

THE DEVELOPMENT
of
CATHOLIC PAROCHIAL GRADE SCHOOLS
IN THE CITY OF MILWAUKEE

by

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PREFACE

The attempt to write an early history of parochial education in the City of Milwaukee has a three-fold purpose. The first is to acquaint Catholics with the facts in connection with the development of Catholic elementary education. The second purpose is to instill a spirit of thanksgiving to God for His blessings on this work. The third purpose is to show the need for greater effort on the part of each Catholic that this work may become more perfect.

This thesis is an effort to bring to remembrance facts which may have been lost from sight concerning the building of our parochial school system in Milwaukee, Wisconsin. It is well that those of us who come after should be mindful of the work of those who have gone before. Their self-sacrifice ought not to be forgotten. Encouraged by what they have done we ought to do more.

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CHAPTER I

BEGINNING OF CATHOLIC EDUCATION IN MILWAUKEE

AS IN ACCORD WITH THE AIMS OF THE AMERICAN BISHOPS

Archbishop Kiley of Milwaukee in speaking of the contributions of Catholics in all walks of life says of them in reference to their schools:

Their sacrifices and those of their descendants during the past century, in order to erect and maintain religious schools, in which generation after generation might be taught their duties to God and country, find their vindication in the words of Washington: 'Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports . . . reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.'

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- 1. Reverend Peter Leo Johnson, D. D., Centennial Essays For The Milwaukee Archdiocese, 1843-1943, Milwaukee, 1943, 2.
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The reasons for instituting, maintaining and perpetuating parochial education in Milwaukee, Wisconsin are identical with the reasons in any community where there are sufficient Catholics to make such an undertaking possible. That it is necessary for the Church to have schools can hardly be questioned. There can be little doubt in the mind of the sincere Christian that the separation of positive religious training from the school life of the Christian contributes one of the greatest dangers to Christianity itself. Remove the teachings of religion from the school curriculum, and you may be sure that religion will be regarded as an elective study, and soon cease to be an element in the educational life. The Christian has nothing so precious as his religious faith, and he needs to have it developed and thoroughly understood side by side with his progress in human knowledge. His final destiny is his most important study, and the aim

and purposes in life offer the most vital of all questions. The parochial school for the Catholic meets the responsibility of parent and child, and enters the field of education with a divine commission as a teacher of life according to the doctrines of Christ. Bishop Spalding, speaking in 1901, well expressed the importance which the Church attaches to this attitude when he said: "The greatest religious fact in the United States is the Catholic School System maintained without any aid except from the people who love it."²

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2. Reverend J. A. Burns, C. S. C., The Catholic School System in the United States; its Principles, Origin, and Establishment, New York, 1908, 13.
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For over one hundred years the Catholic Church has provided schools of its own for the children of the City of Milwaukee. Arriving in Milwaukee in 1845 Bishop Henni found a school in the basement of St. Peter's Church. It wasn't a large school, nor was it well equipped, but it was the beginning. It was the foundation whereon rests the structure of parochial education in Milwaukee to-day. This system of schools did not spring easily into existence, but it is the result of continuous hard work. The Church has never allowed religious principles to be discovered by chance. It is not unique, therefore, that as soon as it was possible parochial schools were established and maintained in Milwaukee. The first Catholic schools, one for boys and one for girls, were founded by the Reverend Martin Kundig in 1842 and were taught by lay teachers. In 1842 Milwaukee was not a city; there was no bishop; and yet there were schools. Even before this, the Hierarchy of the United States had come to see that definite standards had to be set for Catholic Education. The Catholic Church has always had a definite stand on education. The Church maintains that real education includes the education

of the heart and the will. The soul must not be neglected, but the whole man must be educated. The parochial school seems best suited to this purpose. In the parochial school, religion permeates the entire education of the children, so that religion has a bearing on whatever the pupil is taught and whatever he is told to do.

The councils of the Church whether they be general or provincial are always indicative of the mind of the Church and they guide, instruct and correct in any given field of apostolic endeavor.

In the United States the first assembly of the members of the hierarchy, known as the First Provincial Council of Baltimore was held in 1829.³ Several of the decrees adopted related to education and in later years were the basis upon which schools were founded in Milwaukee. In regard to the

3. Burns, The Catholic School System in the United States. 248.

establishment of Catholic schools the decision arrived at was clear and imperative. The Canon declared: "We judge it absolutely necessary that schools should be established in which the young may be taught the principles of faith and morality while being instructed in letters."⁴ The Council also considered

4. Peter Guilday, A History of the Councils of Baltimore, 1791-1884, New York, 1932, 94-95.

the use of a standard text and the use of non-Catholic texts after revision.

The second Plenary Council of Baltimore in 1866 repeated the emphasis placed on the necessity of religious education, and warned parents that if they neglect this they and their children will be bitterly disappointed in the future and the results for society will be disastrous. It also warned parents

to avoid an education for their children outside their means, and counselled them to choose an education, within their means, which might fit their children for the duties of the state of life in which they are likely to be engaged. Children should be accustomed from childhood to habits of character building such as obedience, industry and thrift, and they should be impressed with the fact that happiness and success depend on the fidelity with which they discharge their duties in later life.⁵

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5. Acta Et Decreta Concilii Plenarii Baltimorensis II, 1866, Baltimore, 1866, 42-43.
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The clergy and laity were also admonished to establish "protectories" and industrial schools for the proper training of youth so that there might be fewer idle and vicious boys and girls among our Catholic youth.⁶

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6. Ibid., 43-44.
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The Council advised that parochial schools be built and recommended religious instructions on Sundays and festivals for Catholic pupils who had to attend public schools. Religious communities were to teach the children.⁷

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7. Burns, The Growth and Development of the Catholic School, 188.
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While nothing is directly stated about school buildings in these decrees, that matter had already been treated in The First Plenary Council which met in 1852. Its thirteenth decree exhorted the bishops per viscera misericordiae Dei to begin schools whenever possible in their dioceses, since Catholic boys and girls were in danger in educational institutions which were not directed by religious motives. Competent teachers were to be provided out of the Church

funds if necessary.⁸

8. Guilday, 179-180.

All this goes to show that American bishops were alert to their responsibility as the young American republic expanded its growing frontiers, but that there were difficulties in putting these recommendations into practice is suggested from the fact that, in 1875, Propaganda, which is the office in Rome that had jurisdiction over the mission lands, including America instructed the bishops of the united states that Catholic schools must be established and that Catholic parents must send their children to Catholic schools except for good reasons.⁹

9. Ibid., 189-190.

Some years passed before the combined bishops of America had the opportunity to express their complete accord with Propaganda's decree, however, the Third Plenary Council of Baltimore was called in 1884. The result was that several decrees on Education came out of the meeting. They are:

1. Near each Church, where it does not exist, a parochial school is to be erected within two years from the promulgation of this Council, and is to be maintained in perpetuum, unless the bishop, on account of grave difficulties, judge that a postponement be allowed.
2. A priest who, by his grave negligence prevents the erection of a school within this time, or its maintenance, or who after repeated admonitions of the bishop, does not attend to the matter, deserves removal from that Church.
3. A mission or a parish which so neglects to assist a priest in erecting or maintaining a school, that by reason of this supine negligence the school is rendered impossible should be reprehended by the bishop and, by the most efficacious and prudent means possible, induced to contribute the necessary support.

4. All Catholic parents are bound to send their children to the parochial schools, unless they may sufficiently and evidently provide for the Christian education of their children, or unless it be lawful to send them to other schools on account of a sufficient cause, approved by the bishop, and with opportune cautions and remedies. As to what is a Catholic school, it is left to the judgement of the ordinary to define.¹⁰

10. Burns, The Growth and Development of the Catholic Church, 195.

The Council of 1884 "surpasses all preceding Councils on American soil in the number, importance and cogency of its regulation on the subject of education," and the general law was now established which demanded that the clergy and laity, whenever it was possible, establish their own parish schools.¹¹

11. Guilday, 237.

Thus the Councils in the United States set the mark and guided the bishops and the pastors in the course they were to take in regard to Christian education of Catholic youths. The incentive provided by this legislation made difficulties more easily overcome. Wherever possible cooperation was given and the noble work of Christian education went on with new vigor and vitality.¹²

12. Burns, The Growth and Development of the Catholic Church, 196.

Between the two Councils of 1866 and 1884 the public school system had made great progress in the United States, but step by step with that progress went an increasing abandonment of religious teaching and influence. Because of this danger the matter was taken to Propaganda. On November 24, 1875 the Sacred Congregation issued the Instruction in which the general principal was

enunciated that both the divine and natural law forbade the presence of Catholic children in schools in which their faith was in jeopardy. The consequence of this letter was that parochial schools began to spring up in all parts of the United States.¹³

13. Guilday, 238.

Though Catholic education in Milwaukee began in 1842, the coming of three Sisters of Charity in 1846 brought the establishment of the beachhead by which an army was to pass to the goal of Catholic culture. The teaching sisterhoods have made it possible to develop schools -- without them the bishops might have cried in the wilderness. From 1846 through 1949 the parochial system in Milwaukee has grown from three religious who taught to 761 who are teaching, and from approximately 55 pupils to 27,394.

