/29/1859

Missions

Paducah, Ky. St. Mary Academy Aug. 1861  
 Sister died at Paducah while nursing the soldiers  
 in the Civil War. Buried at St. Vincent, Ky. where she  
 had attended school.

See Letter Book I, p. 86-Dup. I, p. 406 Clippings, Vol. 8  
 Clippings, Vol. 59 (1963) pp. 129, 130 p. 10, 11  
 " " 57 (1961) pp. 20, 21

M. H. Annals Feb. 7, 1929 gives an account by Sister Lauretta  
 Nuns of the Battlefield-Ellen Ryan Jolly of school days  
 Angels " " -Barton with Sr. M. L.  
 Dosh

The Description of Sister's home life  
 Sister Mary Lucy Dosh, born in Paducah, Penn. Feb. 1, 1839  
 died at Paducah, Ky. Dec. 1, 1861

Mr. John T. Donovan in writing to Sr. M. Joseph relates the following about Sister Mary Lucy Dosh:  
 "...she and her sister were among the orphans adopted by Mother Catherine in L'ville; the Sisters noted her great talent for music and sent her to St. Vincent's to have it cultivated; she became Sister Ursula's star pupil; on graduation she was adopted by a very wealthy, childless couple\* with the intention of making her their heir; after a few months with them, she grew homesick for St. Vincent's and said if she could just go back and help Sister Ursula teach her music classes; her foster parents lavished everything upon her, and agreed to this also, but instead of returning after a few months she told them the attraction was too great and she could not resist it any longer--she must come to Nazareth. She was very beautiful and one whom everybody loved."

\* Aaron Stout, Shawsville, Ill



I rec'd this to Sister Lauretta and she made some corrections. The Stouts lived in Shawneetown, Ill. Sister Ursula's health was temporarily impaired and Barbara hearing this, begged to go to help her with music lessons for a few months -

A letter came to me to-day from Mr. John J. Donovan, Paducah, asking for some information-(he is getting up some information about the early history of St. Francis de Sales parish), viz: On what date Sister Martha Drury opened infirmary in Paducah just after close of war. 2. Date of Sister M. Lucy Dosh's death and circumstances of her funeral. 3. Whether the remains of Sister Ursula were ever removed from Paducah to Nazareth.

I went down to see Sister Lauretta and she told me some very interesting things. I am not going to give the answers to the above questions- have not secured them yet, but only a little about the story of Sister M. Lucy- in which Sister Ursula figures.

Sister Lauretta was in school with Barbara Dosh- and Sister Ursula (Henderson) was music teacher, at St. Vincent's, Union Co. Barbara and her sister were among the orphans adopted by Mother Catherine in Louisville; the Sisters noted her talent for music and sent her to St. Vincent's that it might be cultivated. She soon became "Sister Ursula's star pupil", possessing a very fine voice and "tingling with music", naturally. Somewhere in Shawneetown, Indiana, a section where St. Vincent's had many patrons, there lived Mr. and Mrs. Stout who had no children of their own and an adopted daughter had died- perhaps she had attended school at St. Vincent's. Anyway, Mrs. Stout visited St. Vincent's during the year and fell in love with Barbara Dosh, arranged to pay her expenses and purchase her graduation outfit, etc. and said she would come on graduation day and claim her publicly; the Stouts were excellent Catholics and very wealthy- for that time, not multi-millionaires as of this day. This she did and quite a sensation was created. Barbara was taken home to the Stout mansion and everything lavished upon her and was very happy until the girls of the neighborhood began preparations to return to school when Barbara became desperately homesick for St. Vincent's and the Sisters. Her adopted parents noticed she was not happy and thought perhaps she felt her dependence so they proposed settling a certain amount, some thousands of dollars, on her to use as her own, with the understanding that she would be their heir at their death. She told them that was not what she wanted- if she could only go to St. Vincent's and help Sister Ursula (who had been like a mother to her) she would be happy. So it was arranged she should spend a few months in this way. After some time- I do not know how long, she told her benefactors that she must go to Nazareth- the attraction was too strong and she could not fight it any longer. So to Nazareth Novitiate she came. She was a charming personality, loved by all who came in contact with her. In Paducah, Sister said, the Superior was very fond of her and depended much upon her, yet Sister M. Lucy was not spoiled. She died of a malady contracted nursing the soldiers, and was buried, at St. Vincent's, with military honors, as related in our Annals. Sister Lauretta had frequently said to her, in school, "Bab, you will go to Nazareth" and Barbara had answered, very emphatically, "Never! I want to be admired, to have money and pleasure, and enjoy myself in the world." and "Of course I know you are going to Nazareth, Mary Jo" and it was then Sister Lauretta's turn to deny any such intentions. "Mary Joseph Maher" was at her home in Louisville when Barbara Dosh preceded her to the Novitiate and called to see her schoolmate on the way. Sister Lauretta started to quote to her what she had said about coming to Nazareth but Barbara placed her hand over Mary Jo's mouth, and said "Ah, that was just a foolish girl's talk." Sister M. Lucy went to Paducah in August, 1861, and died Dec. 29th the same year. Sister Ursula transferred from St. Vincent's Sept., 1863, died there in cholera epidemic, July 2, 1872- buried in St. Carmel cemetery, Paducah.

Sister Ursula died of Cholera - four days after the death of Mrs. Donovan whom she nursed - Mrs. D. died of Cholera.



OCTOBER 25, 1917.

## Angels of the Battlefield.

[Rev. Gerald C. Treacy, S.J., Chaplain U. S. A., in "America," issue of October 20th., 1917.]

Down in the old Blue Grass State, two and a half miles from Bardstown, is the mother house of the Sisters of Charity of Nazareth. In 1812 it was a log cabin, and two ladies constituted the community. At the outbreak of the Civil War the log cabin had grown into a large academy with branch houses in different parts of the State. It was in the spring of 1861 that Bishop Martin J. Spalding sent word to General Robert Anderson, who was in command of the Department of Kentucky, that the Sisters of Charity of Nazareth were prepared to nurse the sick and wounded soldiers. The offer was gladly accepted and General Anderson wrote:

The Sisters of Charity will nurse the wounded under the direction of army surgeons, without any intermediate authority or interference whatever. Everything necessary for the lodging and nursing of the wounded and sick will be supplied to them without putting them to expense, they giving their services gratuitously. So far as circumstances will allow they shall have every facility for attending to religious and devotional exercises.

**Robert Anderson,**  
Brig.-Gen'l, U. S. Army.

Three large factories in Louisville had been converted into hospitals, and an army surgeon with twenty-three Sisters of Charity took charge. Several skirmishes and one battle had taken place, and the cot-lined rooms of the new hospitals contained hundreds of wounded and disease-stricken troops of both armies. Lit-

tle drummer boys were there with seasoned fighters suffering and agonizing side by side. Their only nurses were the Sisters. At Bardstown, too, there was a hospital under the care of the Sisters. Several engagements had occurred in that place, and the town had been held successively by Union and Confederate troops. Just at this time General Smith, who was operating with a good-sized body of Union troops in western Kentucky, called upon the Sisters in Paducah to nurse the soldiers. From St. Mary's Academy in Paducah, under Sister Martha Drury, a band of Sisters took over the Baptist church for government relief work. One of their number, Sister Mary Lucy, died of typhoid fever at her post of duty. She was one of the youngest of the band. Just before she died she asked the favor of being buried in the vicinity of St. Vincent's Academy, Union County, as St. Vincent's was her Alma Mater.

From the hospital in Paducah her remains were escorted by files of troops to the Ohio River, where a black-draped gunboat was waiting. Thence the military funeral proceeded to St. Vincent's. From the time the body of this young Sister was taken from Paducah until it rested at St. Vincent's, a guard of troops kept constant vigil, strong, straight figures standing at "Attention" all night long, in the glare of blazing torches made of pine knots. Many of those who stood guard that night in loving tribute to the memory of the dead had been nursed back to health by her who had gone to her own death in the discharge of duty. She typified the spirit of Nazareth, this brave young Sister, whose unselfish bravery brought her to an early grave. On the battlefields and in the hospitals of their native State, the same story of self-sacrifice was repeated. The Sisters from the Nazareth community were in every place where there were suffering and sor-

row. As was well said by a Kentucky newspaper man in later times: "In the midst of civil strife, the Sisters worked under one flag, a flag respected by Northerner and Southerner alike, the flag of humanity."

While many of the branch houses of the Congregation were converted into hospitals, the mother house at Nazareth kept on as an educational institution. There were seventy pupils, including Northerners and Southerners. Fear was felt that school work would have to be abandoned here, as in other parts of the State. At times, too, the Sisters feared for the children, with troops of both armies hovering around the neighborhood. No harm happened, however, and General Wood of the Union forces sent a reassuring letter to the Superior, Mother Columba, who had mentioned her fears to him.

To the Lady Superior and Sisters of the Convent of Nazareth:

I hasten to apprise you that it is my earnest desire and intention to afford you perfect protection and the enjoyment of all your rights, both as an institution and as ladies individually. It is my intention to secure you and your ancient institution which has educated so many fair daughters of my own native State, Kentucky, from all molestation and intrusion; and to this end I pray that you will not hesitate to make known to me any grievances you may have on account of any misconduct on the part of any officer or soldier under my command. I assure you that it will be equally my duty and my pleasure to attend to any request you may have to make. I beg you to dismiss all apprehensions you may have on account of the presence of soldiery in your sacred neighborhood and to continue your peaceful and beneficent vocations, as if the clanging of arms did not resound in your neighborhood. I have the honor to be, ladies, your obedient servant.

**Th. J. Wood,** Brig.-Gen'l, U. S. Army.

The President sent a card to Mother Columba which read: "Let no depredation be committed upon the property or possessions of the Sisters of Charity of Nazareth, near



# Young Sister Who Nursed Soldiers Here First Woman Who Gave Life in Civil War

Died of Fever in Church  
Used as Hospital  
By Federals

By FRED NEUMAN

Few Paducahans know that a young sister who gave her life succoring the sick in this city during the early stages of the Civil War was the first woman in the country to give her life in that great struggle. She was none other than Sister Mary Lucy Dosh whose hands cooled fevered brows in the old First Baptist church, which was commandeered by the Federal forces for hospital purposes, during the civil conflict.

Sister Lucy died in the old brick structure in which she ministered to the relief of others, a victim of the fever then raging in Paducah. The official records show that the Paducah nurse who died December 29, 1861 was the first person of her sex to die for the colors in the Civil War.

The slender 17-year-old Sister of Charity whose supreme sacrifice was made on Paducah soil came to this city shortly after General U. S. Grant arrived with his forces in September, 1861. Having made her way to the national call and services where needed, soldiers took possession of the Baptist church at once and promptly set up their walls. The well suited building affording the King

sad tidings a community was in tears. Her untiring efforts in behalf of those stricken with the raging fever had become known outside the temporary hospital and she was spoken of in terms of veneration. Despite her youth she had become a great asset at the hospital and her death was a severe blow to the meagre staff.

## Given Military Funeral

An account of Sister Lucy's primacy as the first woman who died in the cause of her country during the Civil War appeared in a recent issue of The Guardian, well known Catholic newspaper. In speaking of the military funeral according to the youthful Sister of Charity, it says:

"With muffled drums and noiseless tread several files of soldiers, Federal and Confederate, Catholic and non-Catholic, marched from the First Baptist church hospital, in which Sister Lucy had died, to the Ohio river. There a gunboat under a flag of truce, especially designated for the purpose, awaited the precious remains of the gifted religious worker who had given up her young life in the service of her countrymen.

"With reverent hands the plain coffin was placed upon the deck of a ship of war which steamed up the Ohio in the darkness of the night, its flag of truce easily discerned by the light of the southern moon, while soldiers kept their lonely vigil. Her request was granted when soldier hands laid the precious remains of Sister Lucy at rest in Sisters cemetery at St. Vincent's Academy in her 'Old Kentucky Home.'"

Binder-  
SCNs IN THE CIVIL WAR



# During The Civil War Catholic Sisters Became Angels Of Mercy

*Sisters Treated Sick And Wounded Soldiers From Both Sides*

By Maurice L. Searcy - 2000

A war correspondent for the *New York Tribune* accompanied a division of the Union Army from Ohio during the Civil War. Henry Villiard arrived on the Perryville Battlefield the day after the engagement on October 9, 1862. He discovered a horrible sight of approximately 100 hogs "making a sickening feast" from the corpses of dead soldiers. Hambleton Tapp's recollections also portrayed war's catastrophic impact on Kentucky. He recorded scenes of mangled bodies, massive damage to homes and barns, and physicians such as J. P. Hughes amputating limbs, which would form small hills. Such butchery, combined with the death of men from illnesses, revealed to humanity that war was not romantic. The darker side of mortal man was too often exposed with misdeeds by such soldier/outlaws as William Quantrill, who was killed in Kentucky by a Federal patrol, and the vicious Sue Mundy.

Yet in the midst of the darkness, acts of compassion, courage, and selfless resolve eased much of the suffering. A letter written by L. R. Lewis of Lynnville, Kentucky in 1862 to Catholic Bishop Richard Whelen of West Virginia reflected the spirit of many Kentuckians. He wrote, "So many are suffering and giving their lives for liberty. The people are all bound together in a brotherhood. They are courageous, sacrificing, giving up sheltered homes to care for the wounded. They have not lost humanity, nor Christian civilization by contact with the enemy."

Bishop Martin Spalding of the Louisville Catholic Diocese responded to the needs of Civil War casualties. He wrote Archbishop John B. Purcell of Cincinnati about the acute need for chaplains and nurses at the Louisville hospitals. Spalding issued a call for the Sisters of Charity at Nazareth, Kentucky to serve as nurses. Mother Columbia Carroll agreed, and the Sisters

immediately complied. In the spring of 1861 Union commander Robert Anderson gladly accepted this offer of help. Anderson gave clear directives that all Federal staff were to fully cooperate with the Sisters of Charity, meet their requests for medical supplies, and even make arrangements for them to attend Mass. Four improvised hospitals were set up from the A. G. Munn Factory at 9th and Broadway, the Avery Plow Works at 15th and Main Street, the Planters Hotel at 8th and Main, and, at another warehouse. Many hundreds of sick and wounded combatants from both sides, including Confederate prisoners, were placed under the Sisters' care. Dysentery, pneumonia, typhoid fever, and the flu were among the illnesses treated, along with dressing all levels of wounds. They also bathed and fed their patients as such a need arose.

No pressure was put on anyone to convert to Catholicism as a condition for their excellent care; however, spiritual consultation was available to any soldier who requested it. Quite frequently the critically wounded or ill voluntarily converted or sought spiritual comfort. It was not uncommon for the Sisters to prepare their charges for baptism or last rites.

These merciful ladies would often serve as "hospice" counselors for those mortally wounded or ill. Many letters were composed to families of the deceased, often telling of some soldier's last moments of life. In a Louisville hospital a young Scottish Federal casualty lay mortally wounded. After reading numerous letters from home he requested that a Sister send the letters to his parents in Scotland after his death. The young man next asked the nurse to obtain his forthcoming pay and use half of the money for Masses to be performed

in his soul's behalf and the remainder sent to his family. This wish was granted; his last words were, "Now I am ready to die."

Sister Lauretta Maher recalled another episode in-



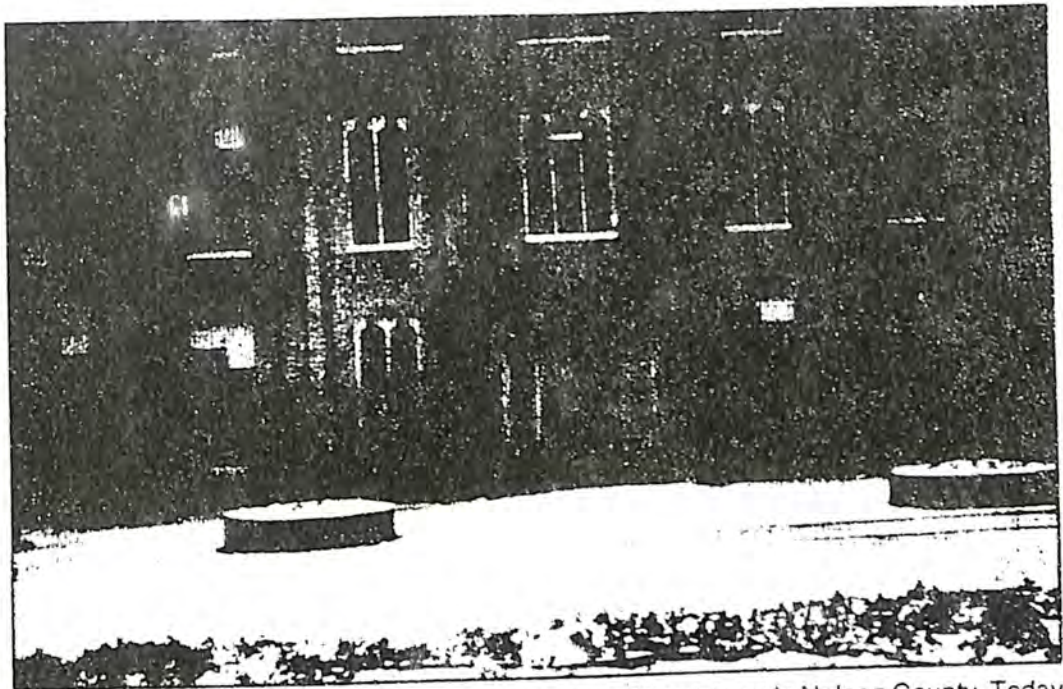
Mother Columbia Carroll exhibited both great compassion and administrative skills for the Convent and Academy during the Civil War. Leaders from both the Union and Confederate sides honored her. (Courtesy of the SCN Archives)



volving a boy of early teen years from an Illinois regiment. Noticing a religious medal on his person she asked if he was Catholic. He answered "No", but said he intended to accept the Faith when he returned home to his girlfriend, who was Catholic. As this young man's condition deteriorated, he agreed to submit to baptism immediately in that Paducah hospital. He died shortly after the ritual. Sister Lauretta wrote the girlfriend, describing the conversion, which must have consoled her. She also sent her a lock of his hair.

The Sisters would sometimes act as surrogate mothers, especially for the "lambs," that is, the drummer boys who were as young as eleven years. A sad case involved one such child who was dying in one ward. He requested that one of the Sisters put her head near his and hold him as he died. One of the nurses complied with this last wish. Sister Ellen Jolly recalled an incident in which a drummer boy who was also terminally ill requested for his attending Sister/nurse to stay near him. He said, "I'll try to believe you are my mother." The boy passed away as he embraced his "mother."

The written and verbal responses of officers, enlisted men, and civilians strongly suggest that the efforts of these Sisters were very effective, competent, and deeply appreciated in all areas of Kentucky in which they served

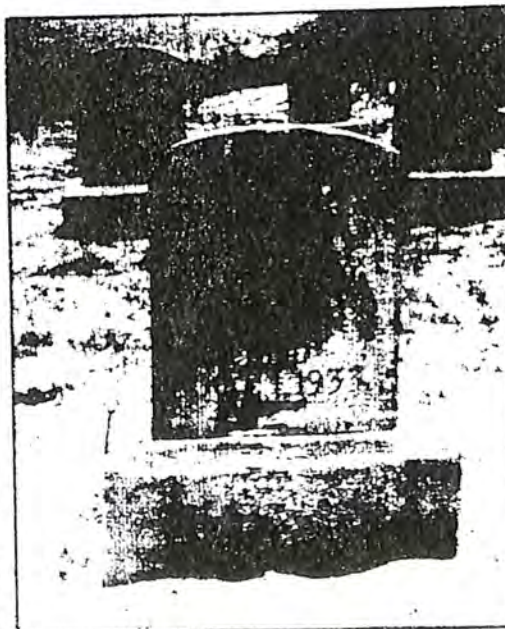


One of the beautiful buildings at Nazareth just north of Bardstown in Nelson County. Today the building houses various Sisters of Charity of Nazareth departments such as the archives, a gift shop, and business offices. The building's outside appearance closely resembles what was visible in 1861:

(Paducah, Louisville, Bardstown, Uniontown, and Lexington). U. S. Army surgeon John Murray expressed the highest praise for the Sisters work in an 1862 letter of condolence to Mother Frances Gardener of Nazareth. Murray informed Mother Frances of the demise of Sister Catherine Malone in Louisville. In Paducah Union surgeon Dr. Hewit urged General Smith to obtain the Sisters' help in the fall of 1861. So Sister Martha Drury set up

facilities in the old courthouse and enlisted several of her colleagues to help, including Sisters Mary Lucy Dosh, Sophia, Justine, Beatrice, and Jane Frances. Doctors Fry, Kay, and Austin were very pleased with their work. Paducah received many hundreds of casualties from such battles as Shiloh, Fort Donaldson, Fort Henry, and Belmont.

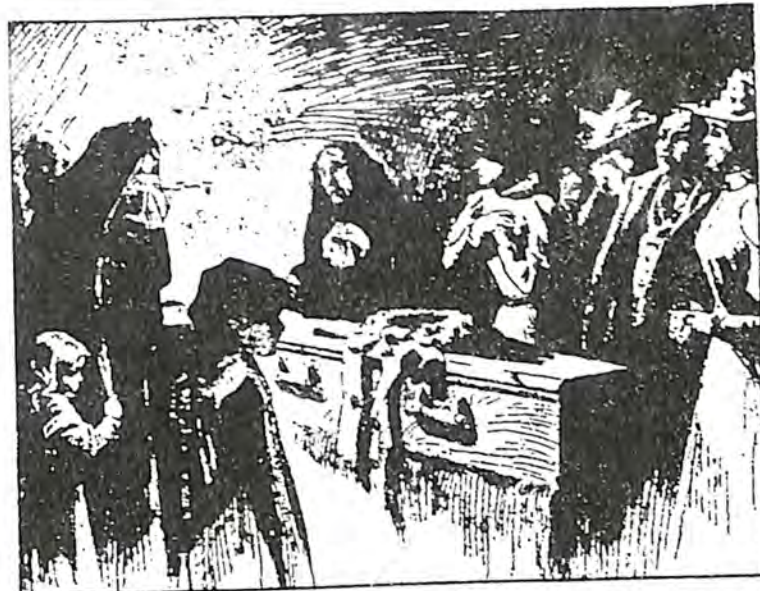
Union General R. E. Brown wrote a statement after the war which expressed the sentiments of virtually all who encountered the Sisters of Charity. Brown said, "There is in Heaven the entire story of the holy devotion of Sisters of the Catholic Church to the sick and the wounded soldiers of both Union and confederate armies. I was a boy in 1861-62, sick unto death at the Planter's Hotel in Louisville. But for the unceasing zeal of a Sister of Charity (Lauretta Maher), the is



Several Angels of Mercy are buried in the Sisters of Charity of Nazareth's cemetery. At left is the tombstone of Sister Blanche Traynor. She and five others went to Lexington to treat wounded and sick soldiers after the battle of Richmond in 1862. She died in 1920. At right is the gravesite of Sister Lauretta Maher who died in 1933. She was the last surviving Civil War nurse from the Order.

(Photos courtesy of the author)





The heroic work and death of Sister Lucy Dosh so touched Civil War soldiers that a truce was called during her funeral. Above, an old sketch depicts the funeral visitation of Sister Mary Lucy Dosh, who died on December 29, 1861. At left, in 1961 Phyllis Duncan of Waverly, Kentucky, looked at the grave of Lucy Dosh in the Sisters' Circle in the cemetery near St. Vincent Academy near Morganfield in Union County.

(Courtesy of the SCN Archival Center.)

sue of the illness may have been different."

Similar praises from Generals Wood, Ewing, Nelson, U. S. Senator L. W. Powell, and civic leaders like Louisville's James Guthrie were common. The President of the United States also honored the Nazareth order. Abraham Lincoln sent a personal thank-you card to Mothers Columbia Carroll and Frances Gardener. In 1865 he issued an order which read, "Let no depredation be committed upon the property of the Sisters of Charity of Nazareth, near Bardstown, Kentucky. This document is still contained in the archives at Nazareth.

The soldiers of the Confederate cause also paid tribute to the Sisters. In September 1862 a squad of cavalry arrived at the convent from Confederate General Kirby Smith's Corps encamped in Lexington, Kentucky. This was shortly after the Confederate victory at the Battle of Richmond, Kentucky. These soldiers requested nurses, and Mother Columbia sent six members of the order with the soldiers. A flag of truce was displayed during the trip to General Smith's army.

Sister Blanch Traynor recalled the deep appreciation of the Confederates for the Sister's care. The mother of Lexington's famed General John Hunt Morgan had new uniforms made for these servants of mercy as a token of gratitude. One of Confederate General Braxton Bragg's staff officers, Stoddard Johnson, later published his classic *Memorial History of Louisville* (1886). Johnson made it a point to include the benevolence of the Sisters of Charity of Nazareth in this lengthy volume. General Bragg himself visited the convent and its academy during his Kentucky campaign of 1862.

Numerous Sisters died from illness while serving. Sisters Appolonia and Catherine Malone's demise was a source of bereavement in Louisville. The most unforgettable episode took place in Paducah, Kentucky. The heroic work and death of Sister Mary Lucy Dosh so touched the soldiers from both

armies that a truce was implemented to give her a military funeral when she died of typhoid fever December 29, 1861. During her military funeral a Union-draped gunboat transported her remains up the Ohio River to Uniontown. From there another military escort accompanied her to Morganfield in Union County where a wake was kept. The guard remained with Sister Mary's body continually. She was buried at St. Vincent's Academy, where she spent much of her childhood. Both "Rebs" and "Yankees" completely honored the truce. They even wept together for this twenty-two year old "Angel of the Battlefield." Safe passage for all soldiers was honored after the service; the Confederate soldiers returned to Vicksburg and the Federals to Columbus.

Sister Lauretta Maher described Barbara "Bab" Dosh as a seemingly typical adolescent girl at St. Vincent's Academy in Morganfield, Kentucky. Once Lauretta predicted that "Bab" would someday join the order, and "never" was the latter's response. The youthful Ms. Dosh asserted, "I want to have money, pleasure, and enjoy myself in the world." Little did this child realize that her spiritual influence as a member of the Sisters of Charity of Nazareth would be such that her passing would, if only briefly, stop war's carnage in southwest Kentucky.

So it appeared that the benevolence and courage of an small group of devoted Sisters helped Kentucky define the nature of her humanity. The evidence indicates that very many in the Bluegrass were grateful for such devout altruism. During the Civil War we may well have received a brief glimpse of the image of God.

Maurice L. Searcy, 138 Canyon Court, Hillview, KY 40229, shares his articles with our readers from time to time. The author would like to thank the Archival Center of the Sisters of Charity of Nazareth for its help with this article.



## SCNs in the Civil War Binder\_Part 2 of 4

- 1) Sworn Statement of Sister Emerentia Wales attesting that Sister Mary Lucy Dosh was escorted by soldiers to St. Vincent's cemetery for interment and given military burial.
- 2) December 22, 1976, *The Evansville Press*, Young nurse spend Christmas on her death bed 115 years ago, p38.
- 3) Article: Cemetery is packed with lots of history.
- 4) Image – Obsequies of Sister Mary Lucy.
- 5) Article – Young Sister Who Nursed Soldiers Here First Woman Who Gave Life in Civil War.
- 6) May 31, 1927 – Letter from Sister Bertrand to Sister Mary Joseph describing ceremony at Sister Mary Lucy's grave.
- 7) April 22, 1972 – Letter to The Archivist, The Sisters of Charity of Nazareth, Nazareth, Kentucky 40048 from William T. Bingham, indicating that he provided a xerographic copy of the article regarding Sister Mary Lucy Dosh that appeared in the Union County Advocate, Morganfield, Kentucky on 16 March 1972 and describing his connection with the Sisters.
- 8) April 26, 1972 Letter to Mr. William T. Bingham, Apt. 8-D Bushnell Tower, One Gold Street, Hartford, Conn. 06103 from Sister Mary Roma Mattringly, SCN – Thanking him for the article.
- 9) Statement regarding Sister Mary Lucy Dosh perhaps from interview of Sister Lauretta Maher.
- 10) Statement written by a former student of St. Vincent Academy, whose grandfather had told her many time this and other stories of the Civil War (2 pages).
- 11) Article by Ken McCutchan. 'Angel of Mercy stilled war for a night. (Regarding Sister Mary Lucy Dosh)
- 12) Article by Judy Jenkins in *The Gleaner*, Saturday, March 25, 1995, Henderson, Kentucky, page 100: Silencing the guns: Death of 'angel of mercy' nun briefly stalls Civil War.
- 13) Article – source unknown – Sister Mary Lucy Dosh, In the Civil War.
- 14) Article – Staff Report – A legend lingers. Source unknown – Erroneously stated that Sister Mary Lucy Dosh died from Yellow Fever – She died from Typhoid.
- 15) Letter, 1972 from Sister Mary Naomi Elder, c/o John Elder, Box 135, Paynesville, Kentucky 40157 to Sister Mary Romona (Archivist), Informing that one grave stone at the Cemetery of the Sacred Heart was unidentifiable and asking for the story of Sister Mary Lucy Dosh. Erroneously stated she died of Yellow Fever (Sister Lucy died from Typhoid).
- 16) June 28, 1972, Letter to Sister Mary Naomi probably from Sister Mary Romona (Archivist) clarifying errors in Sister Mary Naomi Elder's letter.
- 17) August 9, 1932 Letter of Mother Mary Catharine to N.C.W.C. New Service, 1312 Massachusetts Avenue, Washington, D.C. with three pictures – a) Sister Mary Lucy Dosh grave; b) Military Funeral, c) their only picture of Sister Lauretta Maher.
- 18) August 1, 1932 Letter from N.C.W.C. New Service to Mother M. Catharine, Sisters of Charity, Nazareth, Kentucky requesting a picture of Sister Lauretta Maher.
- 19) Permanent Record Card – Sister Lauretta (Mary Joseph Maher)
- 20) Purgatorian Society, Mission Church, 1545 Tremont Street Roxbury, Mass. "Sister Lauretta Life Certificate in the Purgatorian Society for \$10 fee for life – Receipt.
- 21) Sister Lauretta Biography (3 pages)
- 22) Poem. To Sister Lauretta and La Salette from Mary R. Shannon.
- 23) October 21, 1933. Paul L. Blakely, S.J. America. A Kentucky Teacher. (article about Sister Lauretta), p 61-62.
- 24) Letter from Sister Aloysia to Mrs. J. L. Nolan, 3525 Trimble Avenue, Evanston, Cincinnati. To former pupils of Sister Lauretta's who gave \$250 to furnish her room when she came to the Mother house from Sts. M. & E. Hospital, Set 25, 1925.
- 25) July 17, 1912 letter to Sister Hukita, Louisville, Kentucky from Frances Mahon, Brewster L. S.A., 1323 Scott Street, Covington, Kentucky – Gift of \$79.50 for Sister Lauretta's golden jubilee.
- 26) Letter of accolades for Sister Mary Lauretta - April 23, 1932 from John L. Finnerty, O.P. to Sister Irene, St. Mary's Priory, 5 Hillhouse Avenue, New Haven,
- 27) March 27, 1931 - Letter to Ven. Sister Mary Lauretta Maher, Motherhouse of the Sisters of Charity, Nazareth, Kentucky from R. G. Egan, 433 Milwaukee Avenue, NW, Grand Rapids, Michigan – asking if Sister Lauretta had any knowledge of Father Abram J. Ryan serving as a chaplain in the Confederate States Army.



## SCNs in the Civil War Binder\_Part 2 of 4 (cont'd)

- 28) March 12, 1927 – Letter From Mother Superior to “Hon. Dear Sir, describing Sisters involvement in the Civil War and location where they provided nursing care.
- 29) Article. October 5, 1933. The Record. October 5 – Sister Laurretta Last of Civil War Nun’s, Dies and October 12, 1933 – Sister Laurretta Maher.
- 30) Articles. 1) Nov. 1933. The Irish Weekly and Ulster Examiner. Venerable Nun Dead: Nursed Wounded in the American Civil War. 2) The Register, Denver Colorado, Sunday, October 22, 1933. Nun War Nurse’s Death Recalls Tribute to Her. 3) October 20, 1933. The Universe. Last of Nursing Nuns of U.S. Civil War. 4) 1933 – St. Anthony obituary.
- 31) Reminiscences of the Civil War by Sister Laurretta Maher, Nazareth, Kentucky.
- 32) Headlines from Various Media Sources Concerning Sister Laurretta’s Death
- 33) October 5, 1933. The Catholic Telegraph: Diocese of Covington. Sister Laurretta, a Nun 74 Years, Dies at Nazareth; Nursed Civil War Wounded.
- 34) Handwritten letter from La Salette Alumnae to Sister Laurretta (6 pages)
- 35) Article – The Passing of the Last of the Civil War Nurses – Sister Laurretta Maher
- 36) July 19, 1912 - *The Catholic Telegraph*, Dr. Thomas Hart, Managing Editor, N.E. Cor. Fifth and Main Sts. Cincinnati – Golden Jubilee Note
- 37) Article. December 3, 1933 – Leo Rabbette. *Boston Sunday Post*. Sister Laurretta – Mary Joseph Maher (Page 1 of 5).
- 38) Article. November 1933 – *La Salette Torch*, Sister Laurretta Maher Dies at Nazareth Mother House. La Salette Academy, Covington, Kentucky
- 39) Article. December 3, 1933 (cont’d) – Leo Rabbette. *Boston Sunday Post*. Sister Laurretta – Mary Joseph Maher (Pages 2-5 of 5).



SISTERS OF CHARITY  
MOTHER HOUSE  
NAZARETH, NELSON CO., KY.



Nazareth, Kentucky,  
December 30, 1931.

I, Sister Emerentia Wales, of the Convent of Nazareth,  
Nelson County, Kentucky, of the Order of the Sisters of Charity  
of Nazareth, do solemnly affirm that I was attending school  
at St. Vincent Academy, Union County, Kentucky, in January 1862,  
when the remains of Sister Mary Lucy Dosh, escorted by soldiers,  
were brought to St. Vincent's Cemetery for interment and that  
Sister Mary Lucy Dosh was given military burial.

Sister Emerentia Wales

Witnesses:

Sister Bertrand Crenshaw

Sister Bertha Francis Lohanan



12-22-76

# Young nurse spent Christmas on her death bed 115 years ago

By Mike Jones

The Press West Kentucky Bureau

Staff photo by Mike Jones

WAVERLY, Ky. — In a cemetery near here stands the marker of Mary Lucy Dosh, an orphan girl from Pennsylvania whose last Christmas on earth was spent dying, 115 years ago.

Barely 22, she'd contracted typhoid from Civil War soldiers she was nursing in December in the military hospital in Paducah, Ky. She died several days later, on Dec. 29, 1861, in a period when hundreds of soldiers were dying not only from wounds, but from such diseases as typhoid, malaria, yellow fever and dysentery.

In the midst of wholesale death, her passing was not unnoticed.

So struck were soldiers of both sides with the young nurse's death, the story goes, a special truce was called so a black-draped federal gunboat could steam up the Ohio River to Uniontown, Ky., where a wagon waited to carry her coffin to the cemetery by the school that took her when she came as an orphan, St. Vincent's Academy, in rural Union County.

There, in the early days of January, 1862, she was buried with full military honors by the soldiers who brought her.

Little is known of Mary Lucy Dosh, and what there is comes primarily from the archives of the Sisters of Charity in Nazareth, Ky.

"She was an orphan from Pennsylvania," said head archivist, Sister Mary Ramona Mattingly, "when she and her little sister came to St. Vincent's."

The little sister's name is gone with time, as unknown as her fate.

It is not known when Mary Lucy Dosh came to St. Vincent's, but she was a native of Hazleton, a town in eastern Pennsylvania. Her given name was Barbara. No Dosh family names are now listed in Hazleton's telephone directory.

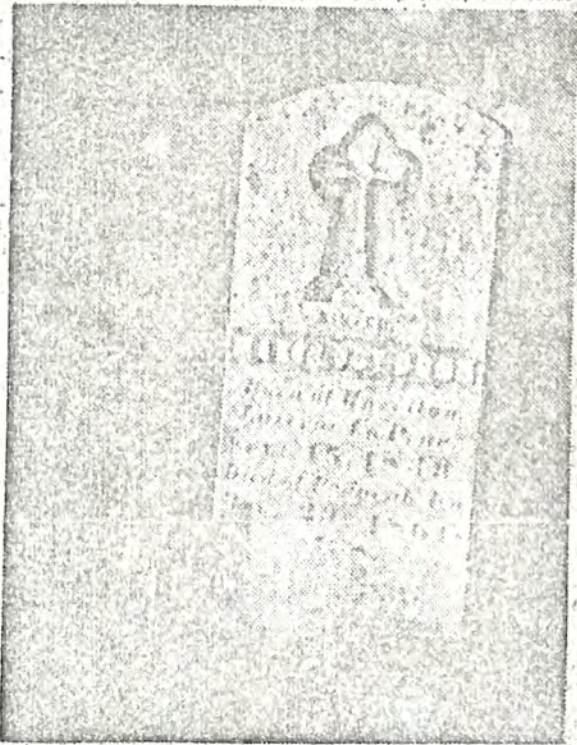
According to the archives, she finished at St. Vincent's and stayed briefly with a family, name unknown, in Southern Illinois. But she didn't stay there long, deciding to enroll at what was then the Nazareth Academy, south of Louisville, where she became a nun.

"She was trained there and sent out as a music teacher to St. Mary's in Paducah," said Sister Mary Ramona. "She was working there when the sisters were asked to nurse soldiers."

Mary Lucy Dosh was the first of about 200 nurses to die during the Civil War, according to the archivists.

History reveals sanitary conditions during the Civil War were deplorable by modern standards. Doctors and medical scientists had not yet discovered the importance of antiseptics for infection, and thousands of men died from disease as well as wounds.

Mary Lucy Dosh had turned 22 in September of 1861. She began her brief nursing career in late October or early November. She contracted typhoid, probably in early



A small tombstone marks the grave of Mary Lucy Dosh, a nun who came to Kentucky as an orphan and died during the Civil War while nursing soldiers at Paducah.

December, rallied briefly, then died four days after Christmas.

The boat that brought her body upriver from Paducah was named "The Peacock," records show. It was draped in black and flew a white flag of truce, while pine-knot torches burned at the gunwhales.

Soldiers had asked that the popular young nurse be given a military funeral, according to the archives, and Union and Confederate troops marched behind her coffin in the seven-mile overland trek from Uniontown to St. Vincent's.

Sister Emerentia Wales, a nun who died in the 1930s, left this account in the archives:

"I was attending school at St. Vincent Academy ... in January of 1862, when the remains of Sister Mary Lucy Dosh, escorted by soldiers, were brought to St. Vincent's Cemetery ... Sister ... was given a military burial."



## Cemetery is packed with lots of history

The St. Vincent Cemetery near Waverly is the resting ground for many historically interesting names and dates.

"It was a burial ground for Catholics in a 150 mile radius," says Peyton Heady, a local history buff. He walks through the cemetery observing that some of the people buried there were born in the 1700's.

"The nun who rode a hundred and fifty miles to establish St. Vincent's is buried here," he said.

Her name is Sister Angela Spinks, and the marker dated her death at 1854. He even has some in-laws buried in the cemetery.

But Heady's particular interest in the place may be the grave of Sister Mary Dosh.

The grim reaper came for Dosh on December 29 of 1862, a time when the civil war raged full fury.

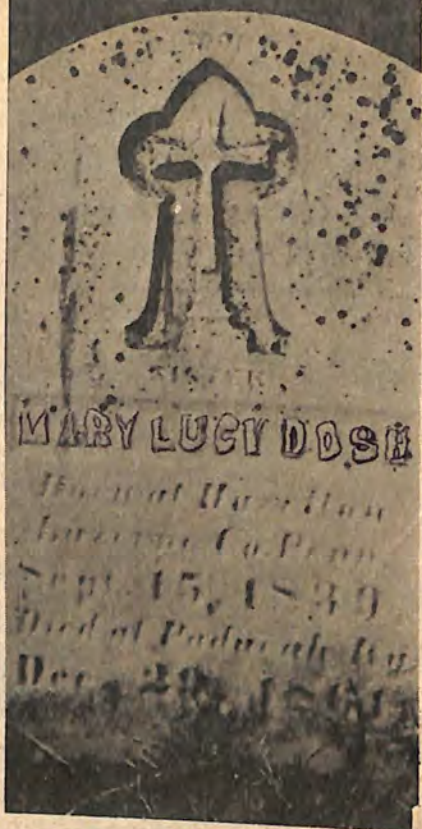
It was the civil war that was to be the nun's demise. Dosh, according to Heady, was an orphan born in Hazleton, Pennsylvania. She had come to St. Vincent with her little sister as an orphan. Much of the nun's background is hazy from time and scarce records, but she is known to have left St. Vincent to study at The Nazareth Academy in Louisville to become a nun. From there she was moved to St. Mary's in Paducah, taking up duties as a music teacher.

As the civil war's bloodshed moved into the St. Mary's area, the sisters were called upon to nurse wounded soldiers.

Dosh was a young 22 when she died, and dedicated enough to attend directly to soldiers with dreaded, communicable diseases like yellow fever, malaria, dysentery, etc.

For her service Dosh contracted typhoid fever in December. Under the conditions of the day, before wide use of antiseptics, Dosh's chances couldn't have been good. She worsened, rallied briefly and died four days after Christmas. Her absence apparently left an emotional void in both Union and Confederate soldiers (she had attended to both).

A truce was called for, and observed in the area. Her body was placed aboard a Union gun boat



The grave of Sister Mary Dosh

that headed up river to Uniontown.

According to Heady the boat was draped in black, flew a white flag of truce, and had torch lights on each side.

Union and Confederate troops marched together behind the funeral procession which extended seven miles from Uniontown to St. Vincent. Dosh had the grim distinction of being the first nurse of two hundred that died in civil war years.

Her military funeral, requested by soldiers of both sides, included a special decoration by the Confederate government. She was given the "Southern Cross," an award of merit was placed on her grave.

A Union flag emblem was emblazoned on one side of the small head stone. The flag has since been all but buffed away by over one hundred years of the elements.

The "Southern Cross" is missing on a sadder note.

The cross had become rusty and unattractive after many years. Heady decided, with permission from Rev. Tom Clark, to spruce up the cross with some rust preventing paint.

Once the cross was shined up and replaced on the grave, "It didn't last a week," snapped Heady. "Somebody stole it and I'd like to catch up with whoever got it."





OBSEQUIES OF SISTER MARY LUCY.



# Young Sister Who Nursed Soldiers Here First Woman Who Gave Life in Civil War

Died of Fever in Church  
Used as Hospital  
By Federals

By FRED NEUMAN

Few Paducahans know that a young sister who gave her life succoring the sick in this city during the early stages of the Civil War was the first woman in the country to give her life in that great struggle. She was none other than Sister Mary Lucy Dosh in the old First Baptist church, which was commandeered by the Federal forces for hospital purposes, during the civil conflict.

Sister Lucy died in the old brick structure in which she ministered to the relief of others, a victim of the fever then raging in Paducah. The official records show that the Paducah nurse who died December 29, 1861 was the first person of her sex to die for the colors in the Civil War.

The slender 17-year-old Sister of Charity whose supreme sacrifice was made on Paducah soil came to this city shortly after General U. S. Grant arrived with his forces in November, 1861. Having made her way to the national call and services where needed, the Baptist church at Paducah promptly set up a hospital in its walls. The well suited building afforded the King

sad tidings a community was in half of those stricken with the raging fever had become known outside the temporary hospital and she was spoken of in terms of veneration. Despite her youth she had become a great asset at the hospital and her death was a severe blow to the meagre staff.

Given Military Funeral

An account of Sister Lucy's privacy as the first woman who died in the cause of her country during the Civil War appeared in a recent issue of The Guardian, well known Catholic newspaper. In speaking of the military funeral according to the youthful Sister of Charity, it says:

"With muffled drums and noiseless tread several files of soldiers, Federal and Confederate, Catholic and non-Catholic, marched from the First Baptist church hospital, in which Sister Lucy had died, to the Ohio river. There a gunboat under a flag of truce, especially designated for the purpose, awaited the precious remains of the gifted religious worker who had given up her young life in the service of her countrymen.

"With reverent hands the plain coffin was placed upon the deck of a ship of war which steamed up the Ohio in the darkness of the night, its flag of truce easily discerned by the light of the southern moon, while soldiers kept their lonely vigil. Her request was granted when soldier hands laid the precious remains of Sister Lucy at rest in Sisters cemetery at St. Vincent's Academy in her 'Old Kentucky Home.'"

J.M.J.V.  
Saint Vincent Academy  
Saint Vincent, Ky.

May 31, 1927.

Dear Sister Mary Joseph:

I am enclosing Mrs. Jolly's letter which Mother sent. We all went to the Cemetery yesterday afternoon. Father Keil said some prayers, and blessed the grave. The girls sang the Star Bangled Banner, the little girls placed the wreath on Sister Mary Lucy's grave and after "Taps" was sounded by one of the girls we filed back. All seemed very much impressed.

We are hoping and praying that Sister Mary Ignatius is much improved. Poor Mother has certainly had her share of crosses this year.

Sincerely in the Sacred Heart,

Sister Bertrand



62 P 29 : 7-0  
Apt. 8-D, North Bushnell Tower  
One Gold Street  
Hartford, Conn. 06103  
22 April 1972

The Archivist  
The Sisters of Charity of Nazareth  
Nazareth, Kentucky 40048

Reverend Sister:

Without question you must be familiar with the enclosed tribute to Sister Mary Lucy Dosh which appeared in the Union County Advocate, Morganfield, Kentucky on 16 March 1972. Surely that writer must have had recourse to your records.

Equally without question, you must have received a copy for your files. Unhappily, newspaper clippings age quickly and soon are too fragile to endure much handling. The copy being provided herewith was made by a xerographic process on 25% rag bond. It should endure for many years. Its form lends itself more readily to orderly filing.

My interest in St. Vincent's Academy goes back to childhood. I can recall my mother taking me with her to the centennial celebration. She, her mother and grandmother had all attended St. Vincent's Academy; mother, Mary Allie Drury, ca. 1891-95; grandmother, Lou (or Louisa) Ellen Harris, ca. 1861-66; great-grandmother, Virginia Lucretia Pratt, ca. 1832-36.

Too, three of your earliest members, Sisters Frances (Elizabeth), Clare (Charlotte) and Harriett (Harriett) Gardiner, daughters of Joseph Gardiner and Winifred Hamilton, were first cousins to my great-great-grandfather, Francis Gardiner. Which one appears fourth on your roll of members? Webb in "The Centenary of Catholicity in Kentucky" was not quite clear. As I recall it, Sister Frances played a substantial role in the early history at St. Vincent's.

There is still another connection. Your early records reveal that Ignatius Drury, my mother's grandfather, did brick and stone work on your early buildings at St. Vincent's. He did the brick work on St. Ambrose in Union County in 1832. He is buried in Sacred Heart Cemetery at St. Vincent's.

My mother's father, George Hamilton Drury, was baptized in 1846 at Sacred Heart Church by Rev. Elisha John Durbin. In 1870, Father Durbin assisted at the marriage of George Hamilton Drury and Lou Ellen Harris.

You may be interested to know there are drawings, both in charcoal I believe, of Father Durbin at St. Vincent's and St. Ambrose's.

It is doubtful that I will ever be privileged to develop any material on St. Vincent's Academy. But whatever material may ever come my way will be sent you in a suitable form for long-term preservation.

With my long-sustained respect for your order,

*William T. Bingham*  
William T. Bingham



Correspondence in 1972 concerning Sister Lucy Dosh, first 37  
Sister, nursing soldiers in the Civil War, to die  
Mr. William T. Bingham, Hartford, Conn. 2/22/1972 -reproduction  
of clipping and answer to letter by Sister Mary Ramona Mattingly  
4/26/1972

OLB- XXIX, p. 37 (no duplicates made)  
and 37-b

Archival Center  
Nazareth, Ky. April 26, 1972

Mr. William T. Bingham  
Apt. 8-D Bushnell Tower  
One Gold Street  
Hartford, Conn. 06103

Dear Mr. Bingham:

I am very grateful to you for the splendid reproduction of the article concerning Sister Mary Lucy Dosh, which appeared in the Union County Advocate, March 16, 1972.

Yes, I have copies in the archives but these are simply clippings and I am glad to have the more permanent copy which you sent. We were grieved when circumstances required that we give up the school, and the property at St. Vincent's, Ky which was very dear to many of our members. I am sure that it was dear to you also since you listed so many connections to this venerable institution.

You have reason to be proud of the three Gardiner Sisters who were your relatives. Sister Harriet was the fourth member of our Congregation; she came about three months after Mother Catherine Spalding, who was the third member. Her sisters, Charlotte and Elizabeth, entered as the 21st and 22nd members respectively. They came to Nazareth together in October 1818 and both lived to celebrate their golden jubilee and later both died in the same year- 1878. Mother Frances governed the Community for 24 years and 7 months and she was greatly loved by the Sisters.

You might be interested in the fact that Sister Mary Lucy Dosh was the first Sister who volunteered for service in nursing the soldiers in the Civil War, who died in that service. It is singular that the last of that self sacrificing band, which was made up of Sisters of many different Congregations, was also a member of our Congregation. She was Sister Lauretta Maher who lived until October 1933. You are probably aware that the Sister Civil War Nurses have been honored by a monument erected in Washington, D.C., near St. Matthew's Cathedral.

Again thanking you for your kindness and thoughtfulness in sending the copy of the clipping, I am

Very sincerely yours,

Sister Mary Ramona Mattingly, SCN

The letter from Mr. Bingham and the copy of the reproduction of the article in the Union County Advocate are on p. 37-b



Sister Lauretta Maher (still living) was in school with Barbara Dosh in St. Vincent's Academy, Union County, and Sister Ursula Henderson was music teacher there at the time.

