

# PROMISES TO KEEP

A History of the Sisters of Charity of the Incarnate Word  
San Antonio, Texas

VOLUME TWO

HISTORICAL STUDIES OF HOSPITALS, SCHOOLS IN MEXICO,  
AND INCARNATE WORD COLLEGE

by  
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## SANTA ROSA HOSPITAL: RESPONDING TO CRIES FOR HELP

When San Antonio was struck by two epidemics of cholera and an outbreak of typhus in the latter part of the nineteenth century, the people called desperately for help to care for the sick and to control the spread of disease.<sup>1</sup> The city had no hospital at the time; the few doctors available tended the sick in their homes or in the rooms of local hotels.<sup>2</sup> Such conditions were totally inadequate to cope with the outbreak of an epidemic.

The first siege of cholera in 1849 lasted six weeks and took the lives of over 600 persons in a city whose population was only 5,000.<sup>3</sup> People abandoned their homes and took refuge in the outlying areas in an effort to escape from the disease. Others shut themselves up securely within their houses in isolation from their neighbors.

The second cholera attack occurred in 1866, and San Antonio was still not prepared to deal with such a disaster. The second epidemic was not as devastating as the first, yet the Board of Health reported that 515 cases were treated by doctors, and 104 persons died during treatment. Others were found dead or dying in the streets.<sup>4</sup> As in the past, those who were unafflicted fled to escape contagion. San Antonio had no hospital to care for the health needs of its population which now numbered 12,000.

The spread of cholera was attributed generally to poor sanitation, and while the city began to address the need for proper drainage, the paving of streets, and adequate sewerage, a new form of disaster struck in 1869.<sup>5</sup> The San Antonio River, swollen by excessive rains overflowed its banks and flooded the city, leaving many persons homeless and destitute.<sup>6</sup> The outbreak of typhus, typhoid fever, and dysentery that followed the rains brought new forms of suffering and health problems to

the community that was still not prepared to cope with contagion and disease.

Civic leaders, led by Mayor W. C. A. Thielepape, appealed for help to Bishop Claude M. Dubuis, whose diocese included the whole of the State of Texas and who three years earlier had helped the people of Galveston survive an epidemic of yellow fever by prevailing upon Catholic sisters from France to open a hospital in the coastal city. The bishop carried the appeal to the Sisters of Charity of the Incarnate Word, who had established St. Mary's Sanitarium in Galveston, and to the French foundation in Lyons, from which they had come. The story of the three young women who responded to his plea and to the desperate cry for help from the people of San Antonio is the story of Santa Rosa. It is a story in which the first cry for help was repeated over and over again as each new wave of sickness, disease, and disaster struck the area during the century-long history of the hospital. It is a story in which the sisters never failed to respond to the people in need.

In March, 1869, the three sisters prepared to leave the Galveston community to make the long trip by stagecoach to San Antonio. Inspired by a religious dedication to carry on the healing ministry of Jesus Christ, they were full of youthful idealism and enthusiasm for their mission. Before the journey even began, however, they faced their first disappointment and their first test of courage. Word arrived in Galveston that the building under construction as an addition to San Fernando Cathedral Rectory and intended to serve as both hospital and convent had burned to the ground. When Sisters Madeleine Chollet, Pierre Cinquin, and Agnes Buisson reached the end of their journey twenty-four days later, they found themselves homeless and without any form of hospital where they could begin their work. They were forced to find shelter with the Ursuline nuns, who had established an academy in the city and who took them in with gracious hospitality.

Priests and laymen worked side by side in reconstructing the two-story stone facility on land donated by the diocese.<sup>7</sup> The sisters themselves cleaned and polished the interior. Urgent appeals for financial help were carried in the *San Antonio Weekly Express* bringing a generous response from the city: "Donations to the new hospital have been even more than liberal on the part of our citizens. Two gentlemen, Messrs. Twohig and Guilbeau, gave a thousand dollars each and several others five hundred each. The building is approaching completion."<sup>8</sup>

By the end of November, 1869, the infirmary was ready to open its doors to the public, and the sisters sent the following announcement to the editor of the *San Antonio Express*:

Dear Sir:

You will confer a great favor on us by publishing in your paper the following:

The undersigned take great pleasure in announcing to the public, that, on the first day of December next, the Hospital and Infirmary under the management of the Sisters of the Incarnate Word, will be ready to receive patients.

This institution, as every one knows, has been founded with small means, and is even now encumbered with a heavy debt, a circumstance which will not permit us to receive an unlimited number of patients. We hope eventually to get out of debt, and then every exception shall cease, and every restriction shall be removed. For it is our intention to build with the course of time, somewhere out of town, an asylum for contagious diseases, and for the incurable, the insane, and all obnoxious cases.

We hope to meet the wants of the patients entrusted to our care by providing for them healthy rooms, good food and attentive nursing; and for this reason we take the liberty to solicit not only the assistance of the authorities entrusted with the welfare of the poor, but also the kind offices of the physicians of this place. . . .

No regular physician is excluded from our institution. Every one has a right to send in his patients, whether they be paying or charity patients. He will have the entire control over them in the Hospital; and his prescriptions with regard to food, nursing, and medicines, will be strictly followed.

We beg leave to remark, however, that the number of charity patients must be proportioned to the number of paying patients, or else we should be in a state of bankruptcy at the very beginning; since we have no revenue, no resources, no other income, but that which is the result of our industry. . . .

The hospital will be open to all persons without distinction of nationality or creed.

Sister St. Magdalen [*sic*], Superioress

Sister St. Peter [*sic*], Treasurer<sup>9</sup>

Located on the corner of Cameron and Commerce Streets, the hospital, or infirmary as it was then called, was limited in its facilities to meet the needs of the growing community, yet it was respected by many as a great addition to the city. It was obvious that San Antonians shared a sense of ownership in what they had helped to build. They referred to it as “The City Hospital” or simply “Our Hospital.” Often it was called also “The Charity Hospital,” indicating the sisters’ concern for the needs of the poor. Bishop Dubuis had decided, however, that the hospital be called after St. Rose of Lima, the first canonized saint of the Americas, and in time, Santa Rosa Infirmary became the accepted name.<sup>10</sup>

## PROMISES TO KEEP

At the time of its opening, a time of widespread racial segregation in public facilities, local newspapers made particular reference to the fact that the new infirmary would admit persons of all races and all denominations. It was praised as an institution that would receive within its “friendly walls . . . whites, blacks, and Mexicans.”<sup>11</sup>

Public announcements explained also that although the infirmary was Catholic it was “open to patients, without regard to religion. No religious services [were] required, although Catholics [could] find a little chapel to do their praying in.”<sup>12</sup>

A reporter’s first look at the building was carried in the *San Antonio Weekly Express*. Referring to the structure as “Our Hospital,” he described the two-story stone building as “stately,” with four large wards that could be divided into smaller rooms by removable screens to accommodate as many as fifty patients. Women were assigned to one area of the building; men to the other.

The building was “neatly whitewashed, well-lighted and ventilated, and in every respect recommendable.” The ventilation was noted in particular and described as excellent: “From the main entrance an alley runs through the whole building, allowing the air to pass freely. All doors open towards the alley, and an air hole above each door gives additional ingress of the air to the sick rooms.” Water was provided from a ditch and “led through pipes into a large tank, . . . elevated by a force pump and driven into the bathing house, the washing house, and into several departments, . . . with a cistern for the occupation of rain water used for drinking and cooking.”<sup>13</sup>

Charges in the beginning were \$1.00 per day, with fifty cents extra paid for fire in the room. Frequently, however, patients were accepted for as little as 25 cents, and through an agreement with the city, a payment of 50 cents was made for paupers. Persons from the farms and ranches in the nearby towns of Bandera, Seguin, and Boerne sometimes paid their bills by bringing meat, vegetables, eggs, and butter to the sisters.

Many records in the Santa Rosa Diary show that it was not at all unusual for patients to leave the hospital promising to pay at a later date but failing to keep their word, and in spite of the opening announcement that the amount of free service would have to be kept in balance with that which was paid in full, the number of poor patients often outnumbered those who were able to pay. With such limited income, the hospital often seemed on the verge of closing.<sup>14</sup> Shortly after its opening, the *San Antonio Weekly* carried an appeal for community support: “In view of the great need of such an institution, debt was incurred in the completion and fitting up of this building. . . . It will

become a great blessing for the future and therefore deserves the support of all good citizens.”<sup>15</sup>

In spite of the urgency on the part of the mayor and city leaders to get the sisters to come to San Antonio, the infirmary did not have a very promising beginning. Only eight patients were admitted on the opening day, four men and four women, seven of whom were white and one black. Before the development of antiseptic surgery, hospitals were generally viewed as houses of death because of the high mortality rate. They had grown out of the earlier almshouses and identified with the pauper class. They were seen as institutions tending to the needs of those who were destitute and dying, rather than facilities offering care and cure to the sick and suffering.<sup>16</sup> Gradually, however, the care offered by the sisters, the skill of the physicians, and the cleanliness of the building brought about a change in attitude and an increase in patients.

The infirmary had been built in an area that was rapidly becoming a busy thoroughfare. In 1875, the decision was made to exchange the site with that of St. Joseph’s Orphanage, which the sisters had built the previous year. The new location, on what was later West Houston St., was situated on the outskirts of the city and offered a quiet atmosphere as well as room for expansion.<sup>17</sup> It became the permanent site for Santa Rosa.

A description of the building that was carried in the San Antonio newspaper stated that the first floor was “divided into four wards, one for wounded men, one for sick, one for females and one for colored people.” The second floor was divided into rooms for private patients and contained a small chapel. The sisters’ rooms were in the garret. Fifty patients could be accommodated “by crowding them together.”<sup>18</sup>

The early success of the infirmary must be attributed to the courageous and generous service of the sisters. They were pioneer women who were willing to take on the most difficult tasks, to sacrifice their own needs for the needs of others, and to overcome all obstacles. The doctors were the first to recognize this unusual dedication. Dr. Edward A. Cayo, who was known as the Father of Bone Surgery for his work at the hospital, once remarked: “The sisters worked 15 hours a day and often slept just where they found a place. They worked too hard—too many died too young. But no one ever matched them in dedication.”<sup>19</sup> And Dr. John Moore, who established the pathology department at Santa Rosa, noted: “Santa Rosa’s greatest strength has always been the unflagging dedication of all the sisters to taking care of sick people.”<sup>20</sup>

Although some persons have described Santa Rosa’s founding sisters as professionally prepared nurses who had completed their training in France before coming to Texas, such statements are inaccurate. It is true



that the first sisters whom Bishop Dubuis had brought to Galveston had been members of a Catholic sisterhood in France, *Soeurs Hospitalières des Hopitaux de Lyons*, and had worked at least for a short time at the Hospital of the Antiquaille. There is no evidence, however, that the three sisters who arrived a year or two later in Galveston and then came to San Antonio for the purpose of founding Santa Rosa had any professional training or experience as nurses.

Sisters Madeleine and Agnes spent two years working with the sisters in Galveston at St. Mary's Sanitarium. Sister St. Pierre had very little, if any, preparation for caring for the sick. There are no records of her having been trained as a nurse, and she spent only six months at the Galveston sanitarium before coming to San Antonio.

What the sisters did bring to their work was a strong faith in God, to Whom they had consecrated their lives by religious vows, and a sincere dedication to helping those who were in need. They were ready to give generously and labor tirelessly under the most adverse circumstances. One newspaper account described them as "three French women [who] do hard work, which is the more astonishing when their youth is taken into consideration."<sup>21</sup> They were also ready to learn whatever they could from the doctors with whom they worked. Their knowledge of medicine, their skills in nursing, their understanding of how to manage a hospital, and even their ability to speak English, all came from their daily contacts with the physicians at Santa Rosa.

San Antonio was fortunate in having several established and reputable physicians even in 1869, and the story of Santa Rosa cannot be told without recognizing the work of these men. Dr. George Cupples had been Staff Assistant-Surgeon to the British Legion in Spain in 1836, and after his arrival in San Antonio in the mid-1800s he was recognized as "a scientific investigator and surgical genius."<sup>22</sup> When the first State Medical Association of Texas was established in 1852, he was elected president, and became a strong advocate for the control and elimination of medical quackery. "Humbug is the order of the day," he proclaimed in his first presidential address. "The standing, social and individual, of medical practitioners as a class, is confessedly lower here than in any other country of Christendom. Charlatanism and imposture, the offspring of ignorance, general and professional, reign rampant in the land; no legislative check restrains the indiscriminate and unregulated practice of physic by unqualified persons, the incredible and destructive abuse of nostrums and secret remedies."<sup>23</sup>

Closely associated with Dr. Cupples and with Santa Rosa was Dr. Ferdinand Ludwig von Herff, who was always referred to as "Old Doctor Herff" by the sisters. He was the first of eight doctors in his fam-

ily to serve on the staff of the hospital. Born in Darmstadt, Germany, he had been trained as a physician and surgeon in Bonn, Berlin, and Giessen, before beginning his work on the Texas frontier. In the course of his long career at Santa Rosa, he brought about many advances in the development of medicine. He is credited with having performed the first cataract operation as well as one of the first hysterectomies in the United States. He was responsible also for one of the earliest successful corrective operations for Jacksonian epilepsy. He was equally successful in perfecting the draining of a tubercular pulmonary abscess and in the performance of a gastrostomy for relief of a permanently constricted esophagus.<sup>24</sup>

The association of Drs. Cupples and Herff with Santa Rosa soon attracted other prominent physicians and surgeons to the staff: Drs. Amos Graves, Julius Braunagel, J. P. Oldham, A. S. McDaniel, Adolph Herff, John Herff, and William Wolf, Sr. From such outstanding teachers, the sisters gained their knowledge and experience, not only in nursing, but also in the science of medicine. Early entries in the Santa Rosa Diary and Remark Book indicate that a doctor performing surgery was always assisted by two or more sisters, with Sister Remigius Hackett administering the anesthetic. Frequently, the sisters in the obstetrics department delivered newborn infants when the doctors could not respond quickly enough to hospital calls.<sup>25</sup> They also operated the pharmacy, managed their own ambulance service, cooked and served the patients' meals, tended the fires in their rooms, washed their linens, and cleaned the rooms and corridors.

Santa Rosa was chartered by the State of Texas in 1881, and by 1884, the two-story stone building on Houston Street was filled to capacity. Patient wards were overflowing, and the attic in which the sisters lived was so crowded, with some of them even sleeping on mattresses on the floor, that Rev. Mother Pierre thought their health would be endangered.<sup>26</sup> There were no funds available for expansion, but there was no alternative either. Finally, it was decided to construct a three-story addition, the beginning of "Old Main." What a monumental financial undertaking this was for the new congregation and the new hospital can be imagined from the statement the sisters prepared for the document to be placed in the cornerstone of the building: "The means to begin are none. . . . The future expenses will be met by the assistance of Heaven, who has never forsaken us."<sup>27</sup>

Mother Pierre wrote to all of the sisters of the Congregation asking for special prayers. The fifteen mysteries of the rosary as well as the devotional prayers of the Seven Joys and Seven Sorrows of St. Joseph were to be said in common each day during the month of March. And

in order to provide the time needed for the extra prayers, she advised the sisters, "We allow that all of you may delay the hour of rest in the evening by half an hour which gives you 9:30 p.m., but only during the month of March."<sup>28</sup>

They secured a loan of \$2,000.00 from the Rev. P. Taillon of Fredericksburg and borrowed additional funds from the Ursuline nuns in San Antonio and from the Incarnate Word sisters in Victoria. The Steves Lumber Company offered them "credit unlimited." With faith in God and trust in the generous support of the community, the sisters knew more help would be forthcoming. In gratitude, they added the final lines to the cornerstone document:

When reading these lines, dear Sisters, or readers, let a prayer be breathed from your very soul for the persons who have assisted us, and who will assist us in this work of mercy, both for the glory of God and our own salvation, and that of our neighbor.<sup>29</sup>

The opening of the new Santa Rosa was considered a great asset to the city that was now expanding in new residential areas and in new business operations. A report in the *San Antonio Daily Express* described the hospital as "one of the most needed and gratifying improvements" in San Antonio and gave a detailed description of "the private rooms with their immaculately white beds and curtains, cheery bright carpets and pictures, . . . hot and cold water and all modern appurtenances." The facility was "undoubtedly one of the best in the South."<sup>30</sup>

Advances in medical science as well as increased attention to drainage and sanitation made it possible for the city to offset any further epidemics of cholera. The struggle with the control and treatment of contagious diseases was not over, however, and in 1883, the cry for help was heard again as small pox broke out in the community. Back in 1869, with the first announcement of the opening of Santa Rosa, the sisters had described a plan for establishing sometime in the future a separate hospital for persons afflicted with contagious diseases. All of their financial resources had been applied to the maintenance of the general hospital, however, and they had not accomplished this goal.

Civic leaders responded to the outbreak of small pox by setting up outside the city limits a makeshift facility that was called "the pest house." It was little more than "a cabin with its roof partly torn away and its floor the bare ground."<sup>31</sup> It would serve primarily to isolate the small pox victims from the rest of the community. Facing the question of who would care for the persons separated from their families and from any source of medical assistance, the mayor once again turned to the sisters asking for help. "It was such a beautiful opportunity to show our dedication,"

SANTA ROSA HOSPITAL: RESPONDING TO CRIES FOR HELP



*Santa Rosa Infirmary was moved from the corner of Commerce and Cameron Streets to Houston Street in 1875. The building, constructed originally to serve as St. Joseph's Orphanage, was converted to use by the hospital in order to provide the patients with fresh air and a quiet atmosphere away from downtown San Antonio.*



*Surgery was an unusual happening in the early days of Santa Rosa with many persons involved in the procedure. Shown here performing an operation on a young boy's leg is Dr. Adolph Herff, center, with Dr. Ferdinand Ludwig von Herff, left, supervising the procedure.*



*Sister Philip Neri Neville, Sister de Sales Keegan, and Sister Robert O'Dea were among the first graduates of the Santa Rosa Training School for Nurses in 1906. Classes were taught by the physicians on the staff of the Infirmary with Dr. Ferdinand Ludwig von Herff serving as president and Dr. Julius Braunagel as dean.*

Mother Pierre said, that she could not refuse. For the sisters who would move to the isolation unit and stay with the patients, her greatest concern was that they would have to miss daily mass and the reception of the Eucharist. "I cannot obligate our sisters to deprive themselves," she told the city doctor, "but if they are willing to make this sacrifice, you shall have them—the epidemic does not frighten us at all."<sup>32</sup>

Sister Alphonse Brollier and Sister Clare Zienc left Santa Rosa and the convent community to take up their long stay of five weeks at the pest house. Because of the panic created in the city by the rapid spread of the disease, they left secretly at night, taking with them bedding, utensils, and an army tent in which they would sleep in alternating shifts. They worked day and night in caring for the small pox victims, while three times a day the other sisters brought them food and medicine from Santa Rosa. Worried that the sisters themselves would be afflicted with the small pox, Mother Pierre violated all rules of the quarantine and went to visit them at least once and sometimes twice a day. "Our sisters washed their faces when they saw me coming," she wrote in one of her letters "and they used to say to me, 'Mother, we are very clean.' I embraced them, and indeed they deserved my affection. . . . It was heart-rending to see them in such a tent during the cold weather. But they were so happy and had such high courage that it consoled us. . . . They had the joy of baptizing three out of the six patients who died."<sup>33</sup>

Their work in caring for the small pox victims prompted them to insert the following directive in their constitutions:

In epidemics and contagious diseases the sisters must rise to the height of their sublime vocation, devoting themselves, at the peril of their lives, to the sick who need their services, without regard to creed or color, and their most anxious care shall ever be for the poorest and most abandoned.<sup>34</sup>

During a second outbreak of small pox in 1886, Sister Clare returned again to the pest house accompanied by Sister St. Claude Esparza and a postulant unidentified by name in the convent records. This time, however, another and even greater sacrifice was called for on the part of the sisters' community, as the disease struck one of their own members, Miss Lucy Bridget Casey, a young woman of twenty who had come from Ireland just two years earlier to enter the order.<sup>35</sup> She was confined to the pest house with all of the other small pox patients and died there a few weeks later.