Education is the training of the whole person. Education makes a man. It is the mold in which his character is cast. Education trains his mind to grasp the truth; trains the faculties of the will to cling to the true and the good; and teaches him to train his body, to keep it as a help to a sound mind. Parochial schools in Milwaukee are devoted to the purpose of training the whole man.

The purpose of this thesis, then, is to trace the history of the fact of the parochial schools in the City of Milwaukee; to show the various factors which contributed to a school system worthy of God with its trust to teach the truth. The system will be traced from its incipience through its development to its present high standard, which makes it a system which can rank with any other.

First shall be shown a picture of education in Milwaukee during the

1840's. Secondly shall be shown the place St. Peter's school occupied in Catholic Education. The third part shall deal with the orders in the secession of their arrival in Milwaukee; the reason for coming; the objectives set; the difficulties faced, and how they were solved; the backing received; the main personalities; specific accomplishments; the attitude of non-Catholics. A Chapter will be devoted to teacher preparation, and curriculum construction and development.

CHAPTER II

THE OPERATION OF THE FIRST CATHOLIC SCHOOL IN MILWAUKEE

Though the Reverend Martin Kundig is the father of parochial school education in the city of Milwaukee, his first concern in education was directed to the formation of Sunday schools for instruction in the catechism.. By 1845 there were Sunday schools operating in almost every Catholic Church. These schools were held regularly and according to the Catholic Almanac of 1846-1848 they were well attended.¹

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1. Johnson, Centennial Essays For The Milwaukee Archdiocese, 1843-1943, 127.
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On August 10, 1842 Father Kundig opened a school for girls. It stood on the east side of Jefferson Street just north of Martin Street (E. State Street). The teachers, friends of Father Kundig, were Misses Murray and Catherine Shea.² In the fall of the same year he set up a school for boys

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2. Reverend Peter Leo Johnson, D. D. Stuffed Saddlebags, The Life of Martin Kundig, Priest 1805-1879, Milwaukee, 1942. 179.
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in the basement of St. Peter's Church. Mr. Joseph Murray, taught twenty-five boys in one room of the basement. In another room a man named Englehardt taught German pupils their lessons.³

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3. Ibid., 179-189.
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The schools were held in high esteem from the beginning receiving liberal popular support. After two years of successful operation as day schools, it became possible to add accommodations for boarding pupils.

At this period the "public" schools were run by teachers who charged so much per pupil, or who had the backing of some city ward which rented a building and paid the teacher from a tax levied in the ward. Poor districts had no schools at all under this set-up. They had to wait until the time came when a general school tax was available. The only chance for poor children to become educated was to be admitted into a free school, that is, a school kept by a private or a parish group.⁴ This may account for the success of Father Kundigs' schools.

4. Ibid., 180.

After Bishop Henni came to Milwaukee in 1845 an addition was added to St. Peter's Church and to the basement. The girls' school was held in St. Peter's Academy. The school was in charge of Father Kundig as pastor and Mr. Murray as principal. Miss Murray continued to teach the girls and Miss Ann Reynolds succeeded Miss Shea.⁵

5. Ibid.

An advertisement of the school at that time ran as follows:

This institution under the auspices of Rev. M. Kundig has met since the commencement with a very liberal support from the public, and has in consequence, been considerably improved and enlarged for the accommodation of boarders and day scholars. The number of teachers in both branches has also been increased to suit the wants of the pupils. The course of instruction in the male branch embraces both the mercantile and classical education, but so conducted that the student can apply himself to either or both of these, according to the desire of his parents.⁶

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6. Salesianum, (St. Francis Seminary, St. Francis, Wisconsin), (October, 1918), XIV, 12.
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According to the same notice, girls were taught the usual subjects of grammar, arithmetic, geography, and so on. Besides they were tutored in plain sewing, marking, ornamental needlework, embroidery of every description, bead and crape work, flower painting, etc. Boarders were advised that bedding, towels, combs, brushes, soap, stationary, and other things of that nature were to be furnished by the parents.⁷

7. Ibid.
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When the educational situation in Milwaukee, at the time Martin Kundig founded his first two schools, is grasped it is easier to realize how notable his provision of schools was. Like other frontier towns Milwaukee was slow to organize a public school system. Added to other frontier problems Milwaukee had a great influx of immigrants. Problems of language and religion of the newcomers together with the natives' attitude toward these, retarded the development of a satisfactory school system.

In July 1844 the Milwaukee Sentinel complained that there was no district school within the corporate limits of Milwaukee. Until 1849, when the first public school buildings were put up (and these were not adequate) rooms or buildings had been rented. Yet in the first report available for diocesan schools, in the year 1847 we read: ". . . Catholic day schools are attached to almost every Church."⁸

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8. Catholic Almanac, 1848 cited in Johnson, Centennial Essays For The Milwaukee Archdiocese, 128.
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It can be seen that the success of parochial education was far more rapid than public education. As a matter of fact there were no adequate public school houses in Milwaukee until 1854. Prior to this pupils ranging in age from five to twenty years were taught in the same cramped quarters.⁹

9. Johnson, Stuffed Saddlebags, 179.
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The first teachers were men of the community who had acquired some education. They took time off from their regular jobs to teach the rudiments of an education. Before 1846 there were few professional teachers.

A principal drawback in the early Milwaukee school system was its lack of an executive superintendent. The Milwaukee School law of 1846 empowered the School board with full executive powers, but failed to provide for the exercise of this office until 1852 when the office of Superintendent was created.¹⁰

10. C. E. Patzer, Public Education In Wisconsin, Madison, 1924, 46.
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As a result of the school law of 1846 the first ward public school in Milwaukee was opened by June 1846 in the basement of St. Peter's. The school was set up with the cooperation of Bishop Henni and the school board. No religious instruction was given during school house, but the pastor taught catechism after school. This arrangement lasted only two years.¹¹

11. Johnson, Stuffed Saddlebags, 243.

English was the only medium of instruction permitted. School committees had full control over schools, even those composed of Catholics.¹²

12. Patzer, 433.

It was seen that a school combined with a church was best. St. Peter's returned to being a parochial school.

But there were financial difficulties involved in maintaining parochial schools after 1846. Catholics were obliged by law to support public schools. For them to maintain schools of their own besides was a great burden to many who were poor.¹³

13. Johnson, Stuffed Saddlebags, 242

These in general were the first struggles for a parochial system of education. What Father Kundig had begun, Bishop Henni continued with great vigor as we shall see in chapter four.

CHAPTER III

EDUCATION IN CONNECTION WITH MILWAUKEE CATHEDRAL

When the Rt. Rev. John M. Henni arrived in Milwaukee in 1844 little St. Peter's Church was his Cathedral. Soon after his arrival he enlarged the church and built a basement underneath. However, it was his ambition to build a Cathedral for his new diocese. He began such an edifice in 1848 and it was completed and dedicated to St. John in 1850.¹

1. James S. Buck, Pioneer History of Milwaukee, Milwaukee, 1881, II. 383.

From the beginning the site of these churches was approximately that of the present St. John's Cathedral. Both the old St. Peter's and the new St. John's the attention was given to the education of children. The boys' and girls' schools were separate. Both were taught by lay teachers; the girls by women and the boys by men. In 1846 the Sisters of Charity came to have charge of the girls' room.²

2. Reverend, David J. O'Hearn, Fifty Years at St. John's Cathedral, 1847-1897, Milwaukee, 1923, 192.

A history of the activities of these nuns in Milwaukee says:

On August 31, 1846, when the Sisters of Charity took over the girls' room in the basement of St. Peter's Church, they began their teaching career and inaugurated the Catholic parochial school system in the Milwaukee diocese. From then on into 1905 they conducted the schools for girls in the cathedral parish. Though the regulations of the Sisterhood prohibited teaching boys, by special request and exception they taught the two lowest grades for boys from the fall of 1877 to 1895. Between 1842 and 1895 when the Dominican Sisters of Sinsinawa assumed charge of the boys' school, the boys had been taught by lay folks or by Holy Cross Brothers of Notre Dame, Indiana.³

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3. Reverend, Peter Leo Johnson, D. D., Daughters of Charity in Milwaukee, 1846-1946, Milwaukee, 1946, 16.
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Laymen taught the boys for the first few years of the school's existence, then the Brothers of the Holy Cross took charge. They remained until 1858 when circumstances forced them to withdraw. Father Kundig's sister Miss Frances Kundig followed them for a time until 1874 when the Brothers returned. They then remained until the arrival of the Dominican Sisters in 1895.⁴

4. O'Hearn, 169
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In connection with the girls' school, because there were pupils whose parents payed tuition, and those whose parents could not afford to do so, there existed the girls' free school and a select school. Actually they were both Cathedral schools, but the difference came only in the payment, or non-payment of fees.⁵ Even this distinction was ended many years ago.