Barbara and her sister were among the orphans adopted by Mother Catherine Spalding in Louisville; the Sisters noted her talent for music and sent her to St. Vincent's that it might be cultivated, with the intention of fitting her to be a "governess". Barbara soon became Sister Ursula's "star pupil", possessing a very fine voice and "just tingling with music."

In Shawneetown, Illinois, there lived a Mr. and Mrs. Stout, who were very wealthy, and childless, and an adopted daughter had died. Mrs. Stout visited St. Vincent's and became very fond of Barbara Dosh, offered to pay all her expenses, provide graduation clothes, and arranged to come at Commencement to claim her publicly; this she did and quite a sensation was created. Barbara was taken to the Stout mansion and everything lavished upon her and she was very happy until time came for her schoolmates of the neighborhood began their preparations to return to St. Vincent's; then she became desperately homesick for her Alma Mater and the Sisters. About this time Sister Ursula's health became temporarily much impaired and Barbara begged to go back for a time to assist her beloved teacher with the music class. She was permitted to do so but instead of returning after a few months, as she had promised, to her adopted parents she told them she could no longer resist the attraction she felt for the religious life and that she must go to Nazareth, - and to the Nazareth Novitiate she came. She was a charming personality and beloved by all who came in contact with her.

In school she had seemed ambitious and desirous of having "a good time" and being admired in society. Sister Lauretta had sometimes said to her "Bab, you will go to Nazareth some day" and she answered very emphatically, "Never! I want to have money and pleasure, and enjoy myself in the world." She then said to her companion, "Of course I know you are going to Nazareth, Mary Jo." and it was then Sister Lauretta's time to deny any such intentions. "Mary Joseph Maher" (Sister Lauretta, was in Louisville when Barbara preceded her to the Novitiate and when Sister started to quote Barbara's former words, she placed her hand over Sister's lips and said, "Ah, that was just a foolish girl's talk!")

Sister Mary Lucy entered the Novitiate Nov. 29, 1859; pronounced her Vows July 2, 1861. She went to Paducah in August, and died Dec. 29, 1861.

Her tombstone at St. Vincent bears the inscription:

Sister Mary Lucy Dosh,  
Born - Sept. 15, 1839,  
Hazellon, Luzerne County, Penn.  
Died - Dec. 29, 1861,  
Paducah, Ky.



During the days of the Civil War Sister Lucy, S.C.N., was missioned at St. Vincent Academy, St. Vincent, Kentucky, Union County. The students had been dismissed for the duration of the war owing to the fear of violence by the troops of the North and the South. However, the Sisters remained at St. Vincent. About the year 1862, I think, smallpox broke out in the Southern army camps. People stood in fear and awe of this dread disease, therefore, nurses to care for the sick men were practically impossible to find. Sister Lucy with one other sister, I have forgotten her name, volunteered to go south and nurse the sick soldiers. They went as far south as Vicksburg and nursed in the camps there. Sister Lucy contracted smallpox and died while in the South.

The Northern soldiers had blockaded the Mississippi River and their gunboats were patrolling the Mississippi and Ohio rivers north of Columbus Ferry, which is close to Fulton, Kentucky. They had placed an enormous chain across the Mississippi River at Columbus Ferry (the remainder of that chain is still there). When word was passed on to the Northern soldiers stationed at Columbus Ferry that Sister Lucy's body was being brought back to St. Vincent, Kentucky, they agreed to a truce with the Southern troops, and both Northern and Southern troops escorted her body from Columbus Ferry up the Ohio River to Uniontown, Kentucky and then overland to St. Vincent and then together they gave her a military funeral. The Northern troops then returned to Columbus Ferry and allowed the Southern troops to return to Vicksburg, Mississippi before they resumed their fighting.

I believe that Sister Lucy was about twenty years old at the time of her death. I have never heard of a similar incident occurring during the Civil War. The unselfish devotion of a Sister of Charity stopped, for a few days, the violence and bitterness between the North and the South in that section of the United States, and as a grateful people they gave to her that homage and respect that she had earned.

(This was written by a former student of St. Vincent Academy, whose grandfather had told her many times this and other stories of the Civil War.)



*Found this in Sunday paper. - Thought you would like to see it*

# 'Angel of Mercy' stilled war for a night

*Love Lomae Walling*

It was in 1850 that a frightened little orphan girl, 11-year-old Mary Lucy Dosh, came down the Ohio River on a steamboat from Luzerne County, Pa. She was seeking a safe haven with the good Sisters of Charity at the St. Vincent Academy, a Roman Catholic convent that stood in a pastoral setting in Union County, Ky., midway between Waverly and Morganfield.

Life for her at St. Vincent was good. There she found the affection and understanding she had lost when her parents died, so when she grew up she decided that she too wanted to become a nun.

From St. Vincent she went to the order's mother house near Bardstown, Ky., and enrolled in Nazareth College, majoring in music. A year and a half later she took her vows and donned the black robes of the Sisters of Charity.

Her first assignment came in the late summer of 1861 when she was sent to teach music at St. Mary's Academy in Paducah.

It was a dangerous world she faced because the Civil War was raging, and Paducah was coveted by both the Confederates and the Union forces. Although the town was filled with Southern sympathizers, the 9th and 12th



## Old Tales Retold

Ken McCutchan

Illinois Regiments took over Sept. 6. While the generals jockeyed for strategic positions, the troops wallowed for weeks in swamps and muddy camps until malaria, dysentery and yellow fever broke out.

With so many ill and dying, all hospital facilities were soon filled to overflowing. The Army took over the Baptist church in Paducah and converted it into a hospital.

There was such a shortage of nurses that Sister Mary Lucy left her teaching position at St. Mary's and volunteered her services to the Baptist Church Hospital.

To make matters worse, the Battle of Belmont, Mo., on Nov. 7 resulted in 200 killed and 800 wounded. Many of the wounded from both sides were brought to Paducah.

Sister Mary Lucy worked all night and day, first dressing wounds, then hurrying back to

the fever wards, not caring what flag had flown over her patients. The sick and wounded soldiers adored her.

Finally one day in mid-December she failed to appear for duty. When the anxious soldiers inquired about her, they were told that she was critically ill. Four days after Christmas, she died of yellow fever, only 22 years of age.

The stunned soldiers, both the blue and the gray, asked that their gentle nurse be given a military funeral. So with muffled drums, soldiers of both sides carried her simple coffin from the Baptist Church Hospital to the federal gunboat Peacock. Then, under a white flag of truce lighted by blazing torches, the boat steamed up the river to Uniontown, Ky. Soldiers dressed in both blue and gray stood guard.

At Uniontown a hearse was waiting, and the soldiers followed the cortege to the St. Vincent Academy where the young nun was laid to rest in the Sacred Heart Cemetery.

Today the academy buildings are gone, but the cemetery remains. Amid the tall grasses one can find the weatherbeaten tombstone of Sister Mary Lucy Dosh, the "angel of mercy" whose death stopped the war on the river for one memorable night.



# Silencing the guns

## Death of 'angel of mercy' nun briefly stalls Civil War

By JUDY JENKINS

Gleaner staff

For one night in at least one small part of the nation, the guns of the Civil War were stilled.

The strange silence that ensued was part of a truce that wasn't brought about by an act of government or skilled mediation.

It resulted from the death of a young nun who had risked her life to tend the sick and wounded soldiers, not caring whether the uniform was blue or gray. That gentle woman lies today in Sacred Heart Cemetery of the old St. Vincent's Academy in Union County.

It was appropriate that her body be returned to that vicinity where she had arrived in 1850 as Mary Lucy Dosh, an 11-year-old orphan who would find refuge with the devoted Sisters of Charity of the Roman Catholic Church.

Mary, who was alone in the world, had traveled by steamboat down the Ohio River from Luzerne County, Pa.

The child had no idea what to expect in the pastoral setting where black-robed nuns taught and performed other good works that endeared them to the populace.

Clearly, Mary grew to love the sisters and the role they had chosen in life, because she made their vocation her vocation. First she would go to the order's mother house near Bardstown and enroll at Nazareth College, where she majored in music.

Completing her education, she took her vows and became a member of the order that had embraced her when she was a frightened little girl. Her initial assignment came in the summer of 1861 when she was sent to teach music at St. Mary's Academy in Paducah.

In another time that would have been a quiet and uneventful existence, but the Civil War was under way and Paducah was considered a prize by both the Confederate and Union forces.

According to material in the files of Union County historian Peyton Heady, Paducah was full of Southern sympathizers, but two federal regiments took over in early September. The troops, it is said, waded through swamps and dwelled in muddy camps where the drone of mosquitoes was a constant.

Not surprisingly, malaria, dysentery and yellow fever soon broke out.

Illness was claiming more lives than bullets as hospital facilities filled to overflowing and other sites were claimed for the sick and dying. Among them was Paducah Baptist Church.

Because the numbers of nurses were far too scant to meet the growing demands, Sister Mary Lucy abandoned her teaching position for the more critical need. She volunteered her services at the church, which soon was overrun with casualties from the Battle of Belmont, Mo.

Sister Mary was called an "angel of mercy" who worked around the clock dressing wounds

and then serving in the fever wards. The grateful patients adored the youthful nun who hadn't yet reached her 23rd birthday.

But then, in mid-December, she suddenly failed to appear at the bed sides and alarmed soldiers wanted to know why. They learned that she had contracted yellow fever and lay critically ill.

On Dec. 29, she died and the stunned soldiers and their leaders requested a military funeral for the nurse who could so easily have stayed with her music teaching and avoided the crowded wards.

Her funeral took place at the Baptist Church Hospital, where her plain coffin was carried, to the mournful sound of muffled drums, from the church to the federal gunboat Peacock.

Area journalist Ken McCutchan wrote in his "Old Tales Retold" column some years back that "Under a flag of truce lighted by blazing torches, the boat steamed up the river to Uniontown, Ky. Soldiers dressed in both blue and gray stood guard.

"At Uniontown, a hearse was waiting, and the soldiers followed the cortege..."

Her weather-beaten tombstone marks the spot where they buried her with a reverence and compassion that had survived even the brutalities of war.



## SISTER MARY LUCY DOSH

Source unknown



Sister Mary Dosh 1839 - 1861  
St. Vincent, Kentucky

Saint Vincent Cemetery is the final resting place for Sister Mary Lucy Dosh, an orphan girl from Pennsylvania, who spent her last Christmas on earth December 29, 1861. Barely 22, she contracted typhoid fever while nursing Civil War soldiers in a military hospital near Paducah, Kentucky. Hundreds of soldiers were dying of such diseases as typhoid, yellow fever and dysentery.

In the midst of wholesale death, her passing was not unnoticed. So struck were soldiers of both sides with the young nurse's death, a special truce was called so a black-draped Federal gunboat could steam up the Ohio River to Uniontown, Kentucky where a wagon waited to haul her coffin to her final resting place by the school that took her when she came as an orphan, Saint Vincent Academy in rural Union County near Waverly, Kentucky. She was given a military funeral by soldiers of both the Blue and the Gray. Sister Mary Gertrude, historian from the Nazareth House in Louisville, Kentucky, stated that memorial services continued into the early 1920's. Sister Gertrude spent her apprenticeship at Saint Vincent.

In Washington, D.C. stands a monument to nurses that died in war. The first name listed is Sister Mary Lucy Dosh from Paducah, Kentucky.

Sister is known to be an orphan from Hazelton, Pennsylvania. She came to Saint Vincent's with

## IN THE CIVIL WAR

Source unknown

15

Sister. She finished at Saint Vincent's and stayed briefly with a family in Illinois. She enrolled as a novice at Nazareth, south of Louisville, where she became a nun.

She was trained there and sent to Saint Mary's in Paducah as a music teacher. While she was working there she was sent to nurse the sick and wounded soldiers. History reveals that sanitary conditions were deplorable during the Civil War by modern standards. Doctors and medical scientists had not yet discovered the importance of antiseptics and thousands of men died from disease as well as wounds.

Mary Lucy Dosh turned 22 in September of 1861. She began her brief nursing career in late October or November. She contracted typhoid, probably in December, rallied briefly, and died four days after Christmas. The boat that brought her body upriver was "The Peacock." It was draped in black and flew the white flag of truce with pine-knot torches burning at the gunwales.

According to the archives, soldiers asked that the popular young nurse be given a military funeral and Union and Confederate troops marched behind her coffin in a seven mile overland trek from Uniontown to Saint Vincent's.

Sister Emerentia, a nun in the 1930's left this in the archives: "I attended school at St. Vincent's Academy..in January of 1862, when the remains of Sister Mary Lucy Dosh, escorted by soldiers, were brought to St. Vincent's Cemetery... Sister... was given a military Burial."

one. He





# A legend lingers

(Staff Report)

Within view of decaying brick dormitory and classroom buildings, once a proud St. Vincent Academy, is a section of the Sacred Heart cemetery where the Academy's legend lingers with weathering markers.

Few people notice the Sisters' Circle these days, as burials are customarily held in newer parts of the cemetery.

A legend lingers, however, as the Sisters' Circle is studied. Markers of Sister Susan Hagen and Sister Superior Angela Spinks, who helped found St. Vincent in 1820 after a wilderness ride from Nazareth, are found.

Adjacent to these markers is a marker for Sister Mary Lucy Dosh, an early St. Vincent Academy graduate, who was the first sister to die in service in the Civil War.

Until the close of the Academy several years ago, a boxed-in panorama sat near a window in the school, showing the story of Sister Mary Lucy to impressionable young minds.

St. Vincent, in the early days, welcomed orphan children and thus Sister Mary Lucy left Luzerne County, Pa., as a child to find a safe haven at St. Vincent. She arrived in Uniontown on a steamboat, and according to legend, rode the final seven miles to St. Vincent in an open wagon owned by the school.

Sister Mary Lucy Dosh was not a stranger at St. Vincent, in fact, she met other girls who were far from home and had been shepherded to the Academy by Father Elisha Durbin, who started Sacred Heart Parish in 1823 and rode horseback 8,000 miles per year.

After graduation from St. Vincent, the young Pennsylvania girl was adopted by an Illinois family but she left the family for the St. Vincent mother house near Bardstown, and enrolled in Nazareth College Novitiate entered

\*St. Vincent Orphanage, Louisville, Ky. Here, the Sisters of Charity of Nazareth recognized that Barbara had evident musical talent, and sent her to St. Vincent Academy, Union County, for her education.

North and South were at war when Sister Mary Lucy went to Paducah to teach music. Actually, Paducah was a strategically located city the North and South wanted to establish as an early bastion. Gen. Gideon Pillow's Southern soldiers already had violated Kentucky's neutrality by moving up from Tennessee to seize Hickman and the ominous bluffs at Columbus. Gen. U. S. Grant had seized Cairo and was anxious to occupy Paducah where the Tennessee River joined the Ohio. Ten miles from Paducah, the Cumberland River came in and Grant, realizing the Cumberland was a clear way to Nashville, that from Nashville the Tennessee River lead to Mississippi and Alabama, wanted Paducah.

Paducah expected Gen. Pillow's army to move in the town and had hoisted Confederate flags to commemorate the occasion.

But in this town, where Sister Mary Lucy taught music, in September 6, 1861, a Federal flotilla steamed up to Paducah's waterfront. When the 9th and 12th Illinois regiments plus a battery of field artillery moved ashore, Paducahans looked frightened and stunned.

The worse toll in the ensuing battle of armies and men came from malaria and dysentery. Yellow fever reportedly raged in Cairo, where soldiers fought mosquitos and rats. Malaria broke out in Paducah. Fever felled so many men that Dr. Joseph H. Brinton, army surgeon, was almost without hope.

Brinton wanted volunteer aides, and a detachment of Catholic sisters from South Bend, Ind., answered the call. The army took over the Baptist Church building which was turned into a hospital. Then 22, Sister Mary Lucy Dosh left her music students to minister to these men suffering from dysentery and malaria.

On Nov. 7 the armies finally clashed in combat at Belmont, Mo. More than 200 men were killed and 800 wounded.

Casualties from both Union and Confederate armies were brought to the Paducah hospital and Sister Mary Lucy worked longer hours now, tending to both fever ward and wounded patients.

One December day, Sister Mary Lucy failed to show in the ward. When anxious soldiers asked about her they were told that Sister Mary Lucy had fallen a victim to yellow fever and was fighting for her life.

Four days after Christmas, Sister Mary Lucy died.

Wounded soldiers in pain in the hospital from both sides asked that Sister Mary Lucy be accorded a military funeral.

Soldiers from the North and South marched from the Baptist Hospital behind the sister's coffin. The Peacock, a Federal gunboat, was waiting that night on the wharf and the coffin was placed on the deck of the black-draped warship. Blazing torches of pine knots lighted a white flag of truce flying from the front of the boat as it steamed up river toward Uniontown.



Soldiers dressed in blue and gray stood guard on deck throughout the night of peace on the river. At Uniontown the soldiers carried the coffin to a waiting hearse. The soldiers followed the cortege to the Sacred Heart cemetery at St. Vincent Academy.

Sister Mary Lucy Dosh was home again.

They lowered her into the earth of the Sisters' Circle, next to Sister Superior Angela Spinks, who had died in 1854.

This legend of Sister Mary Lucy Dosh was told to every girl and woman on the campus of St. Vincent Academy. 100 years after Sister Mary Lucy's death, the boxed-in panorama became a reality through the work of former St. Vincent art instructor, Sister Harriet.

The legend of Sister Mary Lucy Dosh still lingers.





1972

% John Elder  
Box 135  
Paynesville, Ky 40157

Dear Sister Mary Ramona,

I am spending two weeks visiting my mother and daddy in Rhodelia. Over the weekend I met a Mr. Ray Clements from Chicago who was originally from Union County. He recently visited the Cemetery at Sacred Heart Church where ten of our Sisters are buried. He said all of the grave markers of our Sisters are identifiable except one. He said it appeared to be the oldest grave and was in a row all by itself. He could not even tell the name. I thought Nazareth might like to know this.

This same Mr. Clements would like to know the name of the Sister and the story of how she nursed both Union and Confederate Soldiers, later died of



yellow fever and that a truce was declared and men from both armies accompanied her body up the river from Paducah to St. Vincent for burial. His mother is very old and still living. She told him about it. He also wants to know something about her entrance into the Community. He thinks a historical marker should be erected there if the story is true and would be glad to work on it. I am an alumna of St. Vincents and am very much interested myself.

I will certainly appreciate any information you can give me on this as I promised to write him.

Thank you for giving this your attention.

Sincerely,  
Sister Mary Naomi Elder



June 28, 1972

Dear Sister Mary Naomi,

Your letter was received this morning. I am glad that you met Mr. Ray Clements and I hope that he will push the project of a historical marker for Sister Mary Lucy Dosh's burial place.

I am enclosing a copy of an article that appeared in the Union County Advocate on March 16, 1972. The facts are substantially correct and can be fully documented. I do not like the title used, since "legend" to me means something possibly true. The main facts are true. Our records show that Sister did not die of yellow fever but of typhoid. When she first became ill the doctor sent her to the home of Mr. and Mrs. Louis C. Menard (parents of Sister Marie Menard, SCN) but when she did not respond to treatment there, Dr. Austin, asked that she be returned to the military hospital and she died there Dec. 29, 1861.

The account of the transfer of her body and burial at St. Vincent's, Ky. is true. In December 1931, when an investigation was being made, Sister Emerentia Wales, stated in the presence of two witnesses that she solemnly affirmed that she was a pupil at St. Vincent Academy when Sister Mary Lucy Dosh's remains were brought to St. Vincent's and that she was given a military burial.

Sister's name was Barbara Dosh in the world and she entered the novitiate Nov. 29, 1859. She received the Habit of the Congregation and the name Sister Mary Lucy, June 3, 1860. She made first Vows on July 2, 1861 and was sent to Paducah to teach music in August 1861.

With regard to the Sisters who are buried at St. Vincent, Ky. our records show that fifteen Sisters are buried there. I am enclosing a list of our records. If some of these Sisters' graves are not marked, Sister Thekla at SCN Center is the one to contact about this. I am sure that she will be interested. It is very easy for some things to be overlooked in these days of change and confusion.

If I can assist with further information, I shall be glad to do so.

Sincerely in Our Lady,









SISTERS OF CHARITY  
MOTHER HOUSE  
NAZARETH, NELSON CO., KY.

+

J. M. J. V.

August 9, 1932.

N.C.W.C. News Service,  
1312 Massachusetts Avenue,  
Washington, D.C.

Gentlemen:

The inclosed kodak picture of Sister Lauretta Maher is the only picture we possess of her. The one marked x is Sister Lauretta. Please guard this picture carefully and return to me as soon as you use it.

Respectfully,

*Mother M. Catharine*

Mother Mary Catharine,  
Nazareth, Kentucky.



N.C.W.C. NEWS SERVICE

1312 MASSACHUSETTS AVENUE  
WASHINGTON, D. C.

August 1, 1932.

Mother M. Catharine,  
Sisters o f Charity,  
Nazareth, Ky.

Dear Mother Catherine:

We would appreciate it very much if you could furnish us with a photograph of Sister Lauretta Maher for use in our Picture Service. We would be glad to return the photograph after it had served our purpose.

Respectfully,

N.C.W.C. NEWS SERVICE.



# PERMANENT RECORD CARD

Sister Lauretta -- Mary Joseph Maher

Born January 2, 1844 at Thurles Co., Tipperary, Ireland.

Died: October 1, 1933, at 1:30 P. M. Nazareth Infirmary.

Entered July 3, 1860 From Union Co., Ky. Recommended by Mother Frances

Received Habit, Feb. 2, 1861. Vows, July 19, 1862 -

Perpetual, March 25, 1911

Father, Denis Maher Birthplace: Thurles Co., Tipperary, Ireland.

Mother, Elizabeth Meagher Birthplace: Ireland.

Names of Brothers and Sisters: Richard, Daniel and Ellen (deceased)

Half-sister, Laura (Mrs. James Russell), Louisville, Ky.

Half-brother, Thomas Patrick -- Tombstone, Arizona

| Missions                                                               | Office-Occupation                |
|------------------------------------------------------------------------|----------------------------------|
| Louisville: Military Hosp. 8th & Green<br>From Dec. 1861 To July, 1862 | Nurse (as Novice)                |
| Nazareth: Academy July 1862 Nov. 1864                                  | Prefect                          |
| Lexington, Ky.: St. Catherine's Academy<br>Nov. 1864 Oct. 1875         | High School Teacher              |
| Portsmouth, O.: Holy Redeemer School.<br>Oct. 1875 Aug. 1879           | Superior and Teacher of Grades   |
| Covington, Ky.: LaSalette Academy<br>Aug. 1879 Dec. 1911               | Superior and High School Teacher |
| Louisville: SS. M. & E. Hospital<br>Dec. 1911 Sept. 28, 1925           | Infirmary (eye trouble)          |
| Nazareth Mother House Sept. 28, 1925 Oct. 1, 1933                      | "                                |



Purgatorian Society,  
Mission Church,  
1545 Tremont Street,  
Roxbury, Mass.



Sister Lauretta  
Life Certificate  
in the  
Purgatorian Society

\$10 fee for  
Life.

notified.



Sister Lauretta

SECRETARY GENERAL  
SISTERS OF CHARITY  
NAZARETH, KY.

One of four children, Sister Lauretta was born in Ireland January Second, 1844, at Thurles, Tipperary County, and came to America when but a few years old. Deprived of a mother's care in early childhood she was placed by her father at Saint Vincent's Academy, Union County, Kentucky, where she attained high honors. We find her at the age of sixteen a lass slender in form, beautiful of face, and dignified in manner, in answer to the call of the Master, crossing the bridge of sacrifice from the world's world to God's world within Nazareth's convent doors. In the bloody conflict between the North and the South, the cry of the battlefield penetrated the walls of the novitiate and she, but a girl in her teens and still unprofessed, answered the appeal and went forth from Nazareth to minister unto the sick and dying.

From this scene of carnage, Sister Lauretta was recalled to Nazareth to make her vows, and immediately following was appointed "Prefect of Girls." In 1864 she was sent to Lexington where she remained eleven years teaching the senior classes, and where in sweet memories her lessons are verdant still. From the blue grass city, Sister was missioned to Portsmouth, Ohio, as superioress, from whence she came to Covington in 1879, and here remained until December, 1911, when she retired to Saints Mary and Elizabeth Hospital, Louisville, Kentucky, having been stricken almost blind a few years previous.

Such is an outline of the life of one of God's noblest women. Thoroughly refined and intellectual, a woman of much tact and business ability, she is unusually gifted and possesses



much natural dignity. Generosity is a marked trait of her character and ennobling principle of her nature. Her charities are manifold and known to but few, so retiring her disposition, so averse to anything akin to ostentation is she.

"Hearts that are great are always lone  
They never will manifest their best;  
Their greatest greatness is unknown-  
Earth knows a little - God, the rest."

She is a Southerner and Irish to the core, and the following incident is told of her. When Prefect at Nazareth, one day the girls who were all very fond of her, were jumping for their states, the idea being to see who could jump the most. After several had tried for their states one of the girls, now a Sister of Charity, said "Now, Sister Lauretta, we will jump for your state." When Sister told them hers was Ireland, the girl in question was amazed and gave vent to her surprise in some ugly remarks about the Irish. She having always lived in New Orleans, and meeting but very few Irish and those few not of the educated or refined class, could not imagine how one so gifted, refined and intellectual as Sister Lauretta could possibly be Irish. Sister Lauretta asked what she knew about the Irish, to which she replied "very little" but that those she had met were all servants in other people's kitchens and had no education. Then, Sister Lauretta secured from the library a large History of Ireland and bade her pupil read every line of it, that she may know the Irish people and thereby change her opinion of them.

She has always been a most exemplary and exact religious, unfaltering in her duty, punctual in all her exercises; her



associates in religion know best how well and faithfully she discharged the sometimes severe and always responsible duties of her calling. In Nazareth's community her name is synonymous of all that is good, kind, and generous.

She is highly esteemed by people of all denominations, for friendship to Sister Laretta means more than a name, and never has she been false to its claim. Her sympathies are immeasurable and as far-reaching as the wants and miseries of humanity. Did you ever go to her when life's burden seemed heavy, If so, I need not tell you the wonderful effect of her words. No weary soul came away unsolaced; so soothing her counsel, she seemed inspired.

Her own sorrows, her own griefs are entirely absorbed in her thought of others. Even now after fifty years of active life, fifty years in the service of her Divine Master, when robbed of life's most precious gift, debarred from her one great pleasure, she offers no word of complaint but silently receives the Angel of Affliction.

Sister Laretta, friend of our youth "More dear in thy sorrow, thy gloom and thy showers, Than the rest of the world in their sunniest hours." What tender memories your name recalls. Proudly La Salette shall ever stand a monument to thy memory, but the wail of your absence will sigh on down through the vista of years, Sister Laretta and La Salette are linked inseparably, these very walls breathe your gentle spirit, the chain cannot be broken.

(Written by a member of the Faculty of  
La Salette Academy, Covington, Ky.)

SECRETARY GENERAL  
SISTER C. CHARITY  
NAZARETH, KY.



To  
Sister Lauretta  
and  
La Salette

If power divine were in voice of mine,  
A song I would sing of one  
Whose years of living meant loving and giving  
Service-and good deeds done.

So filled her days in Virtue's ways  
No thought she gave the cost;  
Ever eager and willing, her knowledge instilling:  
No precious moment lost.

If wish could give the power to live  
Once more those school-time days  
With their joys and fears, their smiles and tears  
Their meed of blame or praise.

The heights attained the knowledge gained  
Of life and its mysteries old-  
Bring visions near of those days so dear,  
Memories-now limned with gold.

Would she could know how the long ago  
With -love- my heart with love is swelling:  
What her presence lent and her teaching meant  
To me-is beyond the telling.

Dear LaSalette-I love thee yet,  
I shall forget thee never:  
Midst thy hallowed scenes, my grateful dreams  
Were born to live forever.

Mary R. Shannon



## Education

### A Kentucky Teacher

PAUL L. BLAKELY, S.J.

**F**ORTY-FIVE years ago I met a lady whom I have never forgotten. Always has she been in my mind, although I saw her only four times in my life. Our first meeting was in 1888, the next in 1897, there was a third in 1906, and we met for the last time in the Spring of 1917. She wrote me when I left college to enter the Society of Jesus, and again fifteen years later, when I was ordained. Affectionate messages were frequently borne from Kentucky to New York and back to Kentucky by friends we had in common, and I like to think that as I did not forget her, she did not forget me.

I shall not see her again on this earth, for she died on October 1, in her ninetieth year. If I did not know that I could pray for her soul, and put her name in the blessed Mass, I should feel very lonely. But I do not feel lonely; only grateful for her memory, and happy that I can do something for her, now that the warm heart is stilled, and the tired eyes (which twenty years ago began to see this world but dimly) are closed, and the busy hands are at rest forever.

She was a great lady, a very great lady, was Sister Lauretta, of the Sisters of Charity of Kentucky, an aristocrat to the finger tips. She was good and kind, she had a low voice and gentle ways, she was a born leader, and she looked it; and that is what I mean here by an aristocrat. When you met Sister Lauretta, in somber black habit and white cap, fashioned after the old Kentucky sun bonnet, you felt something that you could not put in words. You were not in the least abashed, but quite at home, yet very much on your best manners. Even if you relapsed, you knew somehow that she had a sense of humor, and a very great tolerance for other people's follies. That is another way of saying, I suppose, that she was charitable and humble, as all real leaders are.

I think of her as a great lady, and a great teacher, worthy of the Religious Community which has pioneered in Catholic education in Kentucky since 1812. Two weeks ago, you read in the metropolitan press and in every Catholic publication in the country, that she was the last of the Civil War nurses. She was, but that was the least of her titles. For seventy-three years, she was engaged on a battlefield of infinitely greater importance, and for half a century she was a captain in Christ's army of Catholic teachers. Her record, taken from the official archives of her Community, shows the outline of a great career.

SISTER LAURETTA  
 Born, January 2, 1844, at Thurles, Co. Tipperary, Ireland.  
 Died, October 1, 1933, at the Motherhouse, Nazareth, Kentucky.  
 Entered, July, 1860, from Union County, Kentucky.  
 Received the habit, February, \*2, 1861.  
 Vows, July 19, 1862. Perpetual vows, March 25, 1911.  
 Missions  
 Louisville: Military Hospital, December, 1861 to  
 July, 1862 ..... Nurse  
 Nazareth: Academy, July, 1862 to November, 1864 Prefect

Lexington: St. Catherine's Academy, November,  
 1864 to October, 1875..... Teacher  
 Portsmouth, O.: Holy Redeemer School, October,  
 1875 to August, 1879..... Superior and teacher  
 Covington: LaSalette Academy, August, 1879 to  
 December, 1911..... Superior and teacher  
 Louisville: SS. Mary and Elizabeth Hospital De-  
 cember, 1911 to September, 1925..... Infirm  
 Nazareth: The Motherhouse, September, 1925 to  
 October 1, 1933..... Infirm

When Mary Joseph Maher was little more than a baby, her parents emigrated to this country, and found a home in Kentucky. Shortly thereafter, the mother died, and in due time Mary was entered at St. Vincent's Academy, in Union County, where one of her teachers was Sister Frances Gardiner, of cherished memory, who had joined the Community in 1818, and served several terms as Superior General. Remarkable for piety, innate culture, and intellectual ability, no one wondered when in her seventeenth year, Mary asked and received admission among the Sisters of Charity at Nazareth. But her retreat at this famous boarding school was soon interrupted, for in December, 1861, she was sent to care for the wounded soldiers, Yank and Rebel alike, in the Military Hospital at Louisville. Her service here, short yet eventful, is chiefly notable, I think, in showing the unusual confidence which the Superior of the Community reposed in one who in years was hardly more than a schoolgirl.

On taking her vows in 1862, Sister began a career which has written brilliant chapters in the history of education in Kentucky. At this time I cannot even epitomize those chapters, but I would observe, as an outstanding characteristic of Sister Lauretta, that in all her work she was at least a generation ahead of her day. Her formal preparation for teaching had been scanty, according to modern standards, but there was nothing of the self-taught, self-made, self-opinionated teacher about her. While she appreciated to the full the old and tested methods, she was never afraid of new methods, merely because they were new. Years of unbroken service tend to set teachers, and especially principals, in a mould; but when, after thirty-three years in Covington, Sister Lauretta relinquished her position to Sister Columba, that gifted teacher and administrator could truthfully report that she would deem her work successful if she could keep the school on the high level established by her predecessor.

(What wonderful women these old nuns are! The hostile world thinks all nuns, from novice to nonagenarian, a pack of fools; the kindly world is apt to rate them as good enough poor souls, but, in a harmless way, more or less moronic. What if both worlds could know what these women think about and talk about! Not long ago, I spent an afternoon with a group of cloistered nuns, and the animated conversation ranged from prize fights and pedagogy to the President's recovery program, and then veered from the chances of Bernadette's speedy canonization to a discussion of what, precisely, is meant by derogation from the natural law. But all this is a parenthesis.)

I need hardly say that Sister Lauretta was not wedded



to classroom teaching. To her every place was a classroom. Interested in all phases of individual and civic betterment, she was a popular and outstanding figure in the Protestant environment of Covington. She and my own dear mother soon became great friends, and I have always thought that to Sister Lauretta's influence and prayers is largely due the happy event that my mother, long years after her marriage, became a Catholic. Many, I know, owe their conversion, under God, to Sister Lauretta. But her chief work, of course, was to supervise her school, and to teach. No girl who met Sister Lauretta could forget her or escape her ennobling influence; and in her fifty years in the classroom, Sister taught thousands of Kentucky girls the only philosophy of life that will really work in this muddled world.

By 1911, Sister's sight was failing, and although she lived for twenty-two years longer, her health thenceforth was a subject of serious concern to her Superiors. Taken from the school, she continued to teach from a wheel chair in the hospital. Here she had more time for the instruction of prospective converts, a work that had always appealed to her, and for the strengthening of weak-kneed Catholics. It will always be a touching memory to me that, as I entered the room on the last occasion we met, the dear old lady was listening intently while a pupil nurse, one of her converts and my spiritual child, read aloud from *AMERICA* an article of mine. (Nearby was a large-type edition of the Gospels. She always read from the Scriptures first, with the aid of a glass, and thus fortified, turned to *AMERICA*.) A few years later, she was totally blind, and for the last decade of her useful, meritorious life, the beautiful Kentucky country and the faces of those she loved, were only a memory.

Sightless, infirm, crippled from a fall, Sister Lauretta taught no less brilliantly from her wheel chair than she did in the classroom. Here she prayed for the work she loved; for the schools, for the Catholic press, for her Community, for the Church. Surely her prayer was heard, for prayer united with suffering is as Christ's pierced Hands lifted up to His Father. Very correctly does Mother Mary Catherine, Mother-General of the Community, write me:

Her endurance, patience, and resignation have been supreme. During her fifty years in the classroom, her influence was a power for great good, but I may add that in her infirmities, she was a power for even greater good. With the loss of her sight, her usefulness in the classroom ceased; but confined to her cell, she was ever ready to receive her sister-Religious, to listen attentively to their joys and sorrows, and in her calm, understanding way, to give them the words of praise or of comfort that encouraged them in their work. She also served as a member of the Board of Trustees of the Nazareth Literary and Benevolent Institution for twenty-eight years, and in this capacity assisted in the administration of the Community.

Farewell, Sister Lauretta, until we meet again in another world where there are no troublesome problems of academic degrees, of school administration, or of endowments, but only peace and calm and the fruition of perfect happiness. A link with earth is broken; another forged, I trust, with Heaven. To you I might apply the old

familiar saying that we shall not soon look upon your like again, but I know that you would, calmly, smilingly, as was your wont, put the praise aside. But as we pray for the repose of your soul, we also pray that we and those who come after us may be strengthened by the memory of your life, consecrated to Catholic education, and be heartened to work without ceasing for the establishment on earth of the Kingdom of God.

## Sociology

### A Social-Minded Parish

FLORENCE D. SULLIVAN, S.J.

AT the New York meeting of the National Conference of Catholic Charities, I was wondering if there could be any more instructive or impressive lesson in organization for the fulfilment of the ideals of Catholic social service than what I had observed for myself in an outlying parish of Brooklyn on a cold, raw day in early Spring. And I could not help thinking how valuable it would be if all the visitors to the Convention could have seen this actual demonstration, or if this parish exhibit could have been used as the ideal illustration in Catholic social work.

Long ago I had heard of St. Cecilia's parish in one of the far-flung suburbs of Brooklyn, and of its distinguished pastor, Msgr. Edward J. McGolrick; for I had read in the *Brooklyn Daily Times* a few years ago about the opening of a Maternity Hospital there and I had marveled at the achievements chronicled in the story. It said:

The parish is known for its prosperity and works the country over. Within its square block of parochial property are provisions for the welfare of mind, body, and soul of its people from birth to death. There is the church, a Romanesque pile rising in the beauty and majesty of marble and granite; the Rt. Rev. John Loughlin Memorial Lyceum, seating 600, and housing stage, billiard and card rooms, and swimming pool; the monastery for the Christian Brothers; the convent for the Sisters of St. Joseph; the great school building; the library; the priests' house and the Maternity Hospital.

I had always pictured a parochial plant as made up of a good-sized church, sometimes architecturally beautiful but more often just a conglomeration of styles or no style at all, a pastor's residence, a grade school, and the Sisters' convent. I had never dreamed of a parish with all the attractions of the YM and YW superadded, and a maternity hospital and day nursery besides.

I became curious and after many delays telephoned for an appointment. The pastor was gracious, but he was no weather prophet. He assigned the following Tuesday and told me what cars to take. Only a sense of duty made me keep the appointment, for the day began with heavy rains and the sky promised no let-up for the whole day, and kept its promise. I put on a rubber coat and rode to St. Cecilia's where I found that truth is more wonderful even than a newspaper story.

There was the church; no little country edifice, but a large basilica-type structure of marble and granite, with



These former pupils of Sister Lauretta's gave \$250 to furnish her room when she came to the Mother House from Sts. M. & E. Hospital, Set. 28, 1925.

Nazareth, Ky., Feast of St. Teresa.

Mrs. J. L. Nolan,  
3525 Trimble Avenue,  
Evanston, Cincinnati.

My dear May:

To-day Sister Lauretta sent for me to see all the nice and useful things her dear Covington boys and girls have sent her and then she commissioned me to tell you just a little bit about how much you have contributed to her comfort and pleasure.

Sister has a cozy little room on the second floor. It faces the east so she has the advantage of the delightful morning sun and at the same time is saved from a glaring light by the pretty shade trees on that side of the house.

I hardly know how to tell you about the furniture or where to begin, for it is all so nice and such a pleasure to dear Sister that it is hard to give a correct impression in a mere letter. There is a big, roomy wardrobe, a neat white stand, an invalid's tray table, and such a downy-looking bed that it made me sleepy even to look at it. Oh, yes, I mustn't, above all things, forget the two handsome chairs--one a beautiful rocker and the other an elegant mahogany arm-chair, exquisitely upholstered in leather. When I went in to-day, Sister was sitting in the arm-chair and said so delightedly, "Don't forget to tell my children about this," and she patted the chair with her hand, then added, "and say it is so beautiful and oh! so comfortable."

I am sure Sister has everything she could desire and the memory of your loving thoughtfulness in giving it, more than doubles the enjoyment she derives from your gift every hour.

Sister's room is on the floor with the gallery of the Church and there she spends many happy hours saying her beads. She bade me say that every day she says special prayers for each and every one of her dear Covington boys and girls who contributed to her gift and begs Our dear Lord to bless them and all dear to them as He sees best.

We hope Sister will be spared to us for many days to come and we know that when she does enter into her Eternity, we will all have one more advocate before the Throne of God.

Goodbye and God bless and keep you. Nora May is well and seems to be as happy as the day is long. Give my love to all my friends, not forgetting your own dear self. Sister Lauretta joins me in love and adds a hundred "Thank you's" for the generous gift from her dear Covington boys and girls.

Your devoted friend,

*Written & Signed by Sister Alaycia*



Covington, Ky.  
July 17, 1912

Sister Huberta,  
Louisville, Ky.

Dear Sister Huberta:-

Enclosed please find  
Money order for \$79.50 and would  
kindly ask you to attend to converting  
\$75.00 of this amount into gold, to be  
used as an offering to Sister Lauretta  
on the occasion of her Golden Jubilee,  
from her loving children of the  
La Sallette Alumnae. The balance  
we will ask you to expend for  
flowers for Sister Lauretta. These  
offerings in slight recognition  
of her long and earnest labors  
among us.

Kindly convey to  
Sr Lauretta the knowledge that the



2

Alumnae will assist at a High Mass  
 of Thanksgiving on the morning of July 19<sup>th</sup>  
 at which members of the Alumnae  
 will receive Holy Communion for  
 Dr. Lauretta's intention.

We leave it to your good judgment  
 to arrange the details of the presenta-  
 tion as we find it impossible to  
 have a representative in Louisville  
 on that day.

Assuring you of our thankfulness in  
 this matter, and our willingness to reciprocate,  
 I beg to remain,

Very Sincerely,

Frances Mahon,  
 President S. A.  
 1323 Scott St.  
 Covington, Ky.



St. Mary's Priory  
5 Hillhouse Ave.  
New Haven, April 23, '32

Dear Sister Irene:

Many thanks for sending me word of my good Sister Lauretta. You may be certain that I shall remember her every day.

I have missed Sister much. She was a treasure of comfort to me in Louisville; also an inspiration to put every effort forward to be true to the sublimest ideals of religious life; also for me to be a Priest after Our Lord's own heart. She was to me a Mother in whom I had the utmost confidence.

Few measure up to the noblest traits of our faith as does Sister. I have never met any to surpass her in glending kindness and firmness. Simplicity and depth of character made her both loved and respected.

A Sister of Charity -- Sister Lauretta is to my mind all that this implies; a Sister, a religious true to the spirit and practise of the life to which she vowed herself; and one of the noblest women of charity, in every sense of what the Divine virtue of Charity implies, that I have ever met or expect to meet. Would that all who know her would imitate her.

Tell Sister that if it pleases the Lord to take her from us soon, she must not forget me when she comes to her heavenly home. Her prayers for me, who needs them much, will be more powerful than ever. And assure her that every day I go to the Altar she will be remembered by me.

With kindest wishes to Sister and yourself,

Sincerely,

John L. Finnerty, O.P.



433 Milwaukee Avenue, N.W.,

Grand Rapids, Michigan.

March 27, 1931.

Ven. Sister Mary Lauretta Maher,  
Motherhouse of the Sisters of Charity,  
Nazareth, Kentucky.

Venerable and dear Sister:

For almost four full years I have been engaged in collecting material for a biography of Father Abram J. Ryan, poet-priest of the South, and in all that time I have had very little success in unearthing data which would incontestably prove that he served as a chaplain in the Confederate States Army.

Mention of your service as a nurse during the Civil War in the current issue of AMERICA prompts me to write to you and ask whether you personally knew Father Abram J. Ryan, or ever met him on any battle-field. Any information which you might give me in respect to Father Ryan's military service will be greatly appreciated.

Hoping to be favored with your assistance, and awaiting to receive your reply, I remain,

Respectfully yours,

*R. G. Egan*



March 12, 1927.

Hon. dear Sir:

With reference to service rendered by Sisters of Charity of Nazareth as Nurses in the Civil War, I respectfully submit the following statement.

Early in 1861 the Sisters' services were offered by Rt. Rev. Martin John Spalding, Bishop of Louisville, and accepted by Robert Anderson, Brig. General, U. S. Army. The hospitals where they served in Louisville were located, according to the recollection of Sister Lauretta Maher, at 8th & Green Streets, 9th & Broadway, and 10th & Main, and were numbered, I think, 1, 3 and 4.

In the same year, 1861, Gen. Smith, in charge of Union troops in or near Paducah, Ky., also appealed for help to care for sick and wounded soldiers and our Sisters of St. Mary's School, in that city, responded, under the direction of Sister Martha Drury. One of these, Sister Mary Lucy Dosh died in the discharge of her duties as nurse and was buried with military honors.

Our Sisters also served in Lexington, Owensboro, Bardstown and vicinities, going when and where such service was needed. In those early and disturbed days little time or thought was given to the keeping of records, therefore it is impossible to give exact and minute details.

Sister Lauretta Maher is living and in full possession of her mental faculties, though almost totally blind. Her statement is attached, also a list of the twenty-eight Sisters for whom application for headstones has been made, with place of their service given when known.

In conclusion I beg to express our appreciation of the noble and chivalrous impulses that prompt the high officials of the National Government of our beloved Country to show such signal honor to these humble workers who sought no recognition save the loving approval of Him who has said: "What ye do unto the least of these, ye do unto Me."

Yours sincerely and gratefully,

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Mother Superior.



OCTOBER 5, 1933

OCTOBER 12, 1933

## Sister Lauretta Last of Civil War Nun's, Dies

Tended Wounded, Dying, at Louisville, 1861-62 — Marked 70th Year In Charity Order Last Year—Was 89 Years Old

Sister Lauretta Maher, of the Sisters of Charity of Nazareth, last surviving nursing Sister of the Civil War, died October 1 at the age of 89. Sister Lauretta had been at the motherhouse of the Order at Nazareth since 1925.

Sister Lauretta, only surviving veteran of the Sister nurses of the Civil War, last year celebrated the seventieth anniversary of her profession as a Sister of Charity of Nazareth. Born at Thurles, County Tipperary, Ireland, on January 2, 1844, Sister Lauretta entered the Order on July 3, 1860 from St. Vincent's Academy, St. Vincent, Ky. She received the habit on February 2, 1861 and made her first vows on July 19, 1862.

When, in 1861, Bishop Spalding offered the services of the Sisters of Charity as nurses, Sister Lauretta and another religious of her Order were assigned to the Military Hospital in Louisville, Ky. She served at the hospital from December, 1861 to July, 1862, after which she was appointed Prefect of the Academy at Nazareth.

In November, 1864, Sister Lauretta was transferred to Lexington, Ky., as a teacher in St. Catherine's Academy there. She remained in Lexington until October, 1875, when she was assigned as Superior and teacher to Holy Redeemer School in Portsmouth, O. A little less than four years later she was transferred to Covington, Ky., as superior of La Salette Academy in that city. In 1912 she fell ill and finally in 1925 was sent to the motherhouse at Nazareth, where she remained until her death.

## SISTER LAURETTA MAHER

In the last issue of the Record, was announced the passing at Nazareth Mother House of Sister Lauretta Maher, last of the Civil War nurses who survived up to recent years.

The beautiful story of her life of seventy-four years in religion, bears such a message of edification and inspiration that we give a brief review of it in the present issue. Sister Lauretta Maher entered the Congregation of the Sisters of Charity of Nazareth at the age of sixteen. At the outbreak of the Civil War, though yet a novice, she was chosen as one of the band of Sister of Charity sent to minister to the sick and dying in the Military Hospital in Louisville, Ky. Fifty years later, a veteran of the Civil War wrote words of praise for the young Sister, under whose tender care he was nursed back to life and health during that sad period. Her lifework however, was to be rather in the battlefield where the powers of evil are arrayed against the children of God. Her ministry would be to save the souls of youth. Her first assignment in this new field of labor, was as Prefect over the young girls at Nazareth Academy, which position she filled from 1862 to 1864.

St. Catharine's Academy, Lexington, Ky., Portsmouth, Ohio, and Covington, Ky., were the successive scenes of her labor, but it is as teacher, and later, as Superior at La Salette Academy, Covington, Ky., that her lifework is revealed. Here she labored, the enlightened guide and progressive educator of the youth of Covington for more than thirty years, from 1879 to 1911. Always on the alert to keep in step with every sane, forward-going movement in the realm of education, Sister

(Continued on page 4, col. 3)

(Continued from page 3)

Lauretta planted the banner of La Salette on the firm ground of solid Christian principles.

The dominant note in the character of Sister Lauretta was that of confidence—confidence in God, confidence in her own God-given powers, which she used unstintingly in behalf of His little ones, and confidence in her fellow-men. Bishop Spalding says: "Confidence begets fidelity." The axiom bears proof in the lives of the many men and women, who faithful to her teaching and to the high ideals she placed before them, have been leaders in every Catholic activity in their own city, as well as influential representatives in national Catholic life.

In 1911, failing sight put a term to Sister Lauretta's active career. She retired to Sts. Mary and Elizabeth Hospital, Louisville, Ky., and it was only a question of time when total blindness would close forever those gentle eyes, from which radiated love and sympathy, holiness and strength. The sad crisis came in 1925, when all hope of restoration of her sight failed. Therefore, she came to Nazareth to spend her declining years. Although the pall of darkness encompassed Sister Lauretta's physical being, no gloom cast its dark shadows upon the spirit of this noble religious. Stricken as she was, she yet exercised an apostolate of cheerfulness and helpfulness. It was a source of joy to visit her. Added to her affliction of blindness, she fell and fractured a limb, which left her a helpless invalid, for more than a year. During all those long months of suffering, no murmur escaped her lips. Sister was ever cheerful, forgetful of self, interested in the welfare of her Community, praying for its needs, and rejoicing over every blessing that came to it.

SECRETARY GENERAL

Sisters of Charity  
NAZARETH, KY.



No. 1933.

# The Irish Weekly

and ULSTER EXAMINER.

## VENERABLE NUN DEAD

### NURSED WOUNDED IN THE AMERICAN CIVIL WAR

Sister Lauretta Maher, of the Sisters of Charity, last surviving nursing Sister of the American Civil War, has died at Nazareth, Ky., aged 89. Sister Lauretta had been at the mother house of the Order since 1925. Last year she celebrated the 70th anniversary of her profession as a Sister of Charity of Nazareth.

Born at Thurles in 1844, Sister Lauretta entered the Order in 1860 from St. Vincent's Academy, St. Vincent, Ky. She received the habit in 1861, and made her first vows in 1862.