From the daily records of Santa Rosa, it is clear that the sisters saw their work as a following of the healing ministry of Jesus Christ and as an extension of the work of the Church.<sup>36</sup> Their personal lives in religious community and their spiritual exercises were deeply interwoven

with their work as nurses, administrators, pharmacists, cooks, and housekeepers. A small part of the hospital was set aside for their convent quarters, and the first superior general of the Congregation, Rev. Mother Madeleine Chollet, was the first hospital administrator. She was replaced three years later by Rev. Mother St. Pierre Cinquin, who likewise assumed both positions of leadership.<sup>37</sup>

Rev. Mother Pierre's warm-hearted spirit pervades the early records of Santa Rosa. Her concern was maternalistic; the sisters were her children, an attitude that would be frowned upon by later theoreticians of religious life. Nevertheless, for those who worked at the hospital under her direction she offered a warm and loving support, as indicated in the following letter:

Now come up to Santa Rosa, my darling ones, and there you will find some of everything. You know how it goes here, needless to tell you. Srs. St. Xavier and St. Alphonsus are in charge of the patients' departments with their help, Sr. Lawrence, Sr. Clotilde, Sr. Blandine, and some postulants. Sr. Clare has her wash-house and the sisters' linen. Sr. Martha has a new stove in her kitchen and you can be sure that we have enough to eat. She is not only a Martha now to dress the food; she is a baker and almost a confectioner. Besides all those new trades she finds time to make us laugh. When you come, bring a scrubbing brush to clean her tongue, as she says some things once in a while that may smell miles away.<sup>38</sup>

The celebration of daily Mass is an important entry in each day's record on the operation of Santa Rosa. Religious feasts were observed by patients as well as by the community of sisters, and the spiritual concerns of the sick were as important as their physical needs. The record of a person's death always included information on the attendance of the chaplain and the administering of the sacraments to anyone of the Catholic faith. Many records tell of patients being baptized on their deathbeds or of making their peace with God usually through the efforts of the sisters. Such events were cause for profound, quiet celebration of God's blessings and were often shared through a monthly letter sent to all of the sisters. Rev. Mother Pierre wrote once about the "special consolation" it was for all at Santa Rosa "to give the grace of baptism to a little baby of five days who left after for the heavenly home."<sup>39</sup>

Growth in the population of San Antonio by the end of the 1880s and the ever-increasing need for health care ultimately made it imperative for the city to establish its own hospital. In 1885, the City Council voted to pay \$45,000.00 for property bounded by Pérez St. on the north, Morales St. on the south, Leona St. on the east and Frío St. on the west,

a site now serving as the location for the Brady Green Community Health Center, or the “Old Green” as it is usually called.

But San Antonio had no educational programs for nurses and other hospital personnel, and when the city hospital was ready to open, the mayor and civic leaders turned to the sisters for help in taking over the management and the nursing services of the new facility. All of the city patients were removed from Santa Rosa, where they had been cared for previously. Accompanying them was Sister Angela Pierret, who was appointed “directress,” and Sister Annunciation O’Connor, Sister Gregory Rihm, and three postulants, all of whom became the first nurses on the staff of the city hospital.

The existence of the first publicly owned hospital was shortlived, however. When a severe storm struck San Antonio in 1892, the building was badly damaged and condemned for further use. Just five years after they had been removed from Santa Rosa, all of the patients were brought back again, and emergency measures had to be taken to make room for the sudden increase.

Accompanying their patients was the staff of sisters who had been assigned to the city hospital. Although they had cared faithfully for the sick and worked diligently in the task assigned them, they had never been paid by the city for their services. They had tried repeatedly to secure their wages but to no avail. After several appeals were made to the mayor and other local authorities, Mother Pierre decided to take the matter to the City Council. She reported to the sisters:

Many of you have heard that the city has owed us a debt of several thousand for years. It has been impossible to secure any of it by any means whatever; therefore, we were obliged to put the claim into the hands of the law. It became necessary, as the debt is of long standing, to have its validity formally recognized by the City Council. There was a great deal of opposition: they wishing to consider the debt beyond the limit of lawful payment. Thanks to the Incarnate Word and the intercession of St. Anthony, to whom we had confided the case, the ordinance was passed. This step is gained and it now awaits the decision of the court. Do not forget to invoke St. Anthony in your prayers for this intention.<sup>40</sup>

The sudden influx of patients from the city hospital created such overcrowded conditions at Santa Rosa that the sisters working in the schools and other institutions were advised that they would not be able to return, as they usually did in the summer, to the hospital, which served as motherhouse as well as novitiate. All available space, even the sisters’ refectory, had been taken over by the patients. “Every hole and corner is now filled,” Sister Gabriel Wheelahan wrote, “so there is little hope of having room for vacation.”<sup>41</sup>

Also contributing to the crowded conditions at Santa Rosa was the building of the railroads. Trains had been introduced in Texas in 1877, and by the 1890s they were coming to San Antonio. The new wonders of transportation brought great opportunities for advancement, but they also caused many serious accidents for the unskilled workers who laid the tracks and for the inexperienced conductors and brakemen who operated the first trains.<sup>42</sup> The Interstate Commerce Commission reported in 1800, the first year for which statistics are available, that “2,070 employees were killed and 20,148 injured.”<sup>43</sup>

Years later, A. G. Pack, Chief Inspector of the Bureau of Locomotive Inspection, reported: “The standards of safety, if any, were only such as conformed to the varying notions and opinions of operating managers who as a rule were not mechanics, and adopted economy and expediency as the poor substitutes for, and at the expense of, safety and efficiency. . . . Accidents were numerous and the death rate was appalling. Hundreds of lives were annually unnecessarily sacrificed.”<sup>44</sup>

Through the efforts of Dr. Amos Graves, Sr., Chief Surgeon for the Southern Pacific and Aransas Pass Railroads, a contract was signed with Santa Rosa for the admission of the railroad workers through pre-arranged conditions and at reduced rates. As many as fifty or more patients were admitted each week.<sup>45</sup> Many were brought in with severed limbs and crushed or broken bones; others were suffering from being scalded by the steam engines or from contracting pneumonia and fever through exposure. Entries such as the following are found frequently in the early records:

Our ambulance was called to meet a special train at the Sunset Depot at 11:30 A.M. A brakeman, named D. J. Newby, got badly injured, both legs in bad condition, one entirely cut off from below the knee and the other had to be cut off. He was put in Room 7, 3rd Floor, and got every attention, but he died at 10:20 P.M. . . . Our ambulance also went to the Sunset at 4:25 to meet James Ryan, another railroad man, whose foot was mashed.<sup>46</sup>

Since many of the railroad patients were from out of town, often far removed from their families, the hospital maintained what was called a “dead house” located just behind the hospital where bodies of deceased patients were kept until relatives could be contacted. Frequently, the sisters handled all funeral arrangements, providing coffins and cemetery plots. At times, the deceased were even waked in the Santa Rosa parlor, and when relatives could not be reached or failed to respond to notification of a family member’s death, the sisters even paid for the expenses involved in burial.



Typical of such cases is that of Karl Walther, a patient from Chicago, who died in the hospital and whose relatives could not be found. The sisters made note of the details: "Buried Karl Walther in San Fernando Cemetery, Grave No. 237, at 2 P.M. We bought a coffin from A. A. Zizik and Co. for \$8.00 and Henry Hoffman took remains to the graveyard in our ambulance, and we paid M. Treviño \$3.00 for the grave."<sup>47</sup>

A similar entry records the death of a worker brought in from the Mexican International Railway Co. "I am perfectly alone; I have no one," he had told the sisters. On the evening before his death he asked to be baptized by Father J. B. Martin. Dr. Graves, the attending physician, suggested that the man be given "a pauper's grave." But such arrangements were not acceptable to the sisters, who decided to send a dispatch to the roadmaster in Mexico, Charles T. Norton. He answered immediately saying, "Give him decent burial at least possible expense, sending bill to me." The sisters followed the directions: "We put him into the hands of McCormick and Zizik, the undertakers, who furnished coffin, burial and all for \$16.50. He is buried in San Fernando Cemetery, Row I, Grave No. 211."<sup>48</sup>

Santa Rosa served as the primary medical facility, not only for the people of San Antonio, but also for patients from the surrounding towns and communities. Many came from Kerrville, Seguin, Kenedy, Cibolo, Yoakum, Beeville, Boerne, Pearsall, Del Rio, and Victoria. Some were admitted also from various parts of Mexico, and many with lung ailments and tubercular conditions came from St. Louis, Chicago, and New Orleans because of San Antonio's mild winter climate.<sup>49</sup> Tubercular patients stayed for weeks and even months at the infirmary, and additional rooms were provided for their relatives to stay with them.<sup>50</sup>

Santa Rosa celebrated its twenty-fifth anniversary in 1894 with the completion of a new chapel. The hospital still served as motherhouse and novitiate, and a larger chapel was needed to accommodate the increase in the number of sisters, as well as in the number of children at the adjoining St. John's Orphanage.<sup>51</sup> In the document placed in the cornerstone of the new structure, the sisters declared that it was "built in gratitude to the adorable person of the Incarnate Word for the success and development He has granted our community despite the many obstacles to the contrary at the beginning of our existence here."<sup>52</sup>

The hospital was expanded with the addition of an east wing. Although plans called for the building to have three floors, only one was completed in 1894 "on account of scarcity of means."<sup>53</sup> The structure provided a ward for the isolation of consumptive patients, as well as a new kitchen and dining room. Two years later, the east wing was finished, and the original rock structure, used first as St. Joseph's

Orphanage and then exchanged with the hospital, was torn down to make room for a three-story west wing.

Charges were still minimal, and the amount of charity offered still very high. The costs of additional construction placed a severe strain on the financial condition not only of the hospital but also of the whole Congregation, since the needs of Santa Rosa became the needs of all of the sisters. An emergency appeal was sent out from the motherhouse: "Never were we so ill-prepared to build, as the past year had many calls on the purse of the Incarnate Word. There is no alternative, however, and putting our confidence in Divine Providence, we have already begun. We depend on you all, my dear sisters, to aid us both by your prayers and by being as economical as possible so that every cent may be put to profit for the continuance of our works which the Incarnate Word has heretofore blessed and sustained in so miraculous a manner."<sup>54</sup>

The number of patients afflicted with tuberculosis increased so rapidly that in 1896 the sisters established St. Mary's Sanitarium in Boerne, thirty-five miles outside of San Antonio. Patients dismissed from Santa Rosa were often sent to the sanitarium for long-term care.<sup>55</sup>

As construction continued and new departments and services were introduced, the sisters faced an urgent need for more nurses. The Congregation was beginning to grow in the number of sisters eager to take on a mission of caring for the sick. Moreover, the health care profession was beginning to attract young lay women looking for employment opportunities. What was needed now was a training school for the preparation of nurses. Only recently had such programs been established in Houston, El Paso, Dallas, and Austin.<sup>56</sup> When Rev. Mother Madeleine and Dr. Julius Braunagel proposed the opening of such a program for Santa Rosa, they were among the pioneers in the field of nursing education. The charter for the establishment of the school is dated 1903:

We, the undersigned, Sister St. Colette [Foran], Superior, Sister Longinus [Goergen] and Sister Robert [O'Dea], all residents of the County of Bexar and State of Texas, do hereby form ourselves into a private charitable corporation, in accordance with the laws of the State of Texas for the creation of a charitable corporation, to be known as "Santa Rosa Infirmary Training School for Nurses" under the management of the Sisters of Charity of the Incarnate Word. . . .

Said training school to be composed of two classes of pupils:

1. The novices and sisters of the Congregation of the Sisters of Charity of the Incarnate Word.
2. Young ladies desiring to become trained nurses and to receive their diploma as such.<sup>57</sup>

Dr. Ferdinand Herff was named president of the school; Dr. Braunagel was appointed dean; Dr. William Wolf, Sr., became secretary and professor of nursing procedure. Twenty-three other physicians, all from the Santa Rosa staff, made up the rest of the faculty. The first class numbered thirteen students, all of them sisters, and included Sister Robert O'Dea, who was appointed the first superintendent of nurses immediately after receiving her diploma. She was later named hospital administrator.

Other members of the class who became the first professionally prepared nurses in the Congregation were Sisters Colette Foran, de Sales Keegan, Philip Neri Neville, Malachy Sweeney, Eleanor Flynn, Victor O'Donnell, Stella O'Sullivan, Mary Ascension Ryan, Timothy Mullen, Austin Kyne, Anselm Zell, and Evaristus Moran.

The school was immediately successful, attracting students from many parts of Texas. By 1913, the enrollment had increased to such an extent that a separate building was constructed directly adjacent to the west side of the hospital to provide classrooms and a residence hall for the student nurses.<sup>58</sup> The training program would in time become highly recognized, winning approval from the Board of Nurse Examiners for the State of Texas in 1914, and ultimately developing, in conjunction with Incarnate Word College, into one of the first baccalaureate degree programs in nursing to be established in the country.<sup>59</sup> The school was the first venture of Santa Rosa in the direction of education, a direction that later distinguished it as a teaching hospital in the forefront of new developments in medicine, in nursing, and in the allied health professions.

Because of such advances in education and the continuing quality of medical care, the hospital earned national recognition in 1914 through its accreditation with an "A" rating by the American Hospital Association. Approval from the Catholic Hospital Association followed soon after, and since that time, Santa Rosa has maintained its accredited recognition by these two associations without interruption.

Serving the needs of the poor had been a particular concern from the very founding of the hospital, as indicated in its charter. Each year, the records show that more services were offered to those unable to pay the rising costs of medical care. In an effort to offset these costs and still maintain their care of the poor, the sisters in 1914 opened St. Luke's Clinic. Free services, especially for eye, ear, nose, and throat diseases, were offered by Doctors J. H. Burleson and A. W. Walthal with the sisters assisting them as nurses. The following year, the facility recorded 2,205 persons treated for various medical problems. By 1918, that number had increased to 5,473 registered cases.

The clinic had been established at the urging of Bishop John W. Shaw, who convinced Rev. Mother Madeleine of the urgent need for outpatient services for the poor.<sup>60</sup> What began as a purely charitable effort on the part of both the bishop and the sisters, however, soon became a serious problem for the hospital.

Although it was located within the hospital and was not separately incorporated, the clinic was established with its own board of directors. Bishop Shaw was named chairman, and Mother Robert was listed as a director. Initial financial arrangements between the clinic and Santa Rosa called for the physicians at St. Luke's to contribute a nominal sum of \$500.00 annually to the hospital in partial compensation for office space, for examination and operating rooms, for medical and nursing services offered by the sisters, and for eight beds reserved within the hospital at all times for patients from the clinic. The amount paid could not begin to cover the costs involved.

A short time after the clinic was established, however, the issue of such payment being made to the hospital was brought to the attention of city officials, and Santa Rosa was notified that it was operating as a profit-making enterprise and would have to pay property taxes, including a large sum of back taxes now due. Attorneys J. C. Sullivan and Don A. Bliss, acting on behalf of the hospital, tried to secure injunctive relief against the Bexar County taxing authorities and filed suit on July 10, 1919, asking that Santa Rosa be declared exempt as an institution of "purely public charity."<sup>61</sup> The suit was successful at the trial court level. Representatives of Bexar County, however, immediately appealed to the San Antonio Court of Civil Appeals, which reversed the decision ruling that injunctive relief was improper procedurally since no attempt had yet been made by the County to levy the assessed taxes. The suit was remanded to the trial court for further proceedings.

Before it was tried, another case was instituted which set legal precedent for Santa Rosa and other charitable institutions for years to come. The new suit was filed by L. H. Ridgeway, attorney for the City of San Antonio, and was styled *City of San Antonio and San Antonio Independent School District vs. Santa Rosa Infirmary*. The case was tried before Judge Robert W. B. Terrell in the 73rd District Court of Bexar County on May 25, 1922. Mr. Sullivan and Mr. Bliss once again represented Santa Rosa, and judgement was rendered for the hospital. The city again appealed the decision, however, and the case was sent to the San Antonio Court of Civil Appeals, which reversed and rendered judgement on January 24, 1923, against Santa Rosa demanding that back taxes be paid.

The Court denied two motions made by the Santa Rosa attorneys for a rehearing of the case. The published opinion shows unusual bitterness of tone, stating that the hospital's charitable contributions were only "incidental" and even "negligible in view of the magnitude of the whole project and the handsome profits derived therefrom." The hospital was described as "accumulating a vast estate" and not "subject to any control or regulation by public authorities."<sup>62</sup>

The administrators of Santa Rosa could not rest with such a decision threatening its existence and its reputation. Attorneys pursued a writ of error to the Texas Supreme Court, which upheld the District Court's determination and reversed the San Antonio Court of Civil Appeals. Santa Rosa was determined an institution of purely public charity and under the Constitution and laws of the State of Texas exempt from taxation.

The case became the basis for many future decisions affecting the tax-exempt status of charitable institutions.<sup>63</sup> The tenor of the trial, however, with openly hostile exchanges between representatives of both parties and the continued attack on Santa Rosa during the long period of litigation reflected strong religious prejudice against the Catholic hospital.

Mother Robert, Mother Wendelinus Holzer, and Sister Alcantara Bedford were all called upon to present testimony and to respond to cross examination, and the court proceedings dragged on for a period of five years. The whole situation was regrettable, giving just cause for the sisters to feel that their many years of dedicated service to San Antonio had been ungratefully received and poorly recognized by city officials.

Even while the court cases were still in process, the sisters were called upon for help in responding to a series of disasters that struck the people of San Antonio and the surrounding areas. Trouble always seemed to come in three's. Three epidemics had led to Santa Rosa's founding in the 1860s. Now three tragic happenings called for a similar response of care and concern for people in need.

The first call for help came in 1917, when San Antonio, as well as the rest of the nation, faced the outbreak of Spanish influenza. The disease spread rapidly in congested areas and struck a severe blow to the military installations in and around San Antonio. Santa Rosa responded immediately by contacting Lieutenant Colonel F. C. A. Killam, Jr., of the Medical Corps of Fort Sam Houston and offering care for all personnel who could not be accommodated at the military hospital.<sup>64</sup>

By the following year, the situation at Fort Sam had become so critical that Col. Killam called for the hospital to send nurses to the army base. Santa Rosa was struggling with its own overcrowded condi-

tions at the time, and initially only two sisters, Mother Cleophas Hurst and Mother William Cullen, both professionally trained nurses, could be spared. When an official order of the city closed all of the schools and churches a few days later, however, nine more sisters who had been classroom teachers were sent to help and to work under the direction of the sister-nurses until the crisis was passed.

The work of the sisters won the admiration as well as the appreciation of the military commander who wrote: "These nurses came to us when our wards were literally filled with men who were victims of the terrible pneumonia, following influenza. Practically all these men were fighting for life. When I saw that our nursing force was becoming depleted by illness and other causes, I appealed to you for help, and that help was immediately forthcoming. The work done by your Sisters at this hospital won the admiration of all in authority here, and earned the gratitude of every patient who came under their care."<sup>65</sup>

The city hospital, now called the Robert B. Green, had been reconstructed and was able to help in responding to the flu epidemic within the city, but like the military bases, it could not secure sufficient nurses to meet the emergency. Once again, in response to a call for help, Santa Rosa sent eleven sisters to assist the staff caring for the city patients.<sup>66</sup> More sisters went to help the students and faculty at DeMazenod Seminary, to care for the cloistered nuns in the Carmelite convent, and to assist in the private homes of many citizens.

Still another urgent appeal for help came from the nearby city of Kerrville, where the Incarnate Word sisters were teaching in parochial schools. When the disease spread quickly among the poorer Mexican people of the community who had no recourse to medical help, Father H. M. Kemper responded by converting Our Lady of Guadalupe School into a temporary hospital. Two sister-nurses from Santa Rosa went to the aid of the teachers who, in spite of their total lack of nursing skills, were struggling to care for the sick who were carried into the makeshift facility.

When the epidemic subsided, H. C. Geddie, Mayor of Kerrville, expressed the appreciation of the citizens of his community: "I share the belief of the health officer, Doctor E. Palmer, that the sisters by their self-sacrificing and painstaking devotion to the sick both night and day, saved many a patient from death, and helped to safeguard our vicinity from imminent and grave peril."<sup>67</sup>

In addition to sending sisters to help the military base and other areas in extreme need, administrators at the hospital converted every available space for the use of the large number of patients crowding into hallways and reception rooms. Once again the sisters lost some of their own members in their struggle with disease. By the time the epidemic

subsided in December, 1918, three had died at Santa Rosa, Sister Agnes Dominic Foran, pharmacist; Sister Georgina Heckl, pathologist; and Sister Brendan O'Connor, recording secretary of the outpatient clinic.<sup>68</sup>

The people of San Antonio had hardly recovered from the influenza epidemic when a second disaster struck. On September 11, 1921, the San Antonio River overflowed its banks taking the lives of over fifty persons, injuring many more, and causing the most destructive property damage in the history of the city. The flood was caused by two days of heavy rains totaling more than seven inches and a rush of water flooding into the river from Olmos Creek. San Antonio's downtown district was inundated by a depth of twelve feet of flood water. Coming to the rescue of the city, army enlisted men risked their own lives in pulling "more than 500 persons from the rushing waters."<sup>69</sup>

Santa Rosa took in every patient that could be accommodated within the hospital and set up additional first aid stations in the Bexar County Court House and in City Hall. Mother Robert and the sisters took food, clothing and medical supplies to the doctors and nurses who worked night and day to attend to all of the patients.