5. Ibid., 192.
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In September, 1884, both the Girls' and Boys' departments were opened as free schools, and from that time to the present no child belonging to the parish has been required to pay any tuition fees.⁶

6. Ibid., 201.
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With the arrival of the Sisters of Charity in 1846 a full curriculum was taught the girls.

Besides taking the usual round of subjects like catechism,

grammar, reading, writing and arithmetic, some girls were tutored in plain sewing, ornamental needlework, embroidery, bead work, flower painting, music and so on.⁷

7. Ibid., 192.

The description of the school of that time would not hold much appeal for the modern school child. The desks were box-like affairs made of common boards. The small children did not have desks, because they were not expected to write. They sat on benches along the wall. During cold weather the room was heated by a wood stove. The pupils carried the wood into the room from a shed outside. The teacher and the pupils were their own janitors.⁸

8. Ibid., 172-173

In 1905 St. John's became a coeducational school. This move saved the Cathedral congregation \$1500 a year which at that time was considered very substantial. Heretofore public opinion had militated against coeducation, but pressure in favor of it had become very strong. This was another instance in which the Cathedral school paved the way which others would follow in the trend of the times. It is interesting to note that, "by the action 1884 the Cathedral School became the first Catholic free school in the Northwest," and now leadership was assumed in coeducation.⁹

9. Ibid., 201.

For the first twenty years Protestant as well as Catholic children attended the school. But as Milwaukee developed its own public school system the

non-Catholics who continued to attend were few.¹⁰

10. Ibid. 198.

It has been mentioned that St. John's became a free school in 1884. However, the Cathedral School Society was founded in 1873 by an assistant pastor of the Cathedral. Its object is "to support and maintain a free school for all children of the Cathedral parish, and to promote and encourage Catholic education for all Catholic children." On December 7, 1883 Pope Leo XIII approved and blessed the society by a special brief, and on Sunday, May 11, 1884 it was canonically established. Besides caring for the tuition, the society furnished poor children with free school books.¹¹

11. Ibid. 184.

To present the reader with a better understanding of the progress made in the early days of the Cathedral school I should like to quote from a sermon given by Father Keogh at the various Masses on Sunday, Sept. 19, 1897:

'I have important announcements to make to-day which I know will deeply interest you all. In the first place, it gives me great pleasure to tell you that all our school buildings, including the Boys' School, the Girls' Grammar School, and the Girls' High School, are now in excellent condition, as the buildings and furnishings are quite new and fully up-to-date. The Boys' School has undergone a thorough renovating, and consequently its interior is bright, cheerful, and well ventilated. New maple floors, new desks of the latest pattern, painting, calsoining, and sanitary plumbing, have made it practically a new building. The large and well lighted school rooms, with the bright, happy faces of the pupils, gladden the heart of the visitor

The Classes are well graded and the course of studies, including music and drawing is equal to the best in the city. Our course of studies is printed in book form and anyone interested in school work may have a copy for the mere asking. Our pupils

of the Eighth grade pass into the High School find no difficulty in passing the required examinations for the State Normal School. The two who applied last year and the five who applied this year, passed with high averages, and are well qualified to compete with the best pupils from any high school in the state.¹²

12. Ibid. 185.

Children in the early days were much as they are today and many a prank perpetrated in the school must have taxed the patience of the teacher, and many an idle and lazy pupil must have provoked the ambitious and zealous teacher. These things in great part are left unwritten in histories of education, but as one reads he ought, if he has any imagination at all, to read between the lines, for the humorous part of school life is usually handed down from father to son by word of mouth, and little of it is written. In reading the history of St. John's Cathedral of Milwaukee, it is recorded that the boys were wont at times in the school to jump out the window on the east side where there was an imbankment. The temptation of wild berries, and ripe nuts and the prospect of hunting squirrels was too much for some of the boys; so they skipped school and in due time received a punishment.

CHAPTER IV

TEACHING ORDERS COME TO MILWAUKEE

The pioneer work in any field is difficult and there are many obstacles to overcome. To make a home in a strange land, to cultivate the soil and wrest a livelihood from it is not easy. This the pioneers in our country accomplished. In parochial school beginnings there were discouraging situations which were met with faith, trust in God and persevering effort. Schools built in earlier times lacked some of the necessities and all of the luxuries pertaining to schools of today. Sometimes it was necessary to conduct schools in the Church sacristy.¹ However, owing to the

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1. Harry H. Fleming, The Catholic Church in Wisconsin, Milwaukee 1898, 574.
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sacrifices of parents, children, pastors and teachers there was planted the seed which was developed into the fine Catholic educational system of today.

When Bishop Henni was appointed the first bishop of the new see of Milwaukee in 1843 he gave to the Catholic school movement the same place of fundamental importance in his plans which it had occupied while he was pastor of Holy Trinity in Cincinnati.² There were three elements which entered

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2. Burns, The Catholic School System in the United States, 335.
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into his plan. First, the students were on hand because of the extensive Catholic population that immigration from Europe had brought to his diocese. Second, there were three societies in Europe especially active in giving financial aid to Catholic enterprises in the United States. They were the Propagation of Faith of Lyons, founded 1822, the Leopoldine Society and the

Ludwigs Mission Verein. Bishop Henni was known to all of these; and their existence was encouraging for he could count on some funds from them to fulfill his plans.³ The third element was the existence of the religious

3. Ibid., 250-251

orders of women consecrated to the purpose of teaching children, while in the beginning the bishop followed the usual procedure of getting the most educated layman in the settlement to teach his children. The teaching orders were his hope for continuing and expanding the parochial school system.⁴

4. Ibid., 39

From an educational standpoint, the Catholic teaching community or order is simply a permanent organization of instructors, living a common life under conditions approved by the Church, and devoting their talents to the up-bringing of children. The importance of the nuns in this regard cannot be easily estimated. No attempt to write a history of Catholic education in any part of the United States could ignore the religious communities of women who worked so heroically in the pioneer days and who are generally responsible for the great development and advancement in Catholic education. Therefore, at this time a short sketch of the earliest groups who have taught in Milwaukee is in order.

I. Sisters of Charity

In 1845, Bishop Henni asked the Sisters of Charity of Emmitsburg, Maryland, to take charge of his Cathedral School. However, it was somewhat over a year before the sisters could actually come to Milwaukee. When the

news reached the Bishop of their coming he joyfully sent Father Kundig to Emmitsburg to conduct them to Milwaukee. On July 15th, 1846, three sisters started their journey with Father Kundig as their guide. They travelled by stage-coach from Emmitsburg to Baltimore and from there by railroad to Buffalo. Here they embarked upon a steamboat and after five long weeks reached their final destination on August the 20th, 1846.⁵

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5. "Chips for a Kundig Block", The Salesianum, Vol. XV, No. 1, October, 1919.
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They were the first Sisters to teach in Milwaukee. The rule of their order actually called for administering to the sick and the homeless, and so a few years later when St. Mary's Hospital was opened they gave up the school to devote their full time to hospital work. The only school in which these Sisters teach today is that at St. Charles Boys' Home.

II Sisters of Notre Dame

The call to America came early in the history of the Notre Dame Sisters. About 1842, Bishop Rosati of St. Louis visited their Motherhouse in Munich, Bavaria. He described the sacrifices of the missionaries in America and the extensive field for missionary work. This call was augmented by the fact that during the years 1845 to 1855 the flood of German emigrants to America was at its peak. The care of these German parents and Children was a real problem for the Church. The answer was found in this Congregation of Sisters when the Redemptorist Fathers, who had charge of a German colony at St. Mary's, Pennsylvania, applied to them for Sisters to teach in their school. Archbishop Reisach and King Louis suggested that Mother Theresa accept the mission and the king even promised to use part of the Louis

Mission Fund to defray the travelling expenses and the cost of erecting a suitable place to live.⁶ This was one of the Societies that Bishop

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6. Sister Mary Dympna, S.S.N.D., Mother Caroline and the School Sisters of Notre Dame, St. Louis, 1928, I: 20-25.
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Henni counted on for help.

On June 18, 1847, the pioneer band of Sisters left Munich for America. The band consisted of five professed Sisters, including Mother Theresa. They arrived in New York on July 31, 1847, and at their destination at St. Mary's in the following August. Conditions in this colony were far from what they had been represented to be, and the Sisters decided that St. Mary's was not the place for a Motherhouse. The work was undertaken, however, and soon the hearts of the people were won over by the kindness and example of the Sisters. In their first school, there were 78 children, but only half of them could pay the tuition of 12¢ a month for each child. It was only a very short time before Bishop O'Connor of Baltimore requested these Sisters to take charge of another school in that city. Here they founded a Motherhouse. It wasn't too long after this that they branched out to Detroit. At this same time political trouble in Germany which forced the abdication of the King compelled Mother Theresa to return to Germany. Mother Caroline succeeded her in this country as superintendent of schools. However, the life of the Sisters was not to go on too smoothly in America.