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In November, 1864, Sister Lauretta was transferred to Lexington, as a teacher in St. Catherine's Academy. She remained in Lexington until October, 1875, when she was assigned as superior and teacher to the Holy Redeemer School at Portsmouth. Four years later she was transferred to Covington as superior of La Salette Academy.

THE UNIVERSE, OCTOBER 20, 1933.

### LAST OF NURSING NUNS OF U.S. CIVIL WAR

Sister Lauretta Maher, sole survivor of the band of Sisters of Charity who acted as nurses during the American Civil War, has died at the age of 89 at Nazareth, Kentucky.

She was born at Thurles, Co. Tipperary, in 1844. She went to the United States, and joined the Sisters of Charity at St. Vincent, Kentucky, 70 years ago.—NCWC.

*"St. Anthony Messenger" 1933.*

Sister Lauretta Maher, of the Sisters of Charity, last surviving nursing Sister of the Civil War, died on October 1st, at the age of eighty-nine years. Sister Lauretta celebrated the seventieth anniversary of her profession as a Sister of Charity of Nazareth, Ky., last year.

Sister Lauretta was born on January 2, 1844, at Thurles, County Tipperary, Ireland. She entered the Order on July 3, 1860, received the habit on February 2, 1861, and

THE REGISTER

DENVER, COLO.,

SUNDAY, OCT. 22, 1933

## NUN WAR NURSE'S DEATH RECALLS TRIBUTE TO HER

Washington. — The famous monument to the "Nuns of the Battlefield" in this city was, until a few days ago, a memorial to both the living and the dead. But there are now no more heroic sister-nurses of the Civil war and the memorial becomes a tribute in stone only to heroines who have passed on. For Sister Lauretta Maher of Nazareth, Ky., last of the nun-nurses who tended the wounded and dying in the war of the states, is dead.

The monument to the "Nuns of the Battlefield" is the frozen epitome of the nation's tributes to the heroic sisters who gave of their services, and, in some cases, their lives to minister to the wounded and dying troops of the Civil war. While the recognition of their devoted work and the accompanying tributes were not difficult to find in the United States, the movement to erect the monument as a definite, public acknowledgement of the sisters' services was hampered and delayed in the ways of politics.

It is interesting to recall one touching tribute paid to Sister Lauretta a few years ago by Gen. R. B. Brown of Ohio, a soldier of renown and one time commander-in-chief of the Grand Army of the Republic. The tribute appears in "Nuns of the Battlefield," by Dr. Ellen Ryan Jolly, in the form of a letter written by Gen. Brown to the Ohio representatives in congress, urging them to champion the resolution for the erection of the monument.

"There is written only in heaven," the letter says in part, "the true story of the holy devotion of the various sisterhoods of the Catholic Church and other religious societies to sick and wounded soldiers of both Union and Confederate armies, in the early months of the mighty struggle. I was a boy in 1861-62, sick unto death in Planter's hotel, Louisville. But for the unceasing zeal of the Sisters of Charity the issue of the illness might have been different.



## REMINISCENSES OF THE CIVIL WAR

By Sister Lauretta Maher  
Nazareth, Kentucky

At the time Civil War was proclaimed I was a Novice in the Convent of the Sisters of Charity of Nazareth, Kentucky, and in that peaceful shade we heard little of the war echoes in the world without save an occasional remark about the North and the South from some pupil or visitor.

One morning, seeing a crowd of students dressed for traveling and going toward the station, I inquired of a Sister why this exodus. She told me their parents wished to get them home before communication between the North and the South was closed. This scene was frequently repeated till the number of pupils at Nazareth Academy dwindled from about three hundred to seventy. The same occurred with the boys at St. Joseph College, Bardstown, where many of the Nazareth girls had brothers and other relatives in school. The war was on in earnest and now it behooved the Sisters of Charity to enter upon their offices of mercy. In preparation for this role, each day Sister Victoria Buckman took the Novices and young Sisters, forming them into classes, and taught them bandaging, etc., etc., initiating them into what, in modern parlance is called "First Aid". These lessons were soon brought into practical application. In the spring of 1861 Bishop Martin John Spalding sent a formal communication to Gen. Robert Anderson, then in command of the Department of Kentucky, tendering the services of the Sisters of Charity of Nazareth, Chap. VII.

Several bands of Sisters early set out for the Hospitals in Louisville, and we who remained would say "Oh, I wonder when we will be sent to minister to the sick and wounded soldiers."

On a December morning, 1861, with a single companion, Sister Mary Joseph Hollihan, and the overseer of Nazareth farm, Mr. Knøtt, as our escort, I boarded the early train for Louisville. Sister and I were to replace two of our Sisters who had fallen ill at the posts of duty. Like the Apostles we left our peaceful home without scrip or staff or money in our purses. The Government had agreed to defray all expenses. Notwithstanding Uncle Sam's big pocket-book, we had some pathetic experiences. My companion a very timid-retiring religious, left the burden of arrangements upon my poor inexperienced shoulders. Although her destination was much farther from the station than mine, I saw her safely established in her new quarters with the sick and needy boys, and then, alone, with a palpitating heart, I watched each turn of the street, wondering where I would be landed, till finally I saw blue-coated soldiers with crossed bayonets standing before a large building. I called to the driver, "there is the hospital to which I am going." When the soldiers saw the garb of a Sister of Charity, their faces lighted up and they exclaimed, "Come, Sister, your Sister companions are here." They led me into a large ward filled with rows of beds, about fifty in number. In the distance I saw one of our Sisters bending over a sick soldier, and the sight of her gave me the assurance that I had reached the proper destination.

In the afternoon, Sister Phillippa Pollock, our Superior, assigned to me my special duties in a typhoid ward. There I ministered till stricken with erysipelas, when I was removed to St. Joseph's Infirmary, Louisville. Youth and a good constitution soon put me on the convalescent list. The first Sunday I was able to attend Mass, I went to the Cathedral where Bishop Spalding in his sermon, spoke of the death of Sister Catherine Malone which had occurred that week in one of the military hospitals of the city. He also made pathetic reference to a Sister, "young and promising" who was lying critically ill of erysipelas. Of course I enjoyed hearing my panegyric.



The battle of Shiloh was fought in the spring of 1862. For want of medical attendance, the wounded were left for three days upon the battlefield, till a body of charitable citizens of Louisville chartered a boat and, in company of Doctors, soldiers and nurses, went to the scene of the battle and brought as many as possible of the wounded to Louisville. In the meantime the hospitals were whitewashed and stray beds renewed and put in sanitary condition for the expected patients. On the day the boats were expected, the Doctors and nurses were on the qui vive. The boats did not arrive till late at night and then was enacted a scene that I shall never forget. The Blue and Gray, maimed and suffering, lay side by side. Every effort was made to relieve the suffering, and on all sides were heard such exclamations as: "O, Sister, come quickly! This man is bleeding to death" - "Bring a glass of stimulants to this fainting man" - etc., etc. Heads, hands and hearts were all taxed to their utmost, striving to alleviate the suffering of the poor men, irrespective of the cause they served. This work went on until daybreak; then a few hours of rest, a short visit to the Chapel, and the same routine of duty was resumed daily.

Once while assisting a surgeon in dressing and bandaging the wounded, I asked the Doctor, "Why is it all the prisoners are wounded in or about the legs?" He answered "That is a military stratagem, because the soldier so disabled thins the ranks by two, the wounded man and the one detailed to care for him."

As soon as the men were able, they were removed from the hospital to the military prisons. Among the incidents that come to mind, the following may be of interest. A cavalry-man belonging to a German Regiment was among the wounded. One day, seeing a crowd around his cot and hearing him shout, I wondered what was amiss. Approaching the bed, I found the poor fellow writhing in agony and delirium, gesticulating and shouting in German. A soldier standing near told me that at intervals during the night, when the delirium was at its height, the patient perfectly re-enacted the battle scene; advancing, charging and firing, just as the orders were given until, wounded, he fell with a groan, unconscious. The poor boy died that day.

Another pathetic memory is that of a mere boy belonging to an Illinois regiment. One morning while attending him, I noticed a string around his neck, to the end of which I found attached a Miraculous Medal. The blush that suffused his face at my discovery showed there was more than ordinary interest attached to the wearing of this medal. "Are you a Catholic?" "No, Sister, but I hope to become one as soon as I get home." "Where did you get the medal?" He answered, "A girl friend put it on my neck when I was leaving home and I promised to wear it for her sake." "She also gave me a catechism which I read daily, hoping when I got my furlough, to go home and be baptized, for as I studied I saw the beauties of her faith and resolved to embrace it." Each day after that I spoke to him on matters of religion and found him fairly well instructed. One morning, noticing that he looked unusually weak, I asked if he would like to see Father Disney, who was expected that day. When Father was told of the young patient, he went at once to his bedside. After a short interval, Father said to me, "Sister, I will baptize this boy at once, as he desires." This was about 11:00 A. M. At 12:00 o'clock the Sisters went to lunch. Before leaving the ward, I spoke to the little fellow who was radiant with happiness. He said, "Sister, will you not write to her and tell her I have been faithful, have worn the medal and studied the catechism and that this morning I was baptized." And so I left him, little thinking that would be my last interview with him. When I returned to the ward, his bed was empty. The orderly left in charge, told me that shortly after I left, the patient took a spasm and died immediately. So that letter was never written. Sister Philippa and I went to the room where the body awaited the undertaker, made him as presentable as possible, and secured a lock of his fair hair to send to the little girl who was instrumental in his conversion, if her address could be learned. For many a poor soldier boy and grown man we performed such services and wrote letters of sympathy to surviving mothers and relatives.



HEADLINES FROM VARIOUS MEDIA SOURCES CONCERNING SISTER  
LAURETTA'S DEATH

The Register, Denver, Colorado, October 22, 1933  
NUN WAR NURSE'S DEATH RECALLS TRIBUTE TO HER

La Salette Torch, Covington, Ky., November, 1933  
SISTER LAURETTA MAHER DIES AT NAZARETH MOTHERHOUSE

The Record, October 5, 1933  
SISTER LAURETTA, LAST OF CIVIL WAR NUNS, DIES

The Record, October 12, 1933  
SISTER LAURETTA MAHER

The Record, October 19, 1933  
RECOLLECTIONS OF A CIVIL WAR NURSE

The Catholic Telegraph, Diocese of Covington, October 5, 1933  
SISTER LAURETTA MAHER, A NUN 74 YEARS, DIES AT NAZARETH, AGED 89.  
NURSED CIVIL WAR WOUNDED.

N.C.W.C.. NEWS SERVICE, For Immediate Release, Monday, (Questionable date), 1933  
SISTER LAURETTA, LAST OF CIVIL WAR NURSING NUNS, DIES. TENDED WOUNDED,  
DYING, AT LOUISVILLE, KY, 1861-62; MARKED 70th YEAR IN CHARITY  
ORDER LAST YEAR - WAS 89 YEARS OLD.

The Irish Weekly, November, 1933  
VENERABLE NUN DEAD; NURSED WOUNDED IN AMERICAN CIVIL WAR

THE UNIVERSE, October 20, 1933  
LAST OF NURSING NUNS OF U.S. CIVIL WAR

ST. ANTHONY MESSENGER, 1933  
SISTER LAURETTA MAHER OF THE SISTERS OF CHARITY, etc.



## DIocese OF COVINGTON

Sister Lauretta, a Nun 74 Years, Dies at Nazareth;  
Nursed Civil War Wounded

### MASS FOR TOURISTS

Sacred Heart Church, Corbin, Ky.,  
R. 25, Rev. Placidus Becker, O.S.B.,  
Sunday, 9:30 a. m.

were held Tuesday morning at  
Nazareth.

Sister Lauretta Maher, superior of LaSalette Academy, Covington, for more than 30 years, and the only surviving Civil War nurse, of the Sisters of Charity of Nazareth, Ky., died Sunday at 1:30 p.m., at the motherhouse, Nazareth, Ky.

Sister Lauretta was superior of the academy in Covington from 1879 until 1911, when she relinquished the office because of failing sight. It was during her term as superior that the present academy at Seventh and Greenup Streets was built.

Sister Lauretta was born in Thurles, Tipperary County, Ireland, in the early '40s. The family emigrated to America when she was but a few years old. After the death of her mother she was placed in St. Vincent Academy, St. Vincent, Ky., where she remained until, at the age of 16 she entered the Congregation of the Sisters of Charity, at Nazareth, 74 years ago.

While still a novice, at the outbreak of the Civil War, Sister Lauretta was sent as a nurse to the Military Hospital at Louisville, Ky.

When the monument to the Nuns of the Battlefield was erected some years ago in Washington, General R. B. Brown, wrote of Sister Lauretta as follows:

"I was a boy in 1861-62, sick unto death at Planter's Hospital, Louisville. But for the unceasing zeal of the Sisters of Charity the issue of the illness might have been different. I do not admit that I owe my life to human ministrations, but if I do I owe it to a sweet-faced Sister of Charity whose name I do not know, and from whence she came I only learned during the campaign of 1912—a Sister from the Motherhouse of Nazareth, Ky."

When her time of service as a nurse was ended, Sister Lauretta was recalled to Nazareth.

After taking her vows, Sister Lauretta was appointed prefect of the young ladies in the Nazareth Academy. In 1866, she was sent to Lexington, where she taught senior classes ten or more years. She then was sent to Portsmouth, O.

In 1879 she was appointed superior of La Salette Academy, holding this office until 1911. The present academy was built in 1883 under her supervision. At her solicitation, permission was given later by the late Bishop Camillus P. Maes for a chapel in the building.

Sister Lauretta also was instrumental in the organization of the alumnae of the academy, which held its first meeting, October 5, 1906. From that time until her death, she was the guiding star of the alumnae.

In 1911, Sister Lauretta was sent to the St. Mary and Elizabeth Hospital in Louisville, where she remained until recalled to the motherhouse at Nazareth.

Funeral services for Sister Lauretta



To our own beloved Sister Lavinia:

Hearts full of love, gratitude and tenderness your children to-day lay at your feet!

Dear Sister, to you who have been a Mother to us, who have taken us by the hand when we toted and tenderly plodded with us through the chambers of life's character building; whose liberality has spared naught where our advancement was concerned; who have always had our interest most



deeply at heart; to you who have  
stood unswervingly by ideals  
the highest; whose efforts in our  
behalf have been untiring and  
unceasing; who have prepared us  
for the duties and temptations  
to be encountered in life's journey;  
who have indelibly impressed us  
with the realization that when  
in need of solace and comfort  
we could call and find you  
ever responsive, — we, lonely in  
these memories of old, and  
because we cannot be with you

in person, have come in  
spirit this morning, your Golden  
Jubilee, to be the first to echo the  
joy, praise and thanksgiving  
of the angels.

We are proud of you to-  
day, dear Sister; proud of the  
Institution of Learning and Ed-  
ucation which you have given  
to us and to our children; proud  
of the high standard of the  
pupils of La Palatte; proud  
of the reverence and love in  
which your name is held by the



Sisters of your Community;  
proud of the esteem the people  
of Kentucky have for you.

Would that we could  
have you with us in your  
retiring years, so that, as our  
own dear mother, you could  
fondly gather your children  
around you and rejoice in  
their happiness, but—

There are things of which we  
may not speak;

There are dreams that cannot  
die;



There are thoughts that  
make the strong heart weak,  
And bring a pallor into  
the cheek,

And a mist before the eyes."

Hidden, as your own good  
deeds, in the flowers herewith  
you will find a token of  
devotion sincere and abiding.

The roses have a message to  
tell you, — they are far more  
expressive than we, — for they  
know how joyful and grate-  
ful the soul of a Religious



must be that has served faith-  
fully and unselfishly fifty years  
a Master, none less than the  
Divine.

God bless you always  
and reward you as generously  
as you have served Him, say  
Your devoted Children of the  
La Talette Alumnæ



Bonvia, and he and Margaret with their two children took up their abode in that faraway land, he declared that such a wife as Margaret was a powerful asset toward the accomplishment of the duties of his position. Queenly in manner and loveable in disposition, she was ever ready to fulfil the requirements of her state, and capable of facing every emergency that presented itself in the society in which they were obliged to move. Her pleasing personality acted like a charm and won the hearts of the people though they were of different nationality, language etc.

Never, however, did her character show itself so truly great, as when in the prime of life, she was called upon to accept sickness and suffering as her portion. Sweet and smiling, even through tears, she bore all with patience and resignation to God's holy will. It was a terrible sacrifice for her to leave her three children motherless, yet even this she made with wonderful resignation to God's wise decree.

She was privileged in her last days to have the loving ministrations of her devoted mother and sister in the home of her childhood. Her husband came frequently from New York where they had made their home after their return from South America, and when a sudden change for the worse showed that the end was near, he hastened by airplane to her bedside, and was the last to converse with her before she lapsed into unconsciousness.

(Continued on Page Four)

## THE PASSING OF THE LAST OF THE CIVIL WAR NURSES

Sister Lauretta Maher, the last of the Civil War nurses, passed to her eternal reward on October 1st, at Nazareth, Ky. She had reached the ninetieth year of her age and the seventy-fourth of her religious life. Since her time of service in the war, she has occupied several important posts in the Order, her chief field of labor being La Salette Academy, Covington, Ky., of which she had charge for over thirty years.

For several years she has been an invalid and for a year and a half confined to bed. During all her illness she has never complained, bearing her sufferings always with sweet resignation to the holy will of God. At last her heart's desire has been realized, as God has called her home to enjoy the treasures of happiness which she has stored up in Heaven during her long service in the Vineyard of the Lord.

Her funeral obsequies which took place on October 3rd were attended by several of her old friends among the clergy: Rev. Herbert Hillenmeyer, of St. Thomas Church, Fort Thomas, Ky.; Rev. Thomas Coleman, St. Anthony's Church, Bellevue, Ky.; Rev. Thomas Ennis, St. Ann's Church, Covington, Ky.; and Rev. John McCrystal of St. Agnes Church, Fort Thomas, Ky.

After the Requiem Mass and the absolution, the precious remains were laid to rest in Nazareth's God's Acre

among her friends of long ago, some of whom have been dead over seventy years. May she pray for the friends she has left behind her in this valley of tears.

### DRIVE FOR ACTIVE MEMBERS

The Board of the Nazareth Alumnae, at its regular Fall meeting, decided to make a drive for more active members, attempting to include all former Nazareth pupils. There are many girls who still love Nazareth and at heart, are faithful to her, but, for one reason or another, have failed to send their dues. We want these members reinstated and cordially invite them to cancel past dues, and assume the current year dues of one dollar. We all appreciate the financial strain that has befallen us. If it is possible, send the dollar to our Treasurer Mrs. Holman McCawley, Bardstown, Ky.

### GODMAN SPEAKS AT RICHMOND

Mr. Mark Godman, of the Department of Education of Kentucky, in an address delivered at Richmond at the meeting of the rural elementary teachers of the county, stressed the increased enrollment and the decrease in educational funds. He spoke of the need of a more equal distribution of funds among the counties. Mr. Godman is the husband of our Vice-President, Angela Morancy Godman.

## LETTER FROM OUR PRESIDENT

Dear Alumnae:

It seems a rather long time since we met in June when you honored me with promotion to the Presidency. Since then, I have heard from quite a few "old girls", and take this opportunity to thank them for their good wishes and felicitations.

One of my earnest wishes is; that this Alumnae paper of ours will reach each and every one of you. Its influence can be made the strong connecting link of our organization. Permit me to urge most forcibly that you support the new Editor by sending to her any news item that comes your way—no matter how trivial it may appear or of what nature—anything that touches on the activities of Nazareth or her girls.

As the "Notanda" stands for the Alumnae itself—we should do all in our power to assist the editor to have the issues full, complete and creditable. Our love for Nazareth is just a little less than love and devotion for our country—so I trust ere now every one of our members has pledged and put into execution the N. R. A., which points a way to return of our country's prosperity. Our Government has assumed responsibility for emergency relief to citizens who are victims of economic disaster. Wherever these committees function I hope our Nazareth Alumnae members will be foremost in the ranks of volunteer workers.

(Continued on Page Four)



# The Catholic Telegraph

DR. THOMAS P. HART, MANAGING EDITOR

N. E. COR. FIFTH AND MAIN STS.

CINCINNATI,

July 19-1902

dearly loved Sister Lauretta. On this your  
golden day of jubilee my heart rejoices with  
you, with all our dear Sisters of Nazareth  
who have known you and your labors. I am  
glad that you have seen this day. Fifty years of  
labor for Our Lord, in His children, His poor,  
His suffering — fifty years for your beloved Order.  
I was thinking in the Cathedral this morning that  
it is no wonder Nazareth is what she is, when



These nuns were on the terrible battle fields day and night while the tide of war swept back and forth. High tribute came to them from Lincoln, Grant and other great men of those overwrought times.

Boston Sunday Post  
Dec. 3, 1933  
Feature  
Section

### BY LEO RABBETTE

**S**ISTER Lauretta—Mary Joseph Maher in the world—last Nun of the Civil war battlefields; last of the many hundreds of the twelve Orders and 20 Communities of the Catholic Church who served and succored and on occasion died in hospital and on bloody field—answered the Last Roll Call on Oct. 1, in the Motherhouse of the Sisters of Charity, at Nazareth, Ky., at the age of 90.

And a few days ago, the Sisters of Our Lady of Mount Carmel, whose members were among the battlefield nuns, celebrated the 100th anniversary of their foundation in New Orleans, La.

They were not new in this great service, for even during the Crimean war, the Sisters of Our Lady were commended by Florence Nightingale for noble work in Turkey and in Russia.

I dropped down to Pawtucket, R. I., and, in her modest little home, talked with Mrs. Ellen Ryan Jolly, the one woman in the world who knows the whole heroic saga of the Battlefield Nuns, who literally flames with that deathless and lovely story.

For many years she gathered the dramatic, the thrilling and tender facts to the making of her epochal book, "Nuns of the Battlefield," and for 14 years, as national president of the Ladies' Auxiliary of the Ancient Order of Hibernians—and privately—she gave every thought and breath toward the raising in the Capitol at Washington of the splendid marble monument, with its nine-foot bronze panel, "In Memory and in Honor of the Various Orders of Sisters Who Gave Their Services as Nuns on the Battlefields and in Hospitals During the Civil War."

The panel bears, in bas-relief, figures of nuns representing the 12 orders who served, surmounted by this inscription: "They Comforted the Dying, Nursed the Wounded, Carried Hope to the Imprisoned, Gave in His Name, a Drink of Water to the Thirsty."

#### Received Rare Honors

In recognition of her years of tireless and excellent labor, Ellen Ryan Jolly was awarded, in 1930, at the hands of the late Bishop William M. Hickey of Providence, the papal medal, "Pro Ecclesia et Pontifice," with an accompanying diploma signed by Papal Secretary of State Cardinal Gas-

parri—the highest honor which the church can bestow on a laywoman.

Most happy was Mrs. Jolly to see her labors of 14 years crowned with success in the dedication of the memorial. She submitted the recommendation of erecting the monument to the Hibernian national convention on the feast of Our Lady of Carmel, July 16, 1914. Resolution and report, recommending passage of the monument bill were referred to the House calendar on Friday, Feb. 1, 1918, feast of St. Brigid, and the resolution was passed by the House of Representatives on Monday, March 17, the legislative feast of St. Patrick. The resolution was approved and signed by President Woodrow Wilson on Good Friday, March 29, 1918. That these vital dates should have fallen just upon the holy feast days was indeed, to Mrs. Jolly, a most fair sign of the favor of heaven.

The site selected by the United States government for the monument is one of the most desirable in the capital, in the heart of the embassy district and under the gleam of the Cross of St. Matthew's Church.

The gold pen used by President Wilson in signing the resolution was presented to Notre Dame University on June 9, 1918, the feast of St. Columcille, in memory of James Patrick Ryan Jolly, sometime student of the university, by his mother, Mrs. Ellen Ryan Jolly, and now reposes in the Lemonnier Library beside the green battle flag of the Irish brigade, and near the swords of the great Irish born generals, Thomas Francis Meagher and James Shields.

For her scholarship as author and lecturer, on June 9, 1917, Notre Dame University conferred on Ellen Ryan Jolly the honorary degree of doctor of laws, the first and only woman to receive that distinction.

#### A Soldier's Plea

"Yes," said Ellen Ryan Jolly to me softly, her thoughts swept away it seemed to those stricken fields of long ago, "the last of the War Nuns, who was so beloved in her Community of Nazareth that she was called 'the Queen of Hearts,' has joined her Sister-Choir, to serve us still beyond the veil of life."

"Well do I recall the time when the Honorable Ambrose Kennedy Resolution for the Nuns Monument was buried in committee. One of the gracious and lovely gestures—we were favored by many of them at critical moments—which got it out of the committee and swiftly on its way to passage, was a letter from General R. B. Brown, of Ohio, a soldier of renown and former Commander-in-Chief of the Grand Army of the Republic. He said, in part, and you can imagine how it encouraged us, after 14 years of effort:





# LA SALETTE TORCH



Vol. IV.

La Salette Academy, Covington, Ky., November, 1933

No. 1

C. S. M. C. CHAIRMAN



Courtesy Ky. Times-Star.

M. LOUISE MUETHING

La Salette's capable chairman at  
Crusade Convention

## REGISTRATION STANDS AT 287

Students From Six Parishes Enter  
On Four Year Scholarship Awards

Punctuality of the students marked the opening day, Sept. 11, when classes were begun at 8:40 a. m. To date, the enrollment is 287. The classical has 123, the commercial 24, the grades have 140.

Scholarship students who entered are: Violet Albert, St. Aloysius'; Anna Battaglia, St. Patrick's; Mary Campbell, Immaculate Conception; Peggy Ann and Rosalia Garcia, St. Thomas'; Edna Mae Rothring, St. Anthony's; Anna Mary Fahey, St. Mary's.

COMMERCE STUDENTS ASSIST  
AT C. S. M. C. CONVENTION

At the request of the Local Conference of Greater Cincinnati, L. S. A. students were selected to assist with secretarial work during the Crusade Convention, August 8-11. Those who served are: Ruth Britt, Anna Mary Macke, Vera Sturm, Ruth Cunningham, Mary Louise Madden, Margaret Grove, Hannah Norris, Lenore Kearney and Ruth Ostendorf also offered their services.

## SISTER LAURETTA MAHER DIES AT NAZARETH MOTHER HOUSE

Served as Nurse in Military Hospital, Louisville, Ky., in 1861; Was Sole  
Surviving Member of Heroic Band of Nurses

Sister Lauretta Maher, superior at La Salette Academy from 1879 to 1911, and for the past year the only surviving Civil War nurse completed the ranks of the nurses of the battlefield when she answered the summons of the Master on October 1. Sister Lauretta had entered the seventy-fourth year of consecrated service in religion.

### Born In Ireland

Sister Lauretta was born at Thurles, Tipperary County, Ireland, January 2, 1844. Fearing danger because of the faith, the family left Ireland upon a few hours' notice. One small brother died of ship fever on the voyage. Shortly after reaching New Orleans, the other died. Mrs. Maher was in poor health and some time after settling in Louisville, she died. Mr. Maher found work at St. Vincent, Ky. He entered his daughter in the St. Vincent Academy where she remained until the age of sixteen. She entered the novitiate of the Sisters of Charity of Nazareth, Kentucky, July 3, 1860, and received the habit February 2, 1861.

### Served As a Nurse

While still a novice, Sister Lauretta was sent to the Military Hospital in Louisville. General R. B. Brown attests to her efficiency. He felt if he owed his life to any human power, it was to the tireless care of the sweet-faced nun whose name he did not even know.

### Called to the Missions

Having been called back to Nazareth, Sister Lauretta made her pro-

fession July 19, 1862, and was appointed "Prefect" in the academy at Nazareth. In November, 1864, she was sent to St. Catherine Academy, where she taught until October, 1875. Her appointment as superior of Holy Redeemer School in Portsmouth, Ohio, followed. In 1879, Sister came to La Salette where she remained until 1912, when a failing sight caused her to give up the charge.

### Improvements Made

In 1883, through the efforts of Sister Lauretta, the cornerstone of the present academy was laid. In 1903, when the new convent was completed, a third story was added to the academy.

Sister Lauretta, through her earnest appeal to the Most Reverend Camillus P. Maes, bishop of the diocese, obtained permission to have a chapel.

Ever watchful that the ideals inculcated at Alma Mater might grow stronger and the ties be more enduring, Sister was instrumental in organizing the alumnae which held its first meeting October 5, 1906. The most appreciated message of congratulation received at the Silver Jubilee celebration in June, 1931, was the message from Sister Lauretta to the "dear girls".

### Later Years

After leaving La Salette, Sister remained for years at St. Mary and Elizabeth Hospital, Louisville. From here she went to Nazareth in 1925, where she remained until her death.

## Scholarship Awarded By Parent-Teachers

William Bobb, winner of the scholarship awarded by the Parent-Teachers in June, is now studying at the Covington Catholic High School.

A four-year scholarship will be given annually to the eighth grade student making the highest average. La Salette will be the high school the girl may enter.

Seniors and juniors were neck to neck in the paper drive as La Salette Torch went to press.

## Lady of La Salette Is Honored by Program

As the red plush curtains parted on La Salette stage revealing the seniors grouped around the banner of Our Lady of La Salette, Mary Louise Murphy stepped from the group to tell the story of the Apparition at La Salette which was being commemorated by the faculty and students on September 19.

Other numbers were: Poem by Margaret Mary Puthoff; the Act of Consecration by Rose Cooney and the Hymn, To the Weeping Madonna by the high school and commercial classes.

Classes were dismissed at 1:30 p. m.

## 1500 ATTEND CRUSADE MEET

Eighth National Convention Held At  
Hotel Gibson

Not for years has Cincinnati had an opportunity of opening its portals to such a host of Catholic ecclesiastics, dignitaries, religious, clerics and student crusaders as assembled August 8, in the ballroom of Hotel Gibson for the first session of the Eighth National Convention of the Catholic Students' Mission Crusade, with Monsignor Frank A. Thill presiding. The Most Archbishop McNichols Reverend John T. McNicholas' opening address, and the keynote address of the Most Reverend Joseph Schrembs fired the fifteen hundred crusaders with courage and enthusiasm.

### Pontifical Mass Sung

On Wednesday, at 10 o'clock, Pontifical High Mass was celebrated at St. Peter's Cathedral by the Most Reverend Francis J. Beckman, the chairman of the Executive Board. In the afternoon, a sightseeing tour was made and a pilgrimage to Crusade Castle where a reception committee of 25 La Salette crusaders, under the able chairmanship of Mary Louise Muething, welcomed and entertained the guests. Monsignor Thill gave a talk in the Oratory of the True Cross and exposed the relic.

(Continued on page 6, column 1)

## NRA PARADE LARGEST IN CITY SINCE WAR

That Covington is strong for the NRA was evidenced when the citizens participated in a mammoth parade held September 20. L. S. A. Juniors had a one hundred per cent attendance.

All the children of the Catholic schools met at St. Aloysius school and proceeded to Third and Scott, where they joined the parade.

The standard bearer for L. S. A. was Mary Louise Murphy, president of the senior class.





"There is written only in Heaven the entire story of the holy devotion of the various Sisterhoods of the Catholic Church and other religious societies to sick and wounded soldiers of both Union and Confederate Armies. . . . I was a boy in 1861-2, sick unto death at the Planter's Hotel, Louisville. But for the unceasing zeal of a Sister of Charity the issue of the illness might have been different.

"I do not admit that I owe my life to human ministrations, but, if I do, I owe it to a sweet-faced Sister of Charity whose name I do not know, and from whence she came I only learned during the Campaign of 1912—a sister from the Mother House of Nazareth, Kentucky. Of the eight who served in the hospital, but one, and she 80 years old, is alive at this time (1912). I was moved to write you without delay, asking that this long-delayed bill receive support, as I do not for a moment doubt that it will."

"The gentle sister to whom this grateful soldier referred was Sister Lauretta Maher, born in Tipperary, Ireland, who has just passed on, at Nazareth.

#### **Not Afraid of Anything**

"The works which the nuns did on the fiery fields were done, you might say, humbly and secretly, in the name of Him who had suffered and bled and died that men might live forever. I give you a little picture of that service in the words of a Confederate veteran: 'The first fight I was in was at Galveston. Both sides kept up a hot fire and the air above our heads seemed thick with bullets. I had been shot in the face and was pretty badly hurt myself. It was gathering light now and one could see fairly well. I raised my head and looked down the line, and saw to my great bewilderment some women moving down there.

"I said to my companion lying beside me, 'My god! Look at those women. What are they doing down there? They'll get killed.' He raised his head a little and said, 'Oh, those are the Sisters. They are looking for the wounded. They are not afraid of anything.'"

"But the forever shining moment in this world for the Sisters of the Battlefield," Mrs. Jolly said to me, "was that in which two Dominican nuns unveiled the original Lincoln Monument, at Springfield, Ill., Oct. 15, 1875."

"Will you tell me the story?" I asked. And she went on as follows, straight out of her fine Irish mind and her great Irish heart, without a book or a note; it would do your own heart good to hear her.

"When war was declared, on April 15, 1861, Fort Sumter had already been fired upon, and Lincoln asked for 75,000 men. Kentucky remained neutral. The North doubted their loyalty, the

South was sorely disappointed that she did not go in with them. And Kentucky was the storm centre of the strife.

"In '62 a great battle was fought at Perryville, almost at the gates of the Mother House, St. Catherine's. In that convent school many of Lincoln's relatives were students, and, the Sisters say, a niece of the President was registered at the Academy.

"These Dominican Nuns began their work in a log cabin, not far from the Lincoln log cabin, and there was warm affection between the people of these two neighborhoods, and it was here that one of the bloodiest battles of the whole Civil war was fought.

#### **There was no "Enemy"**

"This place was remote from great centres; there were no hospitals, no nurses, in fact, not until 1872, seven years after the close of the Civil war, was the first class of trained nurses in the United States graduated from Bellevue Hospital. These Nuns were trained in charitable works but not nurses, most of them teachers, gentlewomen, kind hearted, wrung with anguish for the wounded, Blue or Gray.

"Forty of these Dominican Nuns were on that terrible field, day and night, while the tide of battle swept back and forth, the convent becoming a hospital, crowded with the stricken.

"Leaving their quiet cells of prayer, these Sisters went, with their little lanterns, and often only pine torches, to the battlefields, lifting the wounded and the sick into old-fashioned, rumbling farm wagons, and cart after cart rolled over rough roads to the improvised hospital. The Sisters put the wounded into their own and the students' cots, until every bed in the convent and academy was filled, while they put leaves in bags and were themselves content to snatch a few moments rest now and then upon these pillows, on the rough log barn floors.

"These Sisters of St. Dominic knew no North, no South, they questioned not color or race or creed, for these wounded were all God's creatures. Many died within the convent walls and were given decent burial in Lebanon cemetery, and to this day this soldiers' plot is kept fresh by the Kentucky people.

#### **Greatest of Heroines**

"After the Battle of Shiloh many wounded were rushed to Memphis, and in the hospital there was Sister Mary Alberta Rumph, Dominican sister by blood to Sister Mary Benven Rumph—one of Perryville's heroines.

"One evening the all too familiar 'more wounded' was heard. Sister Alberta at this time was in charge of the emergency ward. At once sister responded to the call to find among those



in immediate need of surgical care her younger brother. Obedience, however, called sister to another cot and to another soldier. The nun was seen to pause but for an instant. She loved her own. Then, lifting her eyes as if in prayer, she pressed her crucifix to her lips; there was no more hesitation. She knelt beside the other's cot and was soon busily, tenderly lavaging the wounds of the mangled and mutilated stranger, her brother's foe at Shiloh, to whose bleeding and emaciated body frozen garments were still clinging.

"Father Edward Sorin of the University of Notre Dame and superior of the Sisters of the Holy Cross in the United States, answering the call of General Lew Wallace for nuns as nurses, summed up well their spirit, when he addressed them thus: 'Why should we be left out of the list? If the standard of the cross, under which we have enlisted, knows no enemies among men; if our object, on the contrary, is to rally them under the precious emblem of our salvation, our little army bands arrayed against the enemy of mankind, the spirit of darkness, and all the evils and the wounds which he has inflicted on humanity. Hence, wherever there is pain to soothe, a pang to relieve, a bleeding heart or limb to treat or dress, there is a field for us to enter, under pain of deserting our noble banner.'

"In 1873 the War Sisters of the Kentucky group were invited to take charge of a school in the parish of Our Savior, Jacksonville, Ill., a new foundation, way down on the Southern line. They had been there from July, 1873, to October, 1874, the date of the dedication of the memorial to the martyred President, Abraham Lincoln.

#### **Grant Saw Them in Infernos**

"When the news flashed that the President had been assassinated, the entire world was horrified. Though many may have differed with him on political grounds, they felt him truly one of God's great creatures.

"The morning of the unveiling came, and there stood the monument, in Oak Ridge Cemetery, one hour's journey from Springfield, birthplace of the Great Emancipator.

"On his election to the Presidency, General Grant became honorary chairman of the Lincoln Monument Association, to be builded by contributions mostly from the plain people, whom he had loved. Grant conferred with the committee in Washington, and one of them had asked him at that time, 'Mr. President, have you any suggestion?' 'I have one,' he replied. 'I wish that two Sister war nurses, from any of the Sisters who cared for the wounded soldiers, to unveil the monument.' Grant had seen them caring for the stricken under fire in the frightful heats of battle, and after Shiloh, when the poor lads, frozen into the muddy battlefield, had to be cut out of that icy morass: on

(Continued From Page 3, This Section)

all those Dantean battlefields he had seen them, up and down the rivers on hospital ships, north and south of the Mason and Dixon line, Sisters from 20 communities of 12 distinct orders.

"When Grant was in Cairo, just at the beginning of his career, he met Mother Angela Gillespie, who was first cousin to James G. Blaine, and to the wife of General Sherman, a Ewing. She had three uncles who were generals. Well, Mother Angela was one of the Sisters of the Holy Cross of Notre Dame, who had volunteered for service.

"She went to his office, formerly a bank, and there, behind the grill, sat Grant, hat on, as usual, puffing a cloud of smoke over a pile of papers. His orderly said, 'Some Sister to see you, Sir.' And the General laid down his pipe, doffed his hat and opened the gates to Mother Angela. 'I'm mighty glad to see you,' he said. 'I welcome you in the name of the stricken men to whom you will be a comfort. If there is anything we can do to help any time, gladly we'll do it.' Accompanied by four of her Sisters, she was on duty at Paducah, Ky., next morning.

#### **Grant Got His Wish**

"Grant came to Springfield, then, on the morning of the 15th, early so that he might visit first at Sherman's mighty encampment. At the close of the conference, Sherman rambled across the fields with Grant. In the group also were Phil Sheridan, Schuyler Colfax, Vice-President in Grant's first cabinet, Vice-President Henry Wilson and other notables. At Grant's right hand was the Rev. P. J. Macken, pastor of the Church of Our Saviour, Springfield.

"As they came in sight of the wonderful monument, draped in its exquisite new flags, the first morning sun shining upon it, Grant said, 'Gentlemen, did the Star Spangled Banner ever look lovelier to you than it does this morning.' Then, turning, the President asked, 'What Sisters will unveil the monument?' Someone replied, 'We have been unable to get any. We asked the Ursuline Sisters, but they are cloistered and cannot come.'

(Continued on Page 7, This Section)



"Grant was annoyed at the failure to fulfill his expressed wish, and Sherman perceived his suppressed indignation. 'If I had my Dominican Nuns near they would not disappoint me,' he said. His wife had been educated by them.

"Father Macken said, 'I have some Dominican Sisters in my parish, among them some who served during the war in Kentucky, come here to start a foundation. I'm sure they could come, with the Bishop's permission.'

"'Send my special train for these Sisters, and I'll wire the Bishop,' commanded Grant. Bishop Baltes authorized Sister Josephine Meagher, Superior of St. Patrick's school, Jacksonville, Ill., to take a companion and depart at once for Springfield.

"The Sisters were a bit amazed, you may imagine, to hear that they were to represent all the nuns who had served on the battlefields, and there was a flutter in their hearts that morning as they got into the old-fashioned carry-all to go to the President's train.

"In an hour the special got them to Springfield, and seeing the crowd at the station, one Sister said to the other, 'Surely the entire world has come to the unveiling.' Soldiers and sailors from every State in the Union were there, battle-scarred heroes at attention to receive and escort them to the monument."

"Who were these nuns?" I interrupted Mary Ryan Jolly.

"There was Mother Josephine Meagher, of Perryville, who was born in Roscrea, County Tipperary, Ireland, daughter of Timothy Meagher, who organized the Irish Brigade, and also of the family of the Carrolls of Baltimore. It seemed God allowed that one of this illustrious family should have the honor of serving at this first and signal honoring of the great Lincoln.

"The other Nun was Rachel Conway, daughter of John Conway and Mary O'Brien, herself born in Quebec of Irish parents. Both these nuns had served on that battlefield, lifting wounded soldiers from the road, lest they be crushed to death under the hooves of frightened horses, praying by the side of the dying, bringing from a distant place in their little wooden buckets the cool well water to quench the thirst of the dying in that fearful shambles which was Perryville.

## Dramatic Unveiling

"From the Springfield station the procession slowly started to Oak Ridge cemetery, President Ulysses S. Grant in the first carriage, his staff, in resplendent uniforms, riding on either side. In the second carriage, escorted by the survivors of the men of Lincoln's own Kentucky, rode the two Dominican Nuns, followed by regiment after regiment, to the honoring of the greatest of the dead.

"Governor Richard Oglesby, of Illinois, born in Kentucky, was the orator of the day, ending with these words:

"In the presence of this vast assemblage, who bear testimony to the fact, and under the gracious favor of Almighty God, I dedicate this monument to the obscure boy, the honest man, the illustrious statesman, the great liberator, and the martyr President, Abraham Lincoln, and to the keeping of time."

"The two nuns stood, one on the right and one on the left of the fair draped obelisk, and, at the word, one silken flag fell, rippling into the arms of a soldier Sister, and one into the arms of a sailor Sister, for they had served on hospital ships under fire, as well as on the fields of battle.

"And straightway, instead of going back to their seats, these two slipped nun-like back to their convent, where we find them next morning at their respective stations, Mother Josephine managing the big boys with her usual success, and Sister Rachel in the music room giving instruction in harmony.

## Lincoln's Fine Tribute

"Lincoln, himself, had paid this splendid tribute to them: 'Of all the forms of charity and benevolence seen in the crowded wards of the hospitals, those of some Catholic Sisters were among the most efficient. I never knew whence they came or what was the name of the order. More lovely than anything I have ever seen in art, so long devoted to illustrations of love, mercy and charity, are the pictures that remain of those modest Sisters going on their errands of mercy among the suffering and the dying.

"'Gentle and womanly,' went on Lincoln, 'yet with the courage of soldiers leading a forlorn hope, to sustain them in contact with such horrors. As they went from cot to cot, distributing the medicines prescribed, or administering the cooling,



strengthening draughts as directed, they were veritable angels of mercy. Their words were suited to every sufferer.

"One they incited and encouraged, another they calmed and soothed. With every soldier they conversed about his home, his wife, his children, all the loved ones he was soon to see again if he was obedient and patient. How many times have I seen them exorcise pain by their presence and their words! How often has the hot forehead of the soldier grown cool as one of the Sisters bathed it! How often has he been refreshed, encouraged and assisted along the road to convalescence by the home memories with which these unpaid nurses filled his heart!"

### Cardinal O'Connell's Tribute

"Some of these holy women," said his Eminence William Cardinal O'Connell, 'worn out with prolonged hardships, paid with their lives for their heroic devotion. They, as well as the soldier fallen in the fight, gave their all for the republic. Their whole lives and all their actions had long before been offered on the altar of self-sacrifice to Him who never forgets. No hope of glory theirs, when they knelt by those who had fallen. They well knew that they, in their turn, would go to their little plot of earth marked only by a lowly cross in a hidden corner of God's Acre.'

"In 1912 Sister Rachel Conway died in St. Catherine's Convent, Springfield, at the time of the centennial observance of the admission of the State of Illinois into the Union; in fact, she who had helped to unveil his memorial died during this time of the 102d anniversary of Lincoln's birth.

"President William Howard Taft, who was in Springfield at the time, sent a committee to the Convent of the Sacred Heart to Mary Josephine Meagher, the other nun who has assisted at the unveiling, then Mother General of the Community, telling her they had learned of the death of Sister Rachel, and asking when her funeral cortege would pass the Lincoln Monument that they might pay honor to her. They would have to pass Oak Ridge Cemetery on the way to Calvary.

"And so, before the procession came in sight of the monument, the bell of the old chapel of Oak Ridge Burying Ground was heard tolling a requiem for this patriot dead. And a platoon of soldiers stood on the steps of Lincoln's tomb, at attention,

as the cortege of the nun passed by to the place where she would wait the trumpets of the last release.

"In 1933 the Sisters had arranged a program in observance of the 50th anniversary of their arrival in Illinois. At the end of the Golden Jubilee exercises, the Mother Superior came over to the Very Rev. John Cavanaugh and said, 'We claim Kentucky as our home, and we often think of Lincoln, so we want to close with a tribute to his memory.' So it was decided to make a pilgrimage to the monument and place a wreath there in remembrance of all the nuns of the battlefields.

"The dark brown oak leaves are so fine for Lincoln," said Father Cavanaugh, and, looking around with the wreath in his hand, he caught sight of Mother Josephine Meagher leaning on the arm of one of the younger Sisters. He went to her and said, 'Mother Josephine, you unveiled the monument, come with me into the vault, and, in the name of human liberty, we will lay this wreath upon the coffin of Lincoln, lover of liberty and of mankind.' And it was done.

"You might well close," said Ellen Ryan Jolly, "with these few lines, among many lovely ones by the Very Rev. Charles L. O'Donnell, president of the University of Notre Dame:

**"In fever camp, in hospital, in prison,  
And where the deadly hail of battle fell,  
They moved, these Virgin mothers, a vision  
    risen  
Of home and love, in the very murk of  
    hell.**

**Deal gently with them, Time, for they were  
    gentle,  
Peace crown them with the laurels of the  
    brave,  
Who in a need, most dire and elemental,  
Gathered a nation's pride about their  
    grave.**

**Today the selfsame faith that won their  
    glory,  
The race that kept their faith the ages  
    long,  
Have flung the banners of the Sisters'  
    story,  
Have reared this monument, have sung  
    this song."**



## SCNs in the Civil War Binder\_Part 3 of 4

- 1) Statement – Sister Lauretta
- 2) Letter dated July 18, 1912, Covington, Kentucky Letter to Sister Lauretta from Ferdinand Brossart – On the occasion of her Golden Jubilee
- 3) Letter dated October 30, 1912 to “My dear daughter in Christ” from Camillus P. Maes, Bishop of Covington, Bishop’s House, 1140 Madison Avenue, Covington, Kentucky – Sister Lauretta Golden Jubilee
- 4) Letter dated July 1, 1932 to Mother Mary Catherine Malone, Mother General, Sisters of Charity, Nazareth, Kentucky from Frank A. Hall, Director National Catholic Welfare Conference, National HQ, 1312 Massachusetts Avenue N.W., Washington, D.C. requesting biographical information on Sister Lauretta Maher who was very ill.
- 5) Letter dated October 5, 1933 to Reverend Paul L. Blakely, S.J., Editor’s Office, 329 West 108<sup>th</sup> Street, New York City from Mother M. Catharine providing information about Sister Mary Lauretta Maher.
- 6) Letter dated October 9, 1933 to Mother M. Catherine, Nazareth Kentucky from Paul L. Blakely, America, National Catholic Weekly, 329 West 108<sup>th</sup> Street, New York used for his article titled “A Kentucky Teacher.”
- 7) Telephone message received 7:55, NY, Oct 3, 1933, to Sr. M. Ignatius from Paul Blakely (America Magazine, Jesuit priest), requesting information regarding St. Lauretta.
- 8) Letter dated October 11, 1933 to Mother Mary Catharine, Nazareth, Kentucky from William L. Reenan, American Book Company, 300 Pike Street Cincinnati – Expression of sympathy at the passing of Sister Lauretta.
- 9) Resolution dated October 10, 1933 – Resolution on the Death of Sister Lauretta Maher from the La Salette Unit, C.S.M.C.
- 10) Letter dated October 16, 1933 to Doctor Robert Sattler, Cincinnati, Ohio thanking him for the wreath placed on the mound of Sister Lauretta’s grave.
- 11) Letter dated October 17<sup>th</sup> to Dear Rev. Mother from Virginia R. Holloway requesting information for the Irish Historical Society.
- 12) Letter dated October 22, 1933 from Chicago, Illinois to Reverend Mother from ? asking information about Sister Lauretta Maher who she “believe was an aunt of my father.”
- 13) Letter dated October 2, 1933 from N.C.W.C. New Service to Rev. Mother M. Catharine, Sisters of Charity Mother House, Nazareth, Kentucky thanking her for information sent regarding Sister Lauretta Maher
- 14) Letter dated November 4, to Sr. Bertrand from Virginia R. Holloway – thanking for data sent and indicating the short resume was sent to the Irish America Historical Society.
- 15) Handwritten note dated November 1933, Kay Optendorf, President, Helen May Rudolph, Cov. Sign – La Salette tribute to Sister Lauretta Maher.
- 16) Letter dated November 21, 1933 to Rev Superior, Nazareth Academy, Kentucky U.S.A. from Wallace College, 116 Lackwell, Quebec. From J.W. M. Wallace asking for the names of Sister M. Lauretta Maher’s parents – believes “she must have been my father’s cousin.”
- 17) Hand written note dated October 1933 – Requesting permission to place tribute at Sister Lauretta grave.
- 18) Letter dated March 12, 1992, Nazareth, Kentucky from Sister Catherine Leo to Sister Miriam Corcoran, SCN – Information about Sister M. Lauretta Maher.
- 19) Image – Stain glass window with article dated October 1997 - Michael F. Fitzpatrick. The Mercy Brigade. Roman Catholic nuns, *Civil War*, 34-40. Image of Washington D.C. Monument to the Sister Nurses in the Civil War.