San Antonio and Santa Rosa had barely recovered from the influenza epidemic and the worst flood of its history when the third disaster struck the area. Rock Springs, located between the towns of Del Rio and Kerrville, just 150 miles northwest of San Antonio, was a small community of approximately 1,000 people. A record-breaking tornado struck the area on April 12, 1927. It was described in the *San Antonio Express* as "the most destructive tornado yet recorded in Southwest Texas. . . . Virtually all of the population . . . were left homeless."<sup>70</sup>

Santa Rosa, the largest hospital in the vicinity, immediately began to mobilize doctors, nurses, and staff for the emergency. The Red Cross rushed volunteers and medical supplies on a special train to Uvalde, while the hospital prepared to fill its own twenty-five vacant beds available for the victims. They were brought to San Antonio on cots set up in the baggage cars of the Southern Pacific and met at the depot by ambulances provided by the hospital and by the hearses of local undertakers. Within a 24-hour period, during which the sisters, doctors, nurses, and volunteers worked without stopping, three trainloads of persons injured in the devastating tornado were brought to Santa Rosa, far outnumbering the space prepared for them.

Mother Presentation O'Meara, hospital administrator, directed that every available area be converted into wards filled with beds and cots borrowed from the army bases. Corridors, recreation rooms, visitors' rooms, the sisters' community room, all were set up as nurses' stations. Sisters, doctors, nurses, staff worked throughout the long day and night,

caring for the injured brought in one after the other on stretchers. Father A. M. Just, Santa Rosa chaplain, worked right along with them offering the sacraments and spiritual consolation to the dying. When the last trainload of patients arrived by midnight of the following day, Santa Rosa was filled with over 100 additional patients, all needing immediate emergency attention.<sup>71</sup>

As happened so many times in the past, Santa Rosa had been there to respond when people who were sick and suffering needed help. Throughout the epidemics of cholera, typhus, small pox, and influenza, doctors and nurses had cured many who were diseased and comforted others who were dying. And in times of natural disasters, such as the flood and the tornado, the hospital had offered emergency care to those who had been stricken. Dr. John Moore once remarked, "Santa Rosa long had to carry the medical load in San Antonio. Certainly up to the 1940s it was almost the sole mainstay of the medical practice in [the city] and a tower of strength in medical emergencies all over South Texas."<sup>72</sup>

In the years following the First World War, the hospital continued to grow in the range of services offered as well as in the construction of new facilities. Administrators appointed to direct the hospital had always been carefully chosen for their outstanding leadership abilities, and when Mother Robert O'Dea took over this position in 1919, the hospital began to make remarkable progress.<sup>73</sup> She was a person who could take charge easily and effectively, could respond quickly in an emergency situation, and who always manifested a concern for the welfare of the individual patient.

Dr. Edwin Mueller, Sr., who served at Santa Rosa for fifty years as a general practitioner, described how her courageous response saved the life of a young mother about to deliver her first child. Hemorrhaging severely and needing an immediate Caesarean section, the patient was brought into the emergency room at a very late hour. When Mother Robert could not locate a physician on duty in the hospital, she called upon Dr. John Moore, pathologist, and Dr. Mueller, who was a resident at the time, to perform the surgery. Neither one felt prepared to take over the case, but Mother Robert knew the patient was about to die. "Dr. Moore was not used to working with live patients," said Dr. Mueller. "and I had very little experience. I had seen such operations before, but had never performed one myself. However, at Mother Robert's insistence on saving the patient, Dr. Moore and I performed the operation. When it was all over, we had a live baby and a live and happy mother."<sup>74</sup>

In order to appreciate fully the advances being made in the 1920s during Mother Robert's administration, it is necessary to look back to the early days and compare the new developments with the old methods



and procedures. For many years, the hospital had no medical record library, although each patient's name, age, and religion were carefully hand recorded in the Santa Rosa Diary, together with the date of admission, the cause of illness, the treatment given, the date of dismissal or death, and sometimes the method of payment.

By 1919, the medical record library had been set up under the direction of Sister Lydia Byrne, who had studied at the University of Chicago and was professionally prepared for her work. All of the handwritten record books were moved from what was known as "the dark room" on the first floor, and the department was completely standardized in the new methodology.

During this same period, the maternity department was established. The first delivery room was set up in 1916. There was still no nursery available for newborn infants, however, and mothers kept their babies with them in their own hospital rooms. By 1928, the department opened on the fifth floor of the new annex under the direction of Sister Honorius Doyle and included twenty-eight patient rooms, delivery rooms, nursery and premature nursery, sterilizing room, and interns' room.

In 1912, Dr. W. S. Hamilton had started the X-ray department by bringing his own portable instrument to the hospital. In 1916, Sister Clara Kalbfleisch was the first member of the Congregation to be certified as an X-ray technician, and by 1922, the department had added an endoscope for kidney and bladder examinations, a cystoscopic room, and electrocardiography equipment. During the next decade, the American Society of Roentgenology authorized the establishment of a training school for X-ray technicians with Sister Philotheus Ney as instructor.

Dr. Julius Braunagel donated the first microscope to the hospital in 1910 and opened the way for the establishment of Santa Rosa's laboratory. By 1925, tissue examination was being performed for all types of surgery, blood chemistry had been introduced, and Sisters Stella O'Sullivan and Monica Grant had been prepared in the study of basal metabolism at Johns Hopkins University.

Although antiseptic surgery had been introduced as early as 1867 by Joseph Lister, it was rarely performed either at Santa Rosa or at any other hospital because of the high mortality rate associated with it. For several years, Santa Rosa did not even have a separate operating room. Dr. Ferdinand Herff designed an operating table, a portable structure that could be wheeled into a patient's room, where surgery was performed. Water was boiled on the kitchen stove.<sup>75</sup> Not until 1884 was a surgical suite of one operating room and one surgeon's dressing room added to the hospital.

As the department of surgery grew, a curious arrangement developed that gave special privileges to Dr. Ferdinand Herff and to the members of his family who succeeded him as physicians and surgeons, sons, grandsons, sons-in-law, and grandsons-in-law, eight in all. Because of their close association with the sisters in the founding of the hospital and because of their distinction in surgery, a special surgical suite was designated for their use only; sets of surgical instruments were set aside for their work; and the third floor of the hospital was reserved for their patients. Director of the exclusive department of surgery was Sister Evaristus Moran, who was in the first graduating class of the school of nursing. The privileged doctors established a reputation for being exceedingly demanding, but Sister Evaristus responded to their every wish, ready to do anything that needed to be done for the good of Santa Rosa. "That hospital was her life," according to Sister Mary Gabriel Dalton. "No mother could have loved a child more than she loved Santa Rosa."<sup>76</sup>

When Sister Evaristus developed a severe case of glaucoma and finally had to leave her position as director of the surgical department, she was replaced by Sister Mary Charles Wolf, who was related to the Herff family and who took even greater care to see that the special privileges accorded the Drs. Herff and Dr. Wolf were maintained.<sup>77</sup> Needless to say, the situation created dissension among other doctors on the staff, and the ill feeling that developed was resolved only over a long period of time. The identification of the hospital with the highly qualified physicians and surgeons of the Herff family, however, brought a reputation of distinction to Santa Rosa.

Joining the staff of surgeons before the turn of the century was another physician who was to play a significant role in the history of Santa Rosa, Dr. Aureliano Urrutia, Sr. Dr. Urrutia, a colorful personality who always appeared at the hospital in a long-flowing black cape lined with red satin, was the father of four sons who became doctors and followed him on the hospital staff, as did his grandson. Some years earlier, Urrutia had fled from Mexico for political reasons. Once he established his practice in San Antonio and was recognized as an innovator in surgical procedures, many of his former patients, most of whom were very wealthy Mexican citizens, came seeking his medical assistance and were hospitalized at Santa Rosa.

The first orthopedic surgery was performed at the hospital when Dr. Edward A. Cayo moved his own drill press, anvil, emery wheels and other tools into a small room above the fifth floor by the elevator shaft. He had to pay for the brace material himself, because the hospital "had money only for a few simple medicines and bandages."<sup>78</sup> His brother,

Dr. Pat Cayo, introduced physical therapy at the hospital. Sister Georgia Ninning began her professional training in the new medical specialization in order to assist him. She returned to spend thirty-seven years on the hospital staff and was largely responsible for establishing the new department.

Another physician serving on the Santa Rosa staff during the early years was Dr. Henry Leopold, who became the personal physician for many sisters working at the hospital and others at the motherhouse or assigned to teach in the schools. Many of the sisters recall how he could be called on day or night to offer help at the hospital or to attend to one of the retired sisters in the infirmary. They recall also that he was never known to send a bill to the sisters for his services.

The American College of Surgeons accredited Santa Rosa with an A rating in 1920. The department of surgery at this time was under the direction of Sister Berenice Bergin, who remained in that position for over forty years. Under her long tenure of service and her outstanding direction, the department flourished. Sister's management was quietly but firmly effective. She worked hard herself and insisted that those working with her do the same. She was demanding not only of the nurses and staff but also of the doctors. According to Sister Dorothea Burke, she had them "in the palm of her hand."<sup>79</sup> Dr. James W. Nixon, Sr., who practiced at Santa Rosa from 1920 to 1977, loved to argue with her and to joke with her over her insistence on exactitude in the department. "The way you treat me, I think you'd like to see me in purgatory," he told her one day. With all of the good humor that characterized her close working relationship with him, she responded, "You won't even make purgatory."<sup>80</sup>

During Mother Robert's administration, both the community and the administrative staff of the hospital recognized a need to establish a separate unit for the care of crippled children. When a complete department was dedicated to these needs in 1918, Santa Rosa became the first hospital in Texas to provide special facilities for children. The Crippled Children's Association, a group of prominent San Antonio women particularly devoted to the care of sick children, especially those from the poorer districts of the city, helped to fund a free clinic. This joint effort of the hospital and the community would ultimately lead to the development of Santa Rosa Children's Hospital, the fulfillment of one of Mother Robert's goals for the future, but one she did not live to realize.<sup>81</sup>

The recent emergencies of the Spanish influenza, the San Antonio River flood, and the Rock Springs tornado had convinced the hospital administrators of the need for expansion, even though the necessary

funds were lacking for construction. The sisters had faced this situation from the earliest days at Santa Rosa, however, and they were prepared to do it again. "Debts are our only wealth," Rev. Mother Pierre had declared in 1885.<sup>82</sup> Now many years later, the sisters still had limited resources but somehow managed to construct an extra unit of seventy rooms and to add a fifth floor to Old Main.

Just seven years later, it was necessary to build again, and plans were drawn up for Annex I. Finances were still a major problem. It seemed they always would be. When the construction began, there was scarcely one-third of the necessary funds on hand. The need for additional space was urgent, however, and with their customary trust in God, the sisters borrowed the rest of the money.

Annex I was built on the site that had been reserved for the children's hospital planned by the Crippled Children's Association. The Association had failed to raise enough money to complete the project, and complications had arisen over the issue of ownership and control. Plans for a special hospital for children were abandoned for the present, although the idea would come up again at a later date.

When Annex I was completed, it was described as "a splendid building, scientifically equipped and artistically furnished."<sup>83</sup> By the time it was opened, however, the country was heading for depression, and the sisters feared they would never have enough patients to fill all of the extra rooms and sufficient money to pay the bills. Fortunately, most of the construction, \$300,000, had been paid for before the Crash of 1929. Money for the last note, however, as well as the hospital's monthly payroll, were lost in the collapse of San Antonio's City Central Bank.

The financial decline was felt in health facilities throughout the country. The American Medical Association reported that "only 62 percent of the beds in voluntary hospitals were occupied on an average day."<sup>84</sup> Patient bills went unpaid, donations from donors dropped off completely, and a stream of hungry, homeless people lined up at the back door of Santa Rosa begging for food. In her characteristic kindness and concern for the poor, Mother Robert insisted that each one be given something to eat. In her great pride in Santa Rosa, she insisted also that lights be turned on at night in the empty patient rooms so that people would not think the hospital was empty and be afraid to come for care. Meanwhile the hospital struggled to keep the doors open. Money had to be borrowed to meet regular employee payrolls, and construction debts went unpaid.

These were difficult times for Santa Rosa. Nevertheless, the sisters continued their efforts to keep it up to date with the changes in health care. Realizing that the character of the institution had changed over the

years, they decided in 1930 that it should no longer be called an infirmary, and a new name was adopted—Santa Rosa Hospital.

Realizing also that the quality of nursing care must be constantly improved, Mother Robert, together with another dynamic administrator, Mother M. Columkille Colbert, who was then president of Incarnate Word College, established an affiliation of the hospital training program for nurses with the college baccalaureate degree. A five-year combined nursing-liberal arts curriculum allowed students to graduate with a baccalaureate degree and a diploma in nursing. First graduates of the program were Sister Mary Vincent O'Donnell, Sister Mary of the Sacred Heart Lawlor, Sister Mary Gonzaga O'Connor, and Estella Schellhase [O'Neill].<sup>85</sup>

By 1937, a five-story building offering residence facilities as well as classroom space for the school was constructed on Travis Street; just four years later an annex added sixty-six rooms to the building to accommodate the growth in the enrollment and to provide residence facilities for 250 students.

Sadness struck the hospital community in 1939 with the death of Mother Robert. She had guided Santa Rosa through the early periods of growth in the 20s and 30s, the difficult years of the tax suit over the clinic, and the financial worries of the depression. She was a strong administrator who acted always with the best interests of the hospital in mind and with a gentle understanding of humankind. Her compassion for the sick and the poor, her devotion to the sisters, and her personal concern for employees of the hospital won her respect and admiration. In the eulogy delivered at her funeral, Archbishop Drossaerts recalled that the employees knew they “had a friend in Mother Robert [and] never hesitated to bring their troubles to ‘the Mother.’” He praised her also for her great concern for the poor. During the desperate years of the depression, he said, “the hungry and the homeless secured help at Santa Rosa which they secured nowhere else.”<sup>86</sup>

Mother Robert had spent almost her entire life at the hospital. She had graduated with the first class of nurses in 1905, had directed the training school in its early years, and had completed two terms as administrator of the hospital and superior of the religious community, from 1919 to 1925 and 1928-1937. According to the regulations of Canon Law at that time, she was not eligible for reappointment at the end of her second term, but her leadership seemed indispensable to the growing institution. Through a special dispensation secured from Rome by Archbishop Drossaerts, she was named superior and administrator once again in 1937. However, she never lived to complete the additional three-year term.

In mourning for the person they had loved and admired, sisters, doctors, patients, nurses, staff, and students lined the sidewalks of Houston Street to pay their last tribute as her funeral procession passed the entrance to the hospital. They had lost a great leader and a great friend.

Taking Mother Robert's place as administrator in 1940 was Mother Mary of Lourdes Hickey, a broadminded, practical person who guided the hospital during the difficult years of World War II, when physicians, nurses, and professional personnel were called upon to serve in military hospitals throughout the world. Like other health facilities, Santa Rosa struggled with a greatly reduced staff to maintain its service to the home front.

As a part of the war effort, the government called for an enrollment of 50,000 students in nurse training programs. Santa Rosa was prepared for the emergency, having just completed the annex to the School of Nursing. Congress passed the Bolton Act establishing the United States Nurse Cadet Corps, and a unit was established at the hospital. When the class of 1942 completed the training program, thirty graduates were appointed to the U. S. Army and prepared to join the sixty-eight alumnae already in the armed services. Many served with great distinction, such as Clara Mae Biskford and Bertha H. Dworsky, who were taken prisoners of war on Corregidor Island, and Mary Lohr, who escaped from Bataan. Many others lost their lives in the service of their country, and during the post-war years, Santa Rosa faced a serious nursing shortage.

The lack of personnel eventually led to the development in 1951 of the Women's Auxiliary. Mrs. Ernest V. Kunz, the first president, described the purpose of the organization, "We will strive to make life a bit easier for those confined to the hospital during these trying days where there are too few nurses to attend to all the things a patient needs and wants."<sup>87</sup> Other officers of the organization that was initially described as a "nursing auxiliary" were Mrs. Ben B. Morris, vice-president; Mrs. Leslie Byrd, vice president; Mrs. J. B. Cross, secretary; Mrs. Katherine R. Staley, corresponding secretary; Sister M. Ethna Scanlan, treasurer; Mrs. Amy Freeman Lee, parliamentarian; and Mrs. Adolph Berchelman, historian.

Hospital growth during the war years was at a standstill, but as soon as the conflict was over and the veterans returned, admissions soared at Santa Rosa and at most hospitals throughout the country. In 1946, the United States Congress passed The Hospital Survey and Construction Act, which became known as the Hill-Burton program after its sponsors, Senators Lister Hill and Harold H. Burton. The program authorized \$75 million a year for five years to be spent on hospital construction. Funds

were to be distributed by the states and based on state surveys and plans. Santa Rosa prepared for large scale expansion.

Under the direction of Mother Alban Mannion, who was appointed administrator in 1952, plans were drawn up for Annex II, that was constructed on Houston Street. The Post Operative Service Area, that opened in 1955, became San Antonio's first intensive care unit. The following year, a new chapel was added to the growing medical complex.

Advancements were made also in educational programs leading to Santa Rosa's distinction as a teaching hospital. The Council on Medical Education of the American Medical Association gave approval to the appointment of twelve internships and ten residencies on the hospital staff, and the four-year baccalaureate program in nursing was approved by the Accrediting Service of the National League for Nursing Education. The diploma program offered at Santa Rosa had been completely phased out. Nursing students took courses at Incarnate Word College and gained their clinical experience at the hospital. When they completed the four-year program, they graduated with the Bachelor of Science in Nursing.

Other educational programs offered jointly by Santa Rosa and the College and leading to baccalaureate degrees were approved by state and national accrediting agencies. The medical technology program was approved by the Council on Medical Education and the American Society of Clinical Pathologists; X-ray technology was accredited by the Council on Education of the American Medical Association; and medical record library science was recognized by the American Association of Medical Records. Professional programs were established also for the preparation of licensed vocational nurses and surgical technicians.

If the early 1950s showed remarkable growth and development at Santa Rosa, it was simply a prelude to what was to come. The explosion of medical science and advanced technology, together with increased government funding for medical research, patient care, and hospital construction and equipment made the period a time of unprecedented progress. Added to these elements for growth was an administrator with outstanding leadership ability, a vision for the future, and the willingness to take risks to accomplish her goals. Sister Mary Vincent O'Donnell was the first sister in the Congregation to be professionally prepared as a hospital administrator, earning her master's degree from St. Louis University. Before coming to Santa Rosa, she served as administrator at Spohn Hospital in Corpus Christi and at St. Joseph Hospital in Fort Worth.

In 1958, she had been appointed to the general administration and given responsibility for overseeing all of the hospitals as well as all of the

schools of nursing owned and operated by the sisters. The following year she took over the administration of Santa Rosa, and almost immediately changes began to happen. Getting things done was one of the many things that persons recognized as characteristic of Sister Mary Vincent. "A problem," she said once, "was simply an interesting situation," nothing more than a "job that has to be done and completed on schedule."<sup>88</sup>

The sisters recall that at one time she insisted that a part of Old Main be air conditioned even though maintenance workers had told her that the ceilings were too high and the building too old for the installation. It couldn't be done. After hearing all of their arguments, she insisted, "There is no such thing as 'can't be done' in this hospital."<sup>89</sup> Soon after, plans were drawn up, ceilings were lowered, equipment installed, and the floor was air conditioned.

By this time, the Santa Rosa staff had grown to include over 1,250 employees, 50 of whom were members of the Congregation. The sisters held administrative as well as staff positions throughout the hospital as well as in the school of nursing. They like to tell how Sister Mary Vincent seemed to be omnipresent, visiting the patients, talking to the staff, checking on the doctors and on the sisters. She made rounds on the floors, sometimes at midnight. The nurses on night duty said that she would sometimes appear even at 3:00 a.m. She knew all of the problems on the floors before the department heads arrived for work in the morning. "Well you only have to do that once in a while," she explained many years later, "and things will run very smoothly." But it was very important also, she insisted, that the hospital staff on night duty "knew that someone was interested in their work and available if they needed help."<sup>90</sup>

Combined with her demands for superior job performance was a deep concern that each patient should be treated not as "a cold statistic, but as a flesh and blood human being with feelings and emotions."<sup>91</sup> She was a strict administrator but also a very compassionate person who could meet a poor patient leaving the hospital unable to pay a bill and arrange for forgiveness of the debt. She was a tireless worker and like the many sisters who had preceded her in the administrative post, she had come to serve and not to be served. "Our lives are gifts from God, Whom we serve through helping our fellow man," she was fond of saying, and her actions proved her belief in what she said.<sup>92</sup>

Sister Mary Vincent's first major accomplishment at Santa Rosa was the construction of Children's Hospital in 1959. It was the long awaited dream of the late Mother Robert O'Dea.

She next turned her attention to the Otto Koehler Radiation Therapy and Research Unit, which was constructed in 1962 and dedicated to the



chairman of the board of the Pearl Brewing Company that had donated \$50,000 for the new building. A rotational theratron cobalt machine, scanner and isotope equipment, and a two-million volt X-ray machine were housed in the new unit to be used for extensive cancer research.