From colonial times, anti-Catholic agitation has broken out periodically and symptoms are identical down to the present day. It is a sort of an intermittent fever which has its deep-seated principle in the hereditary hatred of Catholics, transmitted from generation to generation, and circulated by the incendiary writings of the first reformers.⁷

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7. Ibid., 38.
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Such an agitation broke out in America from 1834 to 1844. In Philadelphia it even resulted in a civil war. During these trying days the Sisters lived in constant fear of insurgents.⁸

8. Ibid.

When these religious troubles had passed, the Order grew rapidly. In 1848 six new schools were established and more new recruits were received from Europe. Soon every American Bishop had applied for the Sisters of Notre Dame to take charge of their schools. It was about this time that the thought of moving to Milwaukee came into existence. But before we go into that let us first consider the modified legislation that Mother Caroline was confronted with due to the new conditions that the times presented. According to their constitution, their work in America was outlined as follows:

'These Sisters of Notre Dame are to open parochial day and boarding schools, orphanages, and day nurseries in villages, towns, and cities, wherever Divine Providence calls them. They are to give their attention to places most in need of Catholic schools; and wherever the Sisters establish themselves, the poorer girls will be the special object of their interest. Girls are entrusted by parents and guardians to the Sisters' care who, in turn, are to educate the children from their infancy to their maidenhood; or if the religious have the means, they are to receive or to provide for the poor and destitute girls; to all, they are to give religious, moral, and social training in the spirit of the Roman Catholic Church and in accordance with her principles, instructing them above all in their holy religion, and in handiwork consistent with local circumstances, their social positions, and future calling.'⁹

9. Ibid., 55.

It is well for the reader to note here that more space has been allotted to this Order than any of the others. This choice was made in view of the fact that they were one of the first Orders in Milwaukee. Nineteen Religious Orders now have elementary schools in Milwaukee. All of them are deserving of more attention. For example, the last quotation shows the high ideals of all the Sisters of the different convents in Milwaukee.

The new outline of their work in America came about at the same time as their invitation by Bishop Henni to Milwaukee in 1850, and consequently the building of a new Mother House. Mother Caroline first took her Sisters from Baltimore to Detroit. After leaving Detroit they proceeded to Milwaukee by stage. At night, between Chicago and Milwaukee the stage broke down and the passengers were thrown into the snow. After a journey of two days and three nights by sleigh they reached Milwaukee on December 15, 1850. Immediately they betook themselves to the little brick house bought for them by Bishop Henni with the money that was given to him by King Louis of Bavaria who was the prime mover of the Ludwig Mission Verein that helped the United States. This house was situated at the corner of Milwaukee and Knapp Streets. On January 2, 1851, they opened the first parochial school at St. Mary's Church. Such was the beginning of the glorious pioneer work of the Notre Dame Sister in education throughout the Middle West. It wasn't too long before this community grew so fast that it was divided up into provinces, namely the Eastern, Southern, Northwestern, and Western Provincialates. The principal motherhouse in America being in Milwaukee.¹⁰

 10. Dehey, 399.

Mother Caroline passed the first years amid privations and hardships, but her faith, zeal and devotion never wavered. She had the happiness of seeing her work crowned with a success that surpassed her most ardent expectations. She traveled over all kinds of roads and in all kinds of weather, using every available means of transportation on long journeys to establish new missions or to visit those already established. Forgetful of herself she implanted her own spirit of piety and industry into the hearts of her sisters.¹¹

 11. "The Teaching Orders and Their Founders", The Catholic School Journal, 1901, 1:294.

In 1853, Rome felt that the Congregation in America should have a Mother General who should have full authority over the houses of the Order in America. Up to 1857 the constitution of St. Peter Fourier was observed in all its essential points. But the poor health of many Sisters prompted some relaxation in various respects. Thus, in 1859 a new constitution was made and approved by Rome, according to which the Little Office of the Blessed Virgin was substituted for the Divine Office. The Sisters were no longer to rise at midnight to pray, and later were allowed to rise at a quarter to five instead of at four o'clock. By this time the Sisters had made their mark in this country. Bishop Henni said of them that

They are a great power in this country where strenuous efforts are being made to draw away our youth from Mother Church, especially children and orphans . . . The good which has been accomplished by them in behalf of neglected youth in many cities and in many states, merits universal recognition. ¹²

12. Dympna, 146

In 1860, the Sisters of Notre Dame took over St. Joseph's School in Milwaukee. In 1861 the last section was added to St. Mary's Institute, the present Notre Dame Convent in Milwaukee, which then housed over 150 boarders and about 400 day students. In 1865, the constitution received its final approbation from the Holy Father, Pope Pius IX. This is rather important because it ended all discussion as to whether the Motherhouses in various parts of the United States were to be independent houses, or whether all were to be subject to the Superior General in Munich. Rome decided in favor of the latter, which was the wish of all the Sisters. During these first decades the progress was quite slow, for the Sisters were greatly hampered by the great lack of funds. Of the 126 parochial schools conducted by the Sisters at the time, not half of the parishes could afford 20¢ a month per child. Donations of food from parents helped a great deal.

In 1876 the United States was divided into two provinces. The second Motherhouse was reestablished in Baltimore. In 1880 the government of the Sisters in America was committed to a Commissary General who was to act in the place of the Superior General in things affecting the spiritual and temporal affairs of the Sisters. In 1880 a new province was organized with its Motherhouse in St. Louis. In 1897, Peter Fourier, the founder of the original Congregation of Notre Dame, was canonized. In 1910, another new province was added in Minnesota, called the Mankato Province.

In 1922, the Sisters of Notre Dame celebrated their Diamond Jubilee of the Order in the United States. The words of the late Archbishop

Sebastian Messmer on this occasion are worth repeating:

'Why is your Congregation so exceptionally blessed? Precisely because you have preserved the true religious spirit . . . Your spirit is still that of Mother Caroline,--the spirit of God, the spirit of poverty, obedience, and humility . . . it is this that draws the blessing of God upon the community.'

This divine approval seems quite evident if one stops to consider the phenomenal growth of this Order from its humble beginnings in 1847 when there was just one convent with five Sisters. Today there are about five hundred convents and about five thousand professed Sisters.¹³

13. Ibid., 146-170.

At this stage of the story of the Notre Dames in Milwaukee it should be in place to go back over their beginnings and give the reader just a few pointers on some of the early schools they founded. A little about the structures themselves, the students, and more about the teachers. For example, from our sources we find that it is most evident that the first members of St. Mary's Parish were very mindful of the importance of a Catholic school as well as a Catholic Church. The structure they planned for their church included also space for the school. Both were to be under the same roof. But as we know a school implies a teacher. Dr. Joseph Salzmann who had been installed as pastor of the pioneer parish and school recognized this fact. Teachers were scarce in those days. But during a visit by Dr. Salzmann at Germantown, a small colony north of the city he convinced a man named Michael Bodden to take charge of the larger boys while the Notre Dame sisters usually taught all the other classes.¹⁴

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14. William George Bruce, St. Mary's Church, Milwaukee, Milwaukee, 1921,
71.
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The Notre Dame sisters caused a good deal of surprise among the children when they first appeared upon the scene. The Youngsters had never seen these black-garbed women before and were not only abashed but also quite alarmed. However, it wasn't too long before they recognized the kindly, smiling faces that beamed out of the black hoods. This recognition soon gained confidence and love for these self-sacrificing women teachers.¹⁵

15. Ibid., 72.
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St. Mary's was the first and is the oldest German Catholic congregation in Milwaukee. The members at the time of its inception belonged to St. Peter's Church, (1847).¹⁶

16. Heming, The Catholic Church in Wisconsin, 347.
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For St. Joseph's school room the lower part of a neighboring house was rented. It was conducted by Elizabeth and Franziska Kundig, sisters of Vicar-General Kundig. There were 28 students in attendance at its beginning in 1855. In 1860 the Notre Dame sisters took over. In 1875 a new brick school was built, 110 feet long and 60 feet wide, costing \$28,000.¹⁷

17. Ibid., 344-345.
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In 1867, Holy Trinity school was erected under the able direction of Father Conrad. It was said of Father Conrad that he had a great interest in promoting the welfare of Catholic schools and that it was only through his personal strenuous endeavors that the school became a reality at such an early date. The building itself cost the parish \$19,208.53¹⁸

18. Ibid., 337.

During the summer of 1870 the old frame Gesu church was remodeled into a two-story frame structure and then used as a school for girls. Again the Notre Dame sisters were called upon. As early as 1875 a new frame church and schoolhouse were built by the Jesuits, in the Second Ward, on a portion of the property purchased by the same Order in 1855. This church was dedicated in honor of the Holy Name in October of 1875. The school was turned over to the Sisters of Notre Dame, and was opened in the same year.¹⁹