## SISTER LAURETTA.

"Sister Lauretta is dead!" These few words simply but briefly told me by one of my fellow Sisters, brought vividly before my mind the pale earnest features of one of the noblest women I have ever known. There was a certain womanly dignity shining through that fine face, and a frank and honest sincerity that compelled belief and regard. It showed that the soul of this simple unassuming woman was a great one.

Sister Lauretta was a true worker in the vineyard of the Lord--a woman fearing God, and diligently laboring on God's earth with contentment, hope and unwearied resolution. It is by such lives as hers that the treasury of heaven is constantly being replenished. She was a woman after God's own heart, a woman of distinctive holiness.

She lived in this hard matter-of-fact world and, indeed, so she found it, for crosses were not wanting to this noble soul. On the contrary, they were scattered in profusion along her path. Her affliction of almost total blindness, which she endured for many years with Spartan courage, was not her greatest trial. But the greater the cross, the more amiable her courage. Yet even in suffering and affliction, her Sisters were sweetly attracted to her and shared equally her motherly admonitions, and simple true counsel.

For years she prepared for the coming of her Bridegroom, and He did not forsake her. All her strength and courage seemed to come from God and she ever sought new nourishment there.

Sister Lauretta was a woman of rigid, even scrupulous veracity, and her settled placid indifference to murmurs and critical remarks, impressed me greatly as a young Sister. For the judgment of those who had no right or power to judge, she seemed simply to care nothing at all, and I might add here, she was singularly free from all affectation.

She played the game as only a woman possessed of her high sanctity could play it; and she sanctified herself by her prayers and suffering.

Most faithful to her spiritual exercises, she never failed in that duty, until utterly prostrated by illness. The life of this noble woman crowded with good deeds for those with whom she daily came in contact, together with the pain and suffering which her affliction caused her, finally wore out her strength, and one day came when she closed her poor sightless eyes forever.

Paradise had been for many years the desire of her heart, and I feel sure that when the end came, there her soul flew, longing to be united with her Divine Spouse and to love Him perfectly forever.

On the morning of October 1, 1933, she died peacefully on earth to be born again in heaven.

Sister Gregoria.



DLA 28 4 226

Covington, Ky. July 18, 1912

My dear Sister Lauretta:

On the occasion of your Golden Jubilee as a religious, I cannot refrain from writing you a few lines, wherein I wish to express my most sincere and earnest congratulations and best wishes. Your life has been blessed in many ways - and owing to your faithful correspondence to these many blessings from on High, our good Lord has prolonged it, for His glory and your merit. Tomorrow I will sing a High Mass of thanksgiving for you - at the request of the Alumnae of La Salette and I shall thank our Blessed Lord for the many, many favots that He has bestowed upon you and the good work you have accomplished through others, especially in this your long and fruitful field, in Covington. May God grant you many more years of a religious life spent in doing His Holy Will - and therefore full of merit. Do occasionally say a little prayer for one who never ceased to admire and honor you -- though remiss in showing it.

Yours affectionately,

Ferdinand Brossart



Bishop's House  
1140 Madison Ave.,  
Covington, Ky.

October 30, 1912

My dear daughter in Christ:

Last night I attended the Alumnae dinner which you inaugurated at La Salette five years ago. Laura Hart toasted you with a warmth of heart and choice of diction which did her honor and which reflected a ray of all the light of goodness and truth you have shed around you during the many years of your Covington life. Thus did I learn that you celebrated your Golden Jubilee of religious profession during the past summer. I wish to add my warmest congratulations to those of your religious Sisters and tell you that no one appreciated more deeply than myself the good work you have done in my Diocese: in Lexington, Newport and Covington.

I will tell our dear Lord all about it at the Holy Sacrifice of the Mass, beg Him to be prodigal with His graces during the years that are to follow and to give you strength to bear the cross with perfect submission, indeed joy, because He wills it. Your affliction is the golden seal of Divine approval.

With all my heart I send you a fatherly blessing.  
Say a little prayer for

Your devoted friend in C.J.

Camillus P. Maes  
Bp of Covington.



# National Catholic Welfare Conference

ADMINISTRATIVE COMMITTEE, MOST REV. EDWARD J. HANNA, D. D., CHAIRMAN

REV. JOHN J. BURKE, C.S.P., GENERAL SECRETARY

CHAIRMAN

RT. REV. HUGH C. BOYLE, D. D.

## PRESS DEPARTMENT



NATIONAL HEADQUARTERS

1312 MASSACHUSETTS AVENUE, N. W.

WASHINGTON, D. C.

July 1, 1932.

Mother Mary Catharine Malone,  
Mother General, Sisters of Charity,  
Nazareth, Kentucky.

Dear Reverend Mother:

Word has come to us that Sister Lauretta Maher, who is the last of the heroic nuns of the battlefield of Civil War fame, is very ill and has been anointed. I understand she is at Nazareth.

Certainly our News Service, which supplies not only all of the Catholic papers in the United States but many in other countries with a Catholic news service, wishes to retell the story of this devoted nun's heroism. Accordingly, we shall greatly appreciate it if you will send to us some biographical material, together with any historical data bearing on the subject.

We should also be grateful to you if you would send us a telegram, collect, should Sister Lauretta's death occur.

Respectfully,

Frank A. Hall, Director,  
N.C.W.C. NEWS SERVICE.





October 5, 1933

Reverend Paul, L. Blakely, S.J.  
Editor's Office  
329 West 108th St.  
New York City.

Reverend and dear Father:

Your night message of October 3rd to Sister Mary Ignatius has been given to me, and I gladly forward to you additional data of Sister Lauretta Maher. You will find enclosed copies of :

Her Permanent Community Record;  
An Article from the Catholic Telegraph of March 5, 1862;  
A Tribute by a Member of the Faculty of La Salette Academy, Covington, Kentucky;  
Letters written by Bishop Maes and Bishop Brossart on the occasion of her Golden Jubilee;  
A Poem from one of her own pupils.

As a girl Sister Lauretta attended St. Vincent Academy, Union County, Kentucky, and was a schoolmate of Barbara Dosh, later Sister Mary Lucy Dosh, a Sister of Charity of Nazareth, who, also, served in the Civil War and was the first to make the heroic sacrifice among those who nursed the soldiers. She died December 29, 1861.

When I tell you that by nature, Sister Lauretta was akin to Sister Euphrasia Stafford, you will have some insight into her character.

From her Permanent Record you will notice that she was in active service from December 1861 to December 1911. During these fifty years her influence was a power for great good. But I may add, in her infirmities, she was a power for even greater good. With the loss of sight, her usefulness in the classroom ceased; but confined to her cell, she was ever ready to receive her Sister Religious, to listen attentively to their joys and sorrows, and in her calm, understanding way to give them those words of praise or of comfort that encouraged them to continue the strife. She never lost her interest in matters pertaining to the Community. Having known personally Mothers Frances Gardiner, Columba Carroll, Helena Tormey, Cleophas Mills, Alphonsa Kerr, Eutopia McMahon, Rose Meagher, and the undersigned, her knowledge of the history of the Order, was extensive and very accurate. She, also, served as a Member of the Board of Trustees of Nazareth Literary and Benevolent Institution for twenty-eight



SISTERS OF CHARITY  
MOTHER HOUSE  
NAZARETH, NELSON CO., KY.



years, in which capacity she assisted in the administration of her Community.

Added to her affliction of blindness she fell and broke her limb in February 1926. Despite her physician's predictions, the bones did knit but she never walked after that accident. Her visits to and from the chapel were made in her wheel chair, and one would find her always present for the Community exercises. In April 1931, the old break gave way and since that date, she has been confined to her bed and has not been able to change her position. Lying there on her back, the same cheerful smile greeted her Sisters when they called. Her endurance, patience, and resignation have been supreme.

There are many things that could be said of Sister that are not written in these lines, but her life's record is worthy of her Sisters' emulation.

Thanking you, Father, for your inquiry, and trusting that this data is satisfactory, I am,

Sincerely in Our Lord,

*Mother M. Catherine*



AMERICA  
NATIONAL CATHOLIC WEEKLY  
329 WEST 108TH STREET  
NEW YORK

PAUL L. BLAKELY, S. J.

October 9, 1933

Mother M. Catherine,  
Nazareth, Kentucky.

Dear Mother,

I thank you for your kindness in sending me so promptly the information which I asked. By this time you have probably seen the note in AMERICA written as soon as I heard of Sister's death. I have just finished a signed article, "A Kentucky Teacher," which will appear soon.

Sister's death ends the list of my older friends at Nazareth. Sister Euphrasia Stafford was the first to go, and after her followed Sister Constance Davis. They were women of

AMERICA  
NATIONAL CATHOLIC WEEKLY  
329 WEST 108TH STREET  
NEW YORK

PAUL L. BLAKELY, S. J.

of outstanding ability and religious spirit, and God surely blessed your Community in lending them for service in Kentucky.

May their translation help us to prepare for the day of our own reckoning, and their example encourage many young and generous souls to follow where they have led.

Wishing you every blessing,

Sincerely in Our Lord,

*Paul L. Blakely*



N. H. Del. rec'd 7:55

NH Oct 3, 1933

Sr. M. Ignatius

Please accept the  
sympathy of the Community  
in the death of St.

Lauretta. Am preparing  
an article & shall be  
grateful for information  
in addition to that sent  
out from Washington.

What was Sister's family  
name. May I have this  
data by Tuesday next.

Paul Blakeley



# AMERICAN BOOK COMPANY

INCORPORATED

300 PIKE STREET, CINCINNATI



WILLIAM L. REENAN

October 11, 1933

Mother Mary Catharine  
Nazareth  
Kentucky

Dear Mother Mary Catharine,

May I not express to you and to the Community my sincere sympathy in the loss of Sister Laretta? While I realize that she was more than ready and willing to go, still she is a break with the past. It was my good fortune, over a number of years, to know her very well. Requiem aeternam dona ei Domine.

Yours sincerely,

*William L. Reenan*



RESOLUTIONS  
ON THE DEATH  
OF  
SISTER LAURETTA MAHER

Whereas, it has pleased Almighty God to take unto Himself our beloved friend and former superior, Sister Lauretta Maher, and

Whereas, by her departure we are reminded of her many untiring services and support while superior at La Salette Academy for more than thirty years, and

Whereas, we feel that Holy Mother, the Church has lost a faithful worker, and the Sisters of Charity, a true and devoted daughter, therefore, be it

Resolved, that we, the La Salette Unit, C.S.M.C. herewith express our regret at her death, and trust that the reward promised all good and faithful servants may be given her, and be it further

Resolved, that a copy of these resolutions, and of the spiritual bouquet of rosaries, recited by the entire student body on October 2, be sent to Mother Mary Catherine at Nazareth, Kentucky, and that a copy of these resolutions be spread on the minutes of the La Salette Unit, C.S.M.C.

Respectfully submitted,

Catherine Rogers  
Chairman, Resolutions Committee

Jeanette Engelhardt  
Catherine Owens

October 10, 1933



October 16, 1933.

Doctor Robert Sattler,  
Cincinnati, Ohio.

Dear Doctor:

Your memorial wreath for Sister Laurretta, came yesterday, Sunday, and in accordance with your wishes, Sister Irene placed it upon her mound. We, who knew Sister Laurretta so intimately, could imagine her saying, "now, isn't that just like good Doctor Sattler! "

If Sister Laurretta has any power in Heaven, and we have reason to think that she has, she will certainly petition Almighty God to bestow His choicest blessings upon you. She never forgot her debt of gratitude to you for your unfailing kindness to her in her affliction.

Thanking you for this mark of esteem and begging God's blessing upon you, I am,

Sincerely yours,



1055 PARK AVENUE  
NEW YORK CITY

October 17<sup>th</sup>

My dear Rev. Mother:

I read in America of the death of Sr. Lauretta Maher and if it is not too much trouble I wonder if you could give me some additional facts of her life, or tell me where I may secure them. Her saint-like life interests me, and I would like to write a short article

1055 PARK AVENUE  
NEW YORK CITY

for the American - Irish Historical Society, as they are always interested in the lives of Irish - Americans who have done much while things.

Very sincerely

Virginia R. Holloway

(Mrs. J. L. A. Holloway)



Chicago, Ill.  
October 22, 1933.

Reverend Mother:

I am seeking information regarding Sister Lauretta Maher who passed away recently, and who I have reason to believe was an aunt of my father.

If possible will you send me any information you may have regarding her birthplace, family, etc.

I assure you any co-operation you may extend will be greatly appreciated and thank you in advance for the favor

N.C.W.C. NEWS SERVICE  
1312 MASSACHUSETTS AVENUE  
WASHINGTON, D. C.

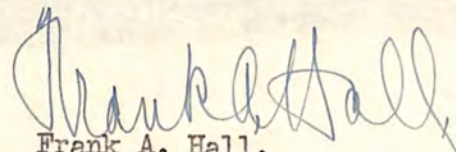
October 2, 1933.

Rev. Mother M. Catharine,  
Sisters of Charity Mother House,  
Nazareth, Kentucky.

Dear Reverend Mother:

I want to express to you the gratitude of the N.C.W.C. News Service for the prompt manner in which you have met our request, made some months ago, to inform us upon the death of Sister Lauretta Maher. We have at once sent out to all of our subscribing papers news of Sister Lauretta's death, together with the reminiscences which you were good enough to send to us a considerable period ago.

Gratefully,

  
Frank A. Hall,  
Director.



1055 PARK AVENUE

NEW YORK CITY

November 4<sup>th</sup>

My dear Sr. Bertrand:

I am indeed grateful to you for sending the data on Sr. Lauretta Maher. I have sent a short resume of her wonderful life to the Irish-American Historical Society where it is safely put away in the archives. Too often the lives of our religious women "blush unseen" and it seems

1055 PARK AVENUE

NEW YORK CITY

to me they should be known - so that they can be examples and inspirations to the rest of the world.

Thank you again and please say a little prayer for me and mine.

Sincerely

Virginia L. Holloway

Mrs. J. L. A. Holloway



Nov, 1933

Be it resolved

That we shall cherish the nobility of her character, her sweet spirituality and that we shall strive to attain to some degree the beautiful characteristics so pronounced in her life.

Be it also resolved

That she may be remembered for her many years of loyal service as Mother Superior of La Sallette during which time she accomplished so much. The present school building which was erected during her years with us is an eloquent testimony of her untiring efforts to make La Sallette an outstanding school.

Kay Oplendorf, President  
Helen May Rudolph, Cor. Secy.



# Resolutions on the death of Sister Lauretta

Whereas

Our Heavenly Father, in His wisdom has called on October 1, 1933, to her eternal reward, Sister Lauretta, a most beloved and staunch friend of La Salette Alumnae and

Whereas

By her death the Community has suffered an irreparable loss, we deem it proper and fitting to place upon our records an appreciation of her deep felt interest in our behalf.



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## WALLACE COLLEGE

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PRINCIPAL.

116 Lockwell

QUEBEC, Nov. 21. 1933.

Rev. Superior  
Nazareth Academy  
Kentucky, U.S.A.

Reverend Mother:

My grandfather John Wallace came from Ireland in 1836 - He was married to Mary Fofarty. He brought his ~~mother~~ <sup>mother</sup> with him. She was a widow. They came from Thurles, Tipperary Co. As Thurles is a very small place persons having the same name are almost certain to be related. I read a very interesting account in the America of Oct. 21, about Sister Lauretta whose name was the same as my great grandmother. I think she must have been my father's cousin. Would you be kind enough to give me the name of the father and mother of Sister Lauretta? I need this in order to confirm my supposition. Always, willing to return courtesies, I remain, dear Mother,

Yours respectfully

J. W. M. Wallace

Ans.

Dear Mother;  
Elizabeth Mather



Dear Sister Mary Catherine,  
Will you add  
another kindness to me by  
granting permission to Sister  
Christine, Sister Rosetta's faithful  
and devoted companion to place  
on her grave on Sunday morning  
this silent tribute of my  
affection and admiration for



Her inspiring life work,  
overflowing with unselfishness,  
goodwill and unrestricted  
helpfulness to humanity.

Sincerely

Robert Latta.

Saturday, fourteenth  
October

1933



Nazareth, Ky.  
March 12, 1992

Dear Sister Miriam,

Sometimes when asked for information on a certain subject or person we seem hardly to know where to begin, as there is so much to be examined! As I mentioned on the phone, this seems to be the case when searching out material to be considered on SCNs in the Civil War. We do have quite a bit of material in letters, clippings, reminiscences, etc.

So I am passing on to you some accounts that might serve your purpose, and I acknowledge that much of it is repetitious; it has been written or compiled at various times for various purposes, I would suppose. It seems logical to assume that the greatest number of the Sisters served in Louisville during the War although they also assisted with the care of the soldiers of both the North and the South, in other locations such as Lexington, Paducah, Calhoun and Bowling Green. Between December, 1861 and October, 1864, five SCNs lost their lives from causes related to nursing service during the conflict.

After the War, a letter written by Mr. James A. Knott, overseer at Nazareth, revealed that an estimated \$900 worth of damages was sustained by Nazareth between 1861-1865. This loss was incurred with regard to such items as "rails," a plank fence, hogs, corn, oats and hay.

Writing about Nazareth Academy in 1863, Sister Marie Menard stated that there were about eighty "pupils", nearly all from the South who were unable to return to their parents and thus were kept at Nazareth. She further stated that both Federal and Confederate armies had passed through the grounds, causing considerable alarm at times, and doing some damage on the farm, but not to a great extent.

On October 1, 1933, Sister Lauretta Meagher died peacefully at Nazareth in her ninetieth year. In failing health for some time, although not seriously ill, she was nearly blind when the end came. She was the last survivor of the thirty-odd companions who had eagerly come forward with willing hands and hearts when the needs of the Civil War soldiers in Kentucky were laid before them many years before.

Sister, if we can be of further service to you, please let us know.

Sincerely,

*Sister Catherine Lea*

TO: Sister Miriam Corcoran, SCN with enclosures, 3/12/1992.



# the MERCY

*roman catholic*

THE AIR OVER GALVESTON, TEXAS, was, as a witness put it, "thick with bullets" at one point on January 1, 1863. A Confederate soldier lying on the ground wounded noticed some women running through the leaden hail and turned to a fellow fallen comrade. "My God!" he cried. "Look at those women. What are they doing down there? They'll get killed." His companion raised his head to glimpse at the scene. "Oh, those are the Sisters," he replied. "They're looking for the wounded. They're not afraid of anything."

After the battle for Galveston ended, the nearby convent where the Roman Catholic sisters lived was turned into a hospital. The two fallen Confederates and about 80 other wounded Union and Confederate soldiers were treated there. The sisters worked as nurses, treating their patients "all alike," wrote one of the wounded. Whether their patients were Yankees or Rebels "didn't make any difference to them. They had even picked up a few Negroes that had got shot somehow and had them laid out there too."

The sight of the nuns on battlefields in their unusual flowing robes and headdresses did not shock seasoned Civil War veterans as it did green recruits, who found it hard to believe that these women would selflessly tend to hordes of grotesquely wounded soldiers, especially with bullets passing overhead. Many veterans had seen these Catholic sisters—commonly called "Sisters of Charity" or "Sisters of Mercy"—routinely doing the unbelievable as part



COURTESY OF DIOCESAN PUBLICATIONS. PHOTOGRAPH BY KEN WELER



# BRIGADE

## nuns in the civil war

MICHAEL F. FITZPATRICK

of their service as Civil War nurses in all theaters of the war. How could these soldiers forget the sisters, in their unmistakable attire, pulling sick and wounded soldiers—Northern and Southern, black and white, Catholic and non-Catholic—back from the brink of death?

When the call went out for volunteer soldiers early in 1861, it was obvious the military medical establishments were woefully unprepared for the numbers of sick and wounded that would be thrust upon them. The enlistment of hundreds of nuns for duty as military nurses was one of the few bright spots in the medical corps' dark outlook. The training the sisters had received to work in Catholic schools, orphanages, and hospitals put them in an elite—and small—group of nurses properly prepared for rigorous duty. And their unwavering self-discipline and religious devotion gave them the mental and emotional strength to cope with the horrors they would see.

As the war heated up, requests for the nuns' services came from both the Union and Confederate governments, as well as directly from army generals who needed people to care for their wounded and sick soldiers. In an extreme case, during the mid-1862 Seven Days' Campaign on the Virginia Peninsula, the Confederate command issued the desperate order "capture more Sisters of Charity."

When sisters responded to such pleas for help, they often arrived to an enthusiastic welcome. "When the

whistle sounded off the wharf hundreds rushed to the shore lining the banks," Union Major Robert Eastman wrote in 1862 from White House Landing, near Yorktown, Virginia. "As a band of gentle, devoted women stepped ashore, their white bonnets waving like the wings of pigeons, a lane opened through the crowd and as they marched to the ambulances, hats flew off and words of welcome and blessing filled the air; and as they drove to the various camp hospitals an enormous cheer went up that brought the enemy to alert-watchfulness, thinking, as they said afterward, that we had received news of a great victory, or that some new campaign movement was begun."

Eventually, thousands of sisters volunteered for Civil War nursing duty. They worked in Union military hospitals in Boston, New York, Philadelphia, Pittsburgh, Baltimore, Washington, Columbus, Cincinnati, Louisville, Chicago, and St. Louis. Confederate hospitals staffed by sisters were located in Richmond, Charleston, Nashville, Memphis, Vicksburg, Galveston, Atlanta, and New Orleans. Sisters also worked in local hospitals in smaller towns. Those working in hospitals within the theaters of war served alternately for the Union and the Confederacy, depending on which army occupied the region at the time. Sisters also worked on hospital boats and tended to prisoners of war.

Unlike most military volunteers, the nuns chose to "volunteer" in both senses of the word: they freely chose to offer their services, and they served without pay. One soldier dy-



COURTESY OF MICHAEL FITZPATRICK

This unidentified Daughter of Charity of Saint Vincent de Paul (above) served as a nurse after the Battle of Gettysburg. The Daughters of Charity, hundreds of whom volunteered as nurses during the Civil War, were commemorated for their work at Gettysburg in this stained-glass window (left) in the town's St. Francis Xavier Church.



ing in a hospital in Cincinnati was incredulous to learn that the sisters who were making his final days bearable were unpaid. "Not a cent?" he asked. "No," a sister told him. "You see, Catholic Sisters work for the love of God and not for money."

If the sister nurses were not already a bargain for the Confederate and Federal governments, the care they provided happened to be the best available at the time. The nuns did not merely wait on recuperating men and give them medicine at the proper times. They were not amateurs. They had served long novitiates in asylums and civilian hospitals. Daughters of Charity, for example, normally arrived at their posts with complete corps of expert executives, medical and surgical nurses, trained dietitians, insanity experts, and, sometimes, immunities to certain prevalent contagious diseases.

Famous Southern diarist Mary Chesnut noted the superior quality of care the Catholic sisters provided. After the First Battle of Manassas in July 1861, Chesnut noted a Confederate hospital in Richmond, Virginia, staffed by Sisters of Charity. "That makes all the difference in the world," she wrote. "Everything was so clean—and in perfect order.... In that hospital with the Sisters of Charity [the Yankee prisoners] were better off than our own men at the other [Confederate] hospitals. That I saw with my own eyes."

Early in the war, a group of nuns worked as nurses side by side with young laywomen at a Union hospital at Point Lookout, Maryland. After the hospital was converted into a prisoner camp in the fall of 1863, the Union command in Washington sent orders for the "women nurses" to leave. The chief physician responded quickly and desperately: "We cannot dispense with [the sisters'] services at this time." The Union command responded, "The Sisters of Charity are not included in our orders. They may serve all alike at the Point, prisoners and others, but all other ladies are to leave the place."

One of the sister nurses' stronger defining characteristics was their refusal to show bias in treating their patients. When a small Mississippi River town near New Orleans temporarily changed hands, a paroled Union surgeon tried to stop the sisters from caring for the Confederates in the hospital there. The sister superior insisted she knew nothing of military rules and that her nuns had the right to nurse "these poor men." Still the surgeon objected. "I regret very much being placed in such a position," he said, "but I am here representing the Government." The nun answered, "And I am here representing something greater than the Government." When the officer asked what that was, she replied, "Humanity!" Unhindered by further objections, the sister superior and her nuns continued to help the sick Confederates.

Catholic sisters were so scrupulously neutral that they were frequently allowed to pass through lines unchallenged by guards and pickets. During the siege of Vicksburg, Mississippi, in mid-1863, nuns moved in and out of the city virtually unquestioned. "Their religious habit was their certificate of honor and of service and by order of those in authority in the two armies, no countersign was ever demanded," wrote one observer. The same was true



NATIONAL ARCHIVES

Although nuns belonged to various orders, Civil War soldiers casually referred to all of them as "Sisters of Charity" or "Sisters of Mercy." Sister Verona Jachim (above) actually was a Sister of Charity, and Sister Mary Gertrude Ledwith (right), who worked in Union hospitals along North Carolina's coast, was a Sister of Mercy.

elsewhere. Yet for all the times that sister nurses passed through enemy lines, there is no recorded instance of a nun ever betraying the trust placed in her.

This level of trust and respect was not granted casually to the sisters. They first had to overcome deeply rooted prejudices against them. There was the common prejudice against women working in a traditionally male field, but there were also more insidious prejudices regarding ethnicity and religion. The meteoric rise of the reactionary Native American, or "Know-Nothing," party in the 1850s had left a latent anti-immigrant, anti-Catholic sentiment in its wake. This was quite a problem for Catholic sisters, who, in their unusual outfits, stood out obviously as



Catholics. And many of them were Irish and German immigrants whose nationalities revealed themselves in facial features and skin and hair colors. Poet Walt Whitman, an army nurse himself, reflected this attitude when he claimed that Catholic nuns would not make good nurses among these home-born American young men."

During the Battle of Chickamauga, Georgia, in September 1863, William Fletcher of the 5th Texas Infantry got shot in his left foot. When he refused to let the battlefield surgeon amputate the limb, the surgeon left him untreated. Eventually he was evacuated to a hospital established in a church in Augusta. "Most of the dressing [of wounds] was done by Sisters of Charity," he would write in 1908. "It was my first experience and I was in love with the women and the uniform at once and have not gotten over it yet." He would explain that he was raised with the belief that "there was no place in heaven for a catholic; but my opinion changed..." If God "in justice consigned the sisters to hell," he reasoned, "there was no use of me trying, as I had already done enough to be on the unpardonable list." Within months, Fletcher recovered enough to walk on his wounded foot and returned to active duty with a transfer to the cavalry. He credited the sisters with curing the gangrene that had set in and thus saving his leg from amputation. For the rest of his life, he "nurtured a special debt of gratitude to the Catholic Sisters of Charity." In

1897 he assisted the motherhouse at St. Mary's Infirmary in Galveston to plan and build a hospital even though his involvement brought him "a great deal of criticism" from non-Catholics.

One badly wounded soldier in an Atlanta hospital unloaded a constant barrage of verbal abuse on the sister nurse caring for him, but the nun responded only by increasing her kindness toward him. Finally overcome by her inexplicable patience and persistence, he begged her forgiveness. "When I came into this hospital and found that the Sisters were the nurses my heart was filled with hatred," he explained. "My mind was filled with prejudice—a prejudice which I confess was inherited from those nearest and dearest to me. I did not believe that anything good could come from the Sisters. But now I see my mistake all too clearly."

In Winchester, Virginia, women working in the town's Confederate hospital wrote a letter to the medical director asking him to forbid the sisters from tending to wounded soldiers. The nuns graciously offered to return home, knowing that the local women did provide their patients with enthusiastic care. The Confederate doctors, however, objected, pointing out that the well-trained sister nurses offered a level of care the local women could not match.

Not all lay nurses resented the sisters. Georgeanna Woolsey, a New York nurse who served at various sites throughout the war, looked forward to an upcoming stint at the Hammond Hospital at Point Lookout in 1863. "Look with respect upon your correspondent; she is at the head of the Protestant half of the women's department of that hospital," she wrote good-naturedly. "The Sisters run half the wards, and I expect to have fun with their Lady Superior and to wheedle her out of all her secrets, and get myself invited out to tea. Why shouldn't she and I compare notes on the proper way to make soup? I will call her 'Sister,' and agree to eat oysters on Friday,—(they are particularly fine on the Maryland shore)."

Mary Livermore, a non-Catholic with the U.S. Sanitary Commission, was an extremely harsh critic of civilian and military medical operations. "At the time of my visit the Mound City Hospital was considered the best military hospital in the United States.... If I had ever felt prejudiced against Sisters as nurses, my experience...during the war would have dissipated it entirely. The world has known no nobler and more heroic women than those found in the ranks of the Catholic Sisterhoods."

Lending support to Livermore's assessment is the fact that many soldiers insisted that they survived only because of the care the sisters provided. Indeed, death rates at military hospitals typically dropped dramatically after sisters arrived to assume nursing duties. More than once, through tender and persistent care, the sisters were credited with saving the life of men whom doctors had given up as dead. In some instances, overworked surgeons refused to treat men they felt had no hope of surviving. Some soldiers believed, as a letter in a Baltimore newspaper stated, "that had the Sisters been here from the beginning, not a man would have died."

In 1863, Sergeant Thomas Trahey of the 16th Michigan Infantry lay at the point of death with typhoid when he







This large granite and bronze monument in Washington, D.C., stands in tribute to the nuns who served as nurses during the Civil War. Each of the 12 nuns depicted on this bronze relief represents a religious order that sent sisters to tend to sick and wounded soldiers.

PHOTO BY MICHAEL FITZPATRICK

fast as the wounded men could be carried in," a sister wrote. In town, they paired off and scattered throughout the battlefield and among the many hospitals set up in public buildings. "The White Cornette of the Sisters of Charity fluttered like Angels' wings," wrote a witness. Sister Petronilla Breen was seen seated on a shattered tree stump "hurriedly preparing the compresses necessary to staunch the flow of bullet-spilt blood." So many men needed attention that the sisters contacted their convents in Emmitsburg and Baltimore to ask that more nuns be sent north.

Perhaps the most intriguing nun-related story to come out of Gettysburg was that of Catherine Mary "Kate" Hewitt. Following the untimely death of Union Major General John Reynolds on the first day of the battle, his family received two pieces of news that shocked them. The first was that the 42-year-old bachelor had been engaged to be married. The second was that he and his fiancée had both recently converted to Catholicism. Hewitt, Reynolds' fiancée, told the general's family "she had given him first to God, then to his country, then to herself," adding, "she had his consent to enter a religious life should she lose him." Eight days after the funeral, Kate entered the convent of the Daughters of Charity at Emmitsburg, Maryland, to become Sister Hildegardis.

Roman Catholic sisters obviously made at least as strong an impression on Kate Hewitt as they did on thousands of others throughout the North and South who witnessed their service. Even Confederate President Jefferson Davis

was moved after the war to commend the sister nurses publicly. "I can never forget your kindness to the sick and wounded in our darkest days," he said, "and I do not know how to testify my gratitude and respect for every member of your noble order."

For the most part, though, the sisters' effort in bringing whatever humanity they could to the war was forgotten as the years passed, largely because the sisters discouraged self-promotion. They rarely bothered to record any of their countless contributions. As one of their admirers wrote, "The Sisters did much and wrote little." Fortunately, admirers saw fit to take pen in hand and memorialize the sisters on paper—in words no humble sister ever could have written.

"My friends," wrote Union soldier Jack Crawford, "on all God's green and beautiful earth there are no purer, no nobler, no more kindhearted and self-sacrificing women than those who wear the somber garb of Catholic Sisters..., their only recompense the sweet, soul-soothing consciousness that they were doing their duty... Oh! my friends, I am not a Catholic, but I stand ready at any time to defend these noble women with my life, for I owe that life to them." **CWT**

Photo collector Michael Fitzpatrick of Annapolis, Maryland, acquired an intriguing carte de visite of a nun some time ago and, wanting to learn as much as he could about her, eventually felt compelled to do the research for this article.



# Marker heralds nuns' contributions

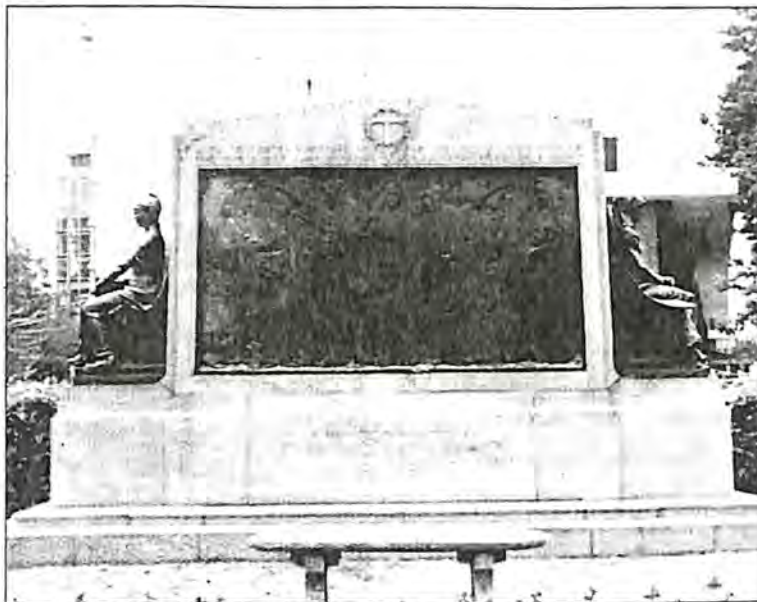
By John Lockwood  
SPECIAL TO THE WASHINGTON TIMES

The decades immediately after the Civil War saw a host of new memorials rise up across the District.

Statues, markers, streets, parks and traffic islands were duly named after Civil War politicians and generals — from the winning side, of course. Some of them, such as Farragut Square, are well-known, while others are almost forgotten.

One of the largely forgotten ones involves neither politicians nor generals — the Nuns of the Battlefield Memorial at M Street and Rhode Island Avenue NW, a small triangle of federal parkland about three blocks north of Farragut Square. It honors 12 religious orders whose sisters served as nurses at Civil War battlefields and hospitals.

The idea originated in 1914 with the Auxiliary of the Ancient Order of Hibernians, Hibernia being a name the ancient Irish used for Ireland. Ellen Jolly was national president of the auxiliary and was attending the national Hibernian convention at Norfolk. It was



Twelve orders of Roman Catholic sisters who served as Civil War nurses are honored in a monument north of Farragut Square. One of the sisters attended the unveiling in 1924.

she who made the original proposal, on July 14 of that year.

The auxiliary successfully lobbied a congressman from Rhode Island, Ambrose Kennedy, to introduce a joint resolution in the House on Sept.

17, 1917, and also Sen. John Wingate Weeks (later secretary of war under Presidents Warren G. Harding and Calvin Coolidge), who oversaw it in the Senate. The House passed it on March 18, 1918, and the Senate on March 20.

The auxiliary hired a sculptor named Jerome Connor, who spent several years on the work. The result was a panel rising from a plaza, both made of Stony Creek granite. Overall, the memorial is 20 feet long and 14 feet high. Seated at each end of the panel is an allegorical figure — "The Angel of Peace" and "Patriotism."

The front of the panel has a large plate made of bronze, showing in bas-relief the 12 orders of Roman Catholic sisters who served as Civil War nurses. These orders were Sisters of St. Joseph, Sisters of Our Lady of Mount Carmel, Sisters of St. Dominic, Sisters of St. Ursula, Sisters of the Holy Cross, Sisters of the Poor of St. Francis, Sisters of Mercy, Sisters of Our Lady of Mercy, Sisters of Charity (White Cornette), Sisters of Charity (Mother Seton), Sisters of Charity of Nazareth and Sisters of Divine Providence.

The unveiling, performed by Jolly, was held on a Saturday af-

ternoon, Sept. 20, 1924. Nearly 6,000 people crowded into the small park. A Sept. 18 Evening Star article previewing the ceremony included a photograph of her, showing a rather non-nonsense white-haired lady. The Sept. 21 Washington Post mentioned her remarks about one obstructive legislator who had remained away on the day of the vote, ending with an aside to Archbishop Michael J. Curley, "He is permanently away now."

There also was an unexpected minor miracle that helped cap the day's ceremony.

Lt. Col. C.O. Sherrill, the official then responsible for memorials and monuments on federal land in the city, was present. He is remembered today, if at all, for segregating the audience at the May 30, 1922, opening ceremony for the Lincoln Memorial, to the complaints of the National Association for the Advancement of Colored People and other civil rights advocates.

Sherrill expressed his regrets that none of the surviving Civil War sisters was present. Then an elderly lady slowly walked forward — Sister M. Madeline O'Connor, a Sister of Mercy, age 81 and one of three surviving wartime sisters. Jolly led her to the platform.

The nun was greeted with cheers, applause and even bowing from the officials and audience alike.

As the Washington Post phrased it, "The eyes of Sister Madeline were not the only eyes in that vast throng which glistened with tears."

John Lockwood is a Washington writer.

## UPCOMING EVENTS

### Maryland

**Oct. 11:** "Camp Life of Union Soldiers" will be presented by the 51st Pennsylvania Infantry at the National Museum of Civil War Medicine in Frederick from 11 a.m. to 3 p.m. Call 301/695-1864.

### Virginia

**Tomorrow:** "The Ship's Company," a living-history presentation of America's naval heritage, will interpret life in the Union Navy from noon to 4 p.m. The program will show life aboard ship, naval uniforms and weapons. The program will be at the Fort Ward Museum and Historic Site, 4301 W. Braddock Road, Alexandria. For more information, 703/838-4848.

### District

**Monday:** The Capitol Hill Civil War Round Table will hear Frank Scaturro discuss "President Grant Reconsidered." Mr. Scaturro is founder and president of the Grant Monument Association and author of a Grant biography. The program will be at the Longworth House Office Building, Independence and New Jersey avenues SE, with refreshments at 6 p.m., and meeting at 6:30 p.m. The program is free and open to the public. For more information, 703/768-6198.

Information excerpted in part from the Civil War News, Tunbridge, VT 05077, by permission. Information for the calendar may be sent to The Washington Times by fax at 202/529-3298.

The Washington Times

The Times invites readers to contribute articles in the 800- to 850-word range; advance queries are preferable and should be addressed to:

**Civil War Page**  
The Washington Times  
3600 New York Ave. NE  
Washington, D.C. 20002

Unsolicited articles should be accompanied by a stamped, self-addressed envelope.

10/4/2003, Pg B3



# MISSIONARY SERVANTS OF THE MOST HOLY TRINITY

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OFFICE OF THE  
TREASURER GENERAL

Fax: 301-445-3867

November 19, 2003

Dear Sister,

Grace and Peace.

I am sure you must know about this, but I thought you would be interested in having this recent article from the Washington Times newspaper concerning Sisters who served as nurses at Civil War battlefields and hospitals. It mentions several communities and yours.

I thought to send it to you as I previously corresponded with Sisters Agnes Geraldine and Catherine Leo regarding genealogy information in your Archives on my great, great grandmother, Ann Carroll Martin (Mrs. John) Baxter of Fayetteville, TN and Tuscumbia, AL. I also was fortunate to obtain much information from your records about Mary Johnson (Mrs. Michael) Brady, and Catherine Martin, a student buried in your cemetery, daughter of Matthew and Margaret Bright Martin of New Orleans, LA.

I recently learned that Mary Rose Brewer (Mrs. Richard K.) Tobin graduated from Nazareth College in 1942\*. She died 29 September 2003 in Winter Park, FL. Her husband was the investment advisor to our religious community for many years, and I thought you'd also like to have this information.

I'm glad to be able to pass on this information for your archives in grateful appreciation for all that I learned from you over the years. With my prayers and every good wish,

In the Most Holy Trinity,  
Sincerely,

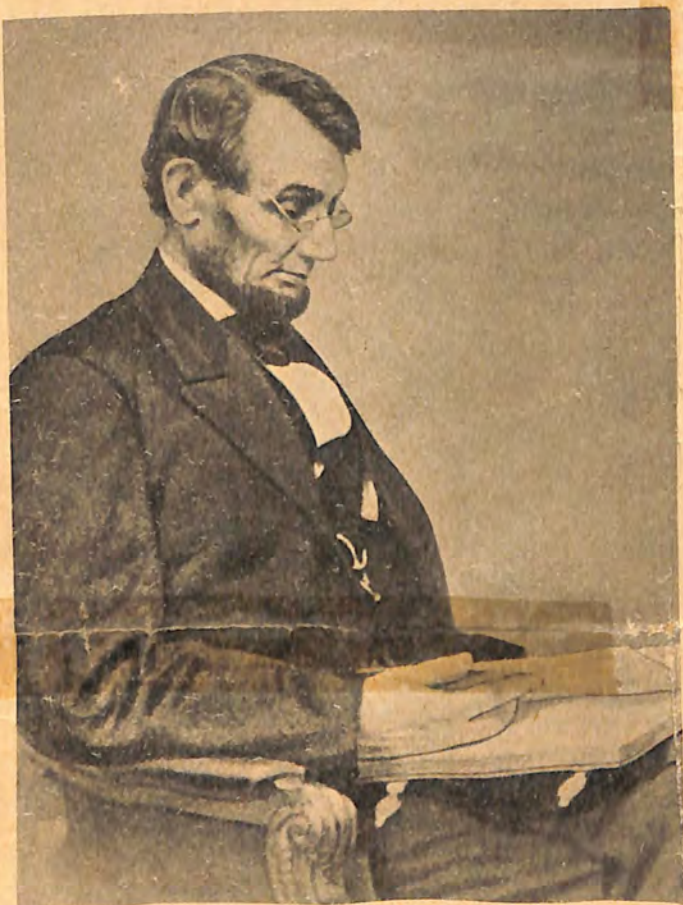
*Jordan Baxter, S.T.*

Brother Jordan Baxter, S.T.

\* Louisville



## President Lincoln Helped the Sisters



Abraham Lincoln was one of our greatest presidents. We celebrate his birthday this month. Some of his greatness came from his love of people, and his strong belief in God.

Lincoln was not a Catholic, but he was always friendly to Catholics. He was born in 1809 in a log cabin near Hodgenville, Kentucky. Many Catholics lived near by. And just a few miles away in Bardstown, the Sisters of Charity built a convent and a school in 1812. The Sisters called their home "Nazareth."

Three years later, little Abe Lincoln

started to school. He went with his sister, Sarah, to a one-room schoolhouse. His first teacher was a Catholic named Zachariah Riney. Some of Lincoln's relatives in Kentucky were Catholics, too.

Many years later, Abraham Lincoln became president of our country. He thought of the people who lived where he was born. A great war was being fought. The soldiers were fighting back and forth over the land near Lincoln's boyhood home.

There the Sisters' convent at Nazareth, Kentucky, was in danger. The Sisters prayed to God for help. At last, the Reverend Mother Columba Carroll wrote to President Lincoln.



The President knew that many of the Sisters from the convent were serving as nurses in the war. He did not want their home to be destroyed. President Lincoln wrote this command to the soldiers:

"Let no harm be done to the home of the 'Sisters of Charity' at Nazareth Academy, near Bardstown, Kentucky.  
Jan. 17, 1865.

A. Lincoln"

The Sisters' prayers were answered. Their convent was not harmed.

by Lloyd Ostendorf





front door. Peter, lock the kitchen door, please. We are not to answer any doorbells until Mr. Jayne comes home."

Then Mrs. Jayne said, "Perhaps your box is a very important one. There was a robbery at Town Garage this morning. A woman saw the robber run toward the woods. That is why Mr. Jayne called. He wanted to be sure you were safe. If the box belongs to the robber, he may try to get it back."

Just then, the back doorbell rang.

*(To be continued)*

## Troody and the Twillers

by Sister M. Francis Assisi, C.S.A., Ph.D.

### More Mystery

The children showed Mrs. Jayne the metal box they had found.

"It is heavy," she said. "It looks like a cash box. I wonder if it might have been stolen."

Just then the phone rang. It was Mr. Jayne. "Yes, John," the children heard Mrs. Jayne say, "the children are here. Yes, I'll keep them with me. Please hurry home. They have a strange box."

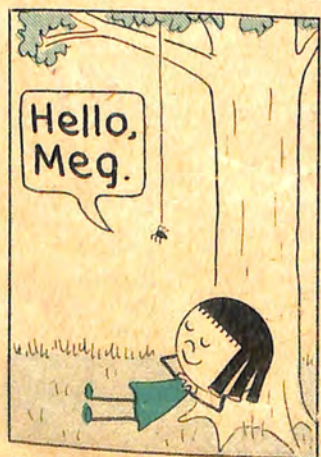
Mrs. Jayne turned to the children as she put the phone down. "Linda, lock the

## Which Is the Right Word?

Find the word in each line whose meaning is closest to the first word.

- |            |         |        |        |
|------------|---------|--------|--------|
| 1. firm    | weak    | strong | thin   |
| 2. happy   | angry   | hungry | gay    |
| 3. need    | ride    | soon   | want   |
| 4. grasp   | laugh   | hold   | cry    |
| 5. speak   | say     | think  | guess  |
| 6. jump    | stumble | leap   | drive  |
| 7. forever | never   | once   | always |
| 8. sea     | sky     | land   | ocean  |
| 9. hurt    | harm    | help   | care   |
| 10. cradle | home    | bed    | tent   |

*Check the answers with your teacher.*







*A kerosene lamp, a silver tray and pitcher presented to Mother Columba Carroll—these are some of the reminders of a century ago found in the museum at Nazareth, Kentucky.*

I regret very much to inform you of the death of Sister Catherine at General Hospital No. 1 in this city. She as well as the other Sisters at the hospital has been untiring and most efficient in nursing the sick soldiers. The military authorities are under the greatest obligations to the Sisters of your order.

Very respectfully,  
Your obedient servant,  
Jo. Murray  
Surgeon, U.S.A. Medical Dr.

This notice was received by Mother Frances from Headquarters Department of the Ohio Medical Directors Office in Louisville. It is dated February 1, 1862.

The decade of years ushered in by January 1860, was, for the Sisters of Charity of Nazareth, as for other citizens of the United States, a period of anxiety and anguish because of civil warfare and the problems of reconstruction. At this time the Community numbered one hundred eighty, and Mother Frances Gardiner was completing her sixth term of three years as Superior of the Congregation. When the war began, no doubt each Sister



prayed in the depths of her own heart for the triumph of the cause which she felt was just and right, but her actions were guided by a prudent charity which guarded a strict neutrality.

When hostilities began in the section near Louisville, Bishop Martin John Spalding offered the services of the Sisters of Charity of Nazareth to General Robert Anderson, who was in charge of the Federal forces in the vicinity. The offer was promptly accepted and embodied in an agreement which was sent to Nazareth in September 1861. It is entitled Memorandum of Agreement Between General Robert Anderson and Bishop Spalding, and provides that:

The Sisters of Charity will nurse the wounded under the direction of the army surgeons without any intermediate authority or interference whatsoever.

Everything necessary for the lodging and nursing of the wounded and sick will be supplied to them without putting them to expense, they giving their services gratuitously.

So far as circumstances will allow, they shall have every facility for attending to their religious and devotional exercises.

It is signed by Robert Anderson, Br. Gen. USS Comdg., and M. J. Spalding, Bishop of Louisville. Bishop Spalding stated in his journal that "now in December 1861, there are three hospitals gratuitously served by eighteen Sisters six in each hospital. Few of the sick, more than a thousand in number, are Catholic. The Sisters are devoted and zealous and are doing much good." During the period in which the Sisters nursed in the government hospitals in Louisville, twenty-three Sisters took part in the program and one, Sister Catherine, gave her life.

Sister Catherine, however, was not the first Nazareth Sister to offer her life in the service of her country. The death of Sister Mary Lucy, in Paducah, Kentucky, had preceded hers.

The strategic position of Paducah, at the mouth of the Tennessee River, was recognized by both Union and Confederate forces. General U. S. Grant secured possession of the city in September 1861, but much fighting took place in the vicinity. When the wounded were without adequate care, General C. R. Smith appealed to Sister Martha Drury, Superior of St. Mary's Academy, for assistance. Sister Martha promptly sent Sisters to care for the sick and wounded in a hospital set up in a Baptist church. The Sisters not only cared for the sick in the hospital but they went to nearby battlefields and brought the wounded to Paducah.

It was here that Sister Mary Lucy Dosh contracted typhoid fever and died on December 29, 1861. When her death became known, the soldiers decided that she should be accorded military honors. With muffled drums soldiers marched as a guard from the hospital to the Ohio River where a Union gun boat under a flag of truce waited to take the body to Uniontown, Kentucky. From there the soldiers escorted the body to the burial ground near St. Vincent Academy where Sister had attended school. She was scarcely

twenty years of age at the time of her death, and she was the first nurse to die in service.

In the second year of the conflict twelve Confederate soldiers from Lexington to ask for Sisters to nurse in the hospital there. Six Sisters made immediate preparations, and an armistice of truce started on horseback for the blue grass section. This required two days. It was not long before a similar request from soldiers in Lexington brought a similar response. This second group of wounded Federal soldiers in a hospital set up in Transylvania College from Nazareth nursed troops from both armies at Bardstown, C. Bowling Green, Kentucky. In addition to the care given in the hospitals in Louisville, many of the wounded were cared for at an Infirmary, operated by the Sisters of Charity.

### Close to Home

Confederate troops under Morgan destroyed supplies at C. Bridge, fourteen miles from Nazareth, in October 1862, and a renowned leader captured Lebanon, about forty miles from Nazareth, in July 1863. The proximity of troops caused much anxiety, but the destruction of rail fences and the confiscation of farm animals and property is recorded.