A new convent was constructed also and opened in the same year, 1962. Throughout all their years of living and working at Santa Rosa, the sisters never truly had a convent home. In the very early years, they lived in the garret or in a section of the hospital which they shared with victims of floods and tornados in times of great disaster. As the hospital continued to grow and the need arose for more patient rooms, the sisters moved into a residence hall that had been used by student nurses before the new school of nursing was constructed on Travis Street. With the construction of the new convent they were finally to have their own home, and when the building was ready for occupancy, they moved in with great joy and delight. The four-story St. John's Convent replaced the old building, also named St. John's, which had been built after the disastrous fire of St. John's Orphanage. The convent provided living arrangements for sixty sisters although only thirty-nine were working at the hospital during the time of construction. The residence was designed for the future when the sisters felt their number would increase considerably and all of the rooms would be filled. Unfortunately, their expectations were never fully realized.

Construction of the radiation center and the convent had just been completed, when the Texas State Department of Health announced in 1963 that the City of San Antonio showed a "marked inadequacy" in hospital facilities. With the population of Bexar County nearing 800,000, the area was almost 100% short of the number of hospital beds required to meet the minimum needs of the city's residents. The report showed also that the city needed a complete psychiatric medical service with a minimum of 800 beds over and above those available at the State Mental Hospital.

The report was right in line with the long-range plan set in operation at Santa Rosa by Sister Mary Vincent. Construction was already under way to meet the needs of the growing population. In 1964, the hospital added seven floors to Annex II, increasing the bed capacity from 525 to 755. Included in the addition was a completely licensed facility for geriatric patients as well as the first fully licensed private psychiatric hospital in San Antonio, the John F. Kennedy Memorial Pavilion. The building program had just begun, however. The following year, 1965, Old Main was demolished to make room for a new multimillion dollar unit adding 400 additional patient beds and supporting medical services.

While Santa Rosa was growing rapidly both in size and in service to meet the changing health needs in San Antonio, efforts were being made by the city to secure legislative approval for the establishment of a state-supported medical school which would form the hub of a new complex of institutions related to patient care and health education and research. In 1947, the San Antonio Medical Foundation had been set up for this purpose, but all efforts to secure funding were unsuccessful until 1959, when the 56th Legislature approved Bexar County as the location for the University of Texas' third medical school.<sup>93</sup> The legislative approval required that a teaching hospital be located within one mile of the school.

City managers addressed the question of whether the medical school should be located downtown in the vicinity of the publicly owned Robert B. Green Hospital and Santa Rosa or at a new site in the northwest suburbs near Oak Hills Country Club, where a teaching hospital would have to be constructed to serve the needs of the school. A long, drawn-out contest ensued from 1957 to 1961. San Antonio developers saw the northwest location as an opportunity for long-term economic gains, while a coalition of citizens was leading an effort to revitalize the downtown area and to retain adequate health services for the indigent of the inner city. Included in the group that became known as the Citizens' Committee were Sister Mary Vincent O'Donnell; Archbishop Robert E. Lucey; C. W. Fenstermaker; Tom Frost; Morris Siegel; James Kallison; W. W. McAllister, Jr.; Chester Rohde; Dr. O. Roger Holland; Dr. J. J. Hinchey; M. Winston Martin; F. M. Davis; J. Edwin Kuykendall; Walter Corrigan; H. B. Zachry; Robert L. B. Tobin; and Dr. Herman Wigodsky.

Although there was considerable public pressure for establishing the medical school and hospital in the downtown area, the decision was made in favor of the northwest suburb of Oak Hills. A donation of 200 acres of land made by a group of developers called the Five Oaks, Inc., was one of the deciding factors.<sup>94</sup>

Construction began on the new facilities, but a new problem arose when Bexar County voters vetoed a referendum providing additional taxes to finance the operation of the hospital. If the Board of Managers of the Bexar County Hospital District could not come up with adequate financing, state approval would be withdrawn. Following up on a suggestion made by Charles E. Cheever, Jr., at a meeting of the Board of Managers, a representative from the Commissioners Court approached Rev. Mother Calixta Garvey, who was superior general at the time, "on the possibility and feasibility of the Sisters of Charity assisting Bexar County in the operation of the new teaching hospital or the Robert B. Green Hospital."<sup>95</sup>

## PROMISES TO KEEP

A similar proposal, although an unofficial one, had been received a short time before from the Methodist Hospital, which had been erected in the same medical complex, an unpopulated suburban area fifteen miles from San Antonio and difficult to reach by public transportation. The hospital was failing because of difficulty in attracting patients as well as qualified staff, and the suggestion was made that Santa Rosa might take over responsibility for the management and staffing of the institution. The sisters rejected both proposals. They were in the midst of a major expansion program at Santa Rosa and could not assume the kind of extensive responsibilities called for in both situations.

The matter of financing was finally settled for the new hospital associated with The University of Texas Health Science Center, and the construction of Bexar County Hospital was completed in 1968. With the opening of the new medical complex San Antonio developed two medical centers, one in the downtown sector and the other in the suburban area northwest of the city. Maintaining their location downtown were Santa Rosa, Baptist Memorial Hospital, Nix Hospital, Robert B. Green Hospital, and a newly opened Metropolitan Hospital. In the medical center complex were the newly constructed Methodist and Bexar County Hospital.

New housing developments began to spring up in the northwest sector, and San Antonio, like other large cities throughout the nation, experienced an exodus from the metropolitan area. Doctors' office buildings were constructed around the new suburban hospitals, and some physicians who had served the downtown area for many years urged Santa Rosa to abandon its location in the inner city. Others, however, decried the suggestion of a move away from the poorer residential areas populated principally by Hispanics.

The sisters were faced with a serious decision, but one they made with no hesitation. Although a move to the growing medical center offered an opportunity to be closely linked to the most recent advances in medical research and in the latest technology affecting the profession, and although it held the promise of greater financial security for the future, the sisters would not abandon their location in the heart of the city. They had come to serve the poor who had no hospital facilities available to them; they had for almost one hundred years offered charitable service to those in the surrounding community who were unable to pay high medical costs; and in their present location they were easily accessible to those in need. They would maintain their situation in downtown San Antonio. The decision was a reaffirmation of their original mission. Just as their initial response to people in need demanded courage in the face of difficulties,

so also their determination to continue their mission would have its own set of problems requiring a sureness of vision.

One of the most significant problems emanating from the opening of the northwest medical center complex was the transfer of many doctors to the new hospitals that were rapidly springing up around the medical school. Some of those who moved had started their practice at Santa Rosa. Some had been on the staff for many years and had helped develop the hospital's reputation for excellence in health care. The sisters deeply regretted the loss to Santa Rosa.

Another concern was the significant change in the patient-mix at the hospital. A growing number of persons in need of charitable service gradually began to outweigh the number of patients who were self-insured and prepared to pay in full for hospitalization. In their announcement of the opening of the infirmary in 1869, the sisters had insisted that the two groups must be kept in balance if they were to remain solvent. Now, 100 years later, maintaining the balance became even more difficult.

Although many patients, in line with deep-rooted family traditions, were very loyal to the hospital, others found the suburban location of the medical center more convenient to their new home sites. Many also were following their doctors' preference of a hospital close to their professional office buildings. The full impact of the loss of doctors and their patients would not be realized for some years, but the effects were already becoming evident.

Although the sisters were committed to holding fast to Santa Rosa's downtown location, they were faced with another dilemma of little room for expansion. The hospital was hemmed in on every side with small business operations. Building upward was the only alternative and not a very acceptable one for all purposes.

When the Kennedy Pavilion for psychiatric patients began to outgrow its capacity on the 10th and 11th floors, as well as the 9th floor of Children's Hospital, it was decided to move this unit to another location.<sup>96</sup> Sister Mary Vincent appealed to the San Antonio Medical Foundation, that was responsible for securing and donating land for the purpose of developing the newly established South Texas Medical Center. When the Foundation responded to her request and donated a 25-acre tract of land in 1966, an announcement was made that Santa Rosa would construct Villa Rosa, a \$6.5 million, 250-bed psychiatric-rehabilitation hospital.<sup>97</sup>

As part of her ten-year master plan, Sister Mary Vincent had other dreams, some of which were not fully realized during her administrative tenure, but suggest the kind of visionary woman she was in her day.

A first-class research center would be established in support of the medical facilities; a medical professional building would offer office space for physicians, and a motel would accommodate family and friends of patients.<sup>98</sup> All of these components would be joined by an underground transportation system with a moving treadle making it possible to go from one end of the center to the other in a matter of minutes.

Before she could achieve all of her grand-scale plans, Sister Mary Vincent had to resign from the administration of the hospital for health reasons. The San Antonio Chamber of Commerce honored her with a citation noting that she had developed Santa Rosa “from a \$5 million facility in 1958 to a \$25 million center dedicated to relieving human suffering and restoring broken bodies to full health.”<sup>99</sup> The chamber recognized also her contributions to the San Antonio community through her active participation in local affairs and her service as the first woman chairperson of the Chamber Convention Committee.

By 1969, the Congregation and Santa Rosa were preparing to celebrate the 100th anniversary of their founding and of the three sisters arriving from Galveston by stagecoach to open San Antonio’s first hospital. In observance of the anniversary and to meet the ever-increasing need for charitable services, a new outpatient clinic was constructed at a cost of \$2.5 million, with \$1 million obtained through a Hill-Burton grant. The new building replaced the clinic once known as St. Luke’s which had been the focus of the long drawn-out tax suit. The facility was renamed the Santa Rosa Clinic to identify it as an integral part of the hospital.

Sister Mary Aidan Handibode was appointed director in 1950. Charges for patients coming in for treatment were often as low as 25 cents, and those unable to pay the cost were treated without any charge at all. By 1967, when the decision was made to expand the facility, 33,000 persons were being served, and the amount of charitable service offered to the indigent of Bexar County and surrounding areas was \$2 million.<sup>100</sup> The new clinic was dedicated on December 21, 1969, by the Most Reverend Francis J. Furey, Archbishop of San Antonio.

During the 1970s and 1980s, Santa Rosa became an increasingly complex organization with over 1,000 physicians on the medical staff, more than 2,500 employees, and an annual operating budget in excess of \$50 million. Change was taking place in every aspect of the institution, in the erection of new buildings, in the expansion of services, and even in the surrounding neighborhood in which the Farmer’s Market, Milam Park, and Columbus Park had all been renovated and beautified.

One of the most noticeable changes in the hospital, however, was the diminished number of sisters in administration, in nursing, in the laboratories, in the pharmacy, in the clinic, in management and staff

positions. In the very early years, Santa Rosa had been operated completely by sisters, although few in number. By the 1960s, that number had increased to fifty-two, and the sisters' presence was a distinctive feature of the hospital.

Many of the sisters had long tenures of service, and the nurses and staff, as well as the doctors, came to rely heavily on their presence. Sister Dorothea Burke started at Santa Rosa in 1946 and supervised the department of surgery for over forty years with quiet demands on the physicians' performance and an efficient management of their procedures. Dr. John Hinchey, orthopedic surgeon, remarked once of Sister Dorothea: "She can get more done with less fuss and feathers than anyone I can think of."<sup>101</sup>

Sister Mary Gonzaga O'Connor was a medical surgical nurse for thirty years and had proudly become one of the first specialists in the area of the electroencephalogram. Sister Mary Margaret Rothe had worked in the admitting office for over thirty-four years, building up a strong public relations image for the hospital.

Going back to the very early days, Sister Armella Engel had charge of the dietary department for forty-six years. Sister had come from Germany at the age of eighteen to enter the Congregation, and the day after she made her first vows she was sent to join the community of sisters at Santa Rosa. Although she had learned to speak English, her busy days in preparing meals for all of the patients and sisters never allowed her the time to learn how to read and write the language properly. She soon mastered the skills, however, by handling the written orders for food and vegetables in the hospital kitchen. Working side by side with her in preparing all of the patients' meals was Sister Georgina Sollner, who served at the hospital for thirty-nine years.

In charge of the dishwashing was Sister Mary Bride Dolan, who remained in that position for over thirty-seven years. Most inconveniently, the dishwashing area was located in the basement, one floor beneath the kitchen. With all of the exposed pipes, dingy walls, and few windows, the place was appropriately called "the dungeon." Sister Mary Bride was never known to leave the job, however, before the last patient's tray was washed at night and also before she had sprinkled the whole work area with holy water to place it in God's hands and protect it from all harm. Frequently, the other sisters in the community tried to entice Sister away from the dishwashing and her long hours of work, but her only response was, "I'd rather have my reward in heaven."

Also, Sister Eusebius Klein worked in the hospital laundry for over thirty-nine years, totally devoted to her work; Sister Ida Reiserth took care of the sisters' infirmary for forty years; and Sister Hyacinth

Mohm worked in the sewing room, mending hospital sheets and gowns and making white hospital habits for the sister-nurses. Not all of their work was directly involved with the care and cure of the sick, but according to Sister Mary Gabriel Dalton, who worked in the Business Office for twenty-four years, "It was a corporate mission. Each sister did her part to accomplish the total good."<sup>102</sup>

By 1982, however, only fifteen sisters remained on the staff. The many reasons for this loss have all been discussed in Part I of this study and will not be repeated here. The decline brought about many significant changes, however, at Santa Rosa. One of the most notable of these was the appointment in 1966 of the first layman as chief executive officer, John A. Bradley, who was succeeded by a second layman, George M. Fleming.

By 1972, however, the top administrative post was once again filled by a member of the Congregation, Sister Angela Clare Moran. Before coming to Santa Rosa, Sister Angela Clare had served as the administrator of both Spohn Hospital in Corpus Christi and St. Anthony's Hospital in Amarillo. She had also been general supervisor of all of the hospitals in the Congregation. The years ahead would involve serious financial problems, as well as grave moral and ethical concerns, but Sister was a cautious visionary who always seemed to have the situation well in hand.

By this time, Santa Rosa had been recognized by the Catholic Hospital Association as the largest Catholic hospital in the country with a bed capacity of 1,050. The size and complexity of the institution made it imperative to establish a new organizational structure that would offer a more efficient form of management and control. Three administrators were named to direct the three hospitals: Charles V. Heath, Santa Rosa General Hospital; W. Mike White, Children's Hospital; and Sister Thomasine Carter, Villa Rosa. Sister Angela Clare was named president and chief executive officer, and the total complex was renamed The Santa Rosa Medical Center.

President Lyndon B. Johnson had signed the Medicare and Medicaid bills into law, making health services available to the aged and the indigent through government reimbursement of hospital costs. Medicare provided also for the payment of depreciation on hospital assets. With the availability of government funding, as well as the rise of private insurance coverage, patient admissions increased rapidly at health care facilities throughout the country. Also, government funding for construction was still available through the Hill-Burton program. The development of new programs and the construction of new facilities at Santa Rosa followed each other in rapid succession:

## SANTA ROSA HOSPITAL: RESPONDING TO CRIES FOR HELP

1970	Groundbreaking for Centennial Pavilion, 32,000 square-foot addition to the general hospital
1971	Dedication of Villa Rosa Psychiatric and Rehabilitation Center, a 280-bed hospital operated as a unit of Santa Rosa
1972	Opening of neonatal intensive care unit, hemodialysis unit, cardiac catheterization laboratory, and physical therapy service
1973	Dedication of child care center and parking garage
1975	Exterior modernization of Annex I
1977	Purchase of \$5 million Rosa Verde Doctors' Office Building
1978	Dedication of Century II, \$16.5 million modernization and expansion including five-story north wing and three floors added to existing Centennial Pavilion with new energy plant and new drive-up mall forming an entrance on San Saba St.
1980	Dedication of Dr. Paul Klinger Memorial Heart Unit
1982	Opening of the International Cardiovascular Institute
1986	Dedication of St. Rose Catholic Hospital in the South Texas Medical Center complex <sup>103</sup>

The reimbursement practices of Medicare and Medicaid greatly increased access to medical care, but at the same time they created a skyrocketing in health costs. In spite of all of the government funding, the needs of many persons of low income were not being met in San Antonio. Some did not qualify for Medicaid although greatly in need of financial help; most did not have private health insurance. Moreover, the free services offered at Bexar County Hospital, that had been built in the northwest suburbs, were for the most part inaccessible to persons living in the inner city. The burden of relief fell once again on Santa Rosa.

Throughout its hundred-year history, the hospital had stretched its means in fulfilling its mission of serving patients without discrimination based on race, creed, or ability to pay. By the 1970s, the amount of charitable services had reached \$6 million. From the very beginning, Santa Rosa had never refused a call for help, but the drain on its resources now began to threaten its financial stability.

The hospital faced an economic crisis in the 1980s that was expected and prepared for yet had a serious adverse effect. During the early period of Medicare and Medicaid, the government had imposed no control on the reimbursement of hospital costs. When the system was changed in 1984, and the government established a fee schedule for 477 categories of illness, called DRG's or diagnosis related groups, a drastic adjustment had to be made. Federal regulations controlled not only the cost of medical procedures but also the length of hospital stay. The hospital frequently had to assume extra costs for services needed by patients and not covered by Medicare payments. By 1982, the amount



of discounted charges for persons unable to pay their bills reached \$2.6 million. This increase was over and above the \$3.25 million in charitable service that the hospital continued to offer.

Financial crises were not new to Santa Rosa, but in the 1980s they became staggering. Sister Angela Clare appealed to the doctors on the staff to try to balance their admission of Medicare and Medicaid patients with those paying the full costs of hospitalization, an appeal similar to that contained in the announcement of the hospital's opening in 1869.<sup>104</sup>

In addition to such economic pressures, the period brought a new concern with the moral issue of the meaning of life. Catholic hospitals were challenged to take a stand on the questions of abortion and euthanasia. To underscore Santa Rosa's position, Sister Angela Clare addressed a letter to the Catholic friends of the hospital: "Respect for life is deeply rooted in the philosophy of the Sisters of Charity of the Incarnate Word, perhaps more so today than in 1869 when the Sisters first came to this city. . . . Our right to refuse cooperation in medical and surgical procedures which violate the human body—God's masterpiece—is more and more being challenged and questioned. . . . We want you to be aware that our entire mission is pointed towards the restoration and not the destruction of life."<sup>105</sup>

The hospital also published the following statement in *Today's Catholic*:

At Santa Rosa Medical Center, we believe in life.

We believe that the human person—born or unborn, young or old—is precious, sacred.

We believe that each person—even if weak and suffering—reflects the beauty, the splendor of God, the Creator.

We believe that life is deserving of our highest respect and most heroic efforts to protect it.

Our belief is more than a few words in print. It is a matter of hospital policy. Our belief determines procedures, such as abortions, which are not performed. Just as important, it determines services we do offer our patients and their families. Services for the handicapped, the aged, the terminally-ill, the newborn—premature or full-term—to name only a few.<sup>106</sup>

Santa Rosa was the only hospital in San Antonio to announce a pro-life position and encountered opposition to its stand from both patients and doctors. The position was stated so clearly and firmly, however, that it ultimately became an accepted fact that the hospital would not accept patients seeking abortions. Soon, they stopped applying for admission.

In 1986, Sister Angela Clare announced her resignation as president and chief executive officer. She had held the position since 1972 and had directed Santa Rosa through some of the most difficult challenges of its history—changing social values with regard to respect for life and social justice, a sharp and rapid decline in revenues, an ever-increasing challenge to keep pace with advances in medical science and technology, competition from the emergence of new hospitals throughout the city, and increasing governmental control.

During her tenure as chief executive officer, the number of sisters in the Congregation declined. Moreover, several sisters who had held positions as administrators or nurses in Santa Rosa left the hospital and changed to new ministries. Some felt that the advancement of technology in health care and the increase of lengthy reporting on patients demanded by government regulations provided little opportunity for hands-on nursing care and little time to offer spiritual consolation to the sick.

When Sister Angela Clare began her work as administrator at the hospital, thirty-four sisters held positions on the staff; when she resigned, this number had dropped to nine. The change represented a loss of strong support that she had once experienced from her own sisters.

Through many difficult years as administrator, she had directed the hospital with a calm and quiet efficiency and a strong motivation of service for the individual patient. “When I see someone sick,” she said once, “I am filled with a tremendous desire to help.”<sup>107</sup> In her relationships with employees as well as friends and benefactors of Santa Rosa, she was always a gentle, refined, and perfect lady, and was described once as having “the touch of the master.”<sup>108</sup> She had always been intensely proud of Santa Rosa, would allow no one to speak in any way disparagingly of the institution, and was determined that it should be a hospital of the highest quality maintaining a position of prominence in San Antonio.

The Congregation could find no sister who was willing and prepared to take over the administrative position when Sister Angela resigned, and a national search was conducted to find her successor. Thomas H. Rockers, whose financial experience prepared him to cope with the serious economic situation facing the hospital, was named the president in 1987. One of his first actions was to establish separate governing boards for St. Rose and Villa Rosa Hospitals, Children’s, and Santa Rosa. Three individual medical staffs were created also, and strategic plans were developed for the three free-standing institutions.