19. Ibid., 332-333.

St. Hedwig's parish established a school for the Notre Dame sisters in 1872. It was only a small building which was purchased by the congregation and moved to the church property. Seven years later they replaced it with a larger and more appropriate one of brick.²⁰

20. Ibid., 336.

Other parochial schools were built during this decade that were

turned over to the Notre Dame Order; St. John Nep. School in 1870, St. Francis of Assisi School in 1871, St. Anthony School in 1872, St. Stanislaus School in 1872, Holy Cross School in 1880, St. Hyacinth School in 1883, St. Michael School in 1884, St. Augustine School in 1888, St. Boniface School in 1888, St. Vincent de Paul School in 1888, St. Peter and Paul School in 1889, St. Cyril and Methodius School in 1894, St. Casimier School in 1894, St. Ann School in 1895, St. Elizabeth School in 1902, St. John Kanty School in 1907, St. Stephan School in 1907, St. Mary Czestochowa School in 1908, St. Leo School in 1909, Blessed Sacrament School in 1933, Christ The King School in 1940, and St. Nicholas School in 1950.²¹

21. Ibid., 340-357.

III Sisters of the Third Order of St. Francis Assisi

The history of the Franciscan Sisters of Penance and Charity of St. Francis, Wisconsin, began on December 8, 1848, then, the feast of the Immaculate Conception, Patroness of the United States. As the result of a personal visit by Bishop Henni to Germany in that same year, Reverend Francis Anthony Keppeler and Reverend Mathias Steiger recruited a group of six Tertiary Sisters at Ettenbeuren, Bavaria, Germany. From this small group was developed the future congregation of the Sisters of St. Francis of Assisi in America.²²

22. Sister Mary Eunice Hanousek, O.S.F., A New Assisi, Milwaukee, 1949, 8-10.

Like the earlier Germans who settled in Wisconsin, this group of Bavarians made the trip to America under the direction of their former pastor and assistant priest. At the direction of Bishop Henni, Father Keppeler and Father Steiger purchased thirty-five acres of land at Nojoshing, Wisconsin, on June 11, 1849. The price paid for the property was \$1,000. At first the Tertiary band lived in log houses they found on the land. In a short time the priests and brothers who also made the trip began a building project. The Sisters, too, assisted by carrying building material, tacking on brushwood, and rooting up stumps.²³

23. Ibid., 17.

On November 2, 1852, the Sisters received word that the Reverend Michael Heiss had returned from Europe and had been appointed spiritual director of the community at Nojoshing. They were happy over this news for now a new beginning would be made to guide the group under the rule of conventional living. For the first three years no formal religious rule had been adopted. Father Heiss immediately attended to this matter, and the new rule was sanctioned by the Ordinary, Bishop Henni.²⁴

24. Ibid., 24-25.

After the adoption of the rule the Sisters spent a year in preparation for their profession of the three simple vows of obedience, poverty, and chastity. For their profession day, June 16, 1853, one of the Sisters fashioned a religious garb. Mrs. Zahler was unanimously chosen leader and became known as Mother Aemiliana and was the first superior general of the

convent at Nojoshing.²⁵

25. Ibid.

After 1853 life according to the new rule was followed, and in essence it has remained the same to this day. Apostolic labors of charity were prescribed in it. The first duty called for the ordinary household work in the future Seminary of St. Francis de Sales. Secondly, the Sisters were to devote themselves to the care and instruction of orphans. Thirdly, they were to devote themselves to the instruction of Catholic youth.²⁶

26. Ibid., 25-26.

In 1854 an outbreak of cholera orphaned many children. Hurriedly a frame building was erected at Nojoshing which housed forty-nine orphans. As a result both child care and schooling were now placed in the hands of the Sisters of St. Francis. This orphanage was known as St. Amelian's Orphan Asylum. A year later this building burned to the ground. The Milwaukee Catholics came to the rescue, and it wasn't long before a more spacious brick building replaced the frame one. At this same time the erection of St. Francis Seminary was going ahead. It was founded by the distinguished Austrian scholar and cleric, Dr. Joseph Salzmann; and the Sisters of St. Francis, at the invitation of Father Heiss, its first rector, took charge of the household duties of the new institution.²⁷

27. Ibid., 30.

In 1864 the Order's new motherhouse was opened in Jefferson, Wisconsin. Mother Antonia was anxious to promote the profession of teaching, and thus she urged the Sisters to study diligently in preparing themselves for this important work.²⁸

28. Ibid., 77.

On April 17, 1898, Sister Mary Thelca became the superior-general of St. Francis Convent. Mother Thelca was certainly a builder of educational institutions. Two evidences of this fact were in the training of teaching Sisters and the construction of St. Mary's Academy, a high school. She also recognized the importance of better teacher training. In the second year of her administrative work, Mother Thelca established at the motherhouse St. Catherine's Normal School. That same year a teacher's institute was organized and modeled on the board of education in the public school system.²⁹

29. Ibid., 120-121.

During Mother Thelca's twenty-seven years of administration this community of Sisters took charge of many mission schools. Their records show that fifty-seven schools were opened: thirty-three in Wisconsin, ten in Illinois, six in South Dakota, four in Colorado, two in Missouri, one in Minnesota, and one in Iowa. Forty of these schools are still staffed by the Sisters of St. Francis.³⁰ Elementary schools in Milwaukee

30. Ibid., 122.

being serviced by these Sisters at the present time are: St. Agnes, St. Alexander, St. Gerard, Sacred Heart, St. Sebastian and St. Veronica.

IV Dominican Sisters of the Congregation of St. Catherine of Siena.

These Dominican Sisters are a branch of the Dominicans of Holy Cross Convent in Ratisbon, Germany, which was founded in 1233.³¹

31. Sister Hortense Kohler, O.P., Life and Work of Sister Benedicta Bauer, Milwaukee, 1937, 1.

Mother Benedict Bauer became prioress of that convent, 1845-1858.³²

32. Ibid., 48.

Mother Benedict Bauer, Regensburg, Bavaria, heard the plea for missionary laborers in America. In 1853 five of these Dominican Sisters established a foundation in Brooklyn, New York. In 1858 Mother Benedict and three companions came to America. She and one companion set out to establish a foundation of the order in the west. They received a welcome from Bishop Henni in the diocese of Milwaukee in 1861 and established their convent home at Green Bay and took charge of St. Mary's parochial school. They soon opened a private school. In 1862 on the advice of Bishop Henni the foundation was transferred to Racine. In 1864 St. Catherine's Academy, a day and boarding school, was opened in Racine. In 1914 the late Rt. Rev. Archbishop Messmer appointed Rev. George A. Meyer to establish a new parish, Holy Angels at 3765 Eleventh Street, Milwaukee. A year later, ninety-six families had been enrolled, and in 1916 a combination church and school building had been erected. The

Rev. Pastor then asked for the Racine Dominican Sisters to staff the school. These same Sisters took charge of Saint Benedict the Moor Mission School in 1921, with an enrollment of eighty-seven pupils taught by six Sisters. Up to this time, the school had been staffed by the Notre Dame Sisters.³³ They are also in charge of Holy Angels elementary

33. Excerpts from a letter by Sister Mary Demetria, Racine, 1948.

school.

Through the early help and encouragement of Bishop Henni in Milwaukee, and with the Grace of God, Catholic schools have increasingly flourished. The Sisters of the various Orders found a congenial home in this city. From three German Nuns who came in 1848 the numbers have grown into thousands. From a few hundred pupils in 1850 have come tens of thousands today.

Stimulus for this growth has been the necessity to protect the faith of the young which was a feature in the Constitution of all these orders. But the impetus of the Baltimore Councils and the wise teachings of Pius XI must not be overlooked.

No one connected with the Milwaukee Parochial School System will say there is not room for further growth, but it is obvious that the great handicaps and hardships of the past shall not be repeated, and that growth and improvement for the future, though it will have its share of problems, will not be the kind requiring those heroic sacrifices.

The Church-State controversy rears its head on occasions. Recently it was the School bus issue. Then it was the Barden Bill. But God blesses his own! The Orders in Milwaukee will always be a great boom to God and Country.

V Sisters of Charity B. V. M.

The Sisters of Charity were founded in Emmitsburg, Maryland, in 1809. The foundress was Mother Elizabeth Seton (1774-1821). As late as March 14, 1805, Mother Seton was received into the Catholic Church.³⁴

34. Dehey, 70.

Today this order professes 9,000 communities in the United States. They organized their first elementary school in Milwaukee at the Holy Rosary Parish in 1885. Later they were called upon to teach at Gesu. Today these are the only two elementary schools in Milwaukee under their guiding influence.