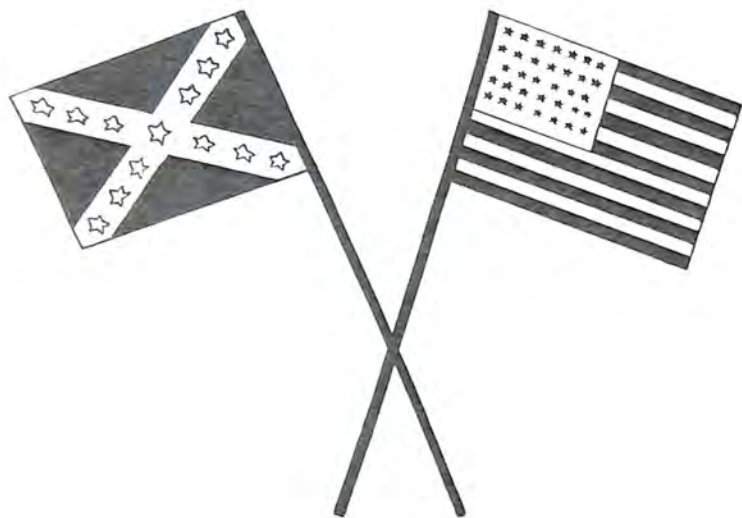
During January 1865, the Nazareth annals record, a band of robbers rode up the avenue at Nazareth in pursuit of a man, whom they wounded. He died in a nearby farmhouse after having been baptized. About this time that Mother Columba wrote to Senator L. W. Washington, asking for protection from Federal troops in the vicinity. Powell answered promptly and assured Mother Columba that he would be in person to ask this favor of President Lincoln and that the President "promptly gave me a safeguard which I enclose herewith which I protect you from further depredations." The card enclosed, which was written by the President, reads:

*See the depredations by  
Confederate troops upon the pro-  
perty or possessions of the  
Sisters of Charity at  
Nazareth Academy, near  
Bardstown, Ky.  
Jan 17 1865. - H. Johnson*



The Nazareth Annals record the shock felt by the Community when, three months later, word of the assassination of President Lincoln was received.

In December 1860, Bishop Spalding wrote in his journal that he visited Nazareth Academy which at that time had an enrollment of two hundred eighty pupils. In the following year he noted that the number of pupils had diminished to about seventy. This number included girls whose loved ones fought on opposite sides during the civil conflict, and many incidents are related of the genuine kindness and charity shown by the Sisters and pupils when messages were received of the death of fathers, brothers, or lovers.



### Freedom!

The Emancipation of slaves took effect in Kentucky on January 1, 1865. At that time about thirty slaves were living at Nazareth. This number included children and several aged persons; practically all had been born and reared at Nazareth. The news of the emancipation caused consternation and worry to some. One old Negro woman was heard to say: "I am too old to go about the wide world with nobody and nothing."

Others were eager for their freedom and all were much excited. Mother Columba arranged for a special dinner and gave to each person a bountiful supply of clothing and provisions. The families had previously rented small huts in the neighborhood; none wanted to go far from their former home and many of them returned to work at Nazareth.

Bishop Martin John Spalding was appointed Archbishop of Baltimore in June 1864. Most Reverend Peter Joseph Lavalie was welcomed as the

successor of Bishop Spalding, and the Sisters added their share to the love and affection which were given to him by clergy and people during the short period in which he served as Bishop of Louisville. In April 1867, Bishop Lavalie came to Nazareth for what he thought would be a short period of rest and recuperation, but he died at Nazareth on May 11th.

By the school year of 1865-66, many pupils had returned to Nazareth. An enrollment of 369 students necessitated an addition to the music rooms. Young women were joining the S.C.N.'s, and in 1868 a third story was added to the convent section. The war was over, and the nation was beginning its slow return to normal activity.

S.C.N.'s in the 1860's were an integral part of the times in which they lived. Their history is bound up with that of the early Church in America and of the young nation struggling "to form a more perfect union." In 1924 a monument was erected in Washington, D. C., "to the memory . . . of the various orders of Sisters who gave their services on battlefields and in hospitals . . ." during that turbulent decade. Among the figures engraved upon it is a white-capped Sister of Charity of Nazareth.

*That Sister is ours! Sister Laurita, who is spending at the Catholic University of America a year of sabbatical leave from Nazareth College, Louisville, Kentucky, points out the S.C.N. on the Civil War memorial there. Sister Teresa de Paul, a student at the School of Nursing at Catholic University, admires the work.*



### Forecast

The October issue will record the celebration of the Nazareth Sesquicentennial and will reveal some plans for the next one hundred fifty years.

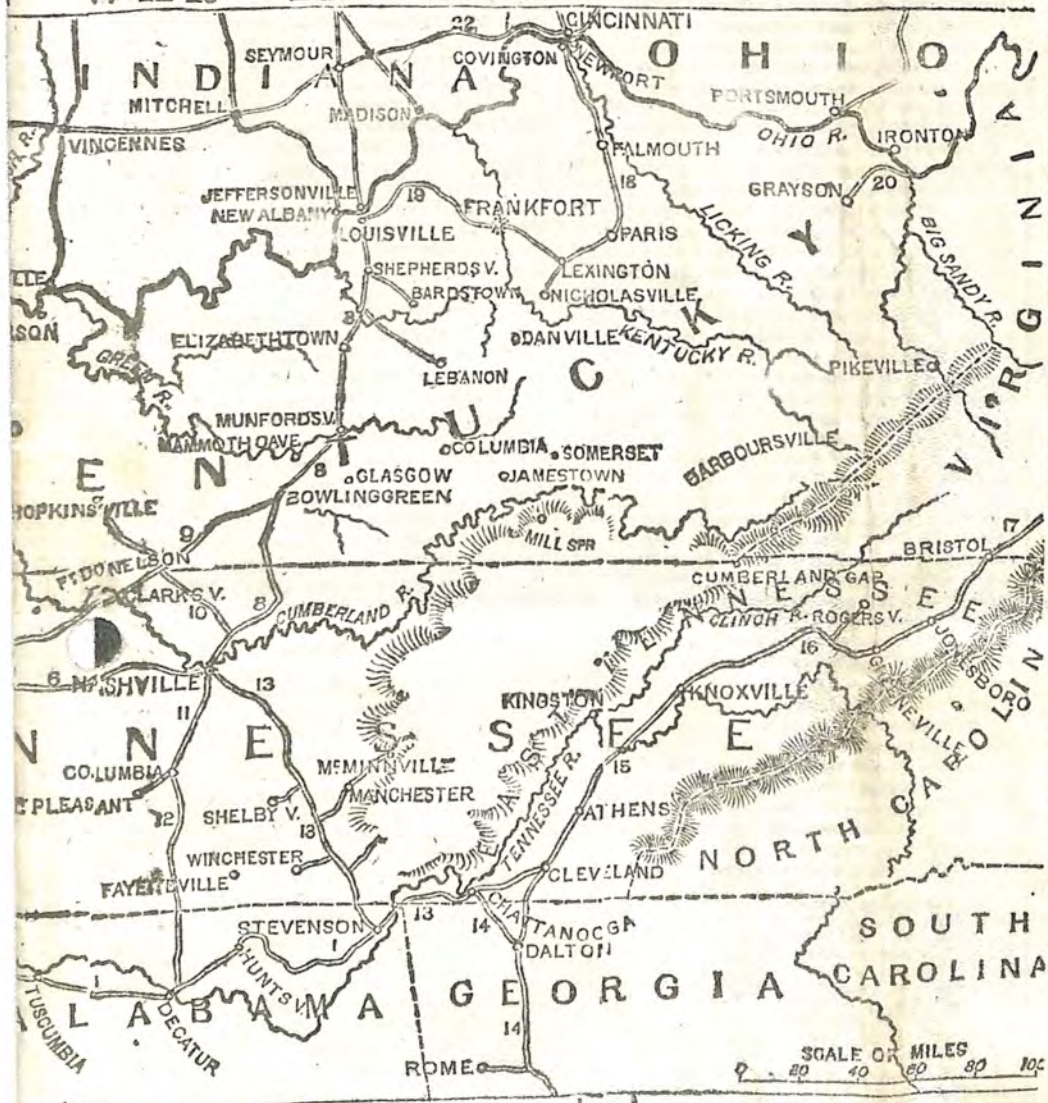




# Tribune.

URDAY, OCTOBER 11, 1862. PRICE TWO CENTS.

## WAR IN KENTUCKY.



Danville and Lebanon, in Kentucky, where the Rebels under Gen. Bragg are in a death struggle with the Union army. Our latest reports state that on Thursday morning Gen. Buell made a fierce attack upon Bragg, which was stoutly resisted for

while, but at last the Rebels broke and fled southward, in the direction of Somerset. The latest shipping given to John Morgan's robbers was at Frankfort, directly north of the location of the battle between Buell and Bragg.

His kindred, his friends, and his neighbors in Kentucky had been slaughtered by an army under the command of a Louisiana slaveholder, while our Union army was acting as a guard in Louisiana to prevent the black population giving us their aid and comfort. He was not in favor of servile insurrection, but he would say to every Unionist: then defend yourself and your country. Instead of teaching them that it was their duty to emigrate, he would inform them that their duty was the soil on which they stood. He would colonize the land with Rebel slaveholders; he would abolish property, and he would settle thereon every man who had borne his country's arms in its defense. If the Rebels could not be reduced after being subdued, and they were determined to die rather than yield submission—then let them die. Mr. O'Gorman had charged that the dominant—Republican—party was in favor of liberty to the black man while it ignored that of the white man. Now, Mr. O'G. was pored that of the white man. he would be here occasionally, and in this city, and he would be here occasionally, and he said that in making such an assertion he knew he was lying. [Great applause] If there was a man within his hearing who would barter the liberty of

### THE INDIAN WAR IN MINNESOTA.

Cessation of Hostilities by the Sioux.

### THE INDIANS SURRENDERING.

### THE LEADERS ARE SEVERELY PUNISHED.

WASHINGTON, Friday, Oct. 10, 1862. Intelligence was received to-day, in official quarters, that the Sioux Indians in Minnesota have ceased their hostilities, and were surrendering; and further, the military authorities were, at the latest accounts, severely punishing the most prominent of the guilty parties. The entire number of warriors does not exceed 1,100.

## THE GREAT VICTORY AT CORINTH.

OFFICIAL REPORT OF GENERAL ROSECRANS.

### The Most Desperate Fight of the War

The Rebels Frightfully Exposed by Van Dorn and Lovell.

They Face Grape and Canister, but Quail Before the Bayonet.

### A Tremendous Charge by Ohio and Missouri Troops.

The Rebels Fall to the Earth Begging Mercy.

CORINTH, Miss., Oct. 4, 1862.

To Major-General U. S. GRANT: I received your dispatch, telling me to follow the Rebels. This morning, Gen. Price made a fierce and determined attack upon our left. The contest lasted until half-past eleven o'clock, and was very deadly to the enemy. They drove in our center. Some of them penetrated to the Corinth House. Gen. Hamilton was on the main line of their attack, maintained his ground in all but one position, and making an advance, secured the center with his two splendid regiments. Colonel Sullivan gave us time to bring our batteries into action, and saved the day on that account.

Gen. Van Dorn and Lovell made a most determined attack on our extreme right, on the Chionli Road, leading the attack through the abatis. Two of their columns reached the ditch, and the other stopped within fifty paces of the ditch.

All that grape and canister would do was tried, but when the Rebels reached the point a charge was ordered, when it became a race between the 27th Ohio and the 17th Missouri, which proved too much for the staggered Rebel columns. Many fell down and held up their hands for mercy. They are badly beaten on both points. They left their dead and wounded on the field, and are in full retreat. Our loss, though serious, especially in officers, is nothing to be compared with the loss of the enemy.

Brig.-Gen. Hackelman fell bravely fighting at the head of his brigade yesterday. He was shot through the jugular vein. Colo. E. Kirby Smith, Gilbert and Mower were wounded, but not mortally. Gen. Oglesby is dangerously wounded.

The number of casualties I cannot determine. The Rebel killed and wounded are strewn along the road for five miles out, at which point they had a hospital. We have between 700 and 1,000 prisoners, not counting their wounded.

Gen. McPherson has reached here with his force. We move forward at daylight in the morning.

Major-Gen. Harburt, with a large force is on the Hatchie River, prepared to cut off their retreat and follow in pursuit. W. S. ROSECRANS.

From The Cincinnati Commercial, Oct. 9.

From Capt. Sands of the 11th Ohio Battery, who was present during the bloody engagement at Corinth, we learn some particulars of the fight which have not yet been made public. The Rebel force engaged is estimated at from 40,000 to 65,000, under command of Gen. Earl Van Dorn. The corps of Gen. Van Dorn and Lovell advanced from the direction of Jackson, and the corps under Gen. Price from Jonesboro. A junction was effected as early as Wednesday, it is believed. There was considerable skirmishing between their advance guard and the division under Gen. Davies up to Friday morning, when a general engagement ensued. Gen. Davies's division was some six or eight miles from Corinth, but was gradually pressed back during the day till night found them inside the fortifications. The fighting was very severe during that day, and Gen. Hackelman and Oglesby, commanding brigades in Davies's division, fell while directing their

Paducah, KY - Fort Anderson



# IMPORTANT FROM PENNSYLVANIA.

## REBEL INVASION OF THAT STATE

### STEWART'S CAVALRY AT CHAMBERSBURG

THEIR FORCE IS 3,000 STRONG.

At Mercersburg they Took what Horses and other Property they Wanted.

They Did no Violence to Individuals.

A PARLEY ASKED FOR AT CHAMBERSBURG.

A Deputation Sent Two Miles Out to Confer with the Rebel Commander.

Gov. Curtin Hurrying Forward Troops.

HARRISBURG, Friday, Oct. 10—7.30 p. m.  
Gov. Curtin has just received the following dispatch from Col. McClure at Chambersburg:

"Mercersburg was occupied by Stewart's Rebel Cavalry to-day, and they are now advancing on Chambersburg. They took horses and all other property they wanted at Mercersburg, offering Rebel scrip for it. They did no injury to individuals that I have heard of. The force is estimated at three thousand. The Rebels are certainly advancing upon Chambersburg. They have cut the Bedford wire. They are reported as near as St. Thomas, about seven miles from here. There is no doubt whatever of their being in Mercersburg. They will certainly give us a call to-night. We had the rumor at four o'clock, but it was not credited. We can make no resistance, as it would only exasperate and cause the wanton destruction of property and life."

LATER.

CHAMBERSBURG, Oct. 10—8 p. m.

About 15 men on horseback are in town with carbines and a flag of truce. They want to see the principal men of the town. They have a large force about one mile from town, who will enter in an hour.

LATEST.

Col. McClure and Provost-Marshal Kimmel have just gone two miles from the town to meet the Rebel commander. Nothing can be done except surrender. We look for the whole force in half an hour. They crossed the Potomac at Hancock, and came over the country to the Pittsburgh Pike. The deposits of the Chambersburg Bank have not been returned from New-York since the late raid.

HARRISBURG, Oct. 10—8 p. m.

Gov. Curtin is now pushing troops up the valley.

HARRISBURG, Pa., Thursday, Oct. 10—10 p. m.

Dispatches just received from Shippensburg confirm the news of the occupation of Chambersburg. The advance Rebel force consists of 1,000 cavalry and six pieces of artillery.

### FROM GEN. SIGEL'S DIVISION.

Skirmish at Aldie—Inspection and Review—The Reconnoissance to Rappahannock Station and the Information Gained.

Special Dispatch to The N. Y. Tribune.

WASHINGTON, Friday, Oct. 10, 1862.

The following dispatch dated, Gen. Sigel's headquarters, Oct. 10, has just been received from your special correspondent:

A little skirmish occurred yesterday between a party of fifteen of our troops and a body of the enemy's cavalry at Aldie. They succeeded in killing one man, Lieut. Mears of Ball's cavalry, and retired without loss from the enemy.

# New-York

VOL. XXII.....N<sup>o</sup>. 6,715.

NEW-YORK, SAT

## THE GREAT BATTLE IN KENTUCKY.

THE REBELS ATTACKED BY GEN. BUELL.

A SHORT BUT TERRIFIC FIGHT.

THE REBELS BREAK AND RUN.

THEY GET OFF ON THREE ROADS.

HOPE OF BAGGING THE WHOLE LOT.

Gen. Gilbert's Forces in their Rear.

OUR LOSS IN OFFICERS VERY HEAVY.

Names of Killed and Wounded.

LOUISVILLE, Friday, Oct. 10, 1862.—Early yesterday morning, Gen. Buell attacked Bragg's forces, at Chaplin Creek, in the immediate vicinity of Perryville. A short but terrific fight ensued, when the Rebels broke, and retreated rapidly over three diverging roads, southward, our forces in close pursuit. It is hoped that the whole lot will be bagged. At the last accounts, Gen. Gilbert's forces were in the rear of the Rebels, and some distance below them. Military exigencies require the suppression of details. No further accounts of losses on either side have been received.

LOUISVILLE, Ky., Friday, Oct. 10, 1862.

Among the casualties at Perryville on Wednesday are the following:

Gen. Jackson, killed.  
Gen. Terrill, killed.  
Acting Brig.-Gen. Webster, killed.  
Acting Brig.-Gen. Lytle, killed.  
Lieutenant-Col. Jewett, killed.  
Major Campbell of the 15th Kentucky Cavalry, killed.

Col. Pope of the same regiment was wounded. There is no confirmation of the death of Gen. Sheridan.

Gen. Rousseau is reported slightly wounded. Col. Walford of the 1st Kentucky Cavalry, after making five charges, took two Kentucky batteries, and the enemy, after very hard fighting, was driven back some eight miles.

The foregoing relates to Wednesday's fight.

There are various rumors circulating relative to the fight which took place yesterday (Thursday), which are said to be favorable to the Union side, but they can be traced to no authentic source, and headquarters, at 11 o'clock this (Friday) morning, have received no authentic advices from the battle-field later than Wednesday evening.

Our force in the fight was about 15,000 infantry, assisted by eight batteries of artillery, and 2,500 cavalry, but this force was re-enforced toward the close of the day.

The Rebel force has not been estimated.

No accounts have been received of the losses on either side, but ours is supposed to have been large, from the mortality among the field-officers.

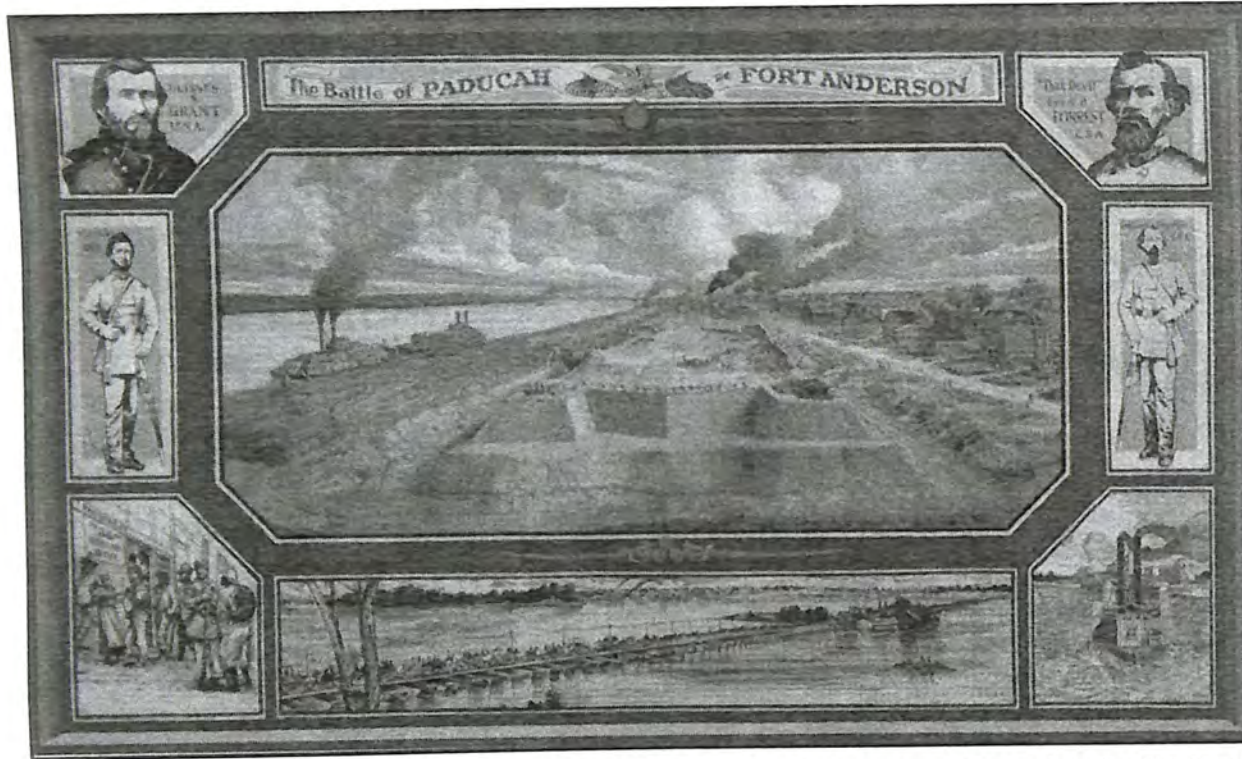


The above Map presents a view of Kentucky, Tennessee, with the Northern portion of the States, including the famous Corinth, the site of two of the severest contests of the war. The immediate point of interest is the region between

the Mississippi and the Ohio rivers, and a convert to Secession under the name of Thomas Bosley, now under \$10,000 bonds to remain loyal. Part of another company had been raised on Brush Creek, in Green County, while endeavoring to make their way to the lines, then beyond Columbia, they were fired by the Union Home Guards, dangerously wounded the Rebel Captain, James Johnson, and five men, one mortally, scattering the rest, and capturing several horses. These companies were made up partly on horses obtained by "pressing" from citizens.

An encampment is forming at the site of the Church, or rather the former site of the home of John Morgan's early exploits in house-burnings. Tim Cravens has been authorized to raise a regiment at Columbia, and at the last dates had succeeded in getting two recruits. He punishes "tangle" to keep his courage up. An outrage has been committed on Martin Cure, an active Unionist at Campbellsville; he was arrested, his limbs stretched to their utmost tension, and in that condition four stakes set in the ground, remaining in the position all night, and was found in a half-dead condition in the morning. The Union citizens were alarmed; many of them sought refuge in the city, while some made efforts to reach this city in





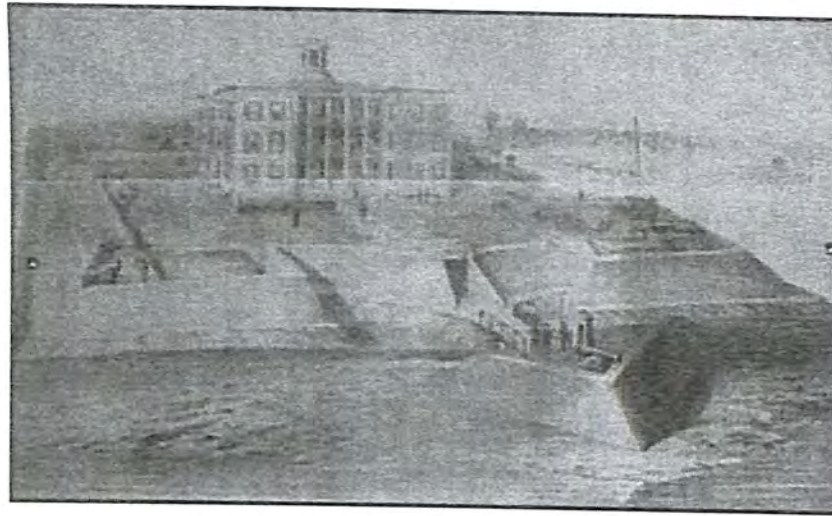
*THIS MURAL, by ROBERT L. DAFFORD, IS ONE OF MANY DRESSING THE PADUCAH FLOODWALL NEAR THE FOOT OF BROADWAY IN DOWNTOWN PADUCAH KY.*

(Click on mural to see the fort and mural in more detail. It is beautiful.)

(Click here to see a panoramic view of the entire floodwall)

Read the Full Story of the Battle of Paducah KY





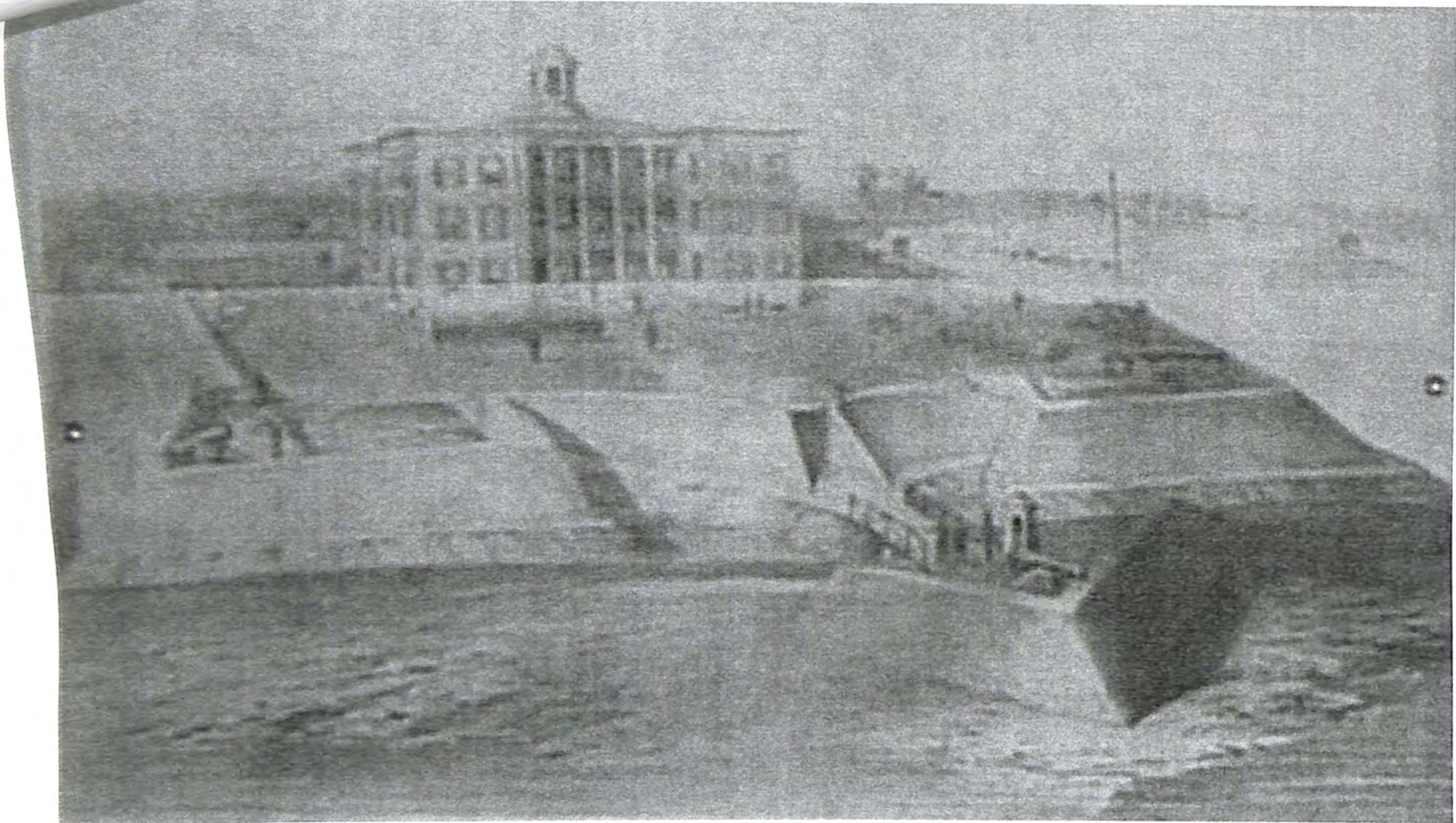
*FORT ANDERSON, Fall 1861*

A Mahan engineered earthen fortification 160' x 400' with 32 lb. siege cannon facing both the river and the city. The fort was constructed around a marine hospital that burned in the fall of 1863. The city was surrounded by six smaller forts also equipped with the large 32 lb. siege cannon.

(See sketch below)









## **General Bragg's Impossible Dream: Take Kentucky**

Published Friday, October 27, 2006 in Civil War Times

It turned out to be a pipe dream, but while it lasted the Confederate invasion of Kentucky in the summer and fall of 1862 gave the Federal authorities a terrible nightmare. They feared losing the great expanse of Southern territory their troops had won through the capture of Fort Henry, Fort Donelson and Nashville, as well as the slaughter at Shiloh. They now controlled Kentucky, middle and west Tennessee, north Mississippi and north Alabama. Only after the dream ended in October did newly appointed General-in-Chief Henry Halleck realize that the Rebels had 'boldly determined to reoccupy Arkansas, Missouri, Tennessee, and Kentucky and, if possible, invade the states of Ohio, Indiana and Illinois while our attention was distracted by the invasion of Maryland.'

It is somewhat surprising to think that the Don Quixote who formulated this impossible dream was General Braxton Bragg, who is usually depicted as a grim, dour, dyspeptic martinet who could never gain the love of his troops nor the respect of the Southern people, some of whom looked down on him as a pet of President Jefferson Davis. One officer branded him 'self-willed, arrogant and dictatorial,' and another called him 'obstinate, haughty and authoritative' but asserted he was the best disciplinarian in the Confederate Army.

Bragg's swings in temperament might have been caused by his poor health. He suffered for years from fierce migraine headaches, poor digestion and rheumatism, all of which intensified his irritable personality. His black beard, streaked with gray, and sour disposition made the general seem much older, but he was only in his 40s during the war. William Russell, a British war correspondent, described him as a tall, 'elderly' man 'of spare and powerful frame,' adding, 'His face is dark and marked with deep lines, his mouth larger and squarely set in determined jaws and his eyes look out at you from beetle brows which run straight across and spring into a thick tuft of black hair.'

A native of North Carolina, Bragg held the respect of other generals who knew that he had amply demonstrated his courage and fighting skill in the Mexican War. In the Battle of Buena Vista on February 23, 1847, Bragg's artillery fire stopped a Mexican attack and averted defeat. General Zachary Taylor, the U.S. commander, said Bragg's use of canister 'saved the day.' According to a popular myth, Taylor called for 'a little more grape, Captain Bragg.' Bragg recalled that Taylor actually shouted, 'Give 'em hell!' Colonel Jefferson Davis, commanding Mississippi troops in the battle, admired Bragg for the rest of his life.

In April 1862, after Bragg had ably commanded a corps in the Battle of Shiloh, President Davis promoted him to the rank of full general, making him the fifth-highest-ranking officer in the Confederacy. On June 20, Davis gave him command of the Western Department, replacing General P.G.T. Beauregard, who had been the commander since the death of General Albert Sidney Johnston at Shiloh. Seeking medical treatment, the ailing Beauregard had slipped away to an Alabama spa — without asking the president's permission. Furious, Davis sacked him and chose his favorite to take Beauregard's place.

Bragg confronted a tough strategic situation. The Federal troops, numbering more than 100,000, were based at the rail center of Corinth, Miss., and scattered all the way to Memphis. The outnumbered Confederates were concentrated at Tupelo, south of Corinth. Thousands of bluecoats, led by Maj. Gen. Don Carlos Buell, were moving slowly eastward toward the rail center at Chattanooga, Tenn., repairing the vital Memphis & Charleston railroad as they trudged along. President Abraham Lincoln demanded that Buell rescue the loyal people of east Tennessee from Rebel rule. Constantly harassed by Confederate cavalry, the Yankees in the road gang moved so slowly that Lincoln complained, and Halleck warned Buell that if he didn't speed up he would be fired.

Colonel John Hunt Morgan, the notorious Rebel raider, staged a thousand-mile rampage across Kentucky with about 900 hell-for-leather cavalymen, causing Union Brig. Gen. J.T. Boyle at Louisville, Ky., to warn Washington in July: 'The state is in imminent danger of being overrun by Morgan and those joining him... There is a danger of an uprising of the traitors in our midst.' Lincoln told Halleck: 'They are having a stampede in Kentucky. Look to it.'



It was to encourage just such a rebellion in Kentucky that Bragg began to devise his grand scheme for invading the state and carrying the Confederacy's frontier to the Ohio River. Since the wrecked Memphis & Charleston railroad remained as a barrier in Federal hands, there was no way the Confederates could go directly from Tupelo to Chattanooga. So Bragg devised a brilliant end run around Buell, moving about 35,000 of his troops by rail in an unusually long 'V' formation. They went southward nearly the entire length of Mississippi to Mobile, Ala., crossed Mobile Bay by steamboat and then traveled by rail northward through Montgomery, Ala., then Atlanta and Dalton, Ga., covering 766 miles on more than half a dozen different railroads and arriving at Chattanooga by late July.

'Bragg had moved men farther and faster than troops had ever been moved before,' one biographer wrote. 'His strategic use of the railroad had reversed the direction of the war. Not only were Buell's flank and rear exposed; all Federal armies in the lower Mississippi valley were menaced.'

Confederate Maj. Gen. E. Kirby Smith, at Knoxville, had about 12,000 troops in east Tennessee and assured Bragg that they would cheerfully cooperate in a parallel drive northward into Kentucky, the two armies moving about 100 miles apart. 'My advance is made in the hope of permanently occupying Kentucky,' Smith told President Davis on August 11. 'It is a bold move, offering brilliant results.'

'Everything is ripe for success,' Bragg assured Smith on August 15 in a rare display of optimism. 'Buell's forces are much scattered and from all accounts much demoralized. By rapid movements and vigorous blows we may beat him in detail, or by gaining his rear, very much increase his demoralization and break him up.'

'Buell has certainly fallen back from the Memphis & Charleston Railroad and will probably not make a stand this side of Nashville,' Bragg assured Maj. Gens. Earl Van Dorn and Sterling Price, who were holding the line in north Mississippi. He directed them to overcome the Union armies there, 'threaten West Tennessee with about 25,000 men,' join him on the Ohio River and 'there open the way to Missouri.' Clearly 'Old Porcupine' was mentally riding high, dreaming his impossible dream.

Both Bragg and Smith were marching forward on Kentucky soil in August before Buell had any idea where they were. Nobody in Washington knew either. Alarmed, Lincoln telegraphed Buell: 'What degree of certainty have you that Bragg with his command is not now in the Valley of the Shenandoah in Virginia?' If so, the president reasoned, he could be adding to the menace of the Rebels under General Robert E. Lee, who had stalled Maj. Gen. George B. McClellan's drive on Richmond and now were threatening Washington. Finally realizing that Bragg was in Kentucky, Buell went after him in hot pursuit, leaving a small force to protect Nashville.

On August 30, the same day the authorities in Washington were thrown into panic by Maj. Gen. John Pope's defeat at the Second Battle of Bull Run in Virginia, Smith's troops captured Richmond, Ky. They defeated a Federal force of about 7,000 mostly green recruits from Ohio and Indiana, hurried forward by their governors in response to pleas from Washington for somebody to defend Kentucky while the nation's capital looked to its own defense.

Smith, in his triumphant report to the War Department declared: 'The enemy were utterly routed and retreated in terrible confusion....The remnant of the Federal force in Kentucky is making its way, utterly demoralized and scattered, to the Ohio River....The country is rising in arms. If I am supported and can be supplied with arms, 25,000 Kentucky troops in a few days would be added to my command.'

Smith's barefoot and hungry soldiers moved through Lexington and then arrived at Frankfort, the state capital, to find that the pro-Union governor and Legislature had fled to Louisville. Welcoming crowds convinced Smith that 'the heart of the people of Kentucky is with the South in this struggle. They are rallying to our flag....I am pushing some forces in the direction of Cincinnati.'

Bragg's soldiers marched into Glasgow, Ky., on September 14, outpacing Buell's pursuing bluecoats, and he informed the War Department: 'The troops are in good tone and condition, somewhat footsore and tired, but cheerful....With arms, we can not only clear Tennessee and Kentucky but, I confidently trust, hold them both.'



‘My army is in high spirits and ready to go anywhere the old general says,’ Bragg wrote to his wife. ‘With but one suit of clothes, no tents, nothing to eat but meat and bread and, when we can’t get that, roasting ears from the cornfields along the road, we have the most extraordinary campaign in military history.’

Bragg scored an easy victory over green Indiana volunteers on September 17 when his troops surrounded the Federal fort at Munfordville and achieved its unconditional surrender without firing a shot. He counted more than 4,000 prisoners, 5,000 rifles, a large quantity of ammunition and many horses and mules.

The prickly Old Porcupine had good reason to smile for a change. Astride the Green River halfway across Kentucky, he could imagine that his dream might really come true. From Munfordville, he issued an order thanking his men for ‘the crowning success of their extraordinary campaign,’ and he reported to Richmond, ‘My admiration of and love for my army cannot be expressed.’

General Buell later said the Confederates now had ‘virtual possession of the whole of Kentucky east of the Louisville and Nashville Railroad, except within the limits of Covington and Louisville.’ Covington was an Ohio River suburb of Cincinnati, and Buell recorded that the Rebels had thrown their pickets ‘almost to the gates of Cincinnati and Louisville.’

‘If Louisville is taken, the state is gone,’ Governor James F. Robinson lamented, after fleeing there from Frankfort. The Rebels’ approach set off a panic. Frightened citizens fled across the river to Indiana loaded down with valuable possessions. Major General William Nelson, a profane 300-pound former Navy man, rallied his motley crew of greenhorns and convalescents to defend the city and ‘to give a bloody welcome to the rebel horde.’ One newspaper writer complained: ‘When the capture and the sacking of Louisville and conscription into the rebel army stares us in the face, we hang back from volunteering.... We are willing to sacrifice our city and ourselves for the cause of the Union, but not to the military imbecility, ignorance and cowardice of many of the officers and men whom it is the misfortune of General Nelson to command. But all will be well pending the arrival of Gen. Buell, that notorious military sluggard.’

The ‘sluggard’ was racing after Bragg, avoiding a battle, marching his weary men at a quick-step pace and trying to reach Louisville first. As usual, the Union brass complained that he was too slow. Halleck telegraphed him on September 20: ‘After Bragg had turned your left, your movement into Kentucky was probably the best thing you could do; but I fear that here, as elsewhere, you move too slowly and will permit the junction of Bragg and Smith before you open your line to Louisville.’

Actually, Bragg did not have enough troops to attack Buell’s much larger army unless Smith’s Confederates could join him — and they were far away at Lexington. Smith warned Bragg that Maj. Gen. Ulysses S. Grant was sending veteran soldiers up the river to join Buell while another army of Northern volunteers was forming to protect Cincinnati.

Imploring Bragg to attack Buell, Smith declared, ‘I regard the defeat of Buell before he effects a junction with the force at Louisville as a military necessity, for Buell’s army has always been the great bugbear to these people.’ Unless Buell could be beaten, he added, ‘we cannot hope for much addition to our ranks from Kentucky.’

The two Confederate armies did not unite in time. Instead, after trying to provoke Buell into a battle, Bragg quit the race to Louisville. He swerved suddenly to the east and encamped at Bardstown. Explaining his puzzling change of heart to Richmond, Bragg said that Buell had twice as many troops and a battle would materially cripple the Confederates even if they won, while a loss would be disastrous.

He said his troops were reduced to three days’ rations and ‘in a hostile country utterly destitute of supplies,’ so they ‘were compelled to give up the object and seek for subsistence’ at Bardstown. Others in the army, politicians in Richmond and hostile newspaper editors could not believe that this was the whole story of Bragg’s mystifying switch from aggressive pursuit of a ‘demoralized’ enemy force to the avoidance of a fight. Bragg really decided against an attack on Louisville because sources inside the city, who were in contact with him throughout the campaign, had warned him that an invasion would be ‘suicidal,’ according to a dispatch from the city to *The New York Times*. ‘He is in constant communication with this city through the medium of the rebel sympathizers,’ the dispatch said. ‘They have no



doubt fully posted him with the formidable Federal force before this city and, dreading the fatal encounter which would follow an attack in this quarter, he may be making for the Bluegrass region in all haste.' Even if the Rebels had captured the city, they could have held it for only a single day against the overwhelming Federal armies, the story said.

On September 24, Nelson announced that the first 12,000 men of Buell's army had crossed Salt River. 'Louisville is now safe. We can destroy Bragg with whatever force he may bring against us. God and liberty,' Nelson boasted. 'I have 35,000 men,' he told Buell. 'I am entrenched and believe I can hold the city....When you have brought Bragg to bay, then I will attack him.'

Two days later, Buell's men were marching proudly along the streets of Louisville, and their commander had the satisfaction of sending a dispatch to Halleck: 'My troops are concentrated at this place. They have made long and rapid marches and require clothing, which is being issued today. I shall immediately advance against the enemy.'

From Bardstown, Bragg reported to Richmond on September 25: 'With only three days of provisions, we marched to this place (59 miles) and reached here after some privation and suffering. It is a source of deep regret that this move was necessary as it has enabled Buell to reach Louisville, where a very large force is now concentrated.'

Then Bragg put his finger on the main reason for the ruin of all his glorious hopes: 'We are sadly disappointed at the want of action by our friends in Kentucky. We have so far received no accession to this army.' Both Bragg and Smith had pinned their hopes on the solemn promises by prominent Kentuckians that thousands of their brave young men would join the Confederate armies. Colonel Morgan had predicted 25,000 recruits would come in for sure; he even talked about 50,000.

Kentucky's delegation to the Confederate Congress had assured President Davis that the people, suffering under arbitrary Yankee rule, were fed up and ready to rebel if only a Confederate army would come into their state.

Bragg had felt so sure of their promises that he brought along 20,000 rifles in his wagons to arm the Kentuckians who were supposedly so eager to fight. He had counted on those throngs of volunteers to double the size of his army and Smith's, so that they could defeat the combined forces of Buell, Nelson and Grant's reinforcements and seize Louisville. Now those hopes had vanished. Capturing Cincinnati had never been a goal, but the feints in that direction had stirred up a hornet's nest of Ohio troops, vowing to defend that city.

Smith, who had joyously forecast that the Kentuckians would rise en masse because their hearts were clearly with the South, now changed his tune. 'The Kentuckians are slow and backward in rallying to our standard,' he told Bragg. 'Their hearts are evidently with us but their blue grass and fat cattle are against us.'

'Unless a change occurs soon,' Bragg told Richmond, 'we must abandon the garden spot of Kentucky. Its cupidity, the love of ease and fear of pecuniary loss are the fruitful source of this evil.' Kentucky and Tennessee could still be 'redeemed, if we are supported, but at least 50,000 men will be necessary and a few weeks will decide the question,' he said. 'Had the forces in Mississippi moved as ordered, so as to have held the enemy there in check, we might have made some headway before arriving here but we find the armies of Generals Grant, Rosecrans, Curtis and Buell, with many more levies, opposed to us.'

In a final desperate appeal to the Confederate commanders in north Mississippi, Bragg sent a telegram from Bardstown on September 25 to Van Dorn: 'General, we have driven and drawn the enemy clear back to the Ohio. Push your columns to our support and arouse the people to reinforce us. We have thousands of arms without men to handle them. Nashville is defended by only a weak division, Bowling Green by only a regiment. Sweep them off and push up to the Ohio.'

From Bardstown, Bragg issued an extraordinary proclamation to the people of the Northwest. He called upon the individual states to make a separate peace with the Confederacy and thus end 'this useless and cruel effusion of blood.' This was not a personal plea but, as the *New York Herald* noted, Bragg 'was dispatched by Jefferson Davis' to make this direct appeal at the head of his army as a political power move, to split the West from the East.



It was not a mere coincidence that the manifesto came out on September 26, only a few days after Lincoln's Emancipation Proclamation, which had aroused a storm of criticism among the Democrats of the Northwest who said they had supported the war for the Union but opposed a war to abolish slavery.

Noting that many in the Northwest said they were fighting to keep the Mississippi River open to their trade, Bragg said the 'great artery is yours and always has been without striking a blow.' The Mississippi 'should never have been disturbed by the antagonisms, the cupidity and the bigotry of New England and the East,' he said. 'You are being used by them to fight the battle of emancipation....You are blindly following abolitionism...while they are nicely calculating the gain of obtaining your trade on terms that would impoverish your country.'

With a little verbal saber rattling, the general declared: 'So far, it is only our fields that have been laid waste, our people killed, our homes made desolate, and our frontiers ravaged by rapine and murder, but if the war must go on, the future scenes of desolation must be in the North. With the people of the Northwest rests the power to put an end to the invasion of their homes....Their own state governments...can secure immunity from the desolating effects of warfare on their own soil by a separate treaty of peace. When the passions of this unnatural war shall have subsided and peace resumes her sway, a community of interests will force commercial and social coalition between the great grain and stock growing states of the Northwest and the cotton, tobacco and sugar regions of the South.'

Next Bragg made a move that General Buell later called 'part of a formidable political and strategical scheme aimed at the conquest and absorption of Kentucky.' Bragg determined to install a pro-Confederate provisional governor. Since Unionist Governor James Robinson had lately skedaddled with the Legislature to Louisville to escape the Rebels' advance, the Confederates had a tight grip on the state capital, and the way was clear to bring Kentucky officially into the Confederacy. Leaving Maj. Gen. Leonidas Polk in command of the troops near Bardstown, Bragg went to Frankfort to lend his presence to the inauguration of Provisional Governor Richard Hawes. Smith's troops, who were concentrated there, provided the colorful escort on the day of jubilee, October 4.

Meanwhile Buell began reorganizing his army, mixing the green troops of Nelson's command with the veterans of his long march and building up the total to nearly 80,000, nearly twice as many as the armies of Bragg and Smith combined. However, on September 29, Buell suffered a blow when Nelson was killed by an Indiana brigadier, curiously named Jefferson C. Davis, after an argument.

Buell also had plenty of trouble with discord among the officers of his own command. All along their retreat through Tennessee and Kentucky, various subordinates had expressed mounting distrust of him. 'I heard a great deal of murmuring that General Buell did not want to fight General Bragg,' Brig. Gen. J. B. Steedman testified later at an Army inquiry. 'Some ascribed it to timidity, some to prudence, some went so far as to impugn the loyalty of General Buell.'

'Don Carlos won't do,' said Maj. Gen. Alexander McCook. 'George Thomas is the man. We must have him.' About 20 officers met secretly at a house in Kentucky and sent a petition to Lincoln demanding that Buell be dismissed. They received a quick reply. A telegram from Washington came on September 29, ordering that the commanding general be replaced with 'Pap' Thomas. But Thomas declined, arguing that Buell already had his plans to move against the Confederates in place and it would be wrong to sack him now. So Buell kept the command — but with a sword of Damocles hanging over his head.

At long last Buell moved out of Louisville on October 1 with his roughly 80,000 troops in three corps spread out on separate roads. He was under orders from Washington to find the Rebels and smash them. As Buell himself recalled, his men were 'threatening the whole of the Confederates' front, which extended over 60 miles.'

Buell sent a couple of divisions in a feint toward Frankfort, where Bragg, with Smith's troops, was adding a sense of military presence to the inauguration of the new provisional governor. Hawes' day of glory soon faded, however, when a messenger brought the news that some of the Yankees were on their way to the capital, so the festivities had to be cut short. Bragg, Hawes and others had their dinner in the hotel kitchen and left just in time to escape the Union forces, the *Chicago Tribune* claimed.



On October 8, portions of the two rival armies blundered into each other west of the town of Perryville, where both sides were desperately trying to find water in streams that had been reduced by the summer-long drought to a brackish trickle. Taking personal command, Bragg led about 16,000 of his soldiers in an attack on approximately 25,000 Federals, mostly green recruits on the Union left under the command of McCook. Buell reported that 'McCook fought bravely but was steadily driven back for a mile until the enemy's pursuing line came within the infilading fire of Gen. Phil Sheridan's artillery, which was delivered with great effect.'

An eyewitness provided this report of the attack on the Yankee division headed by a former Kentucky congressman, James S. Jackson: 'The Rebels stealthily advanced, then suddenly deploying on the left, they occupied the whole space in front of Jackson's division and rushed out with demoniac yells.' With their spine-chilling Rebel yells and murderous volleys of musket fire, the battle-hardened Southerners broke the Union line and the green volunteers panicked and ran. Jackson and two brigadiers were killed.

Sheridan's guns came to the rescue like 'a volcano belching fire and smoke and flinging deadly projectiles into the damaged and staggering traitors,' a newsman reported. He claimed that the 'shattered masses of the enemy gave way and were pursued beyond Perryville,' but the Rebels held the field when the savage battle ended at sundown.

Lieutenant General Joseph Wheeler of the Confederate cavalry insisted the fight was a Southern victory. He wrote, 'We had engaged three corps of the Federal army; one of these, McCook's, to use Buell's language, was very much crippled,' and one division 'almost entirely disappeared.' More than 3,000 men on each side had fallen.

After nightfall, a full moon cast its silvery beams upon the field of carnage, making the night seem almost as light as day. Some of Buell's officers urged him to stage a night attack. He decided instead to start the assault at dawn. But by morning the Confederates were all gone. They were plodding back down the long, rough road to east Tennessee, and Buell made only a half-hearted attempt to stop them. General Wheeler's cavalymen fought off a series of raids on the lengthy cavalcade of artillery, horse-drawn wagons loaded with food and supplies collected from the bountiful Bluegrass country.

The decision to retreat mystified Buell, who had expected another day of fighting, and his men claimed to be eager for the kill. It enraged Smith, and tempted him to think that Bragg had lost his nerve — or even worse, his mind.

Bragg's behavior did indicate symptoms of a man suffering from a volatile temperament that could be described by modern psychiatrists as manic-depressive. At the outset of his drive into Kentucky, he was optimistic and confident. Now he seemed to be sunk in deep pit of gloom, giving up and going home.

The Old Porcupine had believed that Price and Van Dorn could overcome Federal resistance and sweep through Tennessee to join him on the Ohio. But early October brought the disheartening news that their armies had been beaten in the battles of Iuka and Corinth, so Bragg had no choice but to leave Kentucky with his immense load of booty, reducing his vast enterprise into little more than a raid.