The Santa Rosa Health Care Corporation was formed, bringing together Santa Rosa Hospital, Children’s Hospital, Villa Rosa Hospital, St. Rose Hospital & Rehabilitation Center, Preferred Choice Health

Plan, and Diversified Health Services. The corporation was designed to strengthen the individual units through cooperative sharing of services and the creation of a stronger presence in the competitive and now overpopulated health market of San Antonio.

Mr. Rockers also began to take drastic steps to curb the financial loss in the corporation's operations which showed a deficit of over \$1 million a month. In order to bring expenditures into line with revenues, the corporation laid off 250 non-nursing employees, including persons in thirty-five management positions. The layoffs were systemwide, including employees at Santa Rosa General Hospital, Children's Hospital, St. Rose, and Villa Rosa. "It was a choice none of us wanted," said Rockers, "yet it was a necessary one."<sup>109</sup> The nursing and clinical staff was not affected, however, as all four institutions adopted a strong commitment to patient care.

Rockers also hired a new senior management team, decentralized services at the four institutions, established strong cost controls, reactivated physician recruitment, re-established the development of sources for donations, set up continuing education requirements for top management, and created a career ladder for nurses.

Santa Rosa was not alone in facing the loss of revenue during this period. Eleven of San Antonio's thirteen private and public hospitals reported a combined loss of \$98.62 million.<sup>110</sup> The most important factor contributing to the financial decline was the failure of payment rates for Medicare to keep pace with rising costs. Additionally, Santa Rosa was absorbing all of the cost associated with the opening of St. Rose Hospital but without realizing the projected volumes of admissions and related revenues.

By 1988, hospital operations showed a profit in operating revenues and hospital occupancy increased, even though the corporation's total revenues of \$117.6 million were still not completely offset by the \$119.4 million in operating expenses.

Mr. Rockers resigned his position in 1989, after just two years as president of the corporation. During his short tenure he had effected major changes in organization, in management, in fiscal operations, and in marketing. He had not accomplished all of these changes, however, without creating some unrest among employees and some antagonism toward his style of administration. He had reshaped Santa Rosa, a job that he had come to do, and when that task was completed he decided to move on to enact similar changes in another hospital system. He was succeeded by Lloyd R. Vaughan, who served four months as Interim President. In 1990, Charles B. Van Vorst was appointed president of the

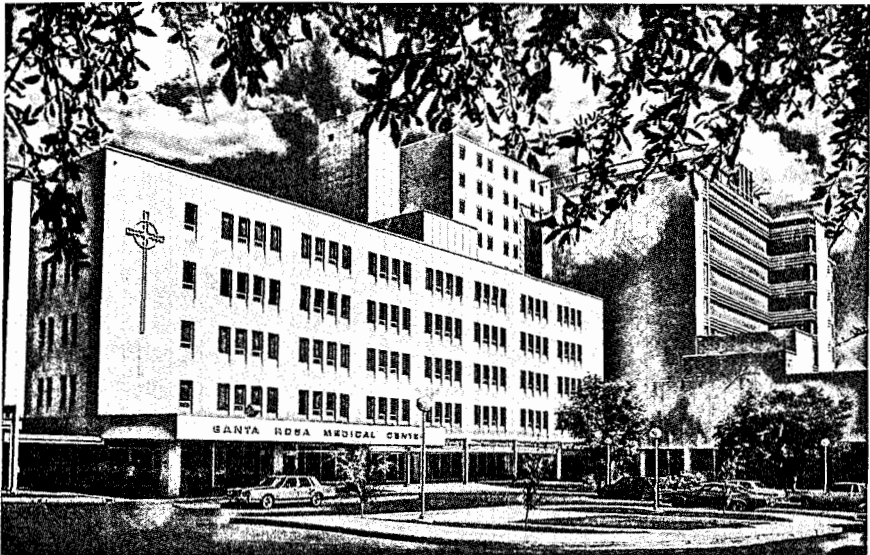
SANTA ROSA HOSPITAL: RESPONDING TO CRIES FOR HELP



*Sister Mary Vincent O'Donnell welcomed Ronald Reagan and Otto Koehler to dedication ceremonies for the Otto Koehler Radiation Therapy and Research Unit constructed in 1962 as part of Santa Rosa's advancement in the treatment of cancer.*



*Officiating in 1970 at the groundbreaking for the Centennial Pavilion of Santa Rosa were Auxiliary Bishop Patrick F. Flores, Hospital Chaplain Father George O'Connell, Congressman Henry B. Gonzalez, and Chairman of the Board of Directors of Santa Rosa Sister Angela Clare Moran.*



*Santa Rosa Hospital in the 1990s offers a full range of health care services and is part of a seven-hospital system called Santa Rosa Health Care, that includes Santa Rosa Children's Hospital, Santa Rosa Long Term Hospital, Santa Rosa Northwest Hospital, Santa Rosa Rehabilitation Hospital, Villa Rosa Hospital, and Yakum Community Hospital.*

corporation, and W. Mike White became the chief operating officer of Santa Rosa Hospital

The critical areas of finance and patient census were stabilizing, and under new direction, the hospital began to focus on priority areas for future development of inpatient services—cancer, heart, and obstetrics—and to provide for growth in outpatient services.<sup>111</sup> The \$1.5 million Angio Interventional Suite was opened, enabling radiologists to treat many conditions that once would have required surgery. Santa Rosa had a baby boom, with over 3,300 infants born in the New Life Center.

The corporation purchased the twelve-story San Saba Medical Building for \$3.3 million and made plans for converting the structure into office space facilities for expanded outpatient care. Van Vorst announced plans for a \$50 million continued renovation and expansion project over the next several years.

At the same time, Santa Rosa began to make stronger efforts to serve the people of the downtown area and to take an active role in the development of the inner city. “We used to be very concerned about all of the doctors moving to the suburbs and drifting away from Santa Rosa,” explained Mike White. “Now we realize that this is the right place for us to be, right in the heart of San Antonio and serving the people we have always served. We have a high percentage of Hispanic patients and a growing number of Hispanic physicians who are very well qualified in their special fields. The patient population at Santa Rosa reflects the population of the City of San Antonio.”<sup>112</sup>

In the 1980s and 1990s the hospital no longer faced the epidemics of cholera, typhus, and small pox, yet 120 years after its founding it was still responding to community needs. New outreach programs were developed for patients who could not afford payment for a private physician or for hospital care. Outpatient services were established to respond to the changing trends in health care calling for more cost effective environments.

Lifeline, a service that reached out in particular to the growing elderly population living alone, was designed to offer a twenty-four-hour emergency contact and immediate response with medical help for persons in a life-and-death situation. Under the direction of Sister Mary Brian Sherry, associate administrator, the program served over 700 clients during the first seven years of its operation.

Another community service program, Hospice, was established in 1986 to care for patients and their families who were coping with a terminal illness, many of them suffering from AIDS. Palliative nursing care, spiritual support, and counseling were offered in the home environment through a team effort, involving physicians, nurses, home health aides,

homemakers, social workers, counselors, pastoral ministers, and volunteers. Working together, they sought to alleviate the suffering of a dying person and the person's family, whether it was physical pain, relief from some anxiety, letting go of some responsibility, or facing the harsh reality and permanent separation of death. Sometimes it was a dying mother who could not accept death until all of her children were placed in the homes of loving relatives; other times it was a patient dying of AIDS isolated and alone in the last moments of life.<sup>113</sup>

In an effort to reach out to persons who were acutely ill, convalescent and long-term patients, Santa Rosa established in 1985 the home health care program, taking health care directly to the homebound. As early as 1962, long before home health programs were widely adopted, Santa Rosa had been involved in a home health service. In that year, the hospital received a federal grant through the Community Health Services and Facilities Act. Although the original program had to be discontinued when the terms of the grant expired, home health care was re-established twenty years later. Over 150 patients were being served each day through the service that provided nursing care, therapy, pastoral care, as well as supportive services to the families of homebound patients.

A hospital within the hospital was established in 1992, when Santa Rosa opened an extended-stay acute care facility. The separately incorporated unit, called Long Term Hospital, was Medicare certified and designed to serve patients needing an extended period, averaging twenty-five days, of medical attention. The twenty-nine-bed hospital was located on the eleventh floor of Santa Rosa.

In Spring, 1993, Charles Van Vorst resigned his position as chief executive officer and was replaced by Robert Nolan, who at the time was vice president for corporate planning at Incarnate Word Health Service. Robert immediately began to prepare Santa Rosa for its role in the future. Hospital costs were high, reimbursement was decreasing, and inpatient admissions were declining. His first task was to streamline the organizational structure and delete a number of management positions. He also initiated the use of multiple cross-functional teams through which the organization would learn not only how to do more with less but also how to do things differently so as to meet current health care needs. During his meetings with employees and physicians he stressed that Santa Rosa would continue in downtown San Antonio to build on the caring tradition of the Sisters of Charity of the Incarnate Word which began 125 years ago.

This commitment was demonstrated in the opening of the diagnostic and surgical center in the Santa Rosa Professional Pavilion, a \$9

million investment in the health care needs of the downtown community. Also, basic care in medically-underserved areas of the central city was expanded through the Community Health Watch Program, that included a mobile health clinic, a neighborhood-based health-watch, educational programs, immunization tracking for hospital newborns, and a no-cost patient transportation system. The program was established by Sisters Juanita Albracht and Lauren Moynahan.

In 1993, after Columbia Healthcare Corporation, an aggressive for-profit health care company, acquired the four Humana hospitals in San Antonio, there was concern among the non-profit institutions that it would take over health care delivery in San Antonio. For-profit companies were known for taking over profitable entities and leaving the non-paying and Medicaid patients to the mercy of whoever was willing to provide the health care. The boards of Santa Rosa and Methodist Hospital commissioned a task force of board members and physicians to look at the feasibility of consolidating the two respective organizations. The two corporations were already developing a similar arrangement for the services of Santa Rosa Children's Hospital and Methodist pediatric services. The consolidation was seen as a way to strengthen religiously sponsored health care and to use available resources for expansion rather than unnecessary duplication.

In the Spring of 1994, however, Methodist announced that it had been approved by Columbia Healthcare and had chosen to merge with that corporation rather than Santa Rosa. While this news created some anxiety among employees and physicians, it was received with a sense of relief and joy by others. The fear had been that if Santa Rosa and Methodist merged, more of the resources would be devoted to the northwest part of the city while the downtown and its poor population would be deprived of adequate healthcare services. The move would not have been in keeping with the mission of Santa Rosa.

When the hospital marked its 120th year of service to San Antonio five years earlier in 1989, a year of celebration began with a reenactment of the founding sisters' journey by stagecoach from Galveston to San Antonio. Three sisters volunteered for the public relations fundraising event: Sisters Carol Ann Jokerst, Helen Ann Collier, and Lupita Ruiz. Three others were called upon to be their replacements when needed: Sisters Mary Brian Sherry, Corine Walsh, and Clare Eileen Craddock. The 289-mile, sixteen-day trip portrayed the hardships endured by the first three sisters in responding to a call for help in controlling disease, caring for the sick, and establishing a hospital. As townspeople welcomed the stagecoach and greeted the sisters along the way in such early Texas settlements as Panna Maria, Goliad, and Runge,

the words were always the same, always an expression of gratitude: “Santa Rosa, you saved my life!” “My mother died in your hospital back in 1925, but I will never forget your kindness.” “Sisters, you saved my baby!”<sup>114</sup>

The reenactment journey had a serious mishap which served to remind the sisters, as well as the general public that followed the course of the stagecoach along the backroads of Texas, that fulfillment of the mission of Santa Rosa had always demanded suffering and determination. Four days out of Galveston, two of the sisters, Carol Ann and Lupita, were injured when the lead mules in the four-mule team bolted and caused the stagecoach to overturn. The journey continued, however, finally reaching San Antonio for the celebration of 120 years of hearing and responding to a call for help.

Throughout its history, it had taken a strong and often countercultural stand in admitting patients without discrimination of race, color, or creed; in offering charitable service to the poor; in supporting the inner city and the people of that area; and in upholding a respect for the life of the unborn child. Now in its second century of service, Santa Rosa was continuing the journey as it began, answering San Antonio's call for help with faith and confidence in God; love and concern for the sick, the poor, and the distressed; and trust in the support of those who share its mission of caring.



PROMISES TO KEEP

ADMINISTRATORS

Rev. Mother Madeleine Chollet	1869-1872
Rev. Mother St. Pierre Cinquin	1872-1891
Rev. Mother M. Ignatius Saar	1892-1894
Rev. Mother Madeleine Chollet	1894-1900
Sister Mary Jane Keegan	1900-1903
Sister M. Colette Foran	1903-1906
Mother M. Nativity Henebery	1906-1910
Mother M. Wendelinus Holzer	1910-1912
Mother M. Presentation O'Meara	1912-1914
Mother M. Wendelinus Holzer	1914-1918
Mother M. Colette Foran	1918-1919
Mother M. Robert O'Dea	1919-1925
Mother M. Presentation O'Meara	1925-1928
Mother M. Robert O'Dea	1928-1939
Mother William Cullen	1939-1940
Mother Mary of Lourdes Hickey	1940-1946
Mother M. Philotheus Ney	1946-1952
Mother M. Alban Mannion	1952-1958
Mother Mary Vincent O'Donnell	1958-1966
John A. Bradley	1966-1969
Sister Angela Clare Moran	1969-1970
George M. Fleming	1970-1972
Sister Angela Clare Moran	1972-1986
Thomas Rockers	1987-1989
Lloyd R. Vaughan	1989
Charles B. VanVorst	1990-1993
Robert J. Nolan	1993-

PRESIDENTS OF THE MEDICAL STAFF

1869-1924	(no records available)
1925	William W. Wolf, Sr., M.D.
1926	Thomas Dorbandt, M.D.
1927	Thomas Dorbandt, M.D.
1928	P. I. Nixon, Sr., M.D.
1929	R. R. Ross, M.D.
1930	C. E. Scull, M.D.
1931	H. M. Bush, M.D.
1932	R. G. McCorkle, M.D.
1933	B. H. Passmore, M.D.
1934	E. V. DePew, M.D.
1935	Ferdinand P. Herff, M.D.
1936	August F. Herff, Sr., M.D.
1937	Edward R. Cayo, M.D.
1938	Sovern W. Allen, M.D.
1939	R.H. Crockett, M.D.
1940	J.M. Moore, M.D.
1941	Merton M. Minter, M.D.
1942	William H. Keck, M.D.
1943	William R. Reily, M.D.
1944	James W. Nixon, Sr., M.D.
1945	Lloyd I. Ross, M.D.
1946	Joseph B. Copeland, M.D.
1947	Milton G. Davis, M.D.
1948	Edwin L. Mueller, Sr., M.D.
1949	Byron W. Wyatt, M.D.
1950	Edward R. Cayo, M.D.
1951	Sovern W. Allen, M.D.
1952	Sovern W. Allen, M.D.
1953	Richard E. Nitschke, M.D.
1954	Richard E. Nitschke, M.D.
1955	Sidney R. Kaliski, M.D.
1956	Francis E. O'Neill, M.D.
1957	John J. Hinchey, M.D.
1958	Chester C. Shotts, M.D.
1959	Joseph W. Palmer, M.D.
1960	Charles W. Tennison, M.D.
1961	James R. O'Neill, M.D.
1962	James R. O'Neill, M.D.

PROMISES TO KEEP

1963	Charles A. Hulse, M.D.
1964	O. Roger Holland, M.D.
1965	Albert Nisbet, M.D.
1966	William M. Wolf, M.D.
1967	Adolfo Urrutia, M.D.
1968	Albert Fischer, M.D.
1969	Norman Jacob, Jr., M.D.
1970	Herschel N. Childers, M.D.
1971	Joaquín González, M.D.
1972	George B. Livesay, M.D.
1973	José M. Benavides, M.D.
1974	James H. Lowry, M.D.
1975	Thomas B. Burns, M.D.
1976	Hugh L. Wolff, M.D.
1977	Thomas Hebert, M.D.
1978	Katherine L. Rodgers, M.D.
1979	Frank Bryant, M.D.
1980	Walter F. Buell, M.D.
1981	Ramiro P. Estrada, M.D.
1982	Richard Hernández, Jr., M.D.
1983	Albert Sanders, M.D.
1984	Leo Cuello, M.D.
1985	William Peche, M.D.
1986	Antonio Cavazos, Jr., M.D.
1987	Gilberto Aguirre, M.D.
1988	Howell A. Cone, M.D.
1989	Ernesto Guerra, M.D.
1990	Carlos Orozco, M.D.
1991	Roberto San Martín, M.D.
1992	Stanley Culotta, M.D.
1993	Stanley Culotta, M.D.
1994	David Guerrero, M.D.

## SANTA ROSA CHILDREN'S HOSPITAL: SHARING A DREAM

A crippled child called "Little Joe" became the inspiration in 1918 for the dream of a children's hospital in San Antonio. It was a dream that attracted strong community support, but a dream that took many years to become a reality.

Discovered on the streets of San Antonio by Mrs. A. W. Walliser, prominent humanitarian in the city, Little Joe was the child of a tubercular mother, a widow struggling to care for herself as well as her crippled son who needed constant medical care. Mrs. Walliser brought the child to Santa Rosa Infirmary and asked the sisters if they could provide a bed for him even though the hospital at that time had no facilities for children. The sisters responded immediately and not only accepted "Little Joe" but also set up a five-bed ward for the specialized care of children, the first pediatric facility in San Antonio.

Santa Rosa had been closely associated with homes for children as early as 1874, when the sisters established St. Joseph's Orphanage for Girls. One of the principal reasons for starting the orphanage had been to care for infants born at the hospital to unwed mothers who wanted to turn their children over to the care of the sisters.

Some years later, in 1890, the sisters established a second home for children, St. John's Orphanage for Boys. The building was constructed directly adjacent to Santa Rosa, and it was not unusual for the same sisters to work in both the hospital and the boys' home.<sup>1</sup>

When the five-bed ward was opened in 1918 at Santa Rosa to care for Little Joe and other children in need of special treatment, the sisters found there was an immediate demand for admission. Every available

space was filled, and a waiting list was set up for patients who had to be turned away. The ward continued to expand, until twelve years later it included thirty-eight beds and occupied most of the second floor of Old Main.

Mother Robert O'Dea became the administrator of Santa Rosa in 1919, and the establishment of a special hospital for children was a dream that she earnestly wanted to see fulfilled. It was a dream also for Mrs. Walliser, who had sought to help Little Joe, and for many other prominent women of San Antonio who shared the same concern for helping sick children. It would take forty more years, however, and many failed efforts along the way before the dream became a reality.

The time was particularly unfavorable at Santa Rosa for the establishment of a children's hospital or even the construction of an additional wing. The hospital was trying desperately to cope with three major disasters that struck the San Antonio area within a ten-year period: the Spanish Influenza, which broke out in 1917 and continued through the following year; the San Antonio River flood that claimed the lives of many victims in 1921; and the Rock Springs tornado that swept away people and property in 1927.<sup>2</sup> The three emergencies had strained the limits of Santa Rosa, calling for immediate response from physicians, nurses, and staff, and filling every available hospital bed with critically ill and seriously injured patients.

Mrs. Walliser and the other women whom she had interested in the project, however, continued to spearhead a movement for special health care for children. In 1919, they established the Crippled Children's Association, the first organization of its kind in Texas, which by 1923, was incorporated under the State of Texas.

From the very beginning, the stated purposes of the corporation had the potential for creating an overlapping of responsibilities with Santa Rosa and for causing problems. According to the terms of the charter, the Crippled Children's Association was authorized to provide "the examination, treatment, and education of crippled children, regardless of race, color, or religion, and to look after the mental, moral, and physical welfare of such children during the time of treatment, and to build and equip a hospital as an annex to the Santa Rosa Infirmary for the care and treatment of such children."<sup>3</sup>

Serving on the board of directors were Mrs. Amos Graves, Mrs. Fred J. Combs, Dr. Mary King Robbie, Mrs. A. W. Walliser, Mrs. W. B. Russ, Mrs. Homer T. Wilson, and Miss Josephine King. Named in the charter as members of the corporation were Dr. H. P. Hill, Sister M. Robert O'Dea, and Claude V. Birkhead. With only one sister listed as a member of the controlling group, it was clear that Santa Rosa had only

minor representation in making decisions for the organization, yet such decisions could have major consequences for the infirmary. Although the sisters were eager to help establish the children's hospital, the questions of ownership, control, and direction were bound to cause confusion sooner or later.