An aged Sister who was stationed here related the following:

'Even at the time I went to Milwaukee, 1856, the mission was very poor; we had to work very hard to even get sufficient to eat. No provision was made for the maintenance of from eighty to one hundred children, a select school of fifty, and a free school of about one hundred twenty five. The select school was self supporting, but the orphans and free school depended entirely on our endeavors - such as collecting provisions and money from the different parishes in the city and country. In these latter tours we had to endure cold, poor accommodations, and sometimes insults from those who did not see the necessity of saving the soul's of God's little ones. But most of the people were generous and never tired of the repeated demands on their charity.'³⁵

35. O'Hearn, 197.

VI Sisters of Mercy

Mother Mary Catherine McAuley (1787-1841) founded the Sisters of Mercy in Dublin, Ireland, in 1831. Today there are 10,000 foundations

of this congregation in many of these United States.³⁶

36. Dehey, 373.

The community of the Sisters of Mercy of Milwaukee was founded indirectly from the Chicago foundation. Mother Mary Francis Jackson brought a group of sisters to Janesville, Wisconsin, in 1870. In 1885 at the suggestion of Archbishop Heiss, a house was established at Fond du Lac. Their activities were principally in educational and charitable work in Milwaukee. Foremost among its institutions are St. Clara's and St. Catherine's, two homes for working girls. In 1894 Mother M. Evangelist Holcomb transferred the headquarters from Fond du Lac to Milwaukee at the advice of Archbishop Katzer.³⁷

37. Ibid., 359-360.

The initial history of the Sisters of Mercy in Milwaukee bears the stamp of grim struggle in the face of almost insurmountable difficulties, and yet towering over it all, the steady guiding hand of divine Providence can be seen leading on these Champions of Christ.

It was in St. Patrick's parish that the Sisters of Mercy began their labors in Milwaukee. Here, Mother M. Evangelist with a few associates began the work of teaching the little ones, first, to know, to love, and to serve God, and then, by means of a thorough training in the secular branches, to prepare them to take their places in the world as successful men and women.³⁸

38. Excerpts from a letter by Sister Mary Eugene of Mercy High School, Milwaukee, 1948.

Today in the lives of hundreds of men and women we find a convincing proof that the benediction of God rested upon their efforts. Yes, men and women who will bear testimony of the powerful influence of that truly Christ-like, cultured, refined, Mother M. Evangelist. The passing of the years has but accentuated the finer, nobler, and more hidden virtues of her, who passed the greater part of her life dispensing the gentle spirit of Mercy among Milwaukeeans entrusted to her care. Truly did she exemplify that the 'quality of Mercy.... droppeth as the gentle rain from heaven'. Rare blessings waited upon her and her community through all the years, in spite of harassing trials and of grave difficulties.³⁹

39. Ibid.

St. Patrick's school was taken over by them in 1886. Immaculate Conception School was opened in September of 1887. These Sisters have no other elementary schools in Milwaukee.

VII School Sisters of St. Francis.

The School Sisters of St. Francis of St. Joseph's Convent form a congregation which was founded at Schwarzach, Baden, Germany, November 13, 1857.

The particular vocation of the School Sisters of St. Francis is that of teaching. They have carried on that work in this country most favorably.

Because of adverse Prussian May Laws the community was dissolved in Germany. With Archbishop J. M. Henni's permission their first convent and home in America was established in Wisconsin at New Cassel in 1873.⁴⁰

40. Dehey, 450-451.

As early as 1888 Archbishop M. Heiss approved the erection of a mother-house in Milwaukee. The Archbishop dedicated the building in honor

of St. Joseph, and shortly after sent a document in Latin to the Sister, officially therein declaring St. Joseph's Convent at Greenfield Park their permanent mother-house.⁴¹

41. Harry H. Heming, 938-939.

The parochial schools in which the Sisters are in charge in Milwaukee are St. Catherine, Holy Ghost, Holy Redeemer, St. Lawrence, St. Matthias, Little Flower, St. Anthony of Padua, and St. Wenceslaus. Prominent among other institutions conducted by these Sisters is Alvernia College in Chicago; Sacred Heart Sanitarium and St. Mary's Hill Sanitarium in Milwaukee.

VIII The Sisters of the Third Order of Saint Dominic.

St. Clara Convent, Sinsinawa, Wisconsin, the motherhouse and novitiate of the Rule of the Third Order of Saint Dominic, was established in 1846. The founder was Father Samuel Mazzuchelli, an American Indian missionary born in Italy.⁴²

42. Sister Mary Paschala O'Connor, O.P., Five Decades, Sinsinawa, 1954, 26-27.

The objectives of the Sisters of the Third Order of Saint Dominic in everything they do is to save souls. Whatever promotes this end is of vital importance to them.

The Founder, the Very Reverend Samuel Mazzuchelli, O. P. said this in the Rule which he compiled for this congregation:

In our age when education is so general and yet so perverted, no better employment can occupy the time of the Sisters than

that of training youthful minds in the knowledge and practice of Christianity, while they are taught the common branches of education . . . Every branch of human knowledge has been made more or less subservient to the dark designs of Satan: the press, the schools, the politics, and the literature of the day are, in their corrupted state, powerful arms . . . to destroy, if possible all that is sacred in Christianity . . . It is the special vocation of the Third Order of Saint Dominic to oppose religious error in all its forms; and in this country it has as great a work and perhaps a greater one than that of the times of its Holy Founder, because false doctrines and bad morals surround our youth on every side. . . The Sisters, then, in teaching the Christian doctrine by word and example to the children of this country where they are exposed to lose their faith, fulfill the main duty of their vocation, and are worthy of the name of the Order of Preachers.⁴³

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43. Very Reverend Samuel Mazzuchelli, O. P., The Rule Of The Third Order of Saint Dominic, New York, 1860, 49-50.
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How faithful they have been to these ideals is evident from very recent developments in their order.

The Sinsinawa Dominican Education Conference was organized in 1947. It provides for regional meetings at least once a year to be attended by as many as possible of the teachers in the various areas, the aims of which are: 1) to share experiences; 2) to promote the professional growth of each teacher; 3) to discover and develop potential ability; 4) to encourage leadership. They are also a means of acquainting the Sisters with Curriculum and of planning ways to use it.

The development in teacher - organization, keeping pace with current educational trends, looks backward to the directing wisdom of the Founder and forward toward the realization of the ideal of the good teacher as outlined by Pope Pius XI in his encyclical, Christian Education of Youth:

Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well

grounded in the matter they teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for youths confined to them, because they love Jesus Christ and His Church, of which these are the children of predilection; and who have, therefore, sincerely at heart the true good of family and country.⁴⁴

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44. Pope Pius XI, "Christian Education of Youth," Encyclical, December 31, 1929.
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The first parochial school founded in Milwaukee by this order was in 1877. It was in connection with St. Patrick's Parish. This opportunity was hopefully regarded by the five sent to be the foundation Sisters. If successful they had hope for similar offers. However, St. Patrick's was closed the following year, undoubtedly due to poverty. In 1882 the school was reopened only to be closed once again in 1885. It was not until eight years later that they were again called to make another effort.⁴⁵

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45. O'Connor, 162.
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A second opportunity came to Milwaukee upon the invitation of Father Patrick H. Durnin, pastor of St. Rose of Lima Parish. Sister Mary Antoninus McCabe, superior and teacher of music opened the doors of the school on August 21, 1893, for one hundred and fifty children. This necessitated having four teachers.⁴⁶

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46. Ibid., 310.
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On July 29 1895, an urgent invitation was forwarded by Father James J. Keogh, pastor of St. John's Cathedral parish. This invitation suggested that the Dominicans staff the boys' department of the elementary school of

St. John's Cathedral. For the previous twenty-one years the boys had been taught by Brothers of the Holy Cross. The Daughters of Charity taught the girls.⁴⁷ Four other schools followed: St. Thomas Aquinas in 1902, St. Gall's

47. Ibid., 314.

and St. Mathew's in 1910, and St. Robert's in 1920.

IX Sisters of the Divine Savior.

The Sisters of the Divine Savior came to this country from Rome in 1895 at the invitation of Archbishop Katzer to do social nursing in the homes of Milwaukee. They turned to other works proper to the Congregation, among them teaching, as soon as occasion arose. They have only one school in Milwaukee, Mother of Good Counsel School, located at North Sixty-eighth Street and West Lisbon Avenue. The two room school was opened in 1925 in a small wooden structure which served also as the Church for the parish.⁴⁸

48. Excerpts from a letter by Sister Mother Speranda, S.D.S., Milwaukee, 1948.

They are now proud of a fine new elementary school building as well as a high school for girls. They are also engaged in other charitable activities in this area.

X Felician Sisters.

This Order which is also known as the Felician Sisters of the Order of St. Francis was founded in Cracow, Poland, in 1855. They first established themselves in the United States at Polonia, Wisconsin, in 1874. They are considered the largest congregation of Franciscan Sisters in the United States.⁴⁹

49. Dehey, 448-449.

The Provincial Convent is no longer in Polonia but rather in Chicago.