Bragg had not lost his mind. He had coldly realized that, although a portion of his troops had defeated a portion of the Yankee army at Perryville, the odds were heavily against defeating Buell's entire army in an all-out battle the next day. Outnumbered by at least 2-to-1, handicapped by many sick and wounded men and having no way of replenishing their ammunition, the Rebels would be risking too much in such a conflict. The Chicago *Tribune* painted a realistic picture of the Confederate troops in Kentucky in early October: 'The majority are under age and but few of them have shoes. They are miserably clothed, dirty and half starved.'

Even so, wrote a shrewd observer in the Cincinnati *Commercial*, Bragg's expedition had achieved one purpose: 'It was intended by Jeff Davis as a demonstration to keep the men of the West from being employed beyond the Alleghenies to aid McClellan, while the best of the Southern troops invaded Maryland and flanked Washington.' Thousands of Union troops at Louisville, Cincinnati, Cumberland Gap and elsewhere 'have been held at bay by no more than 40,000 rebels scattered throughout Kentucky.'



Wheeler maintained that the Kentucky campaign had achieved 'great results' despite the complaints by critics who charged that it should have done much more. 'We recovered Cumberland Gap and redeemed Middle Tennessee and North Alabama,' he wrote. 'Two months of marches and battles by the armies of Bragg and Kirby-Smith had cost the Federals a loss in killed, wounded and prisoners of 26,530,' Wheeler asserted. 'We had captured 35 cannons, 16,000 stand of arms, millions of rounds of ammunition, 1,700 mules, 300 wagons loaded with military stores, and 2,000 horses.'

Rebel war clerk J.B. Jones recorded that Bragg'succeeded in getting away with the largest amount of provisions, clothing, etc., ever obtained by an army, including 8,000 beef cattle, 50,000 barrels of pork, and a million yards of Kentucky cloth.' All of these were indeed sorely needed to help the Southern people survive the coming winter. But they provided small solace for the keen disappointment of those who had hailed their army's early successes in Kentucky and confidently believed that it would capture Louisville and Cincinnati.

The Confederate civilians believed that Bragg and Smith had many more troops than they really did — there were no more than 40,000 in all fit for combat. That belief gave rise to the most unrealistic hopes for victory. 'They were sorely disappointed,' Wheeler wrote, 'when they heard of Gen. Bragg's withdrawal through Cumberland Gap and could not be convinced of the necessity of such a movement immediately following the battle of Perryville, which they regarded as a decisive victory. The censure which fell upon Bragg was therefore severe and almost universal.' The Richmond *Whig* ridiculed Bragg's whole campaign as a miserable 'fizzle.'

Stung by the fusillade of criticism, Bragg blamed the Kentuckians for failing to make good on their promises to build up his army with thousands of recruits eager to fight. 'Why should we be expected to conquer the whole Northwest with 35,000 men?' Bragg demanded, pouring out his bitter frustration in a letter to his wife. 'Our only hope was in Kentucky. We were assured she would be with us to a man, yet in seven weeks occupation, with twenty thousand guns and ammunition burdening our train, we only succeeded in getting about two thousand men to join us and at least half of them have now deserted.'

Bragg denounced the Kentucky 'cowards who skulked about in the dark to say to us, 'We are with you, only whip these fellows out of our country and let us see you can protect us, and we will join you.'" In the general's view, the timid Kentuckians had the situation backwards: They were supposed to rise first and fight, not wait for the Confederates to free them.

It is one of the ironies of warfare that both the Union and Confederate commanders suffered severe criticism and many assaults on their characters for failing to achieve a great triumph in Kentucky. Buell received no thanks for his role in thwarting the Confederates' audacious enterprise. The official Army inquiry, in which a commission questioned many of his senior officers about their complaints, ruled that Buell had failed to keep Bragg from entering Kentucky in the first place and had failed to pursue and destroy his army on its way back to Tennessee.

Buell returned to Nashville instead of moving into east Tennessee to relieve the Union-loving people there — a project dear to Lincoln's heart. Indiana's Governor Oliver Morton and Tennessee's military governor, Andrew Johnson, pursued Buell relentlessly until he was sacked on October 24 and replaced by Maj. Gen. William Rosecrans. Buell never commanded troops again. He resigned his commission as a Regular Army colonel in July 1864.

Nonetheless, Kentucky remained in Union hands and was not seriously threatened for the remainder of the war. The dream of Bragg and so many other Southerners of moving their northern border to the Ohio and attacking the Northwest, or compelling its citizens to make peace, ultimately faded into the background as little more than another what-might-have-been for the Confederacy.

This article was written by Frank van der Linden and originally published in the November/December 2006 issue of *Civil War Times Magazine*. Frank van der Linden is the author of *Lincoln: The Road to War* and the upcoming *The Dark Intrigue: Democrats and Confederates Combine Against Lincoln*.



# The Kentucky Standard

Wednesday, April 27, 2011

## Rolling Fork River water levels rising

ERIN L. MCCOY  
emccoy@kystandard.com

Water levels reached 43.2 feet in the Rolling Fork River near Boston at 11:30 a.m. Tuesday after a night of thunderstorms and high winds that resulted in a tornado warning.

A flood warning in Boston will be in effect for several more days, according to Robert Szappanos, forecaster at the National Weather Service in Louisville. The river is expected to reach 45 feet, he said. Flood stage for the Rolling Fork is 35 feet.

Old Nelsonville Road and Shady Lane, both in the Boston area, were closed early Tuesday afternoon due to flooding, though Shady Lane was marked off by signs only, according to Kroger Phillips,

See **RISING**, page A8



## Civil War Crossroads

When the cannons sounded at Fort Sumter on April 12, 1861, the wheels were in motion for the bloodiest conflict ever fought on American soil. Kentucky's key status as a border state made it an important objective for Union and Confederate troops. President Abraham Lincoln was quoted as saying, "to lose Kentucky, is nearly the same as to lose the whole game." Nelson County's strategic location, with its good roads and intersecting railroads, led to thousands of troops traversing the area either on their way to battle or camps set up for training. Nelson County residents would feel this impact in a variety of ways as Union troops occupied the area early and put the town under martial law for the duration of the four-year war. In today's special edition, we look at a few aspects of Nelson County's rich Civil War history.



## Morgan's Bardstown raid

STEPHANIE HORNBACK  
shornback@kystandard.com

It stands to reason that during the Civil War, the same action was often simultaneously praised by the south and condemned by the north.

## Life in Bardstown during the Civil War

PETER W. ZUBATY  
pzubaty@kystandard.com

The Battle of Bardstown may have just been a minor skirmish in the grand scheme of the American Civil War, but

As a result, she said, the area seemed a logical place for basic training, as well as getting troops from cold-weather locales accustomed to the sweltering heat they would encounter in the Deep South.

By 1862, as many as 20 different fed-

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February 12, 2004

This story will appear on the front page of the **Washington Post**  
Sunday comic, section 2, on March 14, 2004.

*Patrick M. Reynolds*

Patrick M. Reynolds

VIEW MAR 14

# BRINGING CIVILITY TO THE CIVIL WAR

OF ALL THE NURSES ON THE BATTLEFIELD, ABOUT 600 WERE NUNS FROM OVER A DOZEN ORDERS. MANY WERE BORN IN IRELAND OR OF IRISH DESCENT.



ONE OF THE MOST FAMOUS WAS ELIZA MARIA GILLESPIE, KNOWN AS MOTHER ANGELA.



ELIZA WAS BORN NEAR BROWNSVILLE, PENNSYLVANIA IN 1824. HER MOTHER WAS FROM COUNTY DONEGAL, IRELAND.



CIVIL WAR, 1861-1865, ELA'S SISTERS OF THE NURSED BOTH UNION AND CONFEDERATE CASUALTIES.



ANOTHER IRISH-BORN NUN, SISTER ANTHONY (MARY O'CONNELL) AND HER SISTERS OF CHARITY MINISTERED TO WOUNDED SOLDIERS ON BOATS AND RAIL CARS - MOBILE HOSPITALS - FROM CUMBERLAND TO WASHINGTON, D.C. THIRTY- EIGHT OF HER FELLOW SISTERS WERE BORN IN IRELAND.



TODAY THESE SISTERS ARE HONORED BY THE NUNS OF THE BATTLEFIELD MEMORIAL AT M STREET AND RHODE ISLAND AVENUE, NW IN WASHINGTON, DC.



WHEN IT WAS DEDICATED IN 1924 BY THE ANCIENT ORDER OF HIBERNIANS LADIES' AUXILIARY, SISTER MARY O'DONNELL (SISTERS OF MERCY) WAS THE ONLY CIVIL WAR NUN AT THE CEREMONY.

Patrick M. Reynolds  
358 Flintlock Drive  
Willow Street, PA 17584



# FLASHBACKS by Patrick M. Reynolds

## BRINGING CIVILITY TO THE CIVIL WAR

PRIOR TO 1860 CATHOLIC NUNS HAD ESTABLISHED TWENTY-EIGHT HOSPITALS IN THE UNITED STATES.

WHEN THE CIVIL WAR STARTED IN 1861 NUNS WERE THE ONLY GROUP OF WOMEN EXPERIENCED IN BOTH NURSING AND HOSPITAL MANAGEMENT.



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GILLESPIE BECAME A NUN IN 1853 AND TOOK THE NAME SISTER MARY OF ST. ANGELA. WITHIN A FEW YEARS SHE WAS THE MOTHER SUPERIOR OF ST. MARY'S ACADEMY, NOW ST. MARY'S COLLEGE, AT NOTRE DAME, INDIANA.



DURING THE CIVIL WAR, 1861-1865, MOTHER ANGELA'S SISTERS OF THE HOLY CROSS NURSED BOTH UNION AND CONFEDERATE CASUALTIES.



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## COURT

# Tight county budget could lead to cuts

STEPHANIE HORNBACK  
shornback@kystandard.com

Due mainly to stunted growth in property values, the 2011-12 Nelson County Fiscal Court budget will likely include some cuts, Judge Executive Dean Watts told magistrates at a special-called meeting Tuesday.

Since Watts became judge executive in 1994, the smallest increase in growth was \$51 million from the 2008-09 to 2009-10 fiscal years. From last fiscal year to this fiscal year, however, projected growth is only \$20 million. The average growth from 1994 to 2009 was about \$107 million.

Fiscal court doesn't get all of the increase, just 14.3 cents per \$100, which is Nelson County's property tax rate.

Watts said he doesn't see it getting any better in 2011-12. Plus, on top of the stymied growth, utilities and fuel costs are on the rise, Watts said.

"Everything is increasing and revenue is flat," he said.

As a result, the county must

See **FISCAL**, page A16

was "Morgan's Raid," which came through Nelson County.

Named for its leader, John Hunt Morgan, the goal of Morgan's Raid was to divert Union attention from Confederate interests in Ohio. To do so, Morgan had to disobey direct orders from his general, Braxton Bragg. His daring maneuvers earned him high marks in the south as someone willing to do whatever it took to achieve victory, although his relationship with Bragg never recovered. In the north, Morgan was regarded as little more than a scoundrel because of his habit of



John Hunt Morgan made several trips through Nelson County.

See **MORGAN**, page A15

than most any other Kentucky town of the day.

As a major transportation crossroads, Union forces from midwestern states such as Indiana, Ohio, Illinois and pretty much everywhere else in the war's Western Theatre were bound to pass through Bardstown at some point or another as federal commanders quickly identified the area as an ideal location as a jumping off point to various hot spots.

"We had really good roads — we were on the way to somewhere," said local historian Dixie Hibbs, who in 1999 published a book documenting Nelson County's role in the bloodiest war in American history.

clustered around main highways, such as what is now New Haven Road and Springfield Pike. Over time, as many as 80 Union units passed through the area.

For Bardstown, a town of about 800 people at the time, a massive influx of thousands of troops from other states made for something of a culture shock early on, eventually growing into more of a full-scale nuisance as martial law was enforced and the additional population strained local resources. The first troops arrived in September 1861, beginning a four-year period of occupation of the town that at times must have had resi-

See **LIFE**, page A16

## Union, Confederate soldiers shared Nelson County hospitals

ERIN L. MCCOY  
emccoy@kystandard.com

In early December 1861, a Union soldier at Camp Pope near New Haven reported a cold Northwesterly wind was raking ruthlessly across the high ground of the camp, "making the men shiver and the tent ropes rattle." The 15th Ky. infantry regiment under Col. Curran Pope was still the healthiest of all neighboring posts, the enlisted man insisted, crediting the "excellent sanitary arrangements made by our surgeons."

But on Christmas Day, nurses and attendants began moving into the former St. Joseph's College in Bardstown — which still

stands today as Spalding Hall. The boarding school had closed in September for lack of students after the start of the war. Soon, the college, which once held 300 students, housed 300-400 soldiers, ill from measles, meningitis, mumps and other ailments.

"Most of them were sick — they weren't wounded," said Dixie Hibbs, a Nelson County historian and author of "Nelson County: A Portrait of the Civil War."

Union soldiers arrived in Nelson County first, setting up an area south of Bardstown along what is today New Haven Road for a union training camp in September. Between 7,000 and 8,000 troops camped near a town

See **HOSPITAL**, page A16



ERIN L. MCCOY/The Kentucky Standard

Spalding Hall served as a hospital during the Civil War for Union and Confederate troops.

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Weigh in on this paper's poll question at [www.kystandard.com](http://www.kystandard.com)

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Marilyn Norton Hill, 71

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Air Force Chief  
Master Sergeant

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See **HOSPITAL**, page A16



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## >> OPINION

Weigh in on this paper's poll question at [www.kystandard.com](http://www.kystandard.com):

Do you think the issues of the Civil War are influencing the country today?

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## >> LOCAL NEWS



Air Force Chief Master Sergeant Antonio D. Travis will be the featured speaker at the alumni reception Saturday.

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## >> Hospitals

From Page A1

7,000 and 8,000 troops camped near a town in 1860 with a population of about 800. The soldiers came from throughout the country, and according to Hibbs, "They are all bringing their own germs."

"In the winter they slept outside. They got pneumonia. They got flu," said Harry Spalding, a retired doctor and Nelson County resident who has collected Civil War artifacts for years. Many others died of dysentery — the result of drinking dirty water — or of typhoid, he said. Most of the diseases could be spread from soldier to soldier.

The Sisters of Charity of Nazareth were among the first to come to their aid at St. Joseph, also setting up a makeshift hospital, at Nazareth. By January 1862, Mother Frances Gardiner of Nazareth reported 300 sick soldiers at the college and 100 in a cotton-spinning factory near where the Sisters lived, many of them ill with smallpox.

At the same time, a soldier at Camp Morton near Bardstown reported an infestation of a parasitic insect he called the "gray-back," which soon repelled local women and resulted in strict orders to bathe weekly.

Local women did not stay

turnaround from acceptable behavior before the war.

"Before the Civil War, only men were nurses. It was considered too stressful for a woman to work in a hospital," explained Rita Herrmann of the Civil War Museum in Bardstown.

The one exception being nuns, who were already used to working with the sick, Spalding said.

And although the Camp Morton soldier said many women were hesitant to allow "grayback"-infested soldiers by their firesides, many homes throughout the county were opened to wounded soldiers who either needed long periods of rest or immediate surgeries, Spalding said.

By March, about 600 Union soldiers were in hospitals around Bardstown, dying at a rate of about four per day. A smallpox epidemic had broken out in training camps.

Then Confederates began to arrive, with Col. John Hunt Morgan fighting one of the first skirmishes between Confederates and Unionists in Nelson County July 11, 1862.

With the rebels on their way, northern soldiers began evacuating Bardstown, and 200 sick soldiers were shipped to Louisville from Bardstown hospitals in September. Days later, confederates began to arrive in Bardstown, and many Union soldiers, too sick to be

a-hospital Sept. 23, the day after he arrived. He was willing to pay the same rent as the Union had, at \$175 a month.

Union and Confederate soldiers were now living in the hospitals together, and doctors and nurses treated both.

"They didn't care who you were. They took care of North and South," Herrmann said.

The presence of female nurses went a long way toward keeping the peace, Hibbs said.

"Everybody behaved fine as long as the women were there, and as soon as they left the room, they would throw things at each other," she said.

Meanwhile, some reports said there were soldiers who feigned sickness, and while they were in the hospital "drank and quarreled with one another, rode roughshod over all the hospital regulations, stole the college poultry and vegetables and invaded the private apartments of the fathers," according to the book. "Jesuits of the United States."

But it wasn't long until the hospital at St. Joseph changed hands again, as Bragg's troops moved out Oct. 4, followed only eight hours later by Maj. Gen. Don Carlos Buell's larger Union Army of the Ohio. As Buell passed through Bardstown, he comman-

Joseph. The sick were also being housed at the Bardstown Female Academy, by one soldier's account.

The hospital would soon receive many injured soldiers from the Battle of Perryville 40 miles to the east. Fifty Union soldiers arrived at St. Joseph Oct. 12, four days after the battle, which killed thousands from the North and South alike. St. Catharine near Springfield also housed the wounded from Perryville. St. Joseph Hospital's numbers rose to 310.

Amputation was a common treatment for gunshot wounds, which often developed gangrene.

It would take surgeons only about 15 minutes to amputate a limb, using chloroform as an anesthetic, or whiskey when the chloroform ran out, Spalding said.

After some battles, "they didn't even have time to dispose of the arms and legs. They'd throw them out the window," Herrmann said.

"Sometimes the piles would be 10 feet high," Spalding confirmed.

But amputees were in nearly as much danger from unsanitary conditions.

"The surgeons really didn't know about the germ theory and didn't sanitize things, and frequently they would sharpen their scalpels on the soles of their boots," Spalding said. Doctors didn't know to wash their hands

"They would mark where it was and just keep on going," Hibbs said.

In 1867, five Union soldiers were moved to a national cemetery in Lebanon. About 20 years ago, the Sons of the Confederacy identified 31 out of nearly 70 unknown Confederate soldiers who were buried in the Bardstown cemetery, and reburied them under markers there, according to Herrmann.

In March 1863, after 15 months, St. Joseph College closed its doors to the sick and wounded of the war.

"After the war they tried to reopen it," Hibbs said. The renowned boarding school had attracted students from throughout the United States, particularly the South, since the 1820s. "There was no money and no young men from the South." The college closed in 1868.

Remnants of those homes where sick soldiers were housed — stories passed down through generations, and a few scraps of evidence — litter the county today.

Perhaps the most visually striking of these relics is a series of fresco paintings on the attic walls in the home of Midge Ballard at 216 E. Stephen Foster Ave. in Bardstown.

"We were told that the hospital was next door, and that sometimes the overflow would stay in this attic,"

written by Sarah B. Smith and edited by Hibbs, recalls the stories: "Many a wounded soldier during the Civil War was carried through the stately portals of this house to receive the kindly services of the physician, Dr. (Harrison) McCown."

The faded pink panels on a green background are not dated, but the home's previous owners, the Sisco family, had passed down stories about the attic.

Many panels are labeled for different states — one has "Virginia" written across the top, and below says, "I'm sick, send for McGinnis." Another is a profile of an African-American man, and reads: "Hon. Fred Douglass, Am I not a man and brother." A third says, "Kentucky, United we stand divided we fall," and shows a man who appears to be falling.

Though historians have visited the home, Ballard said there's still no "solid proof" that sick soldiers were housed in the attic.

Rumors also circulate of the W.H. Hudson home near Boston on U.S. 62. Billy Hudson, whose family now owns the home, said then-owner Glen Harned said it had been a Civil War hospital when Hudson's father bought the house in 1947.

But there is little doubt that many Nelson County



"The ladies of the town volunteered to help nurse them," Hibbs said — a sharp

commander of the Army of the Mississippi, requested use of St. Joseph College as

sick to leave under parole. Two hundred of his own sick soldiers were left at St.

located along the road in Bardstown's new cemetery on North Third Street.

The 2008 edition of "Historic Nelson County,"

other but the sick and dying laid side-by-side.

## >> Life

From Page A1

dents of the day feeling as if the Kentucky Bourbon Festival had permanently set up shop, only without the fun part.

Hibbs said that while researching her book — "Nelson County: A Portrait Of The Civil War" — she talked to an older lady who recalls her grandmother lamenting "she couldn't step out her back door without stepping on a Yankee."

The lady's sentiments weren't uncommon for a town that, unlike strongly Union-leaning Lebanon and Springfield, tended toward a Rebel stance.

"This was a Confederate town. There were Union supporters, but they were in the minority," Hibbs said. "I think the Union put those camps here to intimidate the people."

The actions of Union soldiers of the time seem to back this up, as historical documents and personal letters of the day that Hibbs researched note instances of soldiers at times playing the role of the conquering army during Bardstown's occupation.

Residents were forced to hide their horses for fear of the animals being pressed

into service by cavalry units, and basic supplies were short as troops regularly cleaned out local merchants of their wares. The activities of Union soldiers stationed in the area got to be such a hardship that even a staunch federal supporter such as former Kentucky governor Charles A. Wickliffe was moved to protest to federal officers, and later complained at the 1864 Democratic National Convention in Chicago about the harsh methods employed by the Union army in Kentucky, methods that went largely unreported by newspapers of the time under threat of censorship.

Bardstown did see a brief period of Confederate occupation during the run-up to the Battle Of Perryville in October 1862, and an even more brief period of four days free of occupation while Confederate and Union units made their way

toward Perryville, but for the most part residents had a rough experience under the bootheel of federal occupation. A few memorable stories describing the hardships visited upon the local populace by the warring armies survive to help illustrate the difficulties faced by Nelson Countians:

City Police Judge Joseph Hart was arrested and jailed for several weeks by Union officers Col. Jesse Bayless and Capt. John Kurfiss. The nature of the alleged crimes was unclear, and after the war Hart, who was also a local saddlemaker, sued the officers for improper imprisonment.

Local residents were forced to carry passes identifying them as loyal Union supporters and a curfew was strictly enforced as Union armies camping in the area felt the animosity from a town that sympathized with the Confederate cause.

St. Joseph College was converted into a hospital during the war. The nursing corps was made up of local women and nuns from Sisters of Charity, Nazareth.

Confederate troops were not immune from visiting hardships upon the local population. During Gen. Braxton Bragg's invasion of Kentucky, his force of 26,000 men passed through New Haven on the way to Bardstown, their intended

destination being Louisville. Along the way, the hot, dry soldiers stopped at a home where the hosts had offered water from the well. By the time the last soldier passed through, the well had been drank dry.

Confederate and Union guerilla forces often passed through the area, issuing harsh reprisals for those opposed to their leanings, or just to raid local supplies. John Hunt Morgan's raiders

were known to visit local clothing stores and take what they needed.

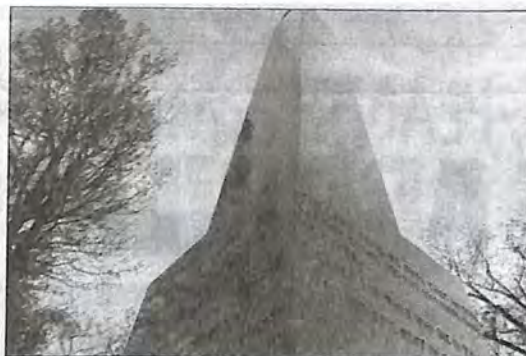
Another group of Confederate guerillas, led by Henry Magruder, burned the rail depot in New Haven and had plans to do the same in Bardstown, but the depot there was spared when the local telegraph operator was able to gain a reprieve by way of some good homemade pickles and top-shelf whiskey.



## SCNs in the Civil War Binder\_Part 4 of 4

- 1) Article. Peter w. Zubaity. War history intertwined with area.
- 2) Article Section. Civil War in Nelson County – Lincoln – Mentions decree from President Lincoln for Union Soldiers to stop bothering the Sister of Nazareth dated January 17, 1965.
- 3) Article dated April 27, 2011, Wednesday. *The Kentucky Standard*. Picture of Ballots at Nelson County Clerk's Office show Lincoln's dismal showing in the 1860 and 1864 presidential election.
- 4) Article dated April 17, 2011. Erin L. McCoy. Civil War in Nelson County: The Underground Railroad in Nelson County? *The Kentucky Standard*. A17
- 5) Article dated April 17, 2011. Stephanie Hornback. Nelson County has ties to Abraham Lincoln. *The Kentucky Standard*. A17.
- 6) Article dated January 2018. Sister Dolores Liptak, RSM. *Ethics & Medics*: National Catholic Bioethics Center. Sister Nurses of the Civil War.
- 7) Article dated Friday, June 26, 1868, *The Louisville Daily Courier*, Louisville, Kentucky. Describes generosity of the Sisters of Nazareth caring for children of Southern officers and soldiers during the Civil War.
- 8) 1927 Annals – Type written page – Sisters M. Joseph & M. Sienna located graves of 26 Civil War Sister nurses.
- 9) 1927 Annals - Location of Graves of Sister who Served in Civil War (Also in Binder #1)
- 10) Article. Houses of Worship by Nic Rowan. Nuns on the Civil War Battlefield. *Washington Free Beacon*
- 11) Heading without an article, Friday, April 26, 2019, *The Wall Street Journal*
- 12) Book or Magazine by Dixie Hibbs. Nelson County – A Portrait of the Civil War – multiple building pictures, 81.
- 13) Pictures – September 23, 1862 – Spalding Hall dormitory used as a ward during the war, 46.
- 14) Picture – September 25, 1862 – Sister Marietta Murphy, SCN – Nazareth school, 47.
- 15) Picture – August 22, 1862 – 1859 picture of Bardstown Female Institute
- 16) Article “From Historic Nelson Co.” by Sara B. Smith - Baptist College, describes Mother Catherine Spalding and Sisters of Charity of Nazareth with pictures.
- 17) Sister Marietta Murphy's Reminiscences of Life as a Nazareth Academy Student 1859-1863 as recorded in 1894 (8 pages).





ERIN L. MCCOY/The Kentucky Standard

**Amanda Davis Bradford, sister of Jefferson Davis, the president of the Confederacy, is buried at the Abbey of Gethsemani.**

## War history intertwined with area

PETER W. ZUBATY

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The Nelson County area is intertwined with Civil War history, with local ties going all the way up the line.

Abraham Lincoln's brother-in-law, Confederate Gen. Ben Hardin Helm, was born in Bardstown and spent a large portion of his life in Bardstown and Elizabethtown before his death in combat at Chickamauga in 1863.

Gov. Charles A. Wickliffe, owner of the famous Wickland mansion, was a member of the U.S. House of Representatives during the early years of the war, and was also a delegate to the 1861 Peace Conference — he headed up much of the proceedings — organized to help avert the war's onset.

David Yulee, Wickliffe's son-in-law and also a

Florida congressman, was part of the same Peace Conference, but apparently stayed on in Washington, D.C., too long after war broke out, to the point that the U.S. government charged him with treason. The only other person charged with treason for activities during the Civil War was Jefferson Davis, the president of the Confederacy.

Davis, a native of the Hopkinsville area, also has ties to Nelson County. His sister, Amanda Davis Bradford, lived in the area and is buried in the cemetery at the Abbey of Gethsemani in a grave marked by a large pink granite obelisk. Her gravesite is not far from that of Abraham Zachariah Riney, who was the first schoolteacher of Abraham Lincoln as a boy.



## >> CIVIL WAR IN NELSON COUNTY

### >> Lincoln

From Page A17

Edgewood.

"He turned it down and went South," Spalding said.

The men didn't become enemies, however, Spalding said. They simply agreed to disagree.

Helm was successful in the Confederacy, achieving the rank of brigadier general. The war didn't end well for him, however. He was wounded at the Battle of Chickamauga and died Sept. 21, 1863. Upon learning of Helm's death, Lincoln was reported to have said, "I feel as David did of old when he was told of the death of Absalom. 'Would to God that I had died for thee! Oh, Absalom, my son, my son' ..."

Lincoln had four brothers-in-law who fought for the South, and all were killed.

The Lincolns invited Helm's widow to the White House to mourn, unleashing a storm of criticism from Union supporters who were incensed the wife of an enemy general was being treated so hospitably.

Another interesting Lincoln/Civil War connection to Nelson County involves the Sisters of Charity of Nazareth, who were not immune to the conflict raging around them. The Sisters were nurses throughout the conflict, and although they generally seem to have been treated

with respect, sometimes boys will be boys.

Hibbs writes in "Nelson County: A Portrait of the Civil War" about a Sister Marietta remembering when the "saucy Yankees in blue invaded." They were the vanguard of Gen. Don Carlos Buell and were pursuing Confederate Gen. Braxton Bragg, who had invaded Nelson County seeking recruits for the Southern army.

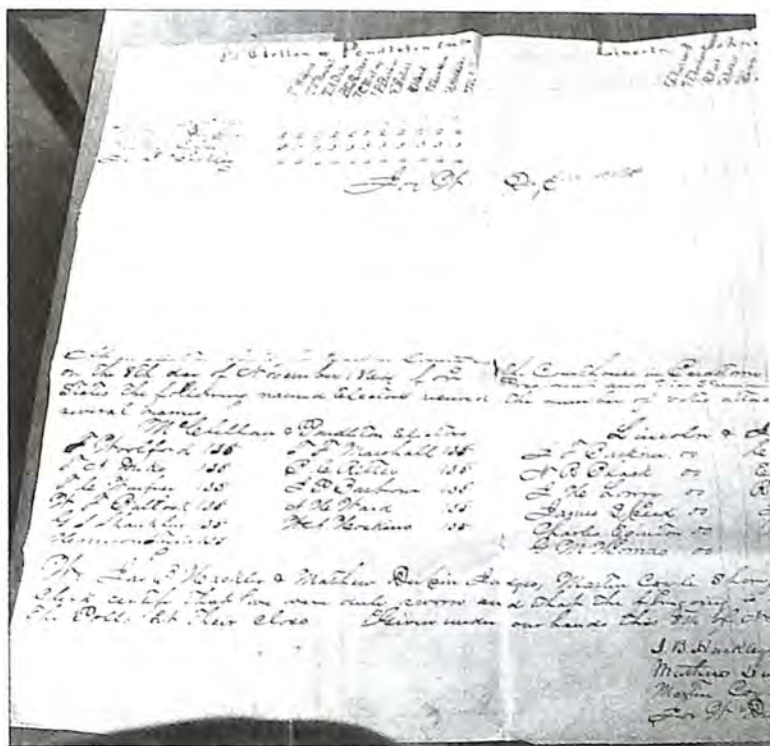
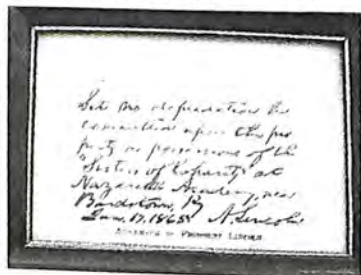
"The boys in blue were very annoying, visiting the stable, dairy, etc., and pressing into service all they wished, were soon off," Sister Marietta wrote. "Mother Colomba requested an officer to protect them from the insolence of these youths, but before discipline had been established, the soldier boys climbed on the outside of the window sills and taunted the girls who gave saucy retorts."

While the actions of these young Union soldiers were likely more irritating than threatening, that was not always the case, and Mother Colomba appealed for help. She later received the following decree from Lincoln, which is kept in a climate-controlled room in the SCN archives:

"Let no depredation be committed on the property or possessions of the 'Sisters of Charity' at Nazareth Academy, near Bardstown, Ky. Jan. 17, 1865. A. Lincoln."

Three months later, Lincoln would be dead.

A letter, written by President Abraham Lincoln, asking no harm be done to the Sisters of Charity of Nazareth is housed at the campus today. A replica, at right, is at the Civil War Museum.



STEPHANIE HORNBACK

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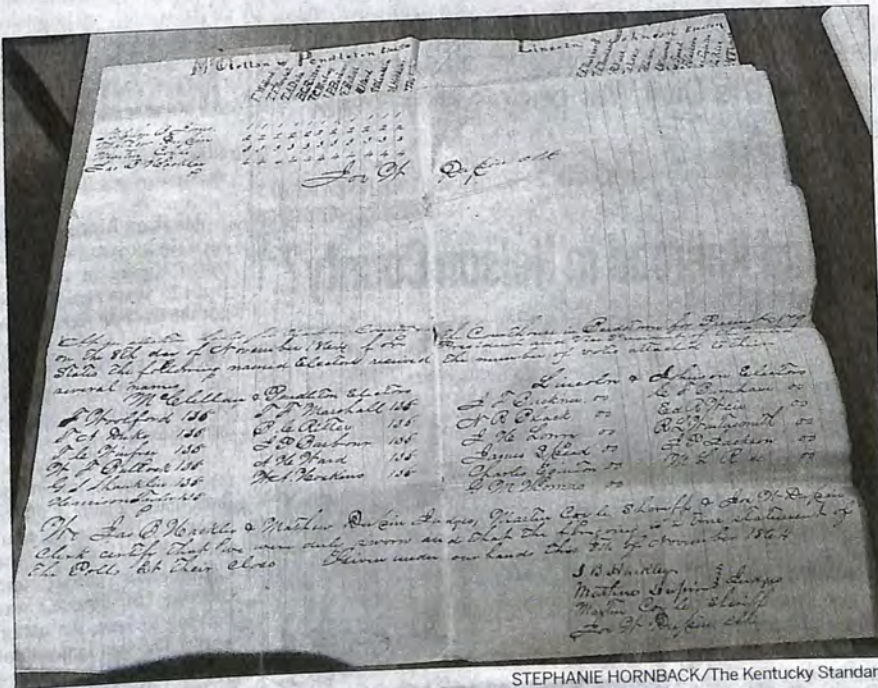
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STEPHANIE HORNBACK/The Kentucky Standard

Ballots at the Nelson County Clerk's Office show Lincoln's dismal showing in the 1860 and 1864 presidential election.

At Mary's Art and Antiques • Barbara's Etc. • Crume Drug Store • Pat's Place  
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## >> CIVIL WAR IN NELSON COUNTY

“It was illegal to help, so it was all secret. Even after the Civil War people didn't talk about it.”

PEN BOGERT, BARDSTOWN HISTORICAL REVIEW BOARD

### The Underground Railroad in Nelson County?

ERIN L. MCCOY

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Legend relates that a tunnel snaking from the cellar of Springhill Plantation near Bloomfield to a nearby house was once a hiding place for slaves escaping northward on the Underground Railroad. According to the plantation's website, psychics have felt the presence of a few African-American babies who were buried there.

Legends abound, passed down from generation to generation, throughout Nelson County about where the Underground Railroad may have passed through. But after six years of searching, Pen Bogert of the Bardstown Historical Review Board hasn't yet seen evidence of the system of safe houses and hiding places that channeled enslaved African-Americans on their way to freedom.

“It would have been very difficult to keep something like that hidden, because for the most part, this was a pretty solid Confederate-sympathizing area,” Bogert said.

Less than 20 Nelson County residents cast votes for Abraham Lincoln in the 1864 presidential race, local historian Dixie Hibbs said. “Even though we had really good, strong Union supporters here, they were a minority. ... I've never seen anything in the records that led me to believe (the Underground Railroad) was here.”

Bogert researched the Underground Railroad in Louisville extensively, looking at every Louisville newspaper from 1800 to 1860, before his arrival in Bardstown. He said some evidence of an Underground Railroad's presence in a community is found in court cases in which those helping slaves escape are prosecuted. Arrests for helping escapees also occurred where Underground Railroad stop-offs were present, he said.

“I've found a lot of advertisements in Louisville newspapers for slaves who escaped from Nelson County,” Bogert said, but he hasn't found the same evidence of arrests or trials.

Still, Bogert said, his research hasn't been as extensive in Nelson County as it was in Louisville, and the Underground Railroad may indeed have had a presence in Nelson County — it's just that those secrets are often



ERIN L. MCCOY/The Kentucky Standard

**A pike belonging to John Brown is on display in the Civil War Museum in Bardstown. John Brown was an abolitionist who led a raid at Harpers Ferry, Va., in 1859 in an attempt to inspire an uprising of slaves against their enslavers.**

lost to history. Kentucky became even more sympathetic to the South after the war, he said.

“It was illegal to help, so it was all secret. Even after the Civil War people didn't talk about it,” he said.

Many tunnels found beneath people's houses aren't what they assume, either.

“Especially Northern Kentucky, where these tunnels turn up, it turns out they were built after the Civil War,” he said. “Usually what it turns out to be is that people are bootlegging during Prohibition.”

As for the Springhill Plantation, Bogert points out it was built by slave owner John R. Jones, who in 1860 owned 17 slaves, according to the Census.

“So I don't think he was active in the Underground Railroad,” Bogert said.

## Nelson County has

STEPHANIE HORNBACH

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Abraham Lincoln is perhaps the most respected historical figure in our area. But 150 years ago, that was not the case. In fact, he was flat hated, even though when he was born in 1809, the Lincolns had already been in Kentucky for two generations.

The root of Lincoln's poor reputation lay in the fact that Nelson County, especially Bardstown, sympathized with the Confederate cause, and Lincoln, of course, was fighting to keep the nation whole. The vast majority of Bardstown residents were for the South, said local historian Dixie Hibbs, author of “Nelson County: A Portrait of the Civil War.”

Records at the Nelson County Clerk's office prove her point. Ballots from the 1860 and 1864 presidential elections, in remarkably good condition except for the creases along which they've been folded for more than 150 years, show how poorly Lincoln fared in the polls.

In the 1864 election in Bardstown Precinct No. 1, for example, Lincoln's opponent, George McClellan, received 129 votes. Lincoln received 11, all from the Union's 49th

Regiment. Interestingly, several soldiers from another Union regiment, the 37th, also voted in Bardstown Precinct No. 1, but none for Lincoln. The reason has apparently been lost to history, although the names of the soldiers remain evident since the identity of voters and

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he said it was all secret.  
Civil War people didn't talk

PEN BOGERT, BARDSTOWN HISTORICAL REVIEW BOARD

## Broad in Nelson County?



ERIN L. MCCOY/The Kentucky Standard

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## Nelson County has ties to Abraham Lincoln

STEPHANIE HORNBACK

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who they supported were recorded at the polls in the U.S. in those days.

The results in Precinct No. 1 were typical in Nelson County in 1864. In Bardstown Precinct No. 9 — west of Louisville Road while Precinct No. 1 was east — Lincoln received no votes compared to McClellan's 136. In the Boston Precinct, Lincoln received two votes, McClellan 63.

Statewide in 1864, McClellan won 69.83 percent of the vote. Although Lincoln was soundly defeated, he fared better than in 1860, when he received 0.9 percent of the

vote, according to the Kentucky Historical Society. It seems Lincoln was becoming better thought of throughout his home state, but not in Nelson County, whose loyalties for the most part were still southern. It mattered not that Lincoln's grandfather and father settled in present-day Nelson County.

Because of the Lincolns' roots in the area, local connections to Lincoln are numerous and have been written about exhaustively. But one of the most poignant — his friendship with his brother-in-law, Ben Hardin Helm, who was born at Helm's grandfather's home, Edgewood, on South Fifth Street in Bardstown — begs repeating.

Helm married Mary Todd Lincoln's sister, Emilie Todd, in 1856. When the Civil War became imminent, Lincoln offered him a commission in the Union Army as a major, said Dr. Harry Spalding, current owner of

See LINCOLN, page A18

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# ETHICS & MEDICS

JANUARY 2018 VOLUME 43, NUMBER 1

A Commentary of The National Catholic Bioethics Center on Health Care and the Life Sciences

■ Also in this issue: "An Ethical Theory of Care for Veterans," by Margaret Oberdorf ■

## SISTER NURSES OF THE CIVIL WAR

Sister Dolores Liptak, RSM

Catholic nuns were one of the most significant forces for good during the horrific struggle of the Civil War (1861–1865). Through their sacrifices, many Americans began to overcome their prejudice against Catholicism and see it in a new light. The story of their heroism and the gifts of care that they brought to the sick and injured during the war deserves far wider recognition than it has received.

When the Civil War began, few officials fully understood the devastation that "modern" war would wreak. Both the Union and the Confederacy expected swift victory because of their excellent leadership and their arsenals of killing machines. Few had calculated the extreme human cost that such a war would bring. Only as they witnessed the carnage did they begin to comprehend the war's horrific effect on the nation.

### Overwhelmed Medical Facilities

Both sides recognized the need for trained female nurses and took steps to address the impending medical crisis. The federal government organized a special medical section of the War Department and named Dorothea Dix superintendent of army nurses. Despite her attempts to create a corps, it soon became clear that she was not adequately prepared for the task of directing others in the administration of nursing care. Inexperienced in nursing and apparently reluctant to follow the groundbreaking medical reforms begun by Florence Nightingale, Dix spent her time at organization and management. As the war progressed, her efforts to prepare nurses foundered badly. Dix's worst

fault was her unwillingness to recruit the many sisters who were both available and experienced.<sup>1</sup>

As conditions on the battlefields worsened, statesmen, army officials, and physicians began to consider the option. Aware of the impressive accomplishments of women religious in the twenty-eight Catholic hospitals and health care facilities they operated in the United States, leaders in both the Union and the Confederacy began applying to Catholic bishops and religious superiors for help. Secretary of War Edwin Stanton was among the first to request the aid of sisters—a practice he would continue throughout the war. Other political and military leaders followed his example. Knowing the difference nuns could make, Union Brigadier General John Rathbone asked Archbishop John Hughes of New York to send at least one Sister of Mercy: "There are now over 100 men in our hospital and the number of nurses employed is quite insufficient. . . . The superiority of the Sisters of Charity . . . is known wherever the names of Florence Nightingale and the Sisters [of Mercy] who accompanied her to the Crimea have been repeated."<sup>2</sup> His plea was granted, and similar requests repeatedly met with positive results throughout the war.

### Roll Call of Religious Sisters

Abraham Lincoln, who referred to the sisters as "Angels of Mercy" and "Angels of Charity," clearly recognized firsthand the nuns' contributions to the war effort. According to Colette O'Connor, a Mercy Sister who headed Douglas Hospital near the White House, relations with the President were respectful and cordial from the beginning of the war. In the very first days of the war, she walked straight from her hospital to the White House after realizing that one vendor required the confirmation of the President before providing medical supplies. Lincoln immediately sent back the order: "On application of the Sisters of Mercy in charge of the military hospital in Washington furnish such provisions as they desire to purchase, and charge same to the War Department."<sup>3</sup>

Ironically, the very nuns who were routinely belittled by their Protestant detractors were called on to relieve the suffering of those same citizens. In fact, as the fighting grew more fierce, nursing sisters became even more necessary. Soon 615 religious sisters made up one-fifth of the entire women's nursing corps. For their warm-hearted, competent service, nuns would earn the respect of hundreds of thousands of Americans. Their gift of healing not only saved

*Sister Dolores Liptak, RSM, PhD, is an adjunct professor emerita of Church history at Holy Apostles College and Seminary in Cromwell, Connecticut.*



ves but for generations to come changed the hearts of those who were once prejudiced against them.<sup>4</sup>

Twenty-one congregations of women religious ministered to both the Union and the Confederacy. The largest contingent came from the Daughters of Charity of St. Vincent de Paul in Emmitsburg, Maryland, who sent at least 230 nurses to thirty different geographic areas. Most of this congregation was well trained in nursing. In fact, Florence Nightingale acknowledged that she had learned about germ theory as well as the need for sanitary conditions, good food, and fresh air from the French Daughters. In addition, forty-nine Sisters of Charity from Cincinnati and New York also served.<sup>5</sup>

One hundred ten Sisters of Mercy became the second largest congregation of wartime nurses. Several of them had actually learned their skills directly from Florence Nightingale during the Crimean War.<sup>6</sup> For that reason, these sisters were well prepared to take charge of the first army hospital in the District of Columbia. Later, others ran key hospitals in Chicago and Pittsburgh. The third largest contingent was sent by the Holy Cross Sisters in South Bend, Indiana. Lacking specific medical training, they nevertheless volunteered wherever needed, gaining fame for the excellent care they provided at Mound City Hospital in Illinois and on the USS Red Rover, one of the renowned floating hospital ships.<sup>7</sup> In addition, aid was provided by Sisters of Providence, Sisters of St. Joseph, Franciscan Sisters, Sisters of Our Lady of Mercy, **Sisters of Charity of Nazareth**, Dominicans, Ursuline Sisters, and Sisters of Our Lady of Mt. Carmel. No matter the order, the sisters' willingness to "roll up the clean sleeves" they deliberately wore over their otherwise soiled habits proved their pure efforts to maximize healing. To observers, such professional, simple care remained a source of continued amazement.<sup>8</sup>

### Public Memories of Their Service

Whatever the service provided or wherever called on, the sisters' actions were eminently clear. While some waited to be summoned by Union or Confederate leaders, others simply rushed to help as soon as they learned that battles were being waged. If they were living in an area under siege, they stayed, prepared to help. In still other cases, nuns chose to travel with the wounded, often living for months aboard transport ships that plied the waters of the Mississippi and its tributaries, bringing their sick charges to port city hospitals or returning them to camp. Sisters even volunteered to work in tent hospitals that were hastily constructed to care for the overflow of wounded.

While observers watched in amazement, the nuns quietly took charge and did whatever was asked of them. Sometimes this meant feeding the weak, dressing wounds, or simply bringing calm to desperate soldiers. Whether the wounded were Catholic or not, Union or Confederate, the nuns remained focused on their vocational calling. For their part, patients and observers began to realize the nuns' good intentions.<sup>9</sup>

Postwar stories confirm the sisters' amazing record of service. For example, one Daughter of Charity described the transfer of wounded from Gettysburg to Philadelphia: "Two thousand more (wounded soldiers arrived) which will make nearly 5000 patients. . . . By the 8th of July, there were 4 rows of beds . . . in each ward of the hospital with the two rows in the center pushed together."<sup>10</sup> All this was executed without fanfare. At another site, a Sister of Charity from Cincinnati reported how their service was both practical and spiritual: "Our duties [were] fatiguing and often disgusting to flesh and blood, but we were amply repaid by conversions, repentances, and the removal to a great extent of certain prejudices to our Holy Faith."<sup>11</sup>

In a speech delivered decades after the war, Mary Livermore, a Protestant member of the US Sanitary Commission, reflected on the impression that the sisters made: "I can never forget my experience during the War of the Rebellion. Never did I meet these Catholic sisters in hospitals, on transports, or hospital steamers without observing their devotion, faithfulness, and unobtrusiveness. They . . . shirked no duty, sought no easy place, bred no mischiefs. Sick and wounded men watched for their entrance into the wards at morning, and looked a regretful farewell when they departed at night. . . . To the end they were deeply revered."<sup>12</sup> George Barton, the first historian to record the sisters' story, rendered his thoughts in another way: "Happy was the soldier who, wounded and bleeding, had her near him to whisper words of consolation and courage. Her person was revered by Blue and Gray, Protestant and Catholic alike, and the love for her became so strong that the title of the 'Florence Nightingale' of America was conferred upon her, and soon her name became a household word in every section of the North and South."<sup>13</sup>

Such observations gave rise to indelible memories. Who could forget those bright-eyed, beautiful young women working in gruesome settings where they dressed wounds or simply washed mud-coated bodies? Years later, many soldiers remembered how the nuns baptized the dying, listened to troubled hearts, and wrote letters dictated by dying soldiers. They noticed the nuns keeping vigil by the bedsides of the dying, holding the hands of those in their last agony, washing the bodies of the deceased, preparing coffins, and kneeling in prayer before funeral biers.

### Influence on American Culture

Without words, the sisters had proven what their faith was about. Their daily toil showed the selflessness of the devotion God asked of them: to care for his suffering people at war. The paradox that good comes out of evil came into sharper focus as each story of the sister nurses was told and retold. The sisters did help win the war, but they also transformed cultural attitudes toward their Church. Their heroic actions were a tremendous force for good during the Civil War and a great gift to the Catholic Church in America.

In 1920, Congress commissioned the Civil War Nurses Memorial, which stands directly across from St. Matthew's



Cathedral in Washington, DC. A simple bronze bas-relief, it is a fitting reminder of the blessings these nuns brought to the nation. Above a group of nuns representing the many congregations that sent sisters to serve in the Civil War is carved the inscription, "They comforted the dying, nursed the wounded, carried hope to the imprisoned, gave in his name a drink of water to the thirsty." Clearly these words capture the purpose of the nuns of the Civil War and the indelible imprint that their actions have made on Americans to this very day.<sup>14</sup>

#### Endnotes

1. Mary Denis Maher, *To Bind Up the Wounds: Catholic Sister Nurses in the U.S. Civil War* (Baton Rouge, LA: Louisiana State University Press, 1989), 52–64. See also Judith Metz, "In Times of War," in *Pioneer Healers: The History of Women Religious in American Health Care*, ed. Ursula Stoops and Dolores Liptak (New York: Crossroad, 1989), 39–69; and George C. Stewart Jr., *Marvels of Charity: History of American Sisters and Nuns* (Huntington, IN: Our Sunday Visitor, 1994), 187. Dix had volunteered for this service.
2. Maher, *To Bind Up the Wounds*, 71.
3. Metz, "In Times of War," 43. Many authors suggest that Lincoln was comfortable with using such appellations for sisters since he

admitted that he could not tell the difference between the habits of different orders.

4. Maher, *To Bind Up the Wounds*, 69–71. See also Stewart, *Marvels of Charity*, 193.
5. Maher, *To Bind Up the Wounds*, 69.
6. Ibid., 70; and Dolores Liptak, "Full of Grace: Another Look at the 19th-Century Nun," *Review for Religious* 55.6 (November–December 1996): 635. Sister of Mercy numbers have been consolidated in Liptak because their original foundress was the same.
7. Maher, *To Bind Up the Wounds*, 69–70.
8. Ibid., 70–71.
9. Ellen Ryan Jolly, *Nuns of the Bał leæld*, 4th ed. (Providence, RI: Providence Visitor Press, 1930), 7.
10. Ibid., 104.
11. Liptak, "Full of Grace," 635.
12. Maher, *To Bind Up the Wounds*, 39.
13. George Barton, *Angels of the Bał leæld: A History of the Labors of the Catholic Sisterhoods in the Late Civil War* (Philadelphia: Catholic Art Publishing, 1897; reprint, Nine Choirs Press, 2009).
14. See letter from Ellen Jolly to Sister Margaret O'Keefe, 1920, in Betty Ann McNeil, *Balm of Hope: Charity Açre Impels Daughters of Charity to Civil War Nursing* (Chicago: DePaul University Vincentian Studies Institute, 2015), 498–499.