The terms of the initial agreement called for Santa Rosa to provide the land for construction of the hospital if the Crippled Children's Association could not raise the necessary funds to purchase the property. The only right reserved to the sisters was that of supervising construction so that the buildings would harmonize with those already in place on the Santa Rosa grounds.<sup>4</sup>

In an even greater, although not wiser, show of generosity, Santa Rosa assured the members of the association that "the Board has further agreed to assist your association by accepting as their charge fifty per cent of the children admitted into your hospital, and to place at the disposal of your hospital all of our scientific equipment, our medical staff and the trained services of our nurses, for a term of fifty years . . . and will entail no expense to the Crippled Children's Association."<sup>5</sup>

The agreement was drawn up without prior legal consultation, and when the Congregation's attorney, J. C. Sullivan, was asked for an opinion, he offered the following advice: "Nothing appears . . . to evidence the right of the sisters to any part of the hospital—rather a one-sided obligation to permit construction of the building and undertake free charge of charity patients up to 50% of cases admitted for and during a period of 50 years to come."<sup>6</sup>

He counseled the sisters that the Santa Rosa property had been deeded to them by Bishop Dubuis for their own use in establishing a hospital and that it would be inadvisable "to permit strangers to erect a building thereon, and to conduct a hospital, having the management thereof, and in which management you are to have but a minority representation, but incur all obligations . . . for a period of a century."<sup>7</sup>

In order to avoid any misunderstanding, he insisted that the following points be clearly established:

1. That the Infirmary shall have the right to direct the plans and supervise and control the construction. . . .
2. That it be made plain that the sisters shall have absolute charge of the hospital, when in operation. . . .
3. That the Board of Control shall not be vested in the Crippled Children's Association, but that the majority of such Board shall be the sisters of the Infirmary. This last noted item is all-important, for such Board could, if at any time its members so desired, remove the sisters

from their assumed charge—and there would be no resort, other than to expensive and disagreeable publicity attendant on court action that would inevitably follow.”<sup>8</sup>

The attorney even proposed that if the agreement with the association had been so firmly established that it could not be cancelled, the sisters should buy another piece of land for the annex and offer it to the organization, rather than permit the building to be constructed on Santa Rosa property.

Strangely enough, there is no record to indicate that Mr. Sullivan’s directives were followed, and the agreement between the hospital and the Crippled Children’s Association remained unchanged until one year later, when the organization had succeeded in raising only \$53,000 for construction. At this time, Rev. Mother Mary John O’Shaughnessy wrote to the members asking to cancel the former agreement:

Your unselfish and devoted efforts in our behalf have touched us deeply, and it pains us, even more than yourselves, to have to forego your further aid. But the inevitable conclusion is forced on us. . . . We must abandon the project [and] secure the right to use our own property freely, so that, with God’s help and direction, we may eventually be able to undertake the project, as for ourselves. The public has shown the limit of its response to making contributions to the contemplated project, and if ever the Crippled Children’s Hospital becomes a reality, the burden must seemingly fall on us.<sup>9</sup>

The association agreed to release the sisters from their commitment, and for the next twenty years, plans for a children’s hospital lay dormant, principally for lack of funds. These were depression years when hospital beds were empty, and fund raising efforts were impossible. Santa Rosa had barely recovered from its financial losses, when America became involved in World War II, which created a severe shortage of personnel, as doctors, nurses, and staff left civilian life to serve in the armed forces. The hospital was so involved in dealing with the loss of staff to the war effort that the question of expansion could not be addressed seriously.

Moreover, Mother Robert, whose dream for the establishment of a children’s hospital had been the propelling force, died in 1939. The administrators who succeeded her at Santa Rosa, although not opposed to the idea, did not share Mother Robert’s great enthusiasm.

Not until 1944, more than twenty years after the initial efforts of the Crippled Children’s Association, was the project brought up for discussion once again. At that time, Mrs. Walliser, who had maintained her determination and enthusiasm for the hospital, together with Theresa

Huth, Nora Kelly, Edward Sullivan and Jack Newman, proposed that another fund drive be conducted for a pediatric annex that would become a memorial to Mother Robert.

Rev. Mother Bonaventure Burns gave an initial endorsement to the plan. The group also approached the archbishop of San Antonio, Most Rev. Robert E. Lucey, who urged them to make every effort to raise the money.<sup>10</sup> At the end of a year-long effort, however, the drive had brought in only \$15,000, most of it from friends of Mother Robert and employees of the hospital. Undaunted, the group was intent on continuing its work, but the sisters once again decided to abandon the project.

During the years of World War II, the Congregation had experienced a decline in its members. Vocations had never been strong in the United States, and the sisters were dependent on recruiting young women from Europe, particularly from Ireland and Germany. The war made it impossible, however, to bring them into the country. The sisters were concerned about extending their work in a new hospital unit for children without a sufficient number of sisters to direct the efforts. The proposal of building a memorial to Mother Robert did not meet with strong approval either. Drawing such public attention to an individual sister, even though she had done great work for the health care of children, was simply not in keeping with the spirit of the Congregation. Furthermore, after many years during which the idea of the hospital for children had been abandoned, Annex I had been built on the land previously reserved for the facility.

Rev. Mother Laserian Conlon wrote to explain the sisters' decision to Mrs. Walliser and the other civic-minded women who had undertaken the responsibility for raising the money: "We do not see our way to support the undertaking [under] present conditions in which a dearth of vocations has so seriously limited the number of our religious personnel. . . . A site for the proposed hospital which was to be the Congregation's contribution to this project is also out of the question at present. We do not feel free to make arrangements which will obligate our successors in office; it is impossible to predict what the future will bring."<sup>11</sup>

The dream of a special hospital for children, however, was a dream that just would not go away. The facilities that had been adapted for children at Santa Rosa were totally inadequate. Beds and bassinets were moved into hallways and into an area that had formerly served as a kitchen. No running water was available in the unit. Doctors and nurses, who were very few in number, had to wash their hands in basins carried in from other parts of the hospital. The situation was intolerable.

Struggling to cope with the poor facilities was a staff of dedicated and hard-working sisters and doctors who sought perfection in their



work in spite of the inadequate surroundings. Dr. Sidney Kalisky, chairman of the department, led the way, untiring in his efforts to provide the highest quality care for children. "We had to measure up," said Sister Monika (Febronia) Schonberger, nursing supervisor. "Dr. Kalisky was very exacting. Everything had to be just so."<sup>12</sup>

Most of the crippled children in the unit came from poor Mexican families. Care was long-term, continuing for months and even years. Sister Monika set up a classroom on the floor so that the education of the children would not suffer while they were hospitalized. She added teaching to her regular nursing schedule, and classes often included preparation for the children to make their First Communion. "The work was hard," Sister Monika says, "but that was my life. We worked from 7:00 a.m. to 7:00 p.m. seven days a week and never had a day off."<sup>13</sup>

Conditions were so crowded that premature infants born at home could not be accepted because of lack of space. In fact, very few infants could be admitted at all, according to Sister Monika. "The Robert B. Green Hospital used to send some to us, many of them at death's door," she recalled. "We took them in, never sent them away, and only God knows how many of them we saved, and how many we baptized and sent into heaven."<sup>14</sup>

The hospital was often called upon to take charity cases that were accepted in spite of the lack of space. At one time, Dr. Edith Bonnet brought quintuplets into the hospital, five healthy infants who did not really need hospitalization but who had been born in a situation where they could not receive proper care. According to Sister Monika, they had either been abandoned by their parents or taken away from them by a social welfare agency. "We got so attached to them," she said, "that when the foster parents came to take them away, we hated to see them go."<sup>15</sup>

Only two pediatricians were on the staff at the time, Drs. Kalisky and Bonnet. Specialized equipment for the care of children was nonexistent, but Dr. Kalisky developed many makeshift instruments. He used cockpits discarded from outmoded airplanes to make plastic bubbletops that could be used as oxygen tents. Dr. Edward A. Cayo, orthopedic surgeon, was equally inventive when it came to providing braces and other means of helping crippled children. "I used to drill holes in broken bones and then tie them together with silk fishing line—worked well, too," he said.<sup>16</sup>

Dr. Kalisky was chairman of the department from 1938 to 1942, when he left for military service during World War II. He resumed his chairmanship in 1945 and continued in that position until 1965. Through his association with Brooke Army Medical Center, he was

instrumental in securing two residents from the army to serve in the children's ward. The addition to the medical staff greatly enhanced the hospital's capacity to accept more children. It was at this time also that federal and state funds were made available for the care of crippled children, and Dr. Kalisky gained approval for Santa Rosa to qualify for such support.

One of the children cared for at Santa Rosa during this period was Jennifer Jaffe, daughter of Mr. and Mrs. Morris D. Jaffe, prominent San Antonio citizens. When little Jennifer was dismissed after successful treatment and care, Mrs. Jaffe was extremely grateful to the sisters and doctors, but she was also quick to see that the children's ward was lacking in proper equipment and facilities and that the City of San Antonio desperately needed a hospital just for children. Because of her great concern, she became one of the most ardent supporters for the effort and interested many other prominent citizens in once again establishing an organization to raise the necessary funds.

When the Children's Hospital Foundation was formed in 1955, both the sisters and the San Antonio community were ready and eager for the project.<sup>17</sup> Jack Judson became president of the group of outstanding civic leaders, and serving on the executive committee were Mrs. Leroy G. Denman, Jr.; William W. Flannery; Mrs. Morris D. Jaffe; Rev. John J. Lazarsky, OMI; John R. McFarlin; Mrs. Edgar Tobin; Theodore F. Weiss; Gen. William Hood Simpson; and Dr. Melvin L. Thornton.

The foundation offered to raise the money to build the hospital if the sisters would donate land on the Santa Rosa property and operate the facility once it was completed. The sisters were eager to comply with the request, but before engaging in any negotiations this time, they wisely sought the advice of their attorney, Theodore F. Weiss, who advised them that the hospital should be built according to plans that were acceptable to both parties and without expense to Santa Rosa. "The building should become your property," he told the sisters, and "a contract fully setting forth the rights and obligations of the parties [should] be entered into."<sup>18</sup>

When the document was drawn up, both the sisters and the members of the foundation were ready to agree on the following points:

1. Recognizing the urgent need for a children's hospital to serve San Antonio and Southwest Texas, the [Children's Hospital] Foundation has been formed for the purpose of raising funds by public subscription to construct with such funds, and matching Hill-Burton funds from the Federal Government, a children's hospital.

## PROMISES TO KEEP

2. Subject to the terms and conditions of this agreement the Hospital has agreed to provide the site for such hospital and to maintain and operate it after it has been constructed.

3. The Hospital agrees to provide the land upon which such hospital is to be constructed in the block in San Antonio, Bexar County, Texas, on which the Santa Rosa Hospital is now located and agrees to permit the construction of the hospital on such land. The exact locale of such site within the block and its dimensions will be determined by the Hospital.

6. After such hospital is completed and equipped, the Hospital assumes the responsibility of permanently operating and maintaining it.

7. The Hospital agrees that in the operation of the Santa Rosa Children's Hospital it will admit children as patients regardless of race, color, or creed. The Hospital further agrees to admit as many charity patients to such hospital as reasonable and prudent hospital administration will permit.

10. Full title and ownership in and to the Santa Rosa Children's Hospital and the administrative control thereof shall at all times be vested in the Hospital, it being understood that the Foundation acquires no right, title, claim, or interest of any character in any property owned by the Hospital.

11. The Foundation shall have the privilege of appointing, subject to the approval of the Hospital, an Advisory Board of representative citizens, which Board shall have the authority: to advise in the construction, operation, and maintenance of the Santa Rosa Children's Hospital; to examine and publish an annual financial report of the Santa Rosa Children's Hospital; to encourage and publicize the activities of civic groups working with children in the hospital and generally to make suggestions designed to increase the usefulness of the Santa Rosa Children's Hospital and its contribution to San Antonio and Southwest Texas.<sup>19</sup>

Estimated cost of the five-floor, 150-bed hospital was \$1.5 million. The Foundation immediately launched a fund-raising campaign to raise \$750,000, which would be matched by Hill-Burton funds, and General William Simpson, former Commanding General of the 4th U. S. Army, was asked to chair the drive. With both the \$53,000 that had been raised in the 1920s by the Crippled Children's Association and that had been kept intact, and the \$15,000 intended for the Mother Robert O'Dea Memorial, the effort was under way.

The Bexar County Medical Society, the San Antonio Pediatric Society, and the San Antonio Chamber of Commerce all endorsed the drive. The Junior League became involved; the Chrysanthemum Ball brought in donations; the reserve grand champion steer at the San

Antonio Stock Show was raffled off to support the effort; and Lackland Air Force Base and Randolph Air Force Base sponsored fund drives.

The project became a community-wide effort, a shared dream involving all segments of society and many different religious groups, all contributing support for a facility that would ultimately be under Catholic auspices. Religious differences were still very strong in Texas during the 1950s, and there was some concern that the hospital would be dominated by the Catholic influence of Santa Rosa and controlled through the financial support of the Archdiocese of San Antonio. According to Don Jacobs, executive director of the Children's Hospital Foundation, "Many people did not realize then and still do not understand, that the Catholic Church does not financially support such institutions as Catholic hospitals other than to offer its blessing and best wishes for success."<sup>20</sup>

The original board of directors of the Foundation was expanded to include many prominent people in the City: Edward G. Conroy; William T. Bear; Frank Blair, Jr.; Mrs. Lee S. Fountain; Edward C. Sullivan; Mrs. Robert M. Ayres; J. J. Biasioli, Sr.; Mrs. A. M. Biedenharn, Jr.; John A. Bitter, Jr.; Mrs. Van Wych Brinkerhoff; A. H. Cadwallader, Jr.; Angus Cockrell; Mrs. J. M. Fisher; Harry Freeman; Hugh Halff.

Also, Mrs. Frank G. Huntress, Jr.; Mrs. Eliose W. Japhet; Harry D. Jersig; Dr. Sidney R. Kalisky; Mrs. Lewis Kayton; Otto A. Koehler; Mrs. Leslie L. Lentz; Mrs. Cecile E. Logan; Mrs. John R. McFarlin; Mrs. C. B. Mendel; Joe Olivares; Jesse H. Oppenheimer; Dr. Albert M. Rogers; Harold M. Scherr; Mrs. Tyson M. Searcy; Mrs. Dorothy Hissner Spencer; Sam Bell Steves; and David J. Straus.

Within two years, after much hard work and a united community effort, the organization raised \$800,000, more than enough to match the Hill-Burton grant and pay the original estimated cost of \$1.5 million. The leaders of the group were proud of their achievements as they gathered for the opening of the construction bids. When the cost was announced at \$400,000 over the funds available, however, consternation prevailed. It seemed that there was no end to the obstacles standing in the way of the dream of a children's hospital.

But Sister Mary Vincent O'Donnell, who was administrator of Santa Rosa at the time, was not to be deterred by such obstacles. She quickly gained the support of the general administration of the Congregation to accept responsibility for the additional cost. "We will accept the bid," she announced to the Foundation members, thereby closing a chapter on the stumbling start of Children's Hospital.<sup>21</sup>

Jack Judson, prominent businessman who was the Mayor of Alamo Heights and had been elected president of the Foundation, officiated at the dedication ceremonies held July 9, 1959, and handed over the keys of the building to Rev. Mother Mary Clare Cronly, superior general and chairman of the board of Santa Rosa. Sister Olivia Prendergast was appointed the first supervisor of the new facility. She had recently returned from Washington, D. C., where she earned the first master's degree awarded in the maternal and child health program of The Catholic University of America. Dr. Leo Geppert became the first medical director of the hospital. Dr. Sidney Kalisky was the first chief of staff.

The community need for the facility was immediately evident from the large number of patients admitted even in the beginning days and weeks. During the first eighteen days of operation, 238 children were treated for illness or injury. The new hospital, equipped with all of the latest technology, also attracted highly qualified pediatricians and nurses to the staff. Dr. Kalisky had become widely known throughout the country for his medical practice with children, and he immediately set up a training program for the preparation of young pediatricians.

Specialized medical programs were gradually established. Dr. Irving Ratner joined the staff as a general pediatric surgeon in 1961 at a time when specialization in surgery for children was all but unknown in the world of medicine. Over the next several years, the hospital began to attract specialists in pediatric cardiovascular surgery, pediatric neurosurgery, pediatric orthopedic surgery, and pediatric ear, nose and throat surgery.

Community support for the hospital did not stop once the building was completed. The Children's Hospital Foundation continued its efforts to raise additional funds, and the Women's Auxiliary offered generous assistance to the hospital staff. The auxiliary had been formed by members of the Junior League in 1957, even before the hospital opened, and grew rapidly to include over 500 members with Mrs. Gilbert M. Denman, Sr., as the first president. Dorothy Hissner Spencer became director of volunteer services, and when the doors of Children's Hospital opened, the auxiliary was ready to take over the operation of the hospitality shop, the information desk, the children's library, the recreation department, the medical library, and the clinics. By the end of the year, the Junior Auxiliary had been formed as well, with Mrs. Sue Hobbs as chairman.

By 1962, just three years after the hospital opened, expansion became a necessity. Directors of the Foundation led the way in gaining support for the addition of six stories. When construction was complet-

ed in 1966, the hospital capacity had been increased to 260 beds, and it had become the largest pediatric hospital in Texas.

Children's Hospital was also the only facility of its kind to have a pediatric mental health unit and a pediatric medical intensive care unit. Through the generosity of Mrs. Margaret Tobin, San Antonio philanthropist, a fully licensed and approved helistop was installed atop the eleventh floor to provide rapid transit for critically ill or injured children from areas surrounding San Antonio. In the same year, 1966, the Children's Heart Catheterization Laboratory opened under the direction of Dr. Colette Kohler.

Dr. Howard Britton, who had come to Children's Hospital at the invitation of Dr. Kalisky, was appointed part-time medical director of the hospital in 1969. He moved to full-time status in 1980 and continued in that position until his retirement in 1991. One of his first major developments was the conversion of the outpatient clinic to the Children's Ambulatory Care Center. Here, physicians specializing in many different fields as well as nutritionists, therapists, nurses, and social workers organized multidisciplinary teams offering long-term care to children with acute and chronic illnesses and physical handicaps. Sister Mary Aidan Handibode took over direction of the center, giving it sound and balanced leadership combined with gentle concern for the children.

In 1971, Dr. Katherine Rogers set up the neonatal intensive care unit, which became the first intensive care department for either adults or children in South Texas. The following year, a day surgery unit was opened.

W. Mike White was appointed chief executive officer of the hospital in 1973, serving in that position until 1987. Together with Dr. Britton as medical director and Peggy Moyers, who was assistant administrator for nursing services, the identity of Children's Hospital as a separate unit became clarified and well recognized not only in the local community but also throughout the state.

The number of specialized services increased rapidly. The Cancer Research and Treatment Center was established in 1974 in conjunction with the University of Texas Medical School at San Antonio. Other programs and specialties followed: orthopedics, pulmonology/intensive care service, a spina bifida evaluation center, children's emergency service, and treatment for kidney disease.

In 1980, the pediatric medical intensive care unit was expanded into the Rachel Vaughan Critical Care Center serving children with serious medical problems as well as those recovering from complex open heart, brain, or abdominal surgery. In 1987, the respite station was set up to offer short-term care for children with disabilities or chronic illness.

The cancer center was expanded in 1989 to become Children's Hospital Regional Cancer Center, consolidating inpatient and outpatient treatment for cancer as well as bone marrow transplant programs. In the following year, construction began on the Neurosciences Center for treatment of children with neurologic and neurosurgical problems. "We moved even beyond tertiary care," says Mike White, "with all of these programs integrally linked to the medical school and to the availability of 24-hour service from interns and residents."<sup>22</sup>

"Over the years, only a few sisters have been involved in leadership positions at Children's Hospital," says Mike White, "but we all thoroughly understood and adopted the Christian mission and ministry of the sisters, even Dr. Britton, who was an active member of the Jewish community." Mike recalls an amusing incident that involved the placement of crucifixes in all of the patient rooms as a visible reminder of the Catholic character of the hospital. Mike handed one to Dr. Britton to distribute on his rounds of the hospital, and Britton, who was totally dedicated to the mission but who could see the irony of the situation, said, "You know, Mike, I share fully in the values upheld by this hospital, but somehow I don't think it is quite appropriate for me to hang this crucifix."<sup>23</sup>

In 1989, the Santa Rosa Health Care Corporation was established with Children's Hospital as a separate entity having its own board and medical staff. Steve Dufilho, who was President of the Children's Foundation, was named chairman of the board of trustees. He had been involved with the Foundation since 1976, giving tirelessly to the work of the organization even though he held many other business and civic offices including chairman of the board and president of the San Antonio Bank of Commerce, chairman of the board of the School of Business of St. Mary's University, chairman of the Endowment Committee of the Greater San Antonio Chamber of Commerce, and trustee of St. Thomas University. Of all the organizations he was involved with, however, Mr. Dufilho ranked Children's Hospital as "number one because of its worthy mission." The founding and work of the sisters also had "a lot to do with his dedication," he insisted. "They have given their lives; I give only hours."<sup>24</sup>

The name of Children's Hospital was changed to Santa Rosa Children's Hospital in 1991 in an effort to reflect a stronger association with the Santa Rosa tradition. Some opposition was expressed by members of the Foundation who felt that the identity of Children's might be lost to that of the general hospital. To avoid this happening and to secure a close working relationship between the two institutions, the chairman of the board of Children's was appointed a member of the board of Santa Rosa Health Care Corporation.