In 1897 St. Joseph's parish erected a temporary school building.

The Felician sisters were called upon to service the elementary department.

Their school was destroyed by fire the following year. The parishioners,

though poor, set to work at once to erect another. From that time on

matters progressed most favorably. Today it is one of the largest schools

in Milwaukee.

The Milwaukee province of the Felician Sisters was founded August 18,

1910. It is the Province of Our Mother of Good Counsel. The Order has

given the Poles an opportunity to have their own school and through it to

become useful members of society. Today they are also in charge of St.

Mary Magdalen, St. Helen and St. Alexander schools, and the school at St.

Joseph's Orphanage. 50

50. Leonard Drewek, The Felician Sisters In The United States, M. A. Thesis, St. Francis Seminary, 1937.

CHAPTER V

TEACHER PREPARATION AND CURRICULUM CONSTRUCTION

When the days of religious preparation are over, come the days of professional. But it is all wrong to use the term 'Professional' in reference to the nuns. Teaching with the nun is not a profession, it is her very life. That is why the nuns make the best teachers. The only return they expect from their labors is the success thereof in the lives of their pupils.¹

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1. George Johnson, "The Nun In Education", The Catholic Herald Supplement, Milwaukee, 1926, 61.
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In thinking of the part that the convents have played in Catholic education it should be remembered that one of their purposes is to be the normal schools where the sisters are trained for their work of teaching in the parochial schools. As such, they have played an important part in the history of Catholic Education.

The teaching sisters of the various orders are taught to make use of all the advancements in education which make for better learning. Of course, in their normal training they study the theory and techniques of teaching just as in any other teacher training school. During summer vacations many nuns attend summer sessions at colleges and universities to work for credits toward a degree. Often, too, lecturers are brought into the convents where nuns are pursuing the normal course.²

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2. O'Hearn, 181.
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Most schools were modelled after the German plan of instruction which from the kindergarten to university was considered the best in Europe. Still, the early public schools had no central source of teacher training to correspond with the convents. There was, as a result, practically no

uniformity in their curriculum. The whims and interests of individual teachers became responsible for what went on in their classrooms.³

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3. John G. Gregory, History of Milwaukee, Wisconsin, Milwaukee, 1931, 2:1159.
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The curriculum and textbooks of the parochial schools today as well as the teachers are of a high caliber. However, the problem of textbooks was an early source of difficulty because the same books were used in Catholic schools as were used in public schools. The non-sectarian attitude of such works did not fulfill the ideal of Catholic education.⁴

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4. Reverend J. A. Burns, C. S. S., The Growth and Development of the Catholic School System in the United States, Chicago, 1912, 136.
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The aim of the Bishops at the Second Provincial Council of Baltimore was for the publication of uniform Catholic textbooks. The Council appointed a permanent standing committee to supervise the preparation of textbooks for Catholic schools. In the intervening years great progress has been made and the books now used are Catholic as well as technically excellent. Catholic textbooks are used everywhere today in the parochial schools in Milwaukee.⁵

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5. Ibid.
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The curriculum in parochial schools in the period 1840-1860 consisted of the traditional three R's together with grammar, geography, and history. In the girls' schools, the sisters taught the pupils to "use the needle as well as the pan; to make and to mend; to darn and to knit, and to become

useful in the home." The other studies were the same as in the public schools with the exception of catechism.⁶ Around 1850 the subjects taught

6. Burns, 125.

at St. John's Cathedral School, Milwaukee, were arithmetic, reading, spelling, penmanship, grammar and catechism. A few of the older boys were accustomed to assist the teacher in hearing some of the recitations of the lower classes.⁷

7. O'Hearn, 173.

Miss Kundig's school established in the 60's embraced the following branches: reading, United States history, geography, German, writing, spelling, language, arithmetic, and catechism. Catechism and prayers held the first place. The National Readers were used at this time.⁸

8. Ibid., 174.

Concerning the curriculum at St. Joseph's academy in 1847 in Milwaukee we find this advertisement:

The system of instruction comprises orthography, reading, grammar, history, geography with the use of the globes, elements of astronomy, natural philosophy, composition, delineation of maps, rational and practical arithmetic, book-keeping, tapestry, cotton embroidery, plain and ornamental needlework.⁹

9. Johnson, Daughters of Charity in Milwaukee, 21.

In placing their schools beside those of the state, and allowing both to remain on friendly terms, the Catholics did not consider this union strange. The material purpose of both was the same - the advancement of knowledge. If the Catholics had erected their own schools, it was not because they were enemies of universal education, but because they would add religion to the branches taught in the existing public schools. They would have religion be the soul that sustains secular instruction.

While the secular studies of both systems was the same, the results achieved by the Catholic schools made good their claim to rank as peers of their sister schools set up by the state. This was because the training of teachers was more uniform and included methods of advancing the spiritual side of the Child. They never feared unbiased scrutiny. Testimonials of their worth from friends of the public schools are frequently forth coming. To a certain extent they had an advantage in the character of their teachers. They were for the greater part members of religious communities who had assumed the profession of teaching not to gain a livelihood, but rather because they did and still do consider it highly meritorious and in that manner of thinking are anticipating their reward in the hereafter.¹⁰

10. J.W. Stearns, ed., The Columban History of Education in Wisconsin, Milwaukee, 1893, 8:660.

In the 1890's the curriculum of the parochial schools in Milwaukee included:

Christian doctrine, Bible history, drawing, grammar and composition, physical science, physical geography, civil government, calisthenics, nature work, and etiquette.¹¹

11. Johnson, Daughters of Charity in Milwaukee, 21.

Today the parochial schools of Milwaukee are producing pupils that can compete with any from any other schools. Great stress is placed on the responsibility of the Church toward the slow pupil and those who are under privileged. The aim of every parochial school teacher is to realize the sacred responsibility to train each child to be a practical member of the Church and a loyal citizen.¹²

12. Annual School Report, Archdiocese of Milwaukee, 1946-1947, Milwaukee, 1947, 7-8.

Recently, added to the other facilities of the parochial schools were a speech correction clinic in connection with Marquette University, and a reading clinic in connection with Cardinal Stritch College.¹³

13. Ibid.

Great progress has been made in connection with parochial school libraries. It is the plan for the Milwaukee schools that each one have its own school library.¹⁴

14. Ibid.

Meanwhile, as the Church was strengthening herself internally in the field of education her enemies on the outside were busily working against her interests. At the time the Bennett Law was passed in the State of Wisconsin, outright hostility to the Church was not popular. After that

law had been traced to its source, it was concluded by many persons that its purpose was to conceal hostile designs.

The provisions of this law seemed reasonable and harmless on the surface: writing, geography, arithmetic, reading, and United States history were expected to be taught in English. This was very cleverly put in the foreground, this concealing the main issue of the law. Some of the other provisions were not so harmless. The youngsters were expected to attend school within their own district; hence not a parochial school, if not within their district. At the same time the power was given to the school board to decide which schools fulfilled the requirements and which children should be permitted to attend; hence that board had the power to interfere with parochial schools. Actually the members of such a board had unlimited powers presented to them by law. Implicitly the permission was granted them to enter any school, tantalize the teacher, and even prescribe the text book to be used. In truth, it would have been quite difficult to say just where their power did end. And all this with regard to schools erected and supported without the assistance of the state, by parents who paid tax for the public schools and also taxed themselves for their own. The plea was used that the children were neglected.¹⁵

15. Howard Louis Conrad, ed., The History of Milwaukee, From Its First Settlement to the Year 1895, Chicago, n. d., 2:158-159.

In short, the Bennett Law seemed the narrow end of a wedge designed to lay the schools open to the whims of enemies; it was a blow at religion; religion attacked by men of politics had a perfect right to defend itself by means of politics. This the bishops of Wisconsin recognized,

and, though rather reluctantly, issued a combined protest against the law.

Urging the Catholics and friends of religious liberty to defeat this law at the ballot box, the bishops laid bare its weak points and sinister designs.