## AN ETHICAL THEORY FOR THE CARE OF VETERANS

Margaret Oberdorf

The US Department of Veterans Affairs is charged with the care of our nation's veterans. Given that the VA's patients and employees are as diverse as the nation itself, an overarching ethical theory is needed to inform its bioethical decision making and guide it as an organization. Among the major ethical theories, natural law is the most consistent with the unique mission and moral obligation of the VA. Natural law provides a set of objective and universal principles which are accessible to veterans and employees alike. It would clarify acute bioethics issues at the individual level and also serve as a basis for sound organizational ethics. While implementation might prove challenging, ultimately this theory is the only rational approach for an organization like the VA, because its standards are equally accessible to all.

Margaret Oberdorf, JD, is an attorney and a veteran of the United States Marine Corps. She attended Temple University School of Law and served as an assistant district attorney for the City of Philadelphia. She is currently a deputy ethics official at the Department of Veterans Affairs. This article was originally written for the US Department of Veterans Affairs, National Center for Ethics in Health Care fellowship program in October 2017.

### Natural Law Theory

Natural law theory holds that morality can be ascertained in nature through the use of reason. Nature draws our attention toward what is good and informs us about what is evil. As eloquently stated by Lewis Vaughn, there is a "way things are."<sup>1</sup> As essentially rational beings, humans naturally move toward those things that are good and avoid those things that are evil.

Natural law espouses objective rights and wrongs in accordance with what we can reasonably ascertain from the world around us. Who would argue that murder is not wrong? How do we know this truth? It is knowable through our grasp of the natural world and its tendency to seek the good. The late Robert Bork defines *natural law* more simply: "Natural law." The words have an attractive, even a seductive, resonance. They refer to principles about ultimate right and wrong that transcend particular nations and cultures and are true for all people at all times."<sup>2</sup>

Natural law is objective. As such, there are absolute rights and wrongs. Just as murder is an absolute evil, curing those who are ill is an absolute good. While they do not provide specific guidance on every moral issue, the tenets of natural law have widespread applicability and specifically reject the emotive aspects of moral relativism.

### Why Natural Law?

In the Declaration of Independence, Thomas Jefferson writes of "the separate and equal station to which the Laws of Nature and of Nature's God entitle" us. He holds its "truths to be self-evident." As a deist, Jefferson acknowledges and endorses natural law. Given that natural law reasoning supports our country's very existence, it is logically consistent to use the same when treating our nation's



When the late "unfortunate war" commenced there were at Nazareth some eighty girls—daughters of Southern planters—who were cut off from all intercourse with their parents. For four years the good Sisters of Nazareth not only gave gratuitous instruction to those children of Southern officers and soldiers, but they gave them food, lodging and clothing.

During the whole of that terrible struggle the Sisters of Nazareth gratuitously gave food, raiment, and tuition to the daughters of Southern patriots. But it seems a law of providence that "virtue is its own reward," that is to say, good actions will be rewarded. Throughout the South wherever you find a parent able to send his daughter to a seminary of learning, he sends her to Nazareth.



Sisters M. Joseph and M. Sienna went through the cemetery this morning to locate the graves of the 26 Sisters who served as nurses in the Civil War (in army hospitals). It took quite a while. One of these Army Nurses is buried at St. Vincent's, Sister Mary Lucy Dosh; another, Sister Placida Sissness, in Wheeling, W. Va; one left the Community in 1874, and one, Sister Lauretta Maher, is still living, making up the total of thirty who, our records show, served in the Civil War.

Sent a note to Sister Bertrand, Superior of St. Vincent's, about the procession and decoration we will have at Nazareth on Memorial Day, so she can arrange something similar for Sister Mary Lucy's honor, if she finds it convenient. The ceremony requested by Mrs. Ellen Ryan Jolly.

FRIDAY, MAY 27: Sisters M. Stephen and M. Theophila came home on the early Bus- arriving about 8.30. Brought very encouraging news- Sister M. Ignatius is better and chills not thought so serious after all. Considerable uneasiness is felt here although they say the Doctors and nurses at St. Joseph's are not disturbed over the backset.

Mr. Ben Johnson with Governor Fields and two ladies, called this morning and were taken through the House by Sisters Marie Michelle, Cecilia and M. Joseph. The party was to have lunch at Mr. Johnson's at 10.30 and go to Louisville for some affair, so their visit was short. Rebecca and Naomi Talbott, Mr. Johnson's granddaughters in school, and Evelyn Young, daughter of a friend of the Governor's, were called to see them. The Governor is very pleasant and seemed to enjoy the visit- promised to send us an autographed picture of himself.

Sister Leonard Maria McMahon came home this evening from the East, Boston, where she went to attend the Ordination and First Mass of her brother, now Father Leonard McMahon.. Very nice day- rather chilly. Thunder and lightning began after Benediction (7 p. m.) and raining again at bedtime.

SATURDAY, MAY 28: Stormy again last night- thunder and lightning- one terrific crash like a cannon shot.

Sisters Cecilia and Mary Anita left this morning to attend Choristers' Convention in Cincinnati.

Sisters M. Adeline and Cyril came on bus, while we were at dinner, bringing diplomas to be signed. Left at 3 p. m. Sister Ildefonsa came home tonight- also Sister Romelia who has had all her teeth extracted. Sister M. Ignatius' condition still serious, account of pus, etc.

Sister M. Theophila's sister with her husband and six little children came to visit her- interesting family- staying at the Guests' house.

Father Joseph Hogarty had to decline our invitation to deliver the baccalaureate sermon, June 5th, on account of poor health. We hope to have Father J. P. McNeil, St. Patrick's, Louisville.

Antoinette Angermeier arranged for special radio program this afternoon, broadcasted with the announcement "This is for Nazareth."

We are having May devotions and Benediction at 7 this week on account of Novena to the Holy Ghost after Mass.



LOCATION OF GRAVES OF SISTERS WHO SERVED IN CIVIL WAR

## Right hand side of central walk.

First Row: 14th grave, Sister Justine Lehihan

Third row: 11th grave, Sister App<sup>o</sup>alonia McGill

Sixth Row: , 1st, Sister Sophia Carton; 2d, Sister Martha Drury,  
3d, Sister Humbaline Fagan.

Seventh Row: 15th, Sister Alexia Mackey; 17th, Sister Gaudentia Beatie

Ninth Row: 2d grave, Sister Scholastica Fenwick

Tenth Row: 6th grave, Sister Mary Peter Brady

Eleventh Row: 13th Grave, Sister Dominica Byrne

Twelfth Row: 10th grave, Sister Mary Vincent Hardie

Thirteenth: 6th, Sister Blanche Traynor; 7th, Sister Erminilda Kelly  
8th, Sister Patricia Grymes

Fourteenth: 5th grave, Sister Mary Louis Hines.

LEFT HAND SIDE.

First Row: 18th grave, Sister Mary Ida Brophy

Fourth Row: 3d grave, Sister Angela Brooks; 20th,  
7th, Sister Catherine Malone,  
20th, Sister Borrromeo McKensey,  
21st, Sister Mildred Travers.

Fifth Row: 18th grave, Sister Philippa Pollock,  
19th, Sister Regina Drumm

Tenth Row: 17th grave, Sister Claracina Hanley  
18th, Sister Mary Joseph Holihan  
20th, Sister M. Constantia Moran

Eleventh Row: 21st grave, Sister De Chantal Kenny



# Nuns on the Civil War Battlefield

## HOUSES OF WORSHIP

By Nic Rowan

During the 1863 Chattanooga campaign, nuns from the Sisters of Charity tended to wounded soldiers in a Nashville, Tenn., field hospital. As they prepared to move on to another site, the men cried out in protest. Nuns on the battlefield had become a great comfort to the dying, and the soldiers passed around a petition urging them to stay.

As it circulated, one sick soldier delivered a speech praising the nuns, according to Pvt. William H. Nelson of the 19th Illinois Infantry. "I want to sign that paper. I would sign it 50 times, if asked," the wounded soldier said. "For the sisters have been to me as my mother since I have been here and, I believe, had I been here before, I would have been well long ago. But if the sisters leave, I know I shall die." More than 230 men signed the petition, and the nuns stayed.

Some 700 religious sisters ministered Civil War battlefields, offering respite from the horrors of combat. Mother Elizabeth Ann Seton's Sisters of Charity were the largest group, with more than 300 sisters ministering to Union and Confederate troops alongside Catholic priests and Protestant ministers.

Shortly after the war, Cath-

olic historian David Power Conyngham compiled testimonies, letters and newspaper clippings about the veteran Catholic chaplains and religious sisters. After his death, Conyngham's manuscript was forgotten in the University of Notre Dame's archives. Now it is being published as "Soldiers of the Cross."

It's telling that the sisters left little in testimony about themselves. What we know comes almost exclusively from the men they helped, and the book's collection of primary documents shows soldiers offering high praise to the sisters. It's unusual, considering the prevalent anti-Catholicism of antebellum America. But their service to American men of all faiths was living proof that these Catholics did not only take orders from the pope in Rome.

"I am not of your Church, and have always been taught to believe it to be nothing but evil," an imprisoned Union soldier wrote to the Sisters of Mercy's mother superior in an 1864 letter. "However, actions speak louder than words, and I am free to admit, that if Christianity does exist on the earth, it has some of its closest followers among the Ladies of your Order."

Confederates shared similar sentiments. Gen. P.G.T. Beauregard commended the "indefati-

gable" and "unremitting" service of the religious sisters who administered to his troops throughout the war. "Even Protestant commanding officers were always happy to avail themselves, in our hospitals, of the self-sacrificing, untiring and generous assistance of the 'sisters' who were so kind and devoted to the poor, helpless, sick, and wounded

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**In a time of anti-Catholicism, they somehow became a unifying force.**

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soldiers placed under their care, that these heroes of many hard fought battles, looked upon them as their own sisters or mothers," he wrote.

The response was similar among the North's leadership. Conyngham includes letters from Union Gens. George B. McClellan, George Meade and Philip Sheridan, all thanking the sisters for their intercession. Gen. Ambrose Burnside offered the highest praise, saying that his words could never describe the gratitude his men felt for the sisters' deeds. "Of the Sisters of Mercy there is little need for me to speak," he wrote. "Their good deeds are written

in the grateful hearts of thousands of our soldiers, to whom they were ministering angels."

Officers wrote personal commendations of the sisters. John E. Michener, a Union soldier captured in the summer of 1864, in a letter thanked the Sisters of Mercy at the Confederate hospital in Charleston, S.C., for bravely administering to men dying of yellow fever—even when Confederate officers were "too much alarmed to even furnish water for the sick and dying." He added, "I know full well, that but for your untiring devotion to our helpless and unfortunate officers and soldiers, thousands to-day would have been sleeping the sleep that knows no waking."

In one typical episode at a Kentucky hospital served by the Sisters of the Holy Cross, a Protestant chaplain witnessed a nun serve the sick without rest from daybreak until well past sunset. "It is as mystery to me, how those sisters can stand at their post without ever giving up," he told a friend. Then, turning to the sister, he asked, "How do you account for it?" The nun only smiled at him and gestured to the rosary on her hip.

Mr. Rowan is a media analyst at the Washington Free Beacon.



# THE WALL STREET JOURNAL.

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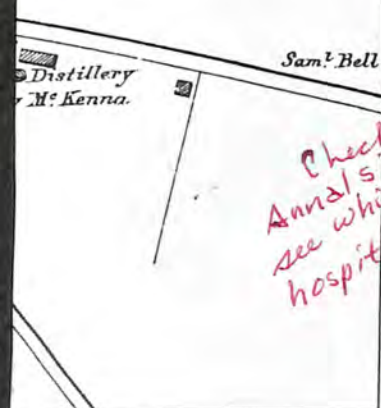
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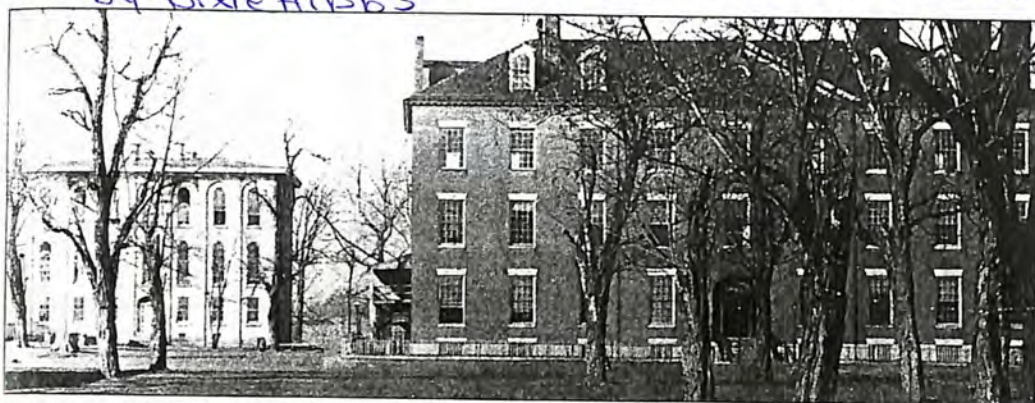
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reopened after extensive repairs. stored to the community. he government has stopped the cause the guerrillas come there so their letters."

3. "Direct my letter to Capt. ACS, 6th Ky. Regt. Helm's bridge's Division, Hardins e directions given to Nancy father in a letter from Tennessee, on March 6, 1863. He med "Orphan Brigade," so-called leader after leader during the war. les Dawson's silver Masonic him during the war. On October loomfield men of Stone's Rifles State Guard, Capt. Charles B. Charles Dawson, and 2nd Lt. Makin joined Co. A. Sixth Bowling Green.

## Nelson Co A Portrait of the Civil War by Dixie Hibbs

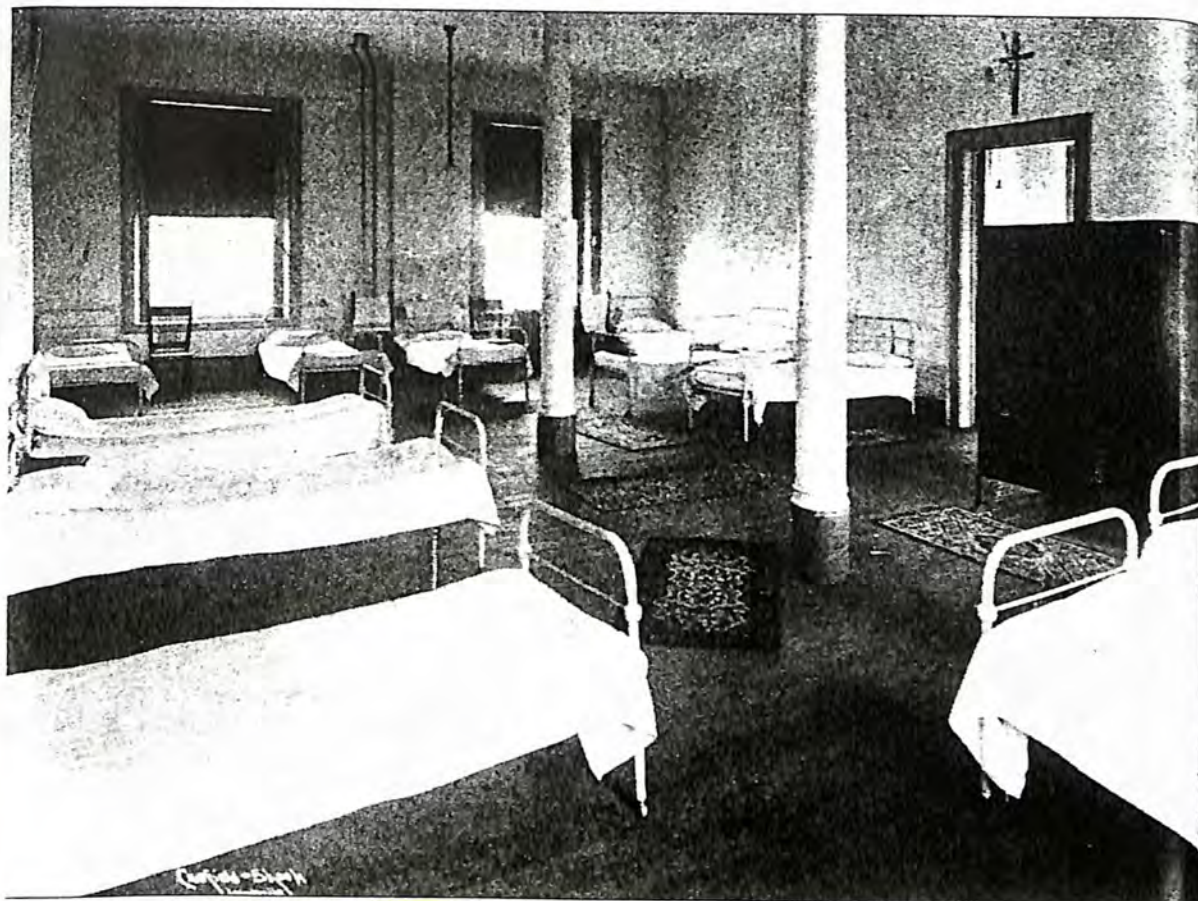


- \* JANUARY 1863. Mother Columba reports that the Sisters who had been nursing at Bardstown have returned. (Sisters Mary Ida Brophy and Mildred Travers are known to have nursed the soldiers at Bardstown but when is unknown.)
- \* MARCH 27, 1863. The last 24 Union soldiers at the college hospital (pictured) were removed to Louisville.
- \* MARCH 30, 1863. Mother Columba of Nazareth wrote "We have quite a number of Federal soldiers in town, a portion of Burnside's Army of the Potomac."
- APRIL 30, 1863. The RRSB listed "Dr. Newman to Surgeon Myrlest, 1 car hospital stores 35 packages to Louisville."
- NO MAY 2, 1863. Federal authorities return the college hospital to the Jesuits, everything clean and orderly "except for a few broken window panes."
- MAY 5, 1863. The RRSB listed "Surgeon Newman to Surgeon Meylert 1 carload, (2) ambulances to Louisville."



MAY 28, 1863. The *Louisville Daily Journal* printed an article signed by a visitor to Bardstown. It indicated widespread southern sympathies in the town, and though "well protected at a vast expense to the United States ever since Bragg's army left, they indulge in hysterical hiding of their valuables whenever rumors indicate invasion by southern troops, miserable ingrates that they are." The smokehouses were used by citizens to hide their horses to keep soldiers from getting fresh mounts. Some even hid them upstairs in their homes. Blankets spread on the floor kept the sounds of the hooves from giving them away to visiting soldiers.



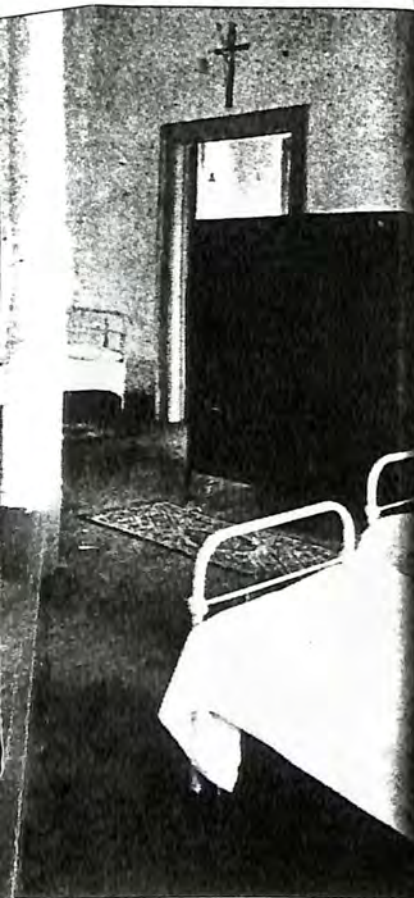


**SEPTEMBER 23, 1862.** General Bragg asked for the use of the St. Joseph College buildings on the same terms as the Union, with the rent being \$175. Father Verdin welcomed numerous former students from the ranks of Confederate troops. He was able to convince them to prepare their souls by confession. Shortly after this time, many of them lost their lives at the Battle of Perryville, among them Gen. Sterling A. Ward of Alabama. This is a 1926 view of the third floor dormitory in the main section of Spalding Hall. Pictured is one quarter of the space on this floor that was used as a ward during the war. The Union army leased the college from December 1861 until March 1863 for use as a hospital. Their training camps, located south and east of Bardstown, had soldiers from Kentucky, Michigan, Illinois, Wisconsin, Minnesota, Ohio, Indiana, and Pennsylvania, all of whom brought their own germs. The college had beds, bedding, and cooking facilities to provide medical care for these sick soldiers. After the Union soldiers left in September 1862, the Confederates brought their injured and ill here until they were displaced in October 1862 by Buell's soldiers. Found in Nelson County on a slip of paper buried in an old book was the following statement "J. H. Mitchel, Co. C 33 Miss Died Sept. 23 1862 Beried on Weatherous creek on the second Branch from the creek and about 200 yards from the Skipers Spring between two wild cherry trees South of the Spring."

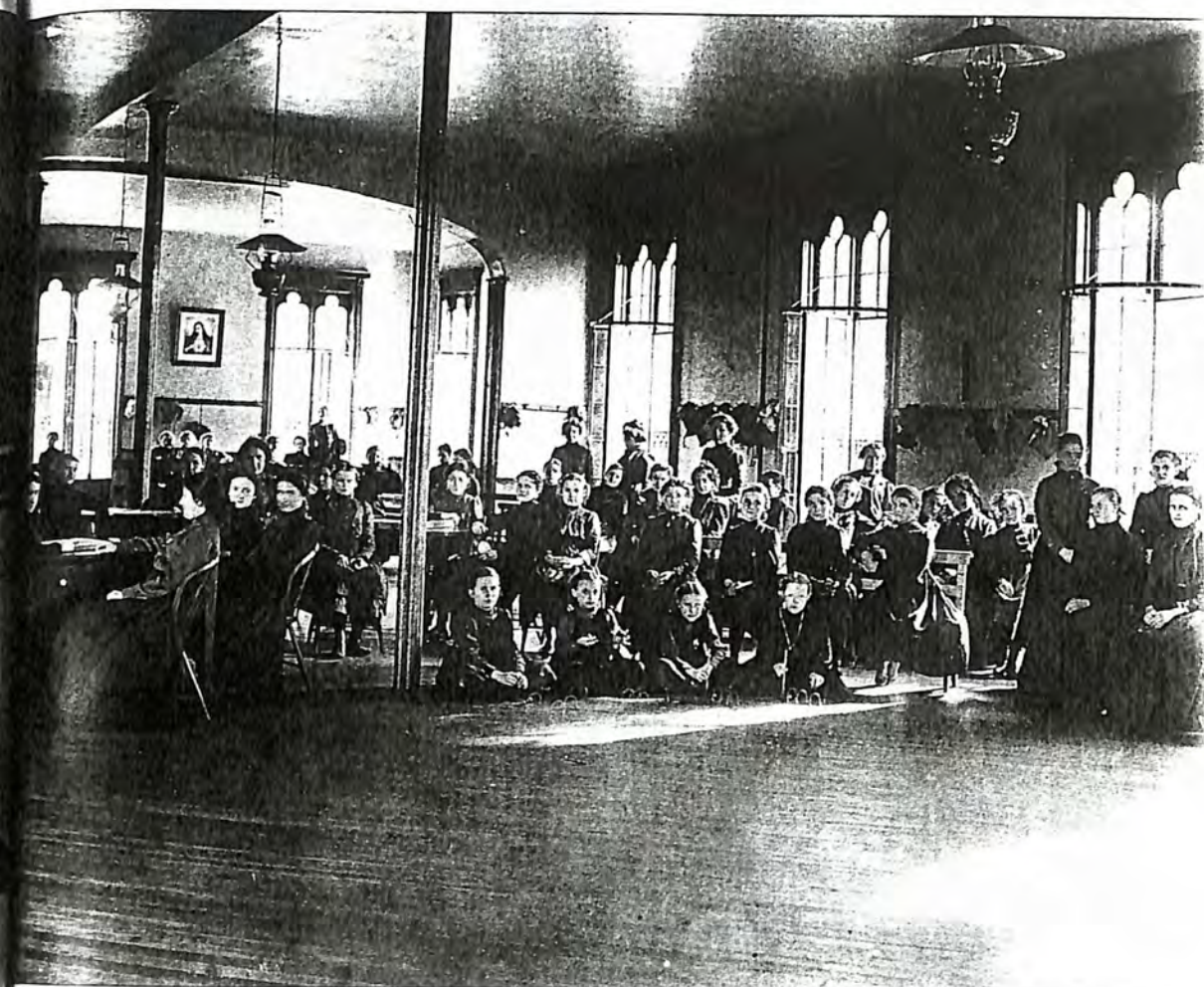


**SEPTEMBER 25, 1862.** Sister M. of Nazareth during the war. "B. Bragg, Hood, [this must be H. Academy. General Buckner v and he looked like one from Confederate uniform excited procession had entered the rec 'The Southern Girl,' and oth listened while the youthful mi however did smile and chat ga Recreation Hall where this aff





St. Joseph College buildings on  
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he Spring."



SEPTEMBER 25, 1862. Sister Marietta Murphy, SCN, then a school girl, writes of her memories of Nazareth during the war. "Before Bragg's Army left the Nelson County Fairgrounds, Generals Bragg, Hood, [this must be Hardee, but the account says Hood] and Buckner paid a visit to the Academy. General Buckner was just released from Camp Chase where he had been prisoner and he looked like one from the grave. Bragg and Hood [Hardee] with their staff officers in Confederate uniform excited great enthusiasm among the southern girls . . . when the gala procession had entered the recreation hall, jubilant voices sang 'Dixie,' 'Jump into the Wagon,' 'The Southern Girl,' and other favorites. General Bragg leaned against a central pillar and listened while the youthful minstrels sang, but the old warrior smiled not. The younger Knights however did smile and chat gaily. General Buckner was the center of attention." Pictured is the Recreation Hall where this affair was held.



X

Two

# INVASION BY THE SOUTH



AUGUST 22, 1862. In Kentucky the Loyalty Oath is required of jurors, common school commissioners, teachers, college professors, and Ministers of Gospel, before they can perform marriages. This is an 1859 photograph of the Bardstown Female Institute on South Third Street in Bardstown operated by the Methodist Church. The young man in the middle is Charles T. Atkinson. His mother and father conducted the school. The Rev. Charles Atkinson was a strong Southern supporter and did not take the oath.

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on the hours of 12 o'clock  
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Marshall, Bardstown, Ky." The  
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Louisville Journal. His son, Isaac

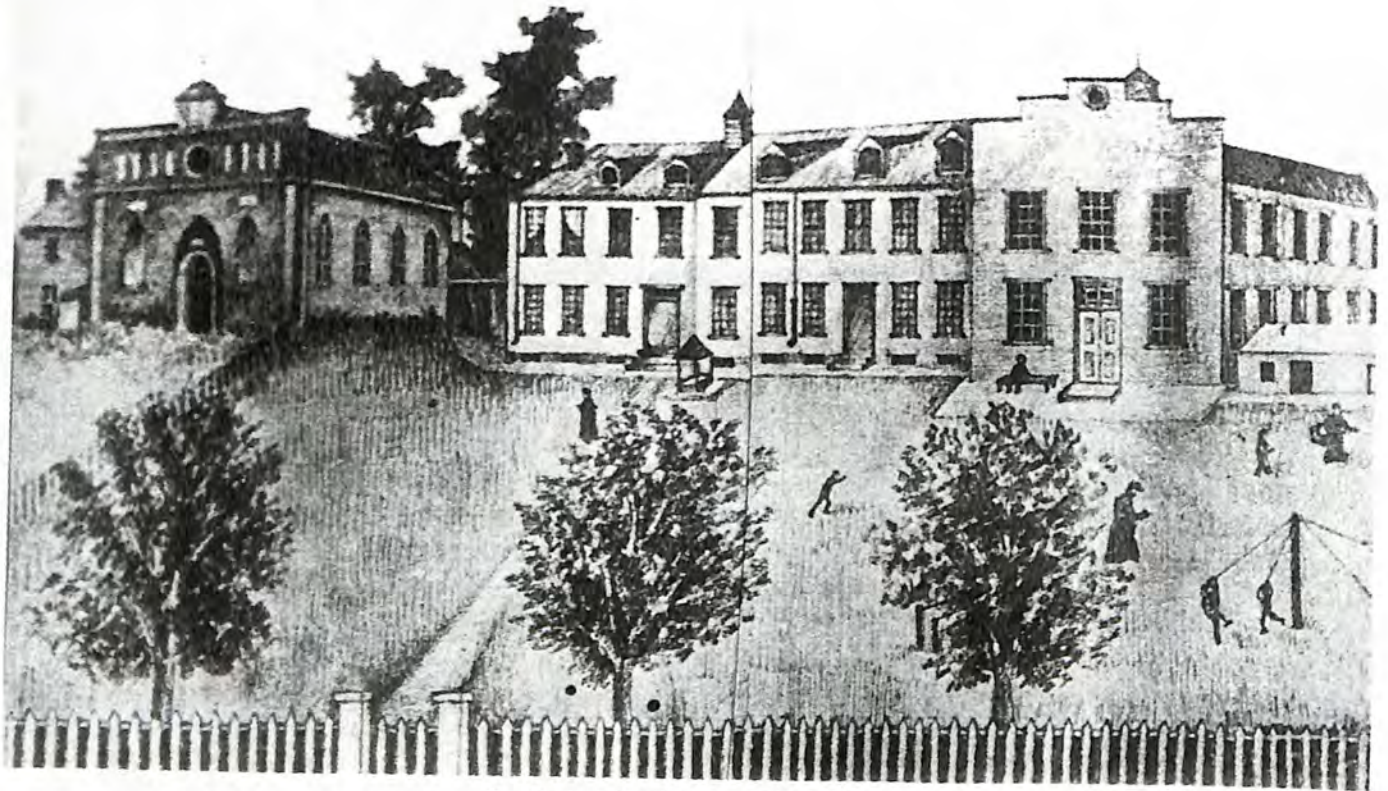


which Arch. C. Wilson and his  
st in June of 1862. He asked his  
la. The RRSB indicates that he  
d to a dealer in Louisville. Later  
obacco, and bags of wool.



School, said, "I remember when I was a student at St. Thomas, the beautiful drive — or walk along the pike from Bardstown to St. Thomas. Trees shaded its windings to the Beech Fork and beyond were the famous spots, such as the toll-gate, Wilson's Grove, Jacktown, the mulberry trees, and various springs of the purest water. One looks in vain for them now."

Other colleges sprang up. In 1820 Bishop Flaget opened St. Joseph College just three miles away. Ten miles to the South another college for boys was established by Will Byrne (Rev.) in 1821. It was impossible for all to survive so St. Thomas closed, 1869.



St. Thomas Seminary — 1816-1869

From "Historic Nelson Co." by SARA B. Smith

## Baptist College

begin here

**T**his academy was located at Third and Duke (now Third and Muir), Bardstown, Kentucky. At one time this school was known as the Bardstown-Co-Educational College, one time known as the Methodist Academy, managed by Dr. John Atkinson. Later was conducted by the Baptist until June 1908 when it was discontinued.

The old Nelson County Atlas shows that in 1882 this site was occupied by Bardstown Male and Female Institute.

This Academy was co-educational much of the time. Here were educated many men and women who made significant contributions in building our State and Nation over a period of several decades.

Later the old bulding was razed. Its site occupied a quarter of a city block, on which now stands the residences of Paul Barnes and Mrs. Lee W. Grigsby.

Mr. J. Robert Crume, a Bardstown resident most of his life, stated that this school, "The Bardstown Baptist Institute was located at Third and Muir. The first professor I remember who taught this school was a Mr. Greenwell, followed by a Mr. Cool and a Mr. White. Mr. Greenwell came back and operated the school until it went under."



## FROM LOG CABIN TO UNIVERSITY

To meet "the needs of our time" Spalding University has grown from a log cabin academy to an urban university with "Centers of Excellence" addressing issues related to our changing global environment. While the colorful *Flowers of Learning* memorializes an early generation of Nazareth College teachers, it also celebrates the vigorous learning environment nurtured by today's faculty .

Their mission embodies the same one that drew 19 year old Catherine Spalding, in 1812, along with 5 other young women, to dedicate their lives to address "the needs of the time". Catherine Spalding knew, in order to succeed, they needed to provide education for children. Under incredibly impoverished circumstances they opened an Academy in 1814 in a log cabin named Nazareth 3 miles South of Bardstown. By 1822, with 25 students, they moved the academy and, keeping the name Nazareth, established a motherhouse on a farm nearby. With awesome resourcefulness they grew to staff schools, hospitals, and orphanages – all the time staying tuned to changing times.

Those changes included the remarkable growth of Louisville and a growing need for more qualified teachers and nurses. The Sisters of Charity addressed the growing demand boldly. In 1918 they purchased the elegant Rankin mansion, an Italian Renaissance home located in the heart of Louisville. They refurbished the house, sent Sisters to graduate school and, by 1920, opened Nazareth College. Within a decade the college grew, educating its first generation of professional women who served Louisville well during the depression years and WWII. In 1969 the Louisville campus incorporated the Bardstown campus and was renamed Spalding College. With expanding programs, it became Spalding University in 1984 growing to more than 2000 students with seven masters degree programs and two doctoral programs.

The *Flowers of Learning* pays tribute to all the educators in the history of Spalding University. The colorful forms may be viewed as the bloom of education nourished in this venerable institution. Reflecting on her Nazareth College years, Alice Wagstaff, class of 1941, identified seven of her teachers as *Flowers of Learning*. Surely every Spalding graduate, now and in the future, will identify another seven *Flowers of Learning*.



Mother Catherine Spalding 1793 - 1858



The 19th C. log house near Bardstown, where Nazareth was founded. (restoration drawing).



This 1871 Mansion became Nazareth College in 1920. (National Registrar of Historic Places)



## **Sister Marietta Murphy's Reminiscences of Life as a Nazareth Academy Student 1859-1863**

In consequence of the Children's request to tell them some thing of the war-times at Nazareth during my school days, I long ago scribbled some notes which I again recopied and lengthened. I have enjoyed doing so. I do not know if any one will enjoy a reading of the account.

-Sister Marietta

### Nazareth Reminiscences of Long Ago As recorded in 1894

On October 11<sup>th</sup> 1859 Mr. Roper of New Orleans entered his daughters Mary Anne and Belinda also with the writer at Nazareth Academy near Bardstown, Ky.

The trip from the Crescent City by the Mississippi & Ohio Rivers had taken about ten days. From the Old Galt House Louisville, the old stage Coach conveyed us to Nazareth. Stopping at the Washington House [Mt. Washington] for dinner, we reached the Institution at 5:30 PM just as the pupils emerged from supper, arrayed in their purple calico frocks & black aprons presenting an interesting and pretty picture on the front lawn. After partaking of the tea and refreshments (offered by Sister Mary Louis Hines) in the present guests' dining room, we returned to the parlor to be introduced to the Mother Superior and others. Sr. Louisa who was Guest-Mistress attracted attention by her cane and lameness. No doubt the usual civilities were exchanged and soon we three new scholars were presented at the door of the Recreation Hall, where a merry dance – a quadrille doubtless – was in progress with Nazareth's band of Sable musicians calling out the figures, and "grinning" from ear to ear as they enjoyed the girls' antics. While the "new arrivals" stood gazing in wonderment that such "fun" was tolerated in a Convent a delegation of old girls came forward to bid us welcome! In a few moments partners were duly introduced and soon we were "merrily tripping the light fantastic toe" in the happy throng. So soon does youth adapt itself to new circumstances and conditions. Here & then it was, I first met my dear future friend – then Kate Spalding, later Mrs. Ralph Spalding of Lebanon, Ky.

The day following our entrance to the Nazareth Academy was spent in seeing the Building with Mr. Roper and in the ordeal of examinations always a tremendous ceremony with new pupils. We were classed a step or two above the "primaries" and told to work up, and we did for two of us finished the course in five years – the third left [illegible] in the sub-graduating department.

On the morrow, came the parting scene. We watched the retreating figure of dear Mr. Roper and were led, sobbing up to some poor consoling Sister. Wisely we were left to put our wardrobe in order – a process that required several trips from trunks on the second story to the clothes-presses on the third. On one of these "parades" the Dir. Sister Columba Carroll, later the venerable and beloved Mother Columba, held a little conversation with us. (~~the new girls~~). At once, I was taken captive by her gracious manner and queenly bearing. Years afterwards, when I sought advice from her on the subject of my religious vocation, she told me, that at her first interview, she felt I was to be one of the Community – but that she had always abstained from speaking on the subject lest she might unduly influence me in an affair which belonged to God...

The scholastic year of 1859-1860 passed on uneventfully enough with its share of home-sickness, work, and play. Cold winter and sum. fields, all novel experiences to the trio so far from home and friends in the sunny South. 1860-1861 – The first semester of the next year was like the preceding – Rumors of war may have been echoing thru the land – but the school girls knew little of politics & newspapers in those times. But with(?) the advent of the new year in 1861, the war-cloud lowered and mutterings grew louder & louder. Girl after girl was called home and then groups departed! leaving but a comparatively small



number of Southern girls, whose relatives deemed their beloved children safer in Central Kentucky with their kind guardians the Sisters of Charity, than in homes devoid of protectors, as fathers & brothers & uncles would naturally be called to battle for their rights.

Out of a fine class of nineteen prospective graduates only seven remained to receive the honors of graduation. This was a subject of deep regret to Sr. Columba who was particularly proud of her graduates that year (1861). Gradually the school decreased in numbers from 186(?) in \_\_\_\_\_ to about sixty in 1863. Fort Sumpter S. Car. Fell April 13, 1861. War was then a dire fact. Each side hoped for victory & gloried in its case. The girls were mostly high strung Southerners – and of course “Rebels” to the finish – and sad to say the Northerners were not shown any great consideration. The Sisters made laws of course and gave pacific exhortations. But there were two parties who had battles on fields unknown to the Sisters generally, tho occasionally discovered when both parties were harangued by sweet Sr. Adelaide our Disciplinary – and sometimes put in prison for violations of the peace – made to feed on dictionary columns & write essays on peace, brotherly & sisterly love etc. etc. etc. Serious talks from Mother Columba would calm the hot feelings for a time, and fortunately the few Northern girls were generally gentle and docile.

Upon the surrender of Fort Sumpter to Gen. Beauregard, he became “the idol” especially with the Louisiana girls. Then followed the battle & victory of Bull Run on July 21, 1861. Stonewall Jackson & Johnson were added to our list of demi-gods and enthusiasm ran high. After the second battle of Bull Run Lee became the hero whose star never set even in the gloomiest periods and “The Sword of Robert Lee” by Father Ryan was a favorite poem read & recited during the days of contest and after it as a tribute to our Knight without fear & without reproach.

But the war-clouds grew darker – New Orleans was captured and the Mississippi River was in the hands of Unionists. Bragg entered Kentucky in the fall of [18]’62. His army encamped for a time at the Fair-Grounds one mile from the Nazareth Academy. Then occurred an episode which could never pass from the minds of those who were there at the Institution. Day by day, portions of the Confederate army marched and passed thru the grounds and were cheered & greeted. The Sisters & the servants who were still with us prepared lunches for the good “Rebels” who looked decidedly in need of clothing & refreshment; for their “Grey” uniforms were the worse of the wear and their whole appearance bespoke the hardships of war. The pupils were supremely happy to have their heroes – and not a few had relatives and acquaintances in the ranks. Indeed occasionally during the conflict, one or more of the girls had a stolen interview in the woods with a father, brother, or other dear one who managed to let the Sisters know the place and the hour of meeting. This was especially the case with some of Morgan’s men, who ‘twas said were often in the vicinity. But before Bragg’s army left the Nelson County Fair Grounds, a treat was in store for the inmates of Nazareth – one well calculated to stir to its depths, the girls’ patriotism. Generals Bragg, Hood, and Buckner paid a visit to the Institution. Gen. Buckner was just released from Camp Chase where he had been prisoner and looked like one from the grave. Bragg & Hood with their staff officers in Confederate Uniform excited great enthusiasm among the poor Southern girls who forgetful for the ~~time~~ hour of aught but their patriotic pride, reveled in dreams of great Southern victory, a Confederacy crowned with glory (~~& Southern rights passed thru their minds~~). When the gala procession had entered the Recreation Hall, jubilant voices sang Dixie, Jump Into the Wagon, The Southern Girl, Bonnie Blue Flag & other favorites. Like a tall tree, bent with age (~~yet graceful in its stoop~~) Gen. Bragg leaned against a central pillar & listened as the youthful minstrels sang. But the old warrior smiled not. The younger “knights” however did smile & chat gaily. Gen. Buckner was the center of attraction and regarded as a Confessor if not a Martyr to the Cause – while the Yankees were well branded for their cruel treatment of our hero.



The day came to a close, good byes were said, and dreams were dreamed. Sewing needles, knitting needles, were put to use & all available articles that might be of use to "the Boys of Dixie" were dispatched to the Camp. But lo! then came a change of scene at quiet Nazareth.

One Sunday fore-noon shortly after this, groups of saucy "Yankees in Blue" invaded the girls' playgrounds from the west side. They came to the cisterns to fill their canteens and were almost at the doors before being perceived. They formed a vanguard of Buell's army and were in hot pursuit of Gen. Bragg who had already proceeded southward.

That was day of great excitement as a matter of fact. The Boys in Blue were very annoying, visiting in the stable, dairy, etc and "pressing into service" all they wished, were soon off.

This conduct was in striking contrast with the civilities of our Southerners, and was well commented upon by the girls. It was on this occasion that Mother Columba walked forth among the invading soldiers and when approached by an Officer who inquired if he could be of service, Mother remarked, "I am in search of a gentleman who will protect us from the insolence of these youths who are disturbing the peace and quiet of our premises.

The Officer promised to put an end to all the disorder Bugle and placed guards on duty. But before discipline had been established, the Soldier boys had climbed on the outside window sills & taunted the pupils who gave saucy retorts – All this excited the Sisters' alarm and the school was ordered to the Study Hall & to stay out of sight and out of reach of the Young lads who were indeed rather bold, rude in their boyish pranks, (they were all but youths) and [illegible] so that Southern Confederate [illegible]. This was but an episode soon passed and forgotten.

Duties went on in the regular order notwithstanding rumors of battles, victories & defeats among the contending armies. Fears and tears were often in evidence, as the interrupted mails deprived the Southern girls of news from home and loved ones. But with the buoyancy of youth, the pupils gradually yielded themselves to the tender, generous care of the Sisters and studied and played in their quiet retreat as if war's dread ravages were unknown. XXX

The ties of affection which linked the scholars to their teachers were of a peculiar sacred character, for the circumstances removed something of the old time barriers between the two parties. This bond was cemented by the complete dependence on one side and a unique sympathy on the other which begot a lasting feeling of affectionate union, which was never severed lessened, but grew stronger with the years. The ranks on both side are thinned out till but few, very few remain to tell the story of those days; so fraught with both joy and sorrow. Occasionally the girls were allowed visits to the Sisters' Community Room, where the girls would sing & play with great gusto – recite poems – and chat with the Sisters in a delightful familiarity.

~~Thus days, months and even years sped by with now and then some occurrence a little out of the ord. ==~~

Neighbors were also very sympathetic and generous. The Sisters were invited to bring the pupils out to their orchards. These were delightful excursions, and the Wellingtons, the O'Briens, & the Mattinglys were favorite resorts, whence the girls returned laden with apples, peaches – great Indian peaches – and pears.

Picnics in the nearby woods, grape and nut hunting in season, varied our outdoor amusements. Then in the floral Spring time, the woods far & near were robbed of the violet, wild roses and May – apple – blossoms to deck the oratory, ornament the class-room of some favorite Sisters, or to Crown the "Angels" of devoted "Satellites". Young girls must do some hero or heroine worship and hence the selection of "Angels" who answered pro tem their ideals of beauty, genius or goodness. On these "Angels" admiring



glances were often cast when eyes should have been centered on books. Gungers(?) & other “dainties” were sacrificed, the satellites would become “Maids” to the Angels, make their beds after the weekly house cleaning & sometimes Mercury-like, steal from the less-admired, some nice spread, pillow, even a more comfortable bed for the “adored one”. Then came the lecture, the penance from the dear “fussy” but beloved Sr. Victoria Buckman, and in the wilder times from gentle Sr. Adelaide Bickett who would say – to both parties – “You are silly girls – all nonsense!!”

One delightful recreation of those war-times, was an occasional open air concert. When dear venerable Sister Anastasia [Luckett], a pronounced Rebel, would come to the play-grounds, take her seat on an improvised “throne” among the rocks at West end of the grounds, where the hottest (?) of the Southern girls would surround the “Goddess of Liberty” and sing vociferously Bonny Blue Flag – Maryland – Southern Girls etc etc – till some timid “Guardian” would find out the musicians and warn them that “Blue Coats” might be nigh. However all such rumors proved false alarms, for tho Morgan’s men were known to put in an appearance near by, they never entered the grounds, nor would they cause alarm,, far from it – they were our friends!!

September 1862 found the diminished band of pupils following the customary routine of school-duties. One evening, as the girls were sauntering on the front lawn, while the Sisters near by were “telling their beads” – praying no doubt for a speedy end of the sanguinary conflict, a rumbling noise from the pike ~~which~~ at first surprised, then started the girls. The Sister present, tried to calm the rising alarm, and summoned her young charges in doors. But curiosity, a feeling stronger than either their sense of fear or obedience [on back of page: “guarded by four men with flag of truce Capt] led a few of the younger children to loiter near the entrance and await results.

Slowly an ambulance [“2 fine carriages” written above this line] wound its way along the avenue and arrived at the gate. A lithe young man in “gray uniform” alighted, and looking neither to the right nor left walked straight up the path. A little Southern beauty with her long golden ringlets flowing about her pretty face, her saucy, pouting lips and rather pert manner proclaimed her spoiled darling, cried out in half bold half fluttering tones: “Say Mister, are you a Rebel?” With a dignified, soldierly bow, Capt. Smith asked to be shown the way to the parlor. He was promptly met by the Sister Portress who called the Mother Superior. Whatever may have been her agitation or anxious foreboding Mother Columba greeted the young officer with a mien as gracious as it was queenly. The result of their interview, as the sequel will show was entirely satisfactory to both.

Order were sent for the girls to be kept under strict surveillance lest some imprudence might result. Of course the incident called forth all sorts of conjectures & sentiments and expressions as well. Some thought the men were “Yanks” in disguise, come to seize Nazareth and cast the poor Southern girls into prison, because their fathers & brothers were fighting against the Union. Others more thoughtful imagined the Institution was to be converted into a Hospital and that they would be forced to nurse the “Yankees” – against which servitude they loudly revolted. Some of the optimistic turn, believed the gallant young Soldier a genuine “Rebel” who could perhaps give them news of their Soldier relatives. Thus ran the conversation among the excited throng, till the bell rang for retiring. To the girls’ vesper prayer, there came no doubt unusual distractions, for which we may surely hope, the Angel of Prayer made due allowance. Silence soon fell upon the house hold but balmy sleep came not promptly as it was wont to weary eyes. Thoughts of home and friends in danger and now of coming evils to themselves lay like crushing weights upon their souls. Many had not yet closed their eyes in slumber when towards midnight, there was an unusual stir among the Sisters. Thinking, very naturally, that this commotion was a continuation of the early evening scene, the girls resolved to keep a quiet but close watch on the proceedings. Lights were perceived in the rooms below, footsteps were heard passing & re-passing on the stairs. Finally, the lamps were extinguished, silence reigned, and exhausted by their unsatisfied vigil, the girls sank into peaceful slumber.



~~When~~ After the morning meal, always taken in silence, released the impatient tongues, "the night watchers" began to relate their experience, when lo! Sr. Adelaide appeared to explain the mystery. Sr. Mary Vincent with eight other Sisters had taken flight to Lexington to nurse the sick and wounded soldiers after the battle of \_\_\_\_\_

Tears and sobs followed.

Days, weeks, months move on. News from the Hospitals came rarely as communication was slow and difficult. But we knew good work was being done – bodies were nursed & souls were saved even while war's sad desolation went on. Sr. Lauretta Dec. 61 – Ret. 62. Louisville 3 Hospitals.

Finally the Transylvania & other Institutes had accomplished their war-mission and the Sisters-nurses returned to Nazareth. Long as services were needed. Dear me! how they were hailed by the enthusiastic young pupils. They seemed invested with a new sacred character by attendance upon the Confederate Soldiers!! Again & again the "war Sisters" were besieged for rehearsals of their experience with our Soldier boys! Many a thrilling story was told of heroic suffering – of devotion to the Cause from both old and young – of those young lads who in delirium thought the Sisters were their Mothers and asked to die holding their hands or reclining on their shoulders. Old ones too who found peace with God and died blessing the Sisters and thanking God for the boon of faith & salvation which had come to them thru the throes of war & death. "Thus oft from apparent ills, our greatest blessings oft arise."

Other calls came to the Sisters to nurse poor wounded and dying Soldiers of both sides. They labored to this effect in Lexington, Paducah and elsewhere, but the ordinary school routine was observed. Commencement day in June 1863 crowned its seven fair graduates. These were

Mary Finn (Philips)  
Carrie Spalding Boldrick  
Charlotte Burnett ?  
Julia Buckner Sister of Charity Kansas  
Lizzie Whelan ?  
Nora Wathen?  
Channie Wathen ?