Children's Hospital began as a shared dream of the sisters, the doctors, and the citizens of San Antonio. Once the dream became a reality, the hospital also adopted the responsibility of sharing its services and its staff with groups and organizations in the local community and surrounding areas.

One of the first shared efforts and services was established between the hospital and the U. S. Army's MAST program (Military Assistance to Safety and Traffic). Nurses from the hospital flying with helicopter crews of Fort Sam Houston's 507th Air Ambulance Unit transported children from a ten-county area needing trauma and emergency treatment. Children were brought to the hospital from Beeville, Crystal City, Del Rio, Dilley, Eagle Pass, Floresville, Fredericksburg, Gonzales, Hondo, Karnes City, Kerrville, Laredo, New Braunfels, Pleasanton, San Marcos, Shiner, Uvalde, and Victoria.

Just as the U. S. Army facilitated the work of the hospital through MAST, so the hospital assisted in the preparation of physicians serving in the military. Through the special efforts of Dr. Irving Ratner, who was appointed chief of staff in 1990, over 100 resident physicians from Brooke Army Medical Center and Wilford Hall USAF Hospital were prepared as pediatric surgeons.

Since 1969, services of the hospital have been shared also with The University of Texas Health Science Center, which has used Children's as a teaching site for medical students, nursing students, post-doctoral residents, and faculty. Over the years, the hospital's training facilities have attracted residents also from Methodist Hospital, Dallas; Scott-White Hospital, Temple; Duke University Hospital, Durham, North Carolina; and the Mayo Clinic, Rochester, Minnesota. The hospital has regularly sponsored teaching programs in pediatrics that attract practitioners from all over the country.

In a real sense, Children's has become a regional hospital, serving neighboring communities that lack special health facilities for children. Patients are now admitted for emergency care and medical treatment from eighty counties in South and West Texas; most of them are newborn infants flown in by the MAST helicopter for emergency treatment in the neonatal intensive care unit. The hospital maintains transport teams ready to respond to any emergency.

The doctors, in conjunction with hospital staff, have established outreach clinics in Eagle Pass, Harlingen, Weslaco, Del Rio, McAllen, Corpus Christi, Austin, and Laredo. The South Texas Regional Pediatric Network has been established to share the hospital's and the physicians' services with twenty-five other hospitals in South and West Texas, as well as in San Antonio. Nurses, too, from Children's Hospital have



become involved with support programs that reach out to smaller hospitals in the region and offer them educational programs in medical procedures, in immunization, and in preventative health care. Linda Porter, assistant vice president for patient care, says the mission is very important in attracting nurses to work at Children's. "It attracts a certain kind of nurse who is willing to go beyond the environs of the hospital to work with community organization, scout troops, school systems, and other groups to create an awareness of the health needs of children. The nurses also must create a total environment for care within the hospital that includes play therapy and other special services to make children feel at home."<sup>25</sup>

Under the leadership of Alex White, who was named administrator in 1987, the hospital became involved with the other four children's hospitals in Texas in establishing advocacy efforts on both the state and national level. Because Medicaid payments were not covering the total cost of care, hospitals were having to limit their admission of children. "This was a very sad situation," according to Alex White, "because the mission of Children's Hospital was to serve all children in need of health care. Now some had to be denied this care simply on a financial basis."

"Hospitals had to change from being simply the providers of health care to being advocates for fair reimbursement for health care costs," he said. "The children needed to be represented, and the administrators of the children's hospitals took on that responsibility."<sup>26</sup> The five Texas institutions organized CHAT (Children's Hospitals Association of Texas) and convinced legislators of the unique character of health care for children. They persuaded Senator Lloyd Benson to introduce legislation expanding Medicaid eligibility for children. Through their participation in NACRI (National Association of Children's Hospital and Related Institutions), they were able to create a national forum for children's health needs and to mandate changes in state funding programs.

Since 1984, administrators and doctors of Children's Hospital had looked forward to opening a new, free-standing facility at the medical center complex in northwest San Antonio. A new Children's Hospital had been Dr. Britton's dream, and much like the original dream that Mother Robert, Mrs. Walliser, and others struggled with from 1918 to 1959, it had been starting and stumbling along a difficult road to fulfillment. A location in the northwest suburbs "would bring us close to young families that are growing and having children," Dr. Britton explained. "A proximity to the Health Science Center would also pro-

vide us opportunities for research and contact with those who are on the cutting edge of the profession.”<sup>27</sup>

One of the major decisions to be faced was how to construct and operate a new medical facility at the northwest location and still maintain service in the downtown area, where the sisters felt a deep commitment to the poor in San Antonio. “We cannot abandon the downtown area,” said Dr. Ratner, “but we must expand our services. The medical community has moved to the north. They have been attracted by the proximity to the University of Texas Health Science Center. Children’s Hospital has been able to retain only about one-third of the City’s pediatricians. The downtown hospital has been left also with a very large number of patients from indigent families, and the payment for services has been dependent on government funding, not always a secure source of adequate support. A children’s hospital on the northwest campus could help to maintain the support needed for the downtown facility.”<sup>28</sup>

With full support of the physicians and the foundation, administrators in 1994 approached Methodist Hospital about jointly building a new children’s hospital in the medical center complex. Neither institution, however, was in a position to finance the proposed \$70 million facility. An agreement was reached to consolidate services to form a Children’s regional health care system and to focus on expanding primary care services for the present. The decision on construction of a new facility would be delayed until the impact of healthcare reform was known and financial resources were available.

The proposal of a new children’s hospital to be built in the northwest area prompted an outcry of protest from the south and southwest communities of San Antonio. Both were strongly populated by Hispanic families with low income levels who feared the plan would diminish services at the downtown location and cut off their access to adequate care for their children. Many years ago, the county hospital had been moved to the northwest location, and they had suffered the same loss in general hospital services at that time

While Santa Rosa administrators tried to allay the fears of the concerned citizens and at the same time convince them of the benefits to be gained by sharing facilities, the entire matter came to a complete closure as Methodist Hospital announced its decision to merge with Columbia Healthcare. Neither the consolidation agreement nor the proposal for a new facility ever came to fruition.

In spite of the disappointment over the plans for expansion, Children’s Hospital has been the fulfillment of a dream, and its success must be attributed to the sisters, the doctors, the staff, and the members

of the Foundation. “In their founding of the hospital and in the work that has been done there, the sisters have a lot to be proud of,” says Dr. Ratner. “They have done a remarkable job.”<sup>30</sup> The administrative leadership provided by Sister M. Alban Mannion, Sister Mary Vincent O’Donnell, and Sister Angela Clare Moran deserves the recognition offered by Alex White, “These people had great vision. They knew what they wanted to do and they did it. They even created a psychiatric floor for children and added a flight deck for helicopter transfers in the 1950s, when many other children’s hospitals did not have such provisions until the 1980s.”<sup>31</sup>

Only two sisters are involved in the operation of Children’s Hospital today—Sister Mary Aidan Handibode, who for over forty years has served in the Outpatient Clinic that later became the Ambulatory Care Center, and Sister Michele O’Brien, who is director of primary care services and involved in securing health services for the poor. The loss of sisters is greatly lamented by many of the doctors. “This place was so well run when the sisters were in charge,” Dr. Ratner says, “you could eat an egg off the floor.”<sup>32</sup> And Dr. Britton maintains that a strong presence has been lost. “The hospital had a purpose that was very clear under the direction of the sisters, and it had a way to accomplish its mission through people giving of themselves.”<sup>33</sup>

In addition to the early direction and service of the sisters, pride in performance and achievement belongs to the physicians and surgeons who have given long years of dedicated service, many dating their appointments back to the beginnings of the hospital in the 1950s: Drs. Howard Britton, Irving Ratner, Katherine Rogers, Harold Toy, Ramiro Estrada, John Mangos, Mel Thornton, Cornelius Nau, Bruce Mewborne, José M. Louro, Thomas Williams, and Fernando Guerra. Also, Drs. Arthur Marlin; Kaye Wilkins; Robert Campbell, Jr.; James Rogers; Colette Kohler; Robert Clayton; Albert Sanders; Earl Stanley; Victor Saldívar; Ricardo Pinero; and Richard Parmley.

In a special way, fulfillment of the dream of Children’s Hospital belongs also to members of the Foundation, whose initial efforts and determination made a special hospital for children a reality and who have continued to sustain the institution through their own generosity and through the solicitation of financial support from others. First president of the organization, Jack Judson, led the initial efforts from 1955 to 1970 in raising funds to match the Hill-Burton grant making construction of the hospital possible. He was succeeded by General Robert Travis (1970-1974), Angus Cockrell (1974-1981), and Steve Dufilho (1981 to the present). The strong and dedicated leadership of these men

has been largely responsible for the Foundation's efforts to sustain and expand the facility.

Other prominent civic leaders who have given direction and support for the work of the Foundation are Charles Hutzler, who organized the work of the telethon; Ed Sullivan, who directed fund raising appeals to major donors; Jim Gorman, who chaired the Children's Hospital Endowment; and Tena Gorman and Barbara Wilson, who organized the fund-raising gala, the *Gran Noche*.

The organization gained the sponsorship of the Texas Open Golf Tournament in 1976 with proceeds of over \$20,000 donated to the hospital. Each year, the tournament raised more and more funds, reaching a total of \$451,936 over its eight-year period of offering support for the hospital.

When the golf tournament changed direction in 1984, and the hospital lost this source of support, it was immediately replaced by the Children's Miracle Network Telethon. The hospital was approached by the Osmond Foundation of Salt Lake City and invited to become one of forty institutions throughout the country to participate in the nationwide televised fund-raiser. W. Mike White, who was administrator at the time, "led the way in the involvement with the telethon," according to Steve Dufilho.<sup>34</sup>

Robert F. McDermott, former chairman and chief executive officer of the United Services Automobile Association, was the first honorary chairman of the event, and Ted Michel, USAA executive vice president, served as general chairman. Broadcast from KMOL-TV studios, the program raised \$435,000 during the first year of operation. By 1991, it reached a total of \$1,030,746, becoming the largest telethon not only in San Antonio but also in the country, surpassing even the Jerry Lewis effort for muscular dystrophy. Don Jacobs says that in addition to the money raised "the telethon enabled the hospital to do a superb marketing job. Many people in the community did not know about the facilities available before the telethon, and now they certainly know about Children's Hospital."<sup>35</sup>

While generous volunteers and philanthropic donors have shared in the development of the dream of Children's Hospital, the hospital itself has shared its care and service with many parents and children who are unable to pay the costs of medical treatment. In the first year of its operation, 1959, over 50% of all of the children treated were accepted as charity patients. By 1985, the amount of charitable service reached \$6 million; by 1991 it had increased to \$13.1 million. Approximately 60% of the patients were covered by Medicaid.

## PROMISES TO KEEP

Some years ago, the hospital adopted the rainbow as its symbol, recalling God's covenant with all people and the promise of everlasting love and care. The symbol also appropriately represents the promise of love and care that the hospital offers to suffering children who share in the dream that began with Little Joe.

ADMINISTRATORS

Sister Olivia Prendergast	1959-1970
Sister Margaret Minogue	1970-1973
W. Mike White <sup>36</sup>	1973-1987
Alex White	1987-1992
Sharon Smith	1992-

PRESIDENTS OF THE MEDICAL STAFF

Harold Toy, M.D.	1988
Vernon James, M.D.	1990
Irving Ratner, M.D.	1991
Thomas Bartholomew, M.D.	1992
José Rebolledo, M.D.	1993
Ricardo Pinero, M.D.	1994

## VILLA ROSA HOSPITAL: PIONEER IN PSYCHIATRIC CARE

“Santa Rosa was always a pioneer in health care in San Antonio,” according to Dr. Wade H. Lewis. “The hospital was a pioneer in its beginnings in 1869, becoming the first hospital in the city; it pioneered in the treatment of polio in the 1940s; it pioneered in establishing Children’s Hospital in the 1950s; and it pioneered in the development of psychiatric services in the 1960s.”<sup>1</sup>

The pioneer effort in psychiatric care began in 1961 when a small unit of eight patient beds was opened under the direction of Sister Angelica Coleman. Located on the first floor of Annex I in the general hospital, the department, although modest in its beginnings, offered the first private, non-profit psychiatric care in San Antonio and became the foundation for the later development of Villa Rosa Hospital.<sup>2</sup>

Almost from the day the psychiatric unit opened, it was crowded with patients, and the admitting office was turning people away for lack of space. A report of the Texas State Department of Health issued two years later, in 1963, confirmed what the administrators of Santa Rosa had already discovered: San Antonio, with a population nearing 800,000, had a critical shortage of services in psychiatric health care.

Sister Mary Vincent O’Donnell, who was the chief executive officer at the time, was quick to respond to the community need. Santa Rosa was already planning for expansion with a major building program designed to add seven floors to Annex II. It was decided in 1964 that the tenth floor would be totally dedicated to the care of psychiatric patients and named the John F. Kennedy Memorial Pavilion in memory of the

late president, who the previous year had visited San Antonio on the day before his assassination in Dallas.

The 31-bed psychiatric unit was endowed for \$250,000 by the Santa Rosa Women's Auxiliary and opened in 1964 as a fully licensed facility. The unit was placed under the medical direction of Dr. Brooks Mullens. Just two years later, however, Dr. Mullens resigned because of illness, and Dr. Wade Lewis was named medical director.

Dr. Lewis had been on the Santa Rosa staff since 1954 and had recently completed his residency in psychiatry. Under his direction, the program became a fully established department of psychiatry and began to expand rapidly, outgrowing the facilities of the Kennedy Pavilion and spilling over to the eleventh floor of Annex II, which had been designated originally for geriatric patients. At the same time, the ninth floor of Children's Hospital was converted to the treatment of adolescent psychiatric patients. "We ended up with a total of 124 psychiatric beds in downtown San Antonio," according to Dr. Lewis.<sup>3</sup>

As fast as the department expanded, the number of patients increased. Sister Mary Vincent soon realized there was a need for a free-standing psychiatric hospital. The location of Santa Rosa in downtown San Antonio, however, offered no possible room for construction of an additional building. The hospital was hemmed in on every side with small businesses. If a separate facility were to be built, a totally new site would have to be chosen.

The determination was made in 1966 to petition the San Antonio Medical Foundation for a grant of twenty-five acres in the medical center complex which was then under construction in the northwest suburbs of the city. Directors of the Foundation were eager to attract other hospitals to become a part of the complex and to assist in developing it into a major health research, education, and treatment center. Several tracts of land had been donated for that purpose.<sup>4</sup>

In her letter to Dr. James P. Hollers, President of the Foundation, Sister Mary Vincent described the Santa Rosa plans for expansion. The new facility, although planned for construction on the northwest suburban site, would be an integral part of the downtown general hospital. The structure would include 200 beds for psychiatric patients and 100 beds for rehabilitation. In San Antonio, she stated, Santa Rosa had "the only psychiatric beds of a private nature having a license as such by the State Department of Health," and the need for additional services was "paramount."

She explained also that the city had no "complete centralized rehabilitation center" and that the need for such a facility was becoming increasingly important. Santa Rosa planned to begin construction of a



combined psychiatric and rehabilitation unit “immediately upon acquisition of necessary property.”<sup>5</sup>

Included in her appeal was an announcement that Santa Rosa was “deeply interested in total affiliation with the forthcoming University of Texas South Texas Medical School.” Teaching facilities would be provided not only in the psychiatric/rehabilitation center but also within the whole Santa Rosa Medical Center.

Moreover, she stated that a need for additional acute general hospital beds had already been identified and plans were being made to accommodate this expansion by construction of another building at the medical center site “within five years.” She assured the Foundation directors that Santa Rosa would plan for all future developments to be made on the donated tract of land and adjacent acreage.<sup>6</sup>

The request met immediately with a favorable response on the part of the medical foundation, whose members passed the following resolution: “The San Antonio Medical Foundation welcomes the desire and intent of the Santa Rosa Medical Center to become a part of and participate in the development of the South Texas Medical Center.”<sup>7</sup> Edward J. Gesick, executive director of the Foundation, expressed his personal sentiments in an accompanying letter, “I am personally delighted to know that Santa Rosa will be at the Medical Center and believe this is one of the greatest events in the history of the South Texas Medical Center.”<sup>8</sup>

Leaders of the Foundation may have been hopeful that in time the whole of Santa Rosa might move to the developing medical center site. Such a move would greatly expand the teaching facilities for the medical school and would advance the long range plans to develop the complex into a major health research, education, and treatment center.

The sisters had firmly decided, however, that although future development would be planned for the northwest area, the general hospital of the Santa Rosa Medical Center would not move from its original location in the heart of San Antonio with its proximity to the low-income areas of the city. The hospital had been established to serve the health needs of all social classes within the community, but from its beginnings the sisters had manifested a special concern for the poor. They would not abandon the downtown location that offered easy access to health care for those most in need.

Two years after the 25-acre tract of land was deeded over to Santa Rosa in 1966, construction began on the psychiatric facility. A Hill-Burton award of \$549,817, the 10,000th grant since the program was established in 1946, helped toward the \$6.5 million cost of construction. Santa Rosa borrowed the additional funds. The facility was named Villa

Rosa Psychiatric and Rehabilitation Pavilion. Auxiliary Bishop Patrick F. Flores presided at the dedication ceremonies held on February 12, 1971, and the dedication address was given by Art Linkletter of radio and TV fame, who through the tragic death of his own daughter had become associated with a crusade against drug abuse. Mr. Linkletter praised the new hospital for its “combination of psychiatry and religion [that could] effect the more permanent kind of cure.”<sup>9</sup>

The original architectural plans called for construction of one high-rise structure with adjacent cottages for patient rooms. These plans were later changed, however, and in a unique architectural design, the facility consisted of eight one-story buildings. Although the changes demanded a more extensive use of land than had been originally planned for and required a reduction in the number of beds for rehabilitation purposes, the design offered a totally new approach to psychiatric care. Patients were grouped in small cottages that provided a homelike atmosphere in contrast to the large, congested wards traditionally associated with psychiatric institutions. Constructed adjacent to the patient apartments were recreational facilities—swimming pool, bowling alley, baseball diamond, tennis courts, and an arts and crafts area. Other units were designated as the dining hall, acute care facility, and administration building.

The Villa Rosa Professional Building was constructed in the same year and offered physicians’ office accommodations immediately adjacent to the hospital. Just a year later, in 1972, an interfaith chapel was added to the complex through the generosity of Mr. and Mrs. Albert Kronkosky, who had been benefactors also of the Santa Rosa Century II expansion program.

When the new facility was ready for occupancy, hospital staff faced the difficult problem of moving the ninety patients from the tenth and eleventh floors of the downtown general hospital as well as the ninth floor of Children’s Hospital out to the suburban site. Most of them were moved by bus; those who were seriously ill were transported by ambulance. Staff members had to cope with the great anxiety associated with the transfer of psychiatric and emotionally disturbed patients to a totally new surrounding. To add to the confusion sixteen new patients were admitted on the day scheduled for the move.

The location in the northwest suburban area offered a quiet, peaceful setting for the new hospital. “It was real country when we moved here,” says Carolyn Pinc, nurse manager for the chemical dependency program. “Wild deer roamed the grounds, and it was not at all unusual to spot roadrunners and even skunks. Babcock Road offered the closest access, but it was unpaved with only two lanes of traffic.”<sup>10</sup>

Sister Sara (Thomasine) Carter, who had previously been chief executive officer of St. Anthony's Hospital in Amarillo, was appointed the first administrator. Dr. Wade Lewis continued in his position as medical director.

From the day it opened in 1971, Villa Rosa was crowded with admissions, particularly of patients in their adolescent years among whom widespread drug abuse was just becoming a serious problem throughout the nation. The number of psychiatrists on the staff began to increase rapidly. "We had started out downtown with only seven psychiatrists," according to Dr. Lewis. "Before long we had as many as 80 to 90 working with us. Every psychiatrist in town joined the staff."<sup>11</sup>

Services were soon expanded to include community education and preventative outreach programs, partial hospitalization, day and evening outpatient treatment programs, and therapeutic summer day-camp activities. The hospital offered also regular classes for adolescent patients in conjunction with the Northeast Independent School District.

In 1978, Sister Sara resigned her administrative position to begin a study program in pastoral care. Dr. Lewis assumed her administrative duties in addition to his responsibilities as medical director. In the same year, the name of the psychiatric facility was changed to Villa Rosa Hospital.

Psychiatric care went through a radical change in San Antonio in the 1980s as proprietary institutions were established. For fifteen years, Villa Rosa had pioneered the way as the only private facility of its kind. By 1985, however, the delivery of psychiatric treatment was becoming a focus for profit-making corporations. Villa Rosa faced the challenges of aggressive, and often questionable, approaches to procuring patients. At the same time, the state and federal government were changing their practices of compensation for health care. The hospital faced a difficult period of financial loss and struggle to maintain staff as well as program quality.

In 1986, the long-awaited general hospital that had been planned for the northwest medical center was constructed adjacent to Villa Rosa and named St. Rose Catholic Hospital. The proximity offered patients at the psychiatric facility immediate access to acute medical care and to a 24-hour emergency service. The rehabilitation program was transferred to the new structure and freed up additional rooms for psychiatric patients at Villa Rosa. Dr. Lewis still served as administrator and medical director of Villa Rosa as well as vice-president of Santa Rosa. He took on the additional responsibilities of administrator at St. Rose.

When the Santa Rosa Health Care Corporation was established in 1988, a separate board of directors was appointed for Villa Rosa and St.

Rose with John Bitter III as chairman. Dennis Millirons was appointed the chief executive officer of both hospitals. Dr. Lewis remained in his position as medical director of Villa Rosa.

At the same time, a separate medical staff was organized for the two institutions located in the suburban area. Dr. Roberto Rolfini was named the first president.

A programmatic model, with clinical directors for each program, was established in 1988. Before that time, Villa Rosa had been organized along a traditional medical model. The new structure was designed to improve the quality of patient care. At the same time, the facility was licensed to operate as both a commitment and a non-commitment facility.

In 1989, the chemical dependency program was established for the treatment of adults and adolescents suffering from drug and/or alcohol dependencies. A diagnostic and evaluation unit operating in conjunction with the program became the first of its kind in San Antonio. Also, a day treatment program was initiated for adolescents, and an eating disorders program was set up in affiliation with the Rader Institute of Southern California.

Dr. Lewis retired from his position as medical director in 1990. He had served on the Santa Rosa staff for thirty-six years and had worked with the department of psychiatry since its beginnings in the John F. Kennedy Pavilion of the downtown general hospital. He was largely responsible for the establishment of Villa Rosa, for developing the overall concept of its construction, for securing much of the initial funding, and for establishing the psychiatric program.

“He had an approach to psychiatric care that was unique in the 1970s,” according to Sister Margaret Mary Curry, who worked with him as Coordinator of Patient Care. “He did not want a high rise building with long institutional halls. He wanted a homelike atmosphere in which patients could feel comfortable and cared for in a setting similar to their own family situation.”

“Also, he had such a strong sense of the mission,” she said, “that the spirit became a real part of Villa Rosa. He realized how important the religious orientation was in a psychiatric hospital, where patients are so often seeking a spiritual meaning in life and turn to God for help.”<sup>12</sup> Dr. Lewis was succeeded in his position as medical director by Dr. Charles C. Barnhart.

The competition with the proprietary hospitals reached a high point in 1990-91, as more profit-making institutions entered the market. Some of these facilities adopted ethically questionable practices for securing patients that were finally identified through a series of hearings

conducted by the Texas Senate Interim Committee. The exposure of the scandalous practices and abuse of patients' rights created a public outcry that led to the establishment of controls by the Texas Department of Mental Health and Mental Retardation and the Texas Commission on Alcohol and Drug Abuse.

As a result of the study, physicians in the community began to recognize the integrity of Villa Rosa in its management of patient admissions. At the same time, however, the general public began to lose confidence in any and all psychiatric treatment centers. Villa Rosa experienced a loss of patients, not by being involved in the public hearings, but simply by its identification as a hospital for psychiatric patients.

In an effort to correct this distorted image and also to reach out to a broader public sector, the hospital established an educational series of tapes available through the public library system to inform the general public on mental health and emotional well-being. An educational lecture series, "Changes, Challenges, Choices," was designed to inform and assist families dealing with psychiatric and behavior problems, and "The Villa Rosa Mentor Series" was established for the continuing education of mental health professionals.

By 1992, the financial situation of Villa Rosa was reaching a stable position, and the hospital was becoming a regional provider, offering consultation and service to the surrounding cities of Kerrville, Uvalde, Seguin, and Fredericksburg. Through the Villa Rosa Network, physicians and staff were working to establish the facility as a major regional source of health care and referral center.

Since Villa Rosa opened in 1971, after the widespread changes of Vatican II and after the number of Incarnate Word sisters had begun to decline, the congregational presence was always limited. Initially, Sister Sara Carter was the administrator; Sister Charles Marie Frank was coordinator of psychiatric rehabilitation services; Sister Angelica Coleman was director of nursing service; Sister Cecilia (Lidwina) Reddington was supervisor of adolescent services; and Sister Cecilia (Bertrand) Kendrick was in the dietary department. By the 1990s, however, the number of sisters at the hospital had diminished to only two. Sister Carmen Roche served as hospital chaplain, having been certified for her position through the National Association of Catholic Chaplains, and Sister Ann Murphy was a counselor in the drug and alcohol abuse program.

In spite of the limited number of sisters, the mission of the Congregation has been well established at Villa Rosa. Some of the long-time employees who began with the psychiatric program on the tenth floor of Santa Rosa and have continued on the staff since the beginnings of Villa Rosa maintain that they brought the spirit with them when they

## PROMISES TO KEEP

moved from the downtown campus. “What characterizes this hospital,” according to Carolyn Pinc, “is respect and concern for the individual person.”<sup>13</sup> It was that spirit which first attracted Carolyn to begin her work many years ago as a junior volunteer at Santa Rosa. It is the same spirit that prompted her to study nursing at Incarnate Word College and to seek her first employment as a registered nurse in 1969 at the John F. Kennedy Pavilion.

Villa Rosa remains in 1994 the only not-for-profit private institution of its kind in San Antonio, pioneering the way in psychiatric treatment and working toward preventative care through community outreach programs.

VILLA ROSA HOSPITAL: PIONEER IN PSYCHIATRIC CARE

ADMINISTRATORS

Sister Sara (Thomasine) Carter	1971-1978
Wade H. Lewis, M.D.	1978-1988
Dennis Millirons	1988-1993
Robert Nolan*	1993-

PRESIDENTS OF THE MEDICAL STAFF

Roberto Rolfini, M.D.	1988
Juan Reyna, M.D.	1989
Ed Mueller, Jr., M.D.	1990
Ed Mueller, Jr., M.D.	1991
Mark Rittenhouse, M.D.	1992
Mark Rittenhouse, M.D.	1993
John Seidenfield, M.D.	1994

\*With a re-structuring of the administrative organization in 1988, the chief executive officer of Santa Rosa became responsible for Villa Rosa and Santa Rosa Northwest. In 1994, C. C. Barnhart, M.D., was appointed medical director, and Sandra Brown was named assistant vice-president for operations.

# SANTA ROSA NORTHWEST HOSPITAL AND SANTA ROSA REHABILITATION HOSPITAL

The presence of Santa Rosa on the campus of the South Texas Medical Center began in 1971 with the establishment of Villa Rosa Psychiatric and Rehabilitation Hospital. The health facility was constructed on a 25-acre tract of land granted by the San Antonio Medical Foundation. In her appeal to the San Antonio Medical Foundation, Sister Mary Vincent O'Donnell had assured the directors that upon completion of the psychiatric facility, a general hospital would be added within a five-year period. The population of San Antonio was shifting rapidly toward the northwest suburban site, and no Catholic acute care hospital had been established in the area. Opening such a medical center would provide a valuable service and be a strong asset to Villa Rosa, offering immediate access to emergency room and general medical care for psychiatric patients.

Dr. John A. Bradley, who succeeded Sister Mary Vincent as administrator, endeavored to fulfill her promise to the Foundation, and in 1968 began negotiations with the directors for securing another 25-acre tract of land adjacent to Villa Rosa. The foundation directors proposed that "in view of the twenty-five acres previously allotted" Santa Rosa should "make a donation of \$250,000 to the San Antonio Medical Foundation" for the additional property.<sup>1</sup>

The land had been appraised at \$12,500 per acre, establishing total cost of the sale for 25 acres at \$312,500.<sup>2</sup> The Santa Rosa donation would, therefore, cover the major portion of the cost. Nevertheless, the land would certainly increase in value over the next several years, and ownership was essential if Santa Rosa were to expand on the northwest campus. The original 25-acre tract of land had initially seemed to offer adequate



space for present and future needs, but the unique design of Villa Rosa had demanded far more ground area than had been anticipated.

Dr. Bradley assured the directors that Santa Rosa was “prepared to make [the] donation,” and the warranty deed for the property was signed on September 18, 1968.<sup>3</sup> Santa Rosa administrators immediately began to draw up plans for a 200-bed acute care hospital. When they applied for a required certificate of need, however, their application was turned down. In 1973, the Alamo Area Council of Governments (AACOG) conducted a survey of hospital facilities in Bexar County and surrounding areas which showed that San Antonio had no present need for additional hospital beds. The building of any new facility would have to be postponed until the population had grown to a size that warranted more expansion.

Once the project was delayed, other concerns developed at Santa Rosa, and not until 1984 did the administration begin planning once again for the addition to the campus of the South Texas Medical Center. Sister Angela Clare Moran, who had become president and chief executive officer, led the way in fulfilling the promise made eighteen years earlier. Groundbreaking was held May 1, 1984. The new hospital was designed to have four wings, including a one-story, fifty-bed physical rehabilitation and occupational therapy wing.

Constructed at a cost of \$35 million, the hospital was completed two years later in August, 1986. The 200-bed facility was dedicated by Bishop Bernard Popp and named St. Rose Catholic Hospital. Adjacent to the hospital, a seven-story physicians' office building was constructed at a cost of \$10 million.

The hospital had a slow period of growth in the beginning but soon gained recognition for its strengths in orthopedic and plastic surgery, in family practice and internal medicine, and in the treatment of pulmonary disease, neurology, ENT, and incontinence, a program offered in cooperation with the University of Texas Health Science Center. The Sleep Disorders Center, a diagnostic laboratory, began operation a short time later, and with the growth of outpatient surgery, plans were soon developed for construction of a new ambulatory surgical center.

When the Santa Rosa Health Care Corporation was established in 1987, a change of administrative structure was introduced. Dennis Millirons was appointed chief executive officer of St. Rose, replacing Dr. Wade H. Lewis, who had held that position in addition to his duties at Villa Rosa. Rehabilitation services expanded rapidly with the opening of the Arthritis Care Center, the second such facility in the United States providing inpatient, outpatient, and rehabilitation service.

## SANTA ROSA NORTHWEST AND REHABILITATION HOSPITALS

Administrators soon realized that the name St. Rose Catholic Hospital did not clearly identify to the general public the presence of the rehabilitation service. The decision was made in 1988, therefore, to rename the facility St. Rose Hospital and Rehabilitation Center.

By 1991, it was becoming evident that actually two hospitals were developing on the same site—one for rehabilitation services and one for general medicine. In 1991, therefore, the two were separated with another name change to clearly identify each institution. The name change was designed also to associate the two institutions more closely with the downtown Santa Rosa and its 122-year history of health care in San Antonio. St. Rose became Santa Rosa Northwest Hospital. The separate wing for rehabilitation was named Santa Rosa Rehabilitation Center.

PROMISES TO KEEP

ADMINISTRATORS

Wade H. Lewis, M.D.	1986-1988
Dennis Millirons	1988-1993
Robert Nolan*	1993-

PRESIDENTS OF THE MEDICAL STAFF

Roberto Rolfini, M.D.	1987-1988
Juan Reyna, M.D.	1988-1989
Edwin Mueller, Jr., M.D.	1990-1991
Mark Rittenhouse, M.D.	1991-1993
John Seidenfield, M.D.	1994-

\*Robert Nolan serves as chief executive officer of Santa Rosa, Villa Rosa, Santa Rosa Northwest, and Santa Rosa Rehabilitation Hospital.

# SAINT JOSEPH HOSPITAL, FORT WORTH: THE LOCOMOTIVE WHISTLE AND A CALL TO CARE

The locomotive's whistle still sounds in the halls of Saint Joseph Hospital in Fort Worth as a constant reminder of 1876, when the first train came steaming into the prairie city. It is the same loud, mournful whistle that first called the Sisters of Charity of the Incarnate Word in 1885 to staff the Missouri Pacific Railroad Hospital on the outskirts of the City.

It was Bishop Nicholas A. Gallagher of the Diocese of Galveston, who invited the sisters to staff the hospital. His diocese at that time included the City of Fort Worth, and the bishop knew the area needed to maintain its only health institution that was on the verge of closing. He also knew the Incarnate Word sisters well. He had previously asked them to take over the operation of St. Mary's Orphanage in Galveston because he had great confidence in their ability to work hard and manage institutions effectively.

When the bishop's invitation came in 1885 to take over the direction of the railroad hospital, however, Rev. Mother Pierre was reluctant to send sisters to the City of Fort Worth, that was popularly associated with the Wild West. Located on the Chisholm Trail, the main cattle-herding route between Texas and the northern states, it was a place where six-shooting cowboys were a common sight, and rough, hard railroad men filled the dusty streets and popular saloons. It was an isolated and slowly developing center of ranching and agriculture with a population of only 21,949.

It was also a full day's journey on the train from San Antonio, and the sisters would be far removed from the protection of the mother-house. They would be working in an environment totally different from

their accustomed cloistered surroundings and in a hospital that was not under the direction of the Congregation but operated by and for employees of the Missouri Pacific Railroad. They would answer to the chief surgeon, Dr. R. C. Volker, and would be working almost entirely with lay persons rather than with other sisters. From her training in the cloistered monastery of Lyons, Mother Pierre was convinced that such contact with the secular world would present many temptations for the religious vocations of the sisters.

However, Bishop Gallagher, as well as the directors of the Missouri Pacific, urged her repeatedly to send help. "Before we could examine the question," she told the sisters, "telegrams and letters poured in from all those interested in the affair, urging us to lose no time in accepting it. Even our own dear Bishop [Neraz of San Antonio] was fearful lest we should say no."<sup>1</sup>

Together with all the disadvantages of staffing the hospital, there was one advantage which Rev. Mother Pierre did not fail to note. The railroad would be responsible for all financial operations, and each sister would be paid a salary for her services, \$15.00 per month to those employed as nurses, aids, cooks, etc., and \$20.00 to the superior. The stipend was meager enough but could be of great value to the struggling Congregation. The earnings would help alleviate the heavy debt undertaken the year before in building Old Main at Santa Rosa.

In response to the continued pleas, Rev. Mother Pierre finally agreed to go to Fort Worth and see for herself if the sisters should be sent there. The trip did much to change her mind, as well as that of Sister Gabriel Wheelahan, who accompanied her: "We found everything favorable, and the doctors . . . so anxious to have the sisters that they asked for them, if possible, the next day. . . . The building is beautifully situated [outside] the handsome town of Fort Worth, on a site well calculated to promote health and comfort."<sup>2</sup>

What finally convinced her to accept the offer, however, was not the promise of additional income, nor the pleasing location of the infirmary. It was not even the urging of the bishops and the doctors. Rather, it was an awareness that the men laying the railroad tracks and operating the first locomotives were, for the most part, poor immigrant workers who were separated from their homes and their families and who were trying to get a start in a new land. They were unskilled laborers, working under extremely hazardous conditions that caused many serious injuries and fatalities.<sup>3</sup> From the work at Santa Rosa, Rev. Mother Pierre knew that many of them were fallen away Irish Catholics. She knew also that given the opportunity, they could be reunited with God and the Church. How many conversions the sisters might be able to

accomplish as they nursed the sick and the injured back to life, or cared for the dying in their last moments! She finally decided in favor of the proposal and wrote to tell all of the sisters that some members of the Congregation would be going to Fort Worth:

We had to pick indeed far and near, and we have robbed the nest as far as to leave no one at home but mere fledglings. Those appointed for this new work offered to us for the glory of God through the great kindness of the Rt. Rev. N. A. Gallagher . . . are:

Sr. Mary of the Assumption [Rogquier], Superior  
Sr. Xavier [Wiss], Assistant, in charge of the surgical department  
Sr. de Pazzi [Sullivan] in charge of the surgical department  
Sr. St. Alphonse [Brollier] in charge of the medical department  
Sr. St. Gertrude [Nitzzer] in charge of the medical department  
Sr. St. Martha [Pytel] in charge of the kitchen department  
Sr. St. Regis [Dwyer] in charge of the kitchen department  
Sr. M. Clare [Zienc] in charge of the laundry department  
Sr. St. Justin [Byrne] in charge of the laundry department  
Sr. St. Helen [Sisson] in charge of the dining department  
Sr. St. Julia [Doyle] in charge of the dining department

Do you not think, dear Sisters, we made a sacrifice in giving away so many at once? Well, nothing is too much for God and we have to be very grateful for this new proof of His goodness to us.<sup>4</sup>

The sisters chosen for the new assignment were all very young and had little or no experience in health care or in religious life. Most of them were from foreign countries—Ireland, Switzerland, Germany, and France—and had been in the United States only a few years. At the age of thirty-two, Sister Justin was the oldest of the group, but she had come from Ireland just two years earlier and was still a novice. She had come to Texas with Sister de Pazzi, who was a novice also and only nineteen years old. Sister Mary of the Assumption, who had entered the Congregation from France and who was named superior for the new mission, was twenty-eight and had made her final vows just the day before she left for Fort Worth.<sup>5</sup>

Of the four sisters assigned to the medical and surgical floors of the hospital, only three had prior experience in working with the sick. Sister Xavier had spent two years in Santa Rosa; Sister Alphonse and Sister de Pazzi had spent only one. The superior, Sister Mary of the Assumption, had not worked in a hospital at all.

When the group arrived in Fort Worth, they must have experienced considerable culture shock. Cowboys rode through the dusty streets, mixing with the “gandy dancers,” as the railroad workers were called.

Historians of the 1870s and 1880s have described the many gambling houses and saloons with such picturesque names as the Silver Dollar, the Cotton Boll, and the Headlight Bar, saloons “into which cowboys often rode their horses and out again.”<sup>6</sup> The most dangerous part of the town was Hell’s Half Acre, located not far from the hospital and known as “a haven for footloose cowboys, desperadoes, outlaws, gamblers, and drifters who roamed its saloons, dance halls, brothels, and casinos.”<sup>7</sup>

As soon as the sisters arrived at the railroad hospital, the doctors dismissed all of the other employees, putting the operation fully into the hands of the new staff. Rev. Mother Pierre had accompanied the group to Fort Worth, and later she wrote to tell the sisters in Lyons about the new mission, “It is not possible to describe the disorder and the filth we found, [but] the sisters who were to nurse went to their areas, and everybody put heart and soul to the work.”<sup>8</sup>

By the time she left to return to San Antonio, things looked much better. She was greatly impressed by the kindness of the doctors and was optimistic about the success of the work, “We are so accustomed to difficulties and opposition that it seems a dream that *for once* things could be so good.”<sup>9</sup> She was convinced also that great spiritual graces would come from the work. “Our sisters have already had the consolation of seeing one dear soul receive the grace of baptism and die while yet fresh in his baptismal purity,” she said. “This is already a rich reward for their sacrifice.”<sup>10</sup>

Less than four weeks later, however, disaster struck the small infirmary. On the morning of April 5, 1885, while most of the sisters were at the parish church for mass, fire broke out in the frame building spreading rapidly throughout the patients’ rooms. Almost miraculously, the few sisters who had stayed at home to care for the sick were able to get everyone out of the burning building, and no lives were lost.

One of the workers came running out of the burning building carrying what he thought was something sacred that he had risked his life to save. It was a starched linen guimpe and bandeau, part of the sisters’ religious habit! During the days that followed, the pieces of clothing did in fact become great treasures. They were the only changes of habit left from the fire, and the sisters passed them from one to the other as laundry day came around.

The infirmary was completely destroyed. Some of the patients returned to their homes, and others had to be taken to the nearby town of Marshall, where the Texas & Pacific Railroad Co. operated a hospital.<sup>11</sup> Four of the sisters returned to San Antonio; the other seven accompanied the patients, remaining with them in Marshall until a temporary infirmary could be built in Fort Worth.

Just a few weeks earlier, Rev. Mother Pierre had included the following statement in a letter to Lyons: "It is certain that this work will have its cross and contradictions; it would not be God's work if it did not meet with opposition or suffering from some source."<sup>12</sup> Her predictions seemed to come true in the experience of the fire and in the difficult years that followed. The sisters tried to reestablish the infirmary and to provide adequate health care for the number of railroad workers that continued to be brought in for emergency treatment or long-term medical attention. The temporary facility, however, was completely inadequate for the work they were called upon to do, and the living arrangements provided for their own use were even worse.

Sister Mary of the Assumption, the superior, tried to bring some kind of order out of the disarray, but it was hopeless. She also encountered difficulties with the doctors and suffered some severe misunderstandings. Rev. Mother Pierre wrote to encourage her with spiritual advice, affectionately calling her "my good daughter" and "my Sump