The Catholics simply wanted to keep their children in schools where religious training was carried on. At this time when the Bennett Law was passed the Catholics felt that it was directed against them. Just before Archbishop Heiss died, he held a long meeting with the two bishops of Wisconsin concerning this law which had just been passed. He considered it an obnoxious and an un-American measure. Nearly all Catholic Churches had schools which were aiming at a high standard of excellence, with teachers well trained, who considered the profession of teaching the one great aim in their lives here on earth. Children could attend these schools at little expense, and in many cases the books were supplied. The Bishops of Wisconsin protested strenuously against the law as an unnecessary one, an offensive one, and an unjust one. They proclaimed:

We want to live in peace and good fellowship with all our fellow citizens; if strife and discord has been stirred up the fault rests not with us. We teach by work and example respect and obedience to law and government: no law should be forced upon us for the repeal of which we would have to raise our voice. The youngest of us have lived and worked in our State nearly twenty-five years, the oldest almost fifty years. We have labored incessantly for the education of our youth; and we shall continue to do so to the end of our days. Under God we have always relied on our zeal to our priests and the generosity of our people. We have never received one single cent of State help for our schools - we want no State interference with them either.¹⁶

16. Harry H. Heming, The Catholic Church in Wisconsin, Milwaukee, 1898, 281-286.

At this same time the Lutherans, who were also agitated over the Wisconsin and Illinois compulsory education laws of 1889 reasoned with the Catholics. They announced to the public the necessity of a thoroughly Christian education, which they felt Sunday schools alone could not supply.¹⁷

17. Richard J. Gabel, Public Funds for Church and Private Schools, Pennsylvania, 1937, 491.

The Bennett Law was a political question supported by the Republican party. German Catholics and sternly anti-Catholic German and Norwegian Lutheran's combined in Wisconsin and fought it. The State Superintendent of Public Instruction published a political pamphlet, which justified the law but, 'in spite of the frantic appeals of the Republican press and speaker for loyalty to the American flag and to the little red school house, the Democrats elected their candidate for governor.'¹⁸

18. Ibid., 676.

Through the efforts of the Honorable H. J. Desmond, Chairman of the Assembly Committee on Education in 1891 the law which made it the duty of public school boards to supervise private and public schools was repealed.¹⁹

19. Joseph Schaefer, Wisconsin Doomsday Book, Madison, 1927, 2:222.

Because the Catholic Church is One, anything happening to one member happens to the whole. The struggle of the Jesuits during the Colonial times and the other Orders later; the decrees of the Baltimore Councils;

the attempt in 1839 to hamstring the Catholic Schools in Wisconsin through the Bennett Law; All of these affected Milwaukee parochial education just as it affected education in other places.

Today the parochial schools in Milwaukee are an entity in themselves. But they do not remain uninfluenced by all that happens to the Church in this country or in the world at large. Good as it is, the Milwaukee Catholic School system is but a small segment of the Universal Church. It is committed to the task of teaching the Children of God the truths about God. That is its work and it must be done.

CONCLUSION

The purpose of this thesis has been to show the beginnings and the remarkable growth of the Parochial school system in Milwaukee. Were it possible to present every detail of the educational developments of each order, this work would run into several volumes. Unfortunately, however, many records in the convents are not easily accessible to laymen, if accessible at all. All the convents seemed eager to cooperate but often when material was obtained, pertinent material was negligible. This apparently was due to the fact that the work in early days left no time to keep records, or that archives are not properly catalogued so that they may be made available.

In spite of so fundamental an obstruction to getting at source material this thesis, though imperfectly, achieves what it set out to do. It shows why there was a need for parochial education, and how that need was met. It shows the most fundamental of the problems, and how those problems were solved. Different persons, different times, different Orders, but the same fundamental problems seems to summarize the story for each parish, each order, and the Diocese as a whole.

The teaching orders of nuns have played a most important role in the development of the parochial schools in Milwaukee. Without them the present system of schools would not exist. Sacrifices made by parashioners and priests should not be minimized, but those made by the nuns of the various Orders were very often heroic.

In 1900 the parochial school system in Milwaukee was like a healthy child ready to develop into a strong young man when new problems and new difficulties were to be met and greater developments were still to be made.

The generation of Catholic men and women educated in the parochial schools between 1848 and 1900, although many of them had no opportunity of higher education, became the backbone of the agricultural, industrial and religious life in the state. The flourishing state of the Catholic Church in Milwaukee today testifies to the success of the parochial school system. These schools produced men of character and conviction. They were men who followed in the footsteps of the early pioneers in their sacrifices for their Church and schools.

APPENDIX I

THE PURPOSE OF RELIGIOUS EDUCATION

The fact that man is a composite of body and soul, of which the latter is the most important, compels the Church to be solicitous about the education of man. For, man is a creature of God, he belongs to God, and is destined for Him. Education, if it is the ideal, will aid man greatly in attaining this destination, for after all, learning is a preparation for this life and for eternity. The more ideal the education is the more perfect will be human life. Man by his nature thinks and wills beyond the finite, his desires tend toward the Infinite. Now this Infinite object of human thought has been revealed to us in the person of Jesus Christ. His life becomes the exemplar of every man's life. Thus any educational theory that is not concerned with these Christian ideas is not complete for the purposes of a full and adequate human life.¹

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1. Reverend, William P. O'Connor, "Christian Education of Youth", Salesianum, XXV, #2, 27,

The Church maintains that secular and religious instruction must never be parted in education. This rule holds for all education even the highest. Education is the formation of the whole man; intellect, heart, will, character, mind and soul. A Christian nation can only spring from Christian schools.²

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2. The Catholic Parochial Schools of the United States, Bureau of Education, Washington, 1904, Chapter XXI, 1081.

William Penn, in his Frame of Governments for his Pennsylvania colony,

defended "religion in education" when he wrote:

Governments rather depend upon men than men upon government; let men be good and the government cannot be bad; if it be ill they will cure it. Though good laws do well, men do better, for good laws may lack good men and be evaded or abolished by ill men, but good men will never suffer ill ones. That therefore which made a good constitution must keep it, namely, men of wisdom and virtue; qualities that because they descend not with worldly inheritance must be carefully propagated by a virtuous education of youth.³

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3. John Francis Noll, Our National Enemy Number One, Education Without Religion, Huntington, 1942, 287.
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William Penn, a Quaker, expressed this idea of religion in education. However, it is the Catholic Church in this country which adheres to the ideal. She alone of the Christian Churches demands of parents that children be given an education based in Godliness.

Pope Pius XI, in his Encyclical of The Christian Education of Youth, answers the unfounded notion that exists in the minds of many non-Catholics about the purpose of Catholic schools, when he writes:

They do not intend to separate their children either from the body of the nation or its spirit, but to educate them in a perfect manner, most conducive to the prosperity of the nation. Indeed a good Catholic, precisely because of the Catholic principles makes the better citizen, attached to his country, and loyalty submissive to constituted civil authority in every legitimate form of government.⁴

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4. Ibid., 289.
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With a little careful thought it will be admitted by the unbiased that Pope Pius was speaking truth when he said that "there can be no ideally perfect education which is not Christian education."⁵

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5. Pope Pius XI, "Christian Education of Youth, Encyclical, December 31, 1929.
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In 1919 the Catholic Hierarchy of the United States issued a pastoral dealing with present problems, and on the subject of Catholic schools, observed:

Our Catholic schools are not established and maintained with any idea of holding our children apart from the general body and spirit of American citizenship. They are simply the concrete form in which we exercise our rights as free citizens in conformity with the dictates of conscience.⁶

6. Noll, 288.
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Noting the need of beginning religious training at an early age, the late President Harper, of Chicago University asks:

Do we not realize that in all work, whether for church or for country, the largest returns come from doing the work with children? Here again we may take lessons of wisdom from Roman Catholicism.⁷

7. John Francis Noll, The Parochial School, Why?, Huntington, (n.d.), 14.
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The future of mankind is not entirely doomed, for the Catholic Church has waged war against godless education. She officially entered into the combat when the Holy Father made known the Christian attitude regarding the fundamental principles of education in his Encyclical. This historic document is a synthesis of the principles and practical applications of the Christian philosophy of education. Pope Pius XI was well qualified to discuss this problem for he had an experience of fifty

years as an educator and spiritual leader.⁸

8. O'Connor, 25.

St. Augustine, who lived in the fifth century, and who also was a convert to Catholicism from paganism, writes in Epistle 138, Chapter II, Section 15:

'Let those who declare the teaching of Christ to be opposed to the welfare of the State, furnish us with an army of soldiers such as Christ says soldiers ought to be; let them give us subjects, husbands, wives, parents, children, masters, servants, who live up to the teachings of Christ; and then let them dare assert that Christian doctrine is harmful to the State. Rather let them not hesitate one moment to acclaim that doctrine, rightly observed, the greatest safeguard of the State.'⁹

9. Noll, Our National Enemy Number One, 285.

Making comment on the result of a survey taken by the Institute on Social and Religious Surveys the Milwaukee Journal, on February 10, 1924, noted:

'The demonstration is clear that character building can be taught, through instruction in ethics, in religion, or in a combination of the two. It is significant that the Boy Scouts of America, who get instruction in both religion and ethics, ranked highest in the tests; and it is equally significant that the public schools, where neither ethics nor religion is taught as a subject, ranked lowest. We are here face to face with the problem, 'Shall we teach ethics and religion in the home, in the schools, or shall we reap an ever-lasting crop of dishonor and dishonesty?'¹⁰

10. Ibid., in his introduction, (n.p.)

In recognizing the fact that the parents are the first educators of their children and knowing that this training is not adequate for the

child's total education, the teacher in the elementary school shares the responsibility by supplementing home training and home teaching. Thus the school emphasizes the child, his needs, and his capacities.

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