Mary Finn Philips continued my life-long friend.

During these war times, Bishop Martin John Spalding was a welcome guest and even spent a portion of his precious time at Nazareth, writing some of his Kentucky Sketches etc. He frequently brought to Nazareth distinguished visitors, among whom I remember Bishops Timm & LeFevre, Father Bachans etc. etc. On such occasions we had a holiday & made speeches, sang songs, etc. Bishop Spalding often gave a lecture or some instructive talk, telling us "marvels" about Rome and other distant parts – and some times examining the Higher Classes in public – a trying ordeal truly. On one of these prolonged visits the Bishop gave a retreat to the Novitiate and Pupils – a boon very much prized.

The sessions of the scholastic year 1863-1864 pretty much in the same order as the two preceding. Perhaps some few scholars left & a few new ones entered. War was still being waged – news from the South came slowly, and hearts often ached as the mail was very irregular – uncertain. The writer remembers one letter came to her after a long dread silence, by Adam's Express after a trip of seventeen days. 17 days from New Orleans to N!



Another Commencement was at hand and our Rt. Rev. and beloved Bishop crowned a class of Thirteen with the usual ceremonies. An operetta, the first of a long series to follow, was written and staged for the occasion.

Four of the Thirteen were from New Orleans, without knowing just what their destination should be in the sad state of affairs through out the Country. One felt the Higher Call & applied for admission to the Novitiate. However on the eve of Commencement, my Uncle, Mr. Hugh Murphy, arrived petitioning that I for a time return with him – at least for a visit to relatives in the East – New York & Boston. Thence we sailed for N.O. whence after a year, thank God, the same good Uncle brought me to Nazareth Novitiate – and at Nazareth I have remained overwhelmed with blessing & graces both spiritual and temporal to the present day, January 21, 1921. Would to Heaven that I responded more perfectly to my graces. Dear sweet St. Agnes, pray for me. You who became a great Saint at 13 or 15 years of age. To whom much is given of her much shall be required.

The Misses Roper, my dear companions & friends, also left Nazareth at the same time, en route for San Francisco to a reputed wealthy Uncle – who died shortly after and left them to their own resources. Both became able and efficient teachers in the public schools of San Francisco, where they were highly respected till their holy Christian deaths. Both were prominent in good works in the Catholic Cause, and highly esteemed by all who knew them.

The past – the glorious past!

Age delights in the past for memory invests bygones with a halo as the years advance. Youth revels in the present while hope paints its beauteous rainbow – promises which captivate the fancy. Thus the different periods of life like different seasons of the year have each their respective chains for salutary purposes divinely ordained. Yet how often with a restless inconsistency, when young, the privileges of age attract us, and when gray hair and a less nimble gait bespeak the approach of old age, we sigh for the days & the ways that are no more.

In the halcyon days of my own youth, how well do I remember viewing the viewing the [sic] “Ancients” of the Society with admiring wonder as I heard them related the experiences of 30, 40, or 50 years ago. What memory they had – and what sage lessons they could impart. How I marveled that they had seen & known so much - & endured trials and difficulties in the early upbuilding of Nazareth, - that were surely ~~the~~ heroic if not miraculous. I envied them, & wondered if I could ever be like them in age & experience – if I could ever sit among the Ancients knitting, while I glanced all around, telling my story of the glorified past.

Well time has passed for me as time will pass for us all, and I could talk ancient history to the rising generation, tho to be sure the pioneer story was told by the friends of my youth. But across the span of 60 years, I can glance to the fall of 1856, that found me with my two companions, the Misses Roper, and their father, journeying Kentucky-ward from New Orleans. The steam-boat landed us safely at Cairo, Illinois, when we crossed a bridge of boats into the steam on the beautiful blue Ohio, and in due time landed in Louisville.

Next day the Stage Coach picked us up at the Old Galt House and lumbered along slowly enough till it we alighted at the gate of the Nazareth Institution at 5:30 in the evening, as the pupils of the Academy were taking their recreation on the front lawn. Of course man and beast rested and refreshed themselves at the Mt. Washington Halfway House.



# Classmates

|       |                    |                  |
|-------|--------------------|------------------|
| La.   |                    |                  |
| NO    | Mary Anne Roper    | single           |
| NO    | Lizzie Crone       | "                |
| NO    | Louise Crone       | married (2)      |
| Ky.   | Anna Higgins       | married          |
| Ky.   | Sallie Willett     | " (2)            |
| Ky.   | Mary Murphy        | married          |
| Ky.   | Lulie O'Niell      | married          |
| Ky.   | Julia Maria Keagan | "                |
| Ky.   | Sadie Steele       | " (2)            |
| Ky.   | Sallie Kelley      | ?                |
| Ky.   | Mary Campbell M.C. | married          |
| Ky.   | Mag Wathen         | married          |
| La_NO | Mary A. Murphy     | Sr. of N<br>D.G. |



## Nazareth's Faculty 1859 and for years after

Mother Frances                      Superior

Sister Columba                      Directress and Teacher of 1<sup>st</sup> and 2<sup>nd</sup> Classes  
Class Teachers:

Sisters    Xavier Anderson  
              Mary Vincent Hardie  
              Mary Austin Lynch  
              Augustine Callen  
              Agnes ? [Kennedy]

Art – Srs. Regina [Drumm] & Seraphine [Buckman]

Sewing – Srs. Ignatius [likely Sr. Ignatia O'Connor] & M. Bridget [Kane]

Infirmarian – Sr. M. Rose [O'Bryan]

### Music Teachers

Sisters    Scholastica Fenwick  
              Harriet Emerson  
              Anne McIntire  
              Theodore [likely Sr. Theodora Crowe]  
              Emily Elder

Assistant – Srs. Cecilia [Craney] & Herminilda [?]

Disciplinarian  
              Sister Adelaide Bickett

“Our Lord”  
              Sr. Victoria Luckett [note in brackets states “must be Buckman”]

Serving Room    Sr. Claudia !! [Elliott]

Father Haseltine Chap. & Sup.  
His Valet (Henry Haseltine colored) Acolyte

Mr. Goss – Mr. Brown – Mr. Courtney

Overseer  
Phys. Dr. Mattingly



# Nuns of The Battlefield



Following is a complete list of the names of the Sister-Nurses of the Civil War which have been placed on file in the War Department, Washington, D. C., with a petition of the Ladies' Auxiliary, A. O. H., requesting the placing of white marble Government Markers on the graves of our Soldier-Sister dead.

Asterisk (\*) denotes applications have been verified, and with the exception of less than a score, Markers have already been erected in Covert Cemeteries, bearing the nation's token of regard. The balance will be erected according to the government appropriation available July 1, 1927.

## SISTERS OF CHARITY Nazareth, Kentucky

| Name                                | Place of Birth |
|-------------------------------------|----------------|
| *Sister Mary Gaudencia Beattie      | Ireland        |
| *Sister Mary Peter Brady            | Ireland        |
| Sister Mary Augusta Brooks          | Kentucky       |
| Sister Mary Ida Brophy              | Ireland        |
| Sister Mary Dominica Byrne          | New York       |
| Sister Mary Mark Byrne              | New York       |
| Sister Mary Sophia Cartou           | Ireland        |
| Sister Mary Lucy Cook               | Kentucky       |
| Sister Mary Regina Drumm            | Maryland       |
| Sister Mary Martin Drury            | Ireland        |
| Sister Mary Humaline Fagan          | Ireland        |
| Sister Mary Scholastica Fenwick     | Kentucky       |
| Sister Mary Patricia Grymes         | Ireland        |
| Sister Mary Clareene Hanley         | Ireland        |
| Sister Mary Vincent Harde           | Kentucky       |
| Sister Mary Louis Hines             | Ireland        |
| Sister Mary Joseph Holliland        | Ireland        |
| Sister Mary Emeraldita Kelly        | Ireland        |
| Sister Mary de Chantal Kenny        | Ireland        |
| Sister Mary Justine Linahan         | Ireland        |
| Sister Mary Aloisia Mackay          | Ireland        |
| Sister Mary Lauretta Maher (Living) | Ireland        |
| Sister Mary Aloisia Higdon          | Ireland        |
| Sister Mary Catherine Malone        | Ireland        |
| *Sister Mary Constantia March       | Ireland        |
| Sister Mary Appolonia McGill        | Kentucky       |
| Sister Mary Terrence McKenny        | Ireland        |
| Sister Mary Phillips Pollock        | Ohio           |
| Sister Mary Placidia Slattery       | Louisiana      |
| Sister Mary Mildred Travers         | Ireland        |
| Sister Mary Blanche Traynor         | Ireland        |

| Name                              | Place of Birth |
|-----------------------------------|----------------|
| *Sister Cephas Gray               | Massachusetts  |
| *Sister Benedicta Galt            | Ireland        |
| *Sister Clotilda Cain             | Ireland        |
| *Sister Magdalen Cooper           | Ohio           |
| *Sister Gabriella Crowe           | Ireland        |
| *Sister Clophas Cummins           | Ireland        |
| *Sister Winifred Cummins          | Ireland        |
| *Sister Constantia Dotat          | Ireland        |
| *Sister Laurence Donaher          | Ireland        |
| *Sister Clement Doyle             | Ireland        |
| *Sister Philomena Ewing           | Ireland        |
| *Sister Theodora Farnham          | Ireland        |
| *Sister Stanislaus Ferra          | Kentucky       |
| *Sister Mary Garvin               | Ireland        |
| *Sister Jane Garvin               | Ireland        |
| *Sister Sophia Gilmeyer           | Ireland        |
| *Sister Alphonsa Gordon           | Ireland        |
| *Mother Josephine Harvey          | New York       |
| *Sister Beatrice Hastings         | Ireland        |
| Sister Ann Joseph Hughes (Living) | Ohio           |
| *Sister Bernardina King           | Ireland        |
| *Sister Dominica Lavan            | Ireland        |
| *Sister Mary Ignatia Mulcahy      | Ireland        |
| *Sister Ann Cecilia McDonald      | Ohio           |
| *Sister Eudrasia McElery          | Ireland        |
| *Sister Josephine McElern         | Ireland        |
| *Sister Eugenia McMillan          | Ireland        |
| *Sister Candis O'Mara             | Ireland        |
| *Sister Agnes Phillips            | Ireland        |
| *Sister Veronica Phillip          | Ireland        |
| *Sister Ambrosia Schwartz         | Ohio           |
| *Sister Gonzaga Sheehan           | Ireland        |

## DAUGHTERS OF CHARITY OF SAINT VINCENT DE PAUL Emmitsburg, Maryland

### SISTERS OF CHARITY

#### Mount Saint Vincent-on-Hudson, New York City

|                                 |          |
|---------------------------------|----------|
| *Sister Mary Perpetua Dzungoole | Ireland  |
| *Sister Mary Emerentia Haraway  | Ireland  |
| *Sister Mary Antoinette Kelly   | Ireland  |
| *Sister Mary Columba Lawrence   | Ireland  |
| *Sister Mary Assisium Madden    | Ireland  |
| *Sister Mary Teresa McCloskey   | Ireland  |
| *Sister Mary Justine McGlynn    | Ireland  |
| *Sister Mary Franciska Molitor  | Germany  |
| *Sister Mary Christine Myers    | Germany  |
| *Sister Mary Ann Cecilia Nozila | New York |
| *Sister Mary Ulrica O'Reilly    | Ireland  |
| *Sister Mary Scholastica Quinn  | Ireland  |
| *Sister Mary Rosina Wachtman    | Germany  |

|                                    |                        |
|------------------------------------|------------------------|
| Sister Mary Celestine Adelsburg    | Loretta, Pa.           |
| Sister Mary Gertrude Balfe         | Philadelphia, Pa.      |
| Sister Mary Philip Barry           | Georgetown, D. C.      |
| Sister Mary Donata Bell            | New Orleans, La.       |
| Sister Mary Euphemia Bieckinop     | Dublin, Ireland        |
| Sister Mary Petronilla Breen       | Co. Tipperary, Ireland |
| Sister Mary Susanna Brandel        | Germany                |
| Sister Mary Martha Bridgman        | Martinsburg, W. Va.    |
| Sister Mary Thomas Bridgman        | Jefferson Co., Va.     |
| Sister Maria Boniface              | Luxemburg, Germany     |
| Sister Mary Rosalia Bonligny       | New Orleans, La.       |
| Sister Mary Anne Buttery           | Donalsonville, Ga.     |
| Sister Mary Adeline Byrne          | Co. Kerry, Ireland     |
| Sister Mary Margaret Carr          | Co. Roscommon, Ireland |
| Sister Mary Laura Carroll          | Williamstown, Ireland  |
| Sister Mary Henrietta Carey        | Co. Limerick, Ireland  |
| Sister Mary Marie Louise Caulfield | Co. Dublin, Ireland    |
| Sister Mary Genevieve Cavanaugh    | Co. Galway, Ireland    |
| Sister Mary Juliana Chatard        | Baltimore, Maryland    |
| Sister Mary Catherine Christner    | Emmitsburg, Maryland   |
| Sister Mary Louise Collins         | Co. Kilkenny, Ireland  |
| Sister Mary Mathia Comstock        | Donalsonville, La.     |
| Sister Mary Conelista Conlen       | East Boston, Mass.     |

### SISTERS OF CHARITY

#### Mount St. Joseph-on-Ohio, Cincinnati, Ohio

|                                      |              |
|--------------------------------------|--------------|
| *Sister Anthony O'Connell (Superior) | Ireland      |
| *Sister Basilica Applegate           | Pennsylvania |
| *Sister Augusta Barron               | Ireland      |
| *Sister Louise Barron                | Ireland      |
| *Sister Elzanne Bunker               | Ireland      |
| *Sister DeSales Brady                | Ireland      |



| Name                                    | Place of Birth         | Name                              | Place of Birth              |
|-----------------------------------------|------------------------|-----------------------------------|-----------------------------|
| Sister Mary Philippa Conolly            | Co. Down, Ireland      | Sister Mary Beata McFall          | Baltimore, Maryland         |
| Sister Mary Martha Cosgrove             | Kings County, Ireland  | Sister Mary Louisa McGee          | Ireland                     |
| Sister Mary Matilda Cosgrove            | Frederick, Maryland    | Sister Mary Clara McGehee         | Co. Antrim, Ireland         |
| Sister Mary de Chantal Costello         | Little York, Pa.       | Sister Mary Cecilia McHenry       | Sligo, Scotland             |
| Sister Mary Mary Cronan                 | Little York, Pa.       | Sister Mary Eulalia McKenna       | Co. Tyrone, Ireland         |
| Sister Mary Mary Cronin                 | Co. Monaghan, Ireland  | Sister Mary Teresa McKenna        | New York City               |
| Sister Mary Joseph Cusack               | Co. Tipperary, Ireland | Sister Mary Urban McNeill         | St. Louis, Missouri         |
| Sister Mary Aloisia Dalay               | Co. Donegal, Ireland   | Sister Mary Alphonsa McNichols    | Co. Kerry, Ireland          |
| Sister Mary Aloisia Dalay               | Co. Cork, Ireland      | Sister Mary Catherine McQuaid     | Co. Wicklow, Ireland        |
| Sister Mary Felicitas Dracoy            | Louisiana              | Sister Mary Felix McQuaid         | Philadelphia, Pa.           |
| Sister Mary Amelia Davis                | Germany                | Sister Mary Annie McShane         | Co. Tyrone, Ireland         |
| Sister Mary Alice Delahanty             | Co. Kilkenny, Ireland  | Sister Mary Cecilia McSwaney      | Co. Kerry, Ireland          |
| Sister Mary Agatha Devlin               | Co. Kilkenny, Ireland  | Sister Mary Thomas McSwain        | Co. Tyrone, Ireland         |
| Sister Mary Genevieve Doherty           | Soat, Hanover          | Sister Mary Frances Meekin        | London, England             |
| Sister Mary Jane Douglas                | Illinois, Ireland      | Sister Mary Alex Mercet           | France                      |
| Sister Mary Eliza Dougherty             | Huntington, Pa.        | Sister Mary Bernard Moore         | Baltimore, Maryland         |
| Sister Mary Ann Joseph Dougherty        | Pennsylvania           | Sister Mary Martha Moran          | Co. Limerick, Ireland       |
| Sister Mary Ann Dougherty               | Co. Armagh, Ireland    | Sister Mary Stella Moran          | Co. Caran, Ireland          |
| Sister Mary Joseph Dougherty            | Pennsylvania           | Sister Mary Aloisia Morgan        | Maryland                    |
| Sister Mary John Douglas                | Co. Dublin, Ireland    | Sister Mary Ambrosia Morrissette  | Baltimore, Maryland         |
| Sister Mary Baptista Dwyer              | Pennsylvania           | Sister Mary Marie Mulberry        | Co. Galway, Ireland         |
| Sister Mary Vincent Doyle               | Co. Kildare, Ireland   | Sister Mary Loretta Mulvey        | St. Louis, Missouri         |
| Sister Mary Catharine Driscoll          | Co. Cork, Ireland      | Sister Mary Francis Nagels        | St. Louis, Missouri         |
| Sister Mary Amelia Duffy                | Co. Westmeath, Ireland | Sister Mary Rose Mullin           | Co. Tyrone, Ireland         |
| Sister Mary Adele Dunn                  | New Haven, Germany     | Sister Mary Loretta Muller        | St. Louis, Mo.              |
| Sister Mary Josephine Estlin            | Newport, Maryland      | Sister Mary Joseph Murphy         | Co. Wexford, Ireland        |
| Sister Mary Genevieve Evans             | Illinois               | Sister Mary Geraldine Murphy      | Lynchburg, Va.              |
| Sister Mary Farrell                     | Co. Kildare, Ireland   | Sister Mary Maria Noonan          | Co. Limerick, Ireland       |
| Sister Mary Bernard Farrell             | Co. Kilkenny, Ireland  | Sister Mary Ann Simon Norris      | Charles Co., Maryland       |
| Sister Mary Bernardine Farrell          | Co. Waterford, Ireland | Sister Mary Rose Noylan           | Cathcart, Ireland           |
| Sister Mary Anastasia Feltz             | Reading, Pa.           | Sister Mary Madeline O'Brien      | Baltimore, Maryland         |
| Sister Mary Vincent Fleming             | Co. Clare, Ireland     | Sister Mary Mary Joseph O'Brien   | Co. Wicklow, Ireland        |
| Sister Mary Marcelle Flanagan           | Co. Louth, Ireland     | Sister Mary Ann Louise O'Donnell  | Co. Limerick, Ireland       |
| Sister Mary Julia Fitzgerald            | Washington, D. C.      | Sister Mary Loretta O'Donnell     | Co. Kerry, Ireland          |
| Sister Mary Marianna Flynn              | Co. Galway, Ireland    | Sister Mary Georgiana O'Connor    | Albany, N. Y.               |
| Sister Mary Genevieve Foley             | Co. Kildare, Ireland   | Sister Mary Eulalia O'Donnell     | Co. Tipperary, Ireland      |
| Sister Mary Henrietta Forestall         | Co. Carlow, Ireland    | Sister Mary Anastasia O'Donnell   | Co. Donegal, Ireland        |
| Sister Mary Vincent Foster              | Alton, Illinois        | Sister Mary Florence O'Hare       | Philadelphia, Pa.           |
| Sister Mary Elizabeth Franz             | Longford, Germany      | Sister Mary Deonyia O'Keefe       | Co. Cork, Ireland           |
| Sister Mary Aloisia Frederick           | Pittsburg, Pa.         | Sister Mary Camilla O'Keefe       | Co. Cork, Ireland           |
| Sister Mary Elizabeth Frome             | Germany                | Sister Mary Anne O'Leary          | Co. Kerry, Ireland          |
| Sister Mary Josephine Gamel             | Germany                | Sister Mary Lucia Oliver          | Baltimore, Maryland         |
| Sister Mary Genevieve Garvey            | Co. Roscommon, Ireland | Sister Mary Mary O'Neill          | Queens Co., Ireland         |
| Sister Mary Annie Gates                 | Co. Roscommon, Ireland | Sister Mary Sylvia O'Neill        | Co. Tyrone, Ireland         |
| Sister Mary Walburga Gehring            | Bavaria, Germany       | Sister Mary Cecilia O'Neill       | Co. Tyrone, Ireland         |
| Sister Mary Gorman Grace (Superior)     | Baltimore, Maryland    | Sister Mary Victoria Perry        | Ireland, Baltimore          |
| Sister Mary Martha Grant                | Co. Down, Ireland      | Sister Mary Loretta Pfaff         | Germany                     |
| Sister Mary Francis Griffin             | Co. Cork, Ireland      | Sister Mary Louisa Pinner         | St. James Parish, La.       |
| Sister Mary Alphonsa Grull              | New York               | Sister Mary Urbana Pils           | Corrall Co., Maryland       |
| Sister Mary Cecilia Grull               | New York               | Sister Mary Felicitas Pils        | Germany                     |
| Sister Mary Magdalen Grull              | New York               | Sister Mary Rosina Quinn          | Emmitsburg, Maryland        |
| Sister Mary Angeline Halloran           | Co. Tipperary, Ireland | Sister Mary Simon Quinn           | Co. Tipperary, Ireland      |
| Sister Mary Dorothy Hagan               | Co. Cork, Ireland      | Sister Mary Emerita Quinn         | Co. Tipperary, Ireland      |
| Sister Mary Harriet                     | Co. Carlow, Ireland    | Sister Mary Aloisia Raynor        | Baltimore, Maryland         |
| Sister Mary Rosalie Handegren           | New York               | Sister Mary Eliza Reardon         | Co. Tipperary, Ireland      |
| Sister Mary Cecilia Harty               | Co. Waterford, Ireland | Sister Mary Catherine Hechtwald   | Buffalo, N. Y.              |
| Sister Mary Blenna Harty                | Co. Clare, Ireland     | Sister Mary Aloisia Reed          | Co. Caran, Ireland          |
| Sister Mary Angela Heath                | Durham, N. Carolina    | Sister Mary Angelina Reilly       | Co. Westmeath, Ireland      |
| Sister Mary Teresa Healy                | Boston, Mass.          | Sister Mary Ellen Reilly          | Co. Cork, Ireland           |
| Sister Mary Edna Healy                  | Albany, New York       | Sister Mary Severina Reilly       | Co. Cork, Ireland           |
| Sister Mary Margaret Hepp               | Germany                | Sister Mary Gabriella Rigney      | Kings Co., Ireland          |
| Sister Mary Aloisia Kane                | Co. Wexford, Ireland   | Sister Mary Stanislaus Roche      | Co. Waterford, Ireland      |
| Sister Mary Francis Kary                | Saxony                 | Sister Mary Ann Teresa Roche      | Co. Waterford, Ireland      |
| Sister Mary Mary Agnes Kelly            | Bagestown, Maryland    | Sister Mary Mary Homer            | Bremen, Germany             |
| Sister Mary Josephine Kelleher          | Co. Kerry, Ireland     | Sister Mary Blanche Rooney        | Ireland                     |
| Sister Mary Martha Kenay                | Co. Waterford, Ireland | Sister Mary Elizabeth Rooney      | Ireland                     |
| Sister Mary Berena Kieniewicz           | Washington, D. C.      | Sister Mary Omerina Rosenthal     | Philadelphia, Pa.           |
| Sister Mary Alphonsa Kortman            | Prussia                | Sister Mary Helen Ryan (Superior) | Co. Kilkenny, Ireland       |
| Sister Mary Gabriel Kraft               | Philadelphia, Pa.      | Sister Mary Maresha Salomon       | Philadelphia, Pa.           |
| Sister Mary Elsie LaCroix               | Chatham, Canada        | Sister Mary Vincent Saunders      | Charles Co., Maryland       |
| Sister Mary Maria Landry                | Donaldsonville, La.    | Sister Mary Philomena Scholl      | Maryland                    |
| Sister Mary Valentine Latourdaul        | Baltimore, Md.         | Sister Mary Ameliana Schroeder    | Germany                     |
| Sister Mary Michaela Laurent            | Philadelphia, Pa.      | Sister Mary Elizabeth Schroeder   | Prussia                     |
| Sister Mary Ellen Ledy                  | New York               | Sister Mary Ann Mary Shangooney   | Co. Galway, Ireland         |
| Sister Mary Vincenza Lecky              | Detroit, Mich.         | Sister Mary Amelia Shaw           | England                     |
| Sister Mary Rona Lee                    | Baltimore, Maryland    | Sister Mary Vincent Shaw          | Co. Cork, Ireland           |
| Sister Mary Louise Le Gros              | Pennsylvania           | Sister Mary Julia Sheehan         | Co. Kerry, Ireland          |
| Sister Mary Martha Lynch                | Co. Westmeath, Ireland | Sister Mary Elizabeth Shiel       | Co. Westmeath, Ireland      |
| Sister Mary Angela Mahoney              | Georgetown, Maryland   | Sister Mary Joseph Shinnott       | Co. Wexford, Ireland        |
| Sister Mary Clara Mahoney               | Co. Clare, Ireland     | Sister Mary Agnes Shivers         | Co. Donegal, Ireland        |
| Sister Mary Fidelis Manning             | St. Louis, Missouri    | Sister Mary Dolores Smith         | Co. Down, Ireland           |
| Sister Mary Teresa Manton               | Co. Armagh, Ireland    | Sister Mary Francis Smith         | Co. Caran, Ireland          |
| Sister Mary Mary Ann McAbney            | Philadelphia, Pa.      | Sister Mary Regina Smith          | Grant County, Maryland      |
| Sister Mary Stanislaus Mahoney          | Co. Cork, Ireland      | Sister Mary Raphael Smith         | Opelousa, La.               |
| Sister Mary Ned Matthews                | New York City          | Sister Mary Oswald Spalding       | Prince George Co., Maryland |
| Sister Mary Euphemia Mattingly          | Albany, Co. Maryland   | Sister Mary Ann Steudel           | Baden, Germany              |
| Sister Mary Mary Thomas Mayne           | Co. Armagh, Ireland    | Sister Mary Josephine Srepps      | Tanegstown, Maryland        |
| Sister Mary Alphonsa McBride            | Pittsburg, Pa.         | Sister Mary Appolonia Ternan      | Co. Westmeath, Ireland      |
| Sister Mary Clementine McCaffrey        | Co. Fermanagh, Ireland | Sister Mary Clara Triganti        | Philadelphia, Pa.           |
| Sister Mary Gabriella McCarthy          | Baltimore, Maryland    | Sister Mary Martina Trimmer       | Baltimore, Maryland         |
| Sister Mary Irene McCurt                | Baltimore, Maryland    | Sister Mary Joana Turley          | Co. Waterford, Ireland      |
| Sister Mary Anne McDermott              | Co. Roscommon, Ireland | Sister Mary Elleanor Tyler        | Vermont                     |
| Sister Mary Ambrosia McDermott (Living) | Philadelphia, Pa.      | Sister Mary Catherine Ulrich      | Germany                     |
| Sister Mary Francis McDonald            | Philadelphia, Pa.      | Sister Mary Paschella Ulrich      | Germany                     |
| Sister Mary Cornelia McDonald           | Williamstown, N. Y.    | Sister Mary Xavier Van Doune      | Belgium                     |
| Sister Mary Genevieve McDough           | London, England        | Sister Mary Augustina Valentino   | Germany                     |
|                                         |                        | Sister Mary Angela Walsh          | Co. Down, Ireland           |



| Sister                           | Name                | Place at Birth |
|----------------------------------|---------------------|----------------|
| Sister Mary Vincenta Walling     | Belgium             |                |
| Sister Mary Agnes Weaver         | Washington, D. C.   |                |
| Sister Mary Cecilia Welty        | Baltimore, Maryland |                |
| Sister Mary Henrietta Wiley      | York Co., Pa.       |                |
| Sister Mary Euphrosia Wittenauer | Baltimore, Maryland |                |
| Sister Mary Delphine Wirella     | Germany             |                |

## SISTERS OF SAINT DOMINIC

### Springfield, Kentucky

|                                 |                   |
|---------------------------------|-------------------|
| Sister Mary Teresa Cahn         | Kentucky          |
| Sister Mary Cecilia Carey       | Wisconsin         |
| Sister Mary Clement             | Kentucky          |
| Sister Mary Rachel Conway       | Canada            |
| Sister Mary Frances Copps       | France            |
| Sister Mary Magdalen Hiden      | Kentucky          |
| Sister Mary Rose Kennedy        | Kentucky          |
| Sister Mary Francis Kennedy     | New York          |
| Sister Mary Catharine Keadwell  | Kentucky          |
| Sister Mary Angela Lynch        | Ohio              |
| Sister Mary Agnes Maguire       | Ireland           |
| Sister Mary Josephine Mearns    | Ireland           |
| Sister Mary Agnes Montgomery    | Kentucky          |
| Sister Mary Isabelle Montgomery | Kentucky          |
| Sister Mary Valina Montgomery   | Kentucky          |
| Sister Mary Ann O'Brien         | Tennessee         |
| Sister Mary Regina O'Hearn      | Ireland           |
| Sister Mary Margaret Queen      | Kentucky          |
| Sister Mary Deven Tamm          | Washington, D. C. |
| Sister Mary Augusta Thomas      | Kentucky          |
| Sister Mary Columba Walsh       | Ireland           |
| Sister Mary Helen Whelan        | Kentucky          |
| Sister Mary Thomas Wight        | Kentucky          |
| Sister Mary Catharine Young     | Kentucky          |

## SISTERS OF SAINT DOMINIC

### Memphis, Tennessee

|                               |                    |
|-------------------------------|--------------------|
| Sister Mary Louise Cahn       | Springfield, Ky.   |
| Sister Mary Magdalen Clark    | New York           |
| Sister Mary Francis Conlon    | Kentucky           |
| Sister Mary Pias Fitzpatrick  | Ireland            |
| Sister Mary Rosalia Gossage   | Paris, France      |
| Sister Mary Ann Haske         | Ireland            |
| Sister Mary Bernard Madigan   | Kentucky           |
| Sister Mary Joseph McKernan   | Indianapolis, Ind. |
| Sister Mary Magdalen McKernan | Indianapolis, Ind. |
| Sister Mary Vincent Nickolas  | France             |
| Sister Mary Thomas O'Hearn    | Ireland            |
| Sister Mary Veronica Ray      | Ohio               |
| Sister Mary Alberta Rumpf     | Washington, D. C.  |
| Sister Mary Ann Simpson       | Kentucky           |
| Sister Mary Thekla Spangler   | Germany            |
| Sister Mary Josephine Whelan  | Kentucky           |

## SISTERS OF THE POOR OF SAINT FRANCIS

### Cincinnati, Ohio

|                             |              |
|-----------------------------|--------------|
| Sister Mary Yveta Baur      | Germany      |
| Sister Mary Angela Coudé    | Pennsylvania |
| Sister Mary Felicitas Dost  | Germany      |
| Sister Mary Magdalen Penny  | Ireland      |
| Sister Mary Antonia Gosh    | Germany      |
| Sister Mary Sybil Jorgens   | Germany      |
| Sister Mary Innocentia Koch | Germany      |
| Sister Mary Eusebia Moberg  | Germany      |
| Sister Mary Anna Oeschler   | Germany      |

## SISTERS OF THE HOLY CROSS

### Notre Dame, Indiana

|                                     |                        |
|-------------------------------------|------------------------|
| *Mother Mary Angela Gillespie       | Washington Co., Pa.    |
| *Mother Mary Augustine Anderson     | Alexandria, Pa.        |
| *Sister Mary Gregory Barry          | Co. Cork, Ireland      |
| *Sister Mary Angelina Biale         | Pennsylvania           |
| *Sister Mary Ella Brennan           | Pennsylvania           |
| *Sister Mary Ferdinand Brongerman   | Germany                |
| Sister Mary Paula Casey (Living)    | Co. Limerick, Ireland  |
| *Sister Mary Celestine Carvassan    | Co. Galway, Ireland    |
| *Sister Mary Lydia Clifford         | Co. Cork, Ireland      |
| *Sister Mary Isidore Conlin         | Illinois               |
| *Sister Mary Phaidon Cowley         | Co. Cork, Ireland      |
| *Sister Mary Providence Dangel      | France                 |
| *Sister Mary Bartholomew Darnell    | Co. Galway, Ireland    |
| *Sister Mary Anna Dorsey            | Co. Dublin, Ireland    |
| *Sister Mary Mount Carmel Dougherty | Co. Tyrone, Ireland    |
| *Sister Mary Helen Fitzpatrick      | Co. Carlow, Ireland    |
| *Sister Mary Augustine Flanagan     | Co. Kilkenny, Ireland  |
| *Sister Mary Alice Flannery         | Co. Cork, Ireland      |
| *Sister Mary Alonius Garen          | Co. Donegal, Ireland   |
| *Sister Mary Compassion Gleason     | Co. Tipperary, Ireland |
| *Sister Mary Mathilda Hartnett      | Co. Meath, Ireland     |
| *Sister Mary Orelia Higgins         | Co. Sligo, Ireland     |
| *Sister Mary Theodora Kearns        | Co. Galway, Ireland    |
| *Sister Mary Felix Kelly            | Co. Galway, Ireland    |
| *Sister Mary Irene Keough           | Co. Cavan, Ireland     |

|                                           |                        |
|-------------------------------------------|------------------------|
| *Sister Mary Margaret Kieran              | Co. Cork, Ireland      |
| *Sister Mary Catherine Kilkenny           | Co. Leitrim, Ireland   |
| *Sister Mary Barbara Knoll                | Germany                |
| *Sister Mary Fidelis Lawlor               | Co. Meath, Ireland     |
| *Sister Mary Aurelia Leary                | Co. Meath, Ireland     |
| *Sister Mary Felicitas Mulvey             | Co. Down, Ireland      |
| *Sister Mary Francis Mahony               | Co. Dublin, Ireland    |
| *Sister Mary Anthony Mannix               | Co. Limerick, Ireland  |
| *Sister Mary Adele Moran                  | Co. Mayo, Ireland      |
| *Sister Mary Angela Muldoon               | Co. Tyrone, Ireland    |
| *Sister Mary Faustina Moroney             | Co. Kilkenny, Ireland  |
| *Sister Mary Edward Murphy                | Co. Dublin, Ireland    |
| *Sister Mary Theodosia Muckling           | Co. Leitrim, Ireland   |
| *Sister Mary Rose McDermott               | Co. Sligo, Ireland     |
| *Sister Mary Winifred McGinn              | Co. Leitrim, Ireland   |
| *Sister Mary Patrick McGovern             | Co. Cork, Ireland      |
| *Sister Mary Elizabeth McIntosh           | Canada                 |
| *Sister Mary Conception McIntyre          | Co. Down, Ireland      |
| *Sister Mary Honorius McLaughlin          | Co. Mayo, Ireland      |
| *Sister Mary John of the Cross McLaughlin | Co. Roscommon, Ire.    |
| *Sister Mary Agnes Neville                | Co. Cork, Ireland      |
| *Sister Mary Elise O'Brien                | Co. Cork, Ireland      |
| *Sister Mary Angelica O'Brien             | Co. Cork, Ireland      |
| *Sister Mary Victoria O'Keefe             | Co. Cork, Ireland      |
| *Sister Mary Athanasius O'Neill           | Co. Cork, Ireland      |
| *Sister Mary de Sales O'Neill (Living)    | Co. Cork, Ireland      |
| *Sister Mary Bernard O'Connell            | Co. Cork, Ireland      |
| *Sister Mary Celeste Pointan              | Canada                 |
| *Sister Mary Martha Reddy                 | Co. Meath, Ireland     |
| *Sister Mary Josephine Reilly             | Co. Austin, Ireland    |
| *Sister Mary Veronica School              | Germany                |
| *Sister Mary Bernard Shanley              | Co. Carlow, Ireland    |
| *Sister Mary Flavia Smith                 | Co. Monaghan, Ireland  |
| *Sister Mary Mauricia Snow                | Co. Fermanagh, Ireland |
| *Sister Mary Christine Spohls             | Germany                |
| *Sister Mary de Paul Sullivan             | Co. Cork, Ireland      |
| *Sister Mary Phedra Sullivan              | Co. Kerry, Ireland     |
| *Sister Mary Hilda Cross Welch            | Co. Cork, Ireland      |

## SISTERS OF SAINT JOSEPH

### Philadelphia, Pennsylvania

|                                        |                   |
|----------------------------------------|-------------------|
| *Mother Mary Saint John Farnier        | Arbois, France    |
| Sister Mary Monni Carmel Egan          | Ireland           |
| Sister Mary Felix Haverly              | Ireland           |
| Sister Mary Asseline Jennings (Living) | Ireland           |
| Sister Mary John Kieran                | Ireland           |
| Sister Mary Philomena Maher            | Ireland           |
| Sister Mary Bruno McMahon              | Ireland           |
| Sister Mary Conzelina McManamin        | Ireland           |
| Sister Mary Laurencia O'Donnell        | Ireland           |
| Sister Mary Camillus Phelan            | Ireland           |
| Sister Mary Monica Piel                | Philadelphia, Pa. |
| *Sister Mary Ignatius Ryan             | England           |
| *Sister Mary Xavier Walker             | Ireland           |
| Sister Mary Patrick Ward               | Ireland           |

## SISTERS OF SAINT JOSEPH

### Wheeling, West Virginia

|                                      |                        |
|--------------------------------------|------------------------|
| *Mother Mary de Chantal Kiedling     | Co. Tipperary, Ireland |
| Sister Mary Cranspelt Breslin        | Pennsylvania           |
| Sister Mary Ignatius Parley (Living) | Virginia               |
| Sister Mary Immaculate Pomeroy       | Indiana                |
| *Sister Mary Stanislaus Hines        | Virginia               |
| Sister Mary Agnes Kelly              | Co. Galway, Ireland    |
| Sister Mary Stanislaus Matthews      | Virginia               |
| *Sister Mary Vincent Scurlis         | Virginia               |
| Sister Mary Aloysius Sullivan        | Maryland               |
| Sister Mary Joseph Whelan            | Maryland               |

## SISTERS OF MERCY

### Pittsburgh, Pennsylvania

|                                         |                 |
|-----------------------------------------|-----------------|
| *Mother Mary Rose Hostetter             | Ohio            |
| Sister Mary Nori Bowra                  | Pennsylvania    |
| *Sister Mary Flavia Byrne               | Ireland         |
| *Sister Mary Regina Cozzani             | Pennsylvania    |
| *Sister Mary Vincent Delaney            | Pennsylvania    |
| *Sister Mary Helen Devlin               | Ireland         |
| *Sister Mary Bertha Dewberry            | Pennsylvania    |
| *Sister Mary Benedict Duffy             | Pennsylvania    |
| *Sister Mary Leo Driscoll               | Ireland         |
| Sister Mary Odella Duffell              | Alsace-Lorraine |
| Sister Mary Isidore Flaker              | Ireland         |
| *Sister Mary Sebastian Gillespie        | Pennsylvania    |
| *Sister Mary Berthmann Hostetter        | Pennsylvania    |
| *Sister Mary Nolans Kratzer             | Pennsylvania    |
| *Sister Mary Apollonia Lushy            | Ireland         |
| Sister Mary Bernard Maher               | Ireland         |
| *Sister Mary Basil McGinn               | Pennsylvania    |
| *Sister Mary Romigues McQuade           | Ireland         |
| *Sister Mary Gonzaga Myers              | Pennsylvania    |
| Sister Mary Madeline O'Donnell (Living) | Ireland         |
| *Sister Mary Celestine Rafferty         | Ireland         |



| Name                          | Place of Birth |
|-------------------------------|----------------|
| *Sister Mary de Pazzi Russell | Pennsylvania   |
| Sister Mary Augustine Schuck  | Germany        |
| Sister Mary de Bied Therapy   | Ireland        |

## SISTERS OF MERCY

### New York City

|                                |                        |
|--------------------------------|------------------------|
| Mother Mary Augustine MacKenna | Co. Monaghan, Ireland  |
| Sister Mary Elizabeth Callahan | Co. Galway, Ireland    |
| Sister Mary Martha Corrigan    | Co. Longford, Ireland  |
| Sister Mary Veronica Diamond   | Co. Kerry, Ireland     |
| *Sister Mary Jacobine Grant    | Co. Dublin, Ireland    |
| Sister Mary Paula Harris       | Co. Cork, Ireland      |
| Sister Mary Gertrude Ledwith   | Staffordshire, England |
| Sister Mary Paul Louden        | Co. Antrim, Ireland    |
| Sister Mary Francis Murray     | Co. Dublin, Ireland    |
| Sister Mary Agatha McCarthy    | Co. Roscommon, Ireland |
| Mother Mary Madeleine Tobin    | Montreal, Canada       |
| Sister Mary Gerard Ryan        | Co. Clare, Ireland     |
| *Sister Mary Alphonsus Smythe  | New York City          |
| Sister Mary Vincent Swatman    | New York City          |

## SISTERS OF MERCY

### Chicago, Illinois

|                                |                        |
|--------------------------------|------------------------|
| Mother Mary Francis Meaholland | Co. Armagh, Ireland    |
| *Sister Mary Louise Barry      | Co. Fermanagh, Ireland |
| *Sister Mary Alphonsus Butler  | Co. Galway, Ireland    |
| *Sister Mary Raymond Garrity   | Co. Longford, Ireland  |
| *Sister Mary Tildes Harkins    | Co. Donegal, Ireland   |
| Sister Mary Roseanne Johnson   | Co. Wexford, Ireland   |
| *Sister Mary Anastasia Lynne   | Queens Co., Ireland    |
| *Sister Mary Elean McGeehan    | Co. Tipperary, Ireland |
| Sister Mary Patricia Reardon   | Co. Limerick, Ireland  |
| *Sister Mary Bertrand Walsh    | Co. Limerick, Ireland  |

## SISTERS OF MERCY

### Baltimore, Maryland

|                                     |                        |
|-------------------------------------|------------------------|
| *Mother Mary Cocetta O'Connor       | Westmoreland Co., Pa.  |
| Sister Mary Catherine Brown         | Co. Tipperary, Ireland |
| *Sister Mary Regina Brown           | W. Alexandria, Pa.     |
| Sister Mary Veronica Doyle          | Co. Kildare, Ireland   |
| *Sister Mary Lucy Duffy             | Co. Roscommon, Ireland |
| Sister Mary Martha Fitzgerald       | Co. Limerick, Ireland  |
| *Sister Mary Agatha Flynn           | Gwynne, Maryland       |
| Sister Mary Veronica Flaherty       | Co. Tipperary, Ireland |
| Sister Mary Cephas Flynn            | Gwynne, Maryland       |
| *Sister Mary Magdalen Healy         | Co. Kilkenny, Ireland  |
| Sister Mary Bernadine Keefe         | Washington, D. C.      |
| Sister Mary Timothy Leidy           | Co. Cavan, Ireland     |
| Sister Mary Stanislaus Matthews     | Carlsburg, Cuba        |
| *Sister Mary Agnes Moran            | Dublin, Ireland        |
| Sister Mary Gonnaga Mulhane         | Co. Wicklow, Ireland   |
| Sister Mary Bernard O'Kane (Living) | Co. Tyrone, Ireland    |
| Sister Mary Anastasia Quinn         | Co. Tipperary, Ireland |
| Sister Mary Ann Rigney              | Queens Co., Ireland    |
| *Sister Mary Patricia Smythe        | Co. Galway, Ireland    |
| *Sister Mary Gertrude Wyne          | Co. Carlow, Ireland    |

## SISTERS OF MERCY

### Vicksburg, Mississippi

|                              |                       |
|------------------------------|-----------------------|
| Mother Mary de Sales Browne  | Westmoreland Co., Pa. |
| Sister Mary Vincent Browne   | Westmoreland Co., Pa. |
| Sister Mary Philemons Farmer | Baltimore, Md.        |
| Sister Mary Agnes Hurligan   | Co. Wexford, Ireland  |
| Sister Mary Teresa Newman    | Warren Co., Miss.     |
| Sister Mary Xavier Poustine  | New Orleans, La.      |
| Sister Mary Agnasia Sumner   | Boston, Mass.         |
| Sister Mary Stephens Ward    | Co. Carlow, Ireland   |

## SISTERS OF MERCY

### Cincinnati, Ohio

|                               |                       |
|-------------------------------|-----------------------|
| Mother Mary Teresa Maher      | Co. Carlow, Ireland   |
| Sister Mary Xavier Cosgrave   | Pittsburgh, Pa.       |
| Sister Mary Madeline Carbo    | Co. Cork, Ireland     |
| Sister Mary Teresa Dougherty  | Pittsburgh, Pa.       |
| Sister Mary de Sales Douglas  | Pittsburgh, Pa.       |
| Sister Mary Joseph Dowling    | Co. Kilkenny, Ireland |
| Sister Mary Baptist Kane      | Co. Antrim, Ireland   |
| Sister Mary Philomene Kenney  | Pittsburgh, Pa.       |
| Sister Mary Stanislaus Murphy | Co. Antrim, Ireland   |

| Name                         | Place of Birth    |
|------------------------------|-------------------|
| Sister Mary Francis Numan    | Co. Cork, Ireland |
| Sister Mary Gertrude O'Dwyer | Co. Cork, Ireland |

## SISTERS OF OUR LADY OF MERCY

### Charleston, South Carolina

|                                 |                           |
|---------------------------------|---------------------------|
| *Mother Mary Theresa Barry      | Co. Cork, Ireland         |
| Sister Mary Lodore Barry        | Augusta, Georgia          |
| Sister Mary de Sales Brennan    | Co. Kilkenny, Ireland     |
| Sister Mary Vincent Carney      | Co. Cork, Ireland         |
| Sister Mary Ignatius Clarke     | Co. Cork, Ireland         |
| *Sister Mary de Chantal Chantry | Troy, New York            |
| Sister Mary Stanislaus Cventery | Charleston, S. C.         |
| Sister Mary Xavier Dunne        | Co. Cork, Ireland         |
| Sister Mary Bernard Frank       | Stutt. Germany            |
| Sister Mary Vincent Jones       | Co. Cork, Ireland         |
| Sister Mary Fimela Kye          | Co. Tipperary, Ireland    |
| Sister Mary Helena Mallow       | Co. Antrim, Ireland       |
| *Sister Mary Alphonsus Moore    | Co. Westmoreland, Ireland |
| *Sister Mary Agatha McNamara    | Balsbury, N. C.           |
| Sister Mary Ann O'Dwyer         | Co. Cavan, Ireland        |
| Sister Mary Martha O'Gorman     | Co. Cork, Ireland         |
| Sister Mary Peter O'Sullivan    | Co. Cork, Ireland         |
| Sister Mary Evangelist Smith    | Co. Cork, Ireland         |

## SISTERS OF OUR LADY OF MOUNT CARMEL

### New Orleans, Louisiana

|                                 |                      |
|---------------------------------|----------------------|
| Mother Saint Patrick Heffernan  | Queens Co., Ireland  |
| Sister du Carmel Ghivri         | France               |
| Sister Saint Bernard Gaurin     | France               |
| Sister Saint John Baptist Leger | France               |
| Sister Mary Albertine Paisien   | France               |
| Sister Mary Louise Pelen        | France               |
| Sister Mary Bridget Phelan      | Co. Wexford, Ireland |
| Sister Mary Magdalen Reely      | Louisiana            |
| Sister Mary Veronica            | Louisiana            |

## SISTERS OF PROVIDENCE

### St. Mary-of-the-Woods, Indiana

|                                 |                        |
|---------------------------------|------------------------|
| *Sister Mary Rose O'Donoghue    | Indiana                |
| Sister Mary Felix Buchanan      | Sumner, Ohio           |
| *Sister Mary Sophie Glenn       | Hellefontaine, Pa.     |
| *Sister Mary Athanasius Fogarty | Co. Roscommon, Ireland |
| *Sister Mary Rupena Gorman      | Illiana Co., Pa.       |
| *Sister Mary Francis Guthrie    | Strasbourg, Germany    |
| *Sister Mary Matilda Swinney    | Westmoreland, Germany  |
| *Sister Mary Francis Ann Carney | Ireland                |
| *Sister Mary Hendretta McKenna  | Indiana                |
| *Sister Mary Louise Mahoney     | Ireland                |
| *Sister Mary Helena Burns       | Ireland                |

## SISTERS OF SAINT URSULA

### Galveston, Texas

|                                |                    |
|--------------------------------|--------------------|
| Mother Saint Pierre Harrington | Montreal, Canada   |
| Sister Saint Anne Stahl        | Germany            |
| Sister Mary Anastasia Goss     | Montpelier, France |
| Sister Mary Ambrose Bennett    | Boston, Mass.      |
| Sister Saint Mary Neffe        | Hannover, Germany  |
| Sister Saint Ursula Fremont    | Lyons, France      |

## SURVIVING WAR VETERANS

Following are the surviving war veterans whose average age is ninety-two years:

|                                |                                                        |
|--------------------------------|--------------------------------------------------------|
| Sister Mary Paula Casey        | Sister of the Holy Cross, Notre Dame, Ind.             |
| Sister Mary Ignatius Farley    | Sister of St. Joseph, Whosling, W. Va.                 |
| Sister Mary Ann Joseph Hughes  | Sister of Charity, Cincinnati, O.                      |
| Sister Mary Anselm Jennings    | Sister of St. Joseph, Chestnut Hill, Philadelphia, Pa. |
| Sister Mary Lauretta Baker     | Sister of Charity, Nazareth, Ky.                       |
| Sister Mary Ambrosia McDevitt  | Daughters of Charity, Emmitsburg, Md.                  |
| Sister Mary Madeline O'Donnell | Sister of Mercy, Mount Mercy, Pittsburgh, Pa.          |
| Sister Mary Bernard O'Kane     | Sister of Mercy, Mount Mercy, Baltimore, Md.           |
| Sister Mary de Sales O'Neill   | Sister of the Holy Cross, Notre Dame, Ind.             |
| Sister Mary David Salamon      | Daughter of Charity, Emmitsburg, Md.                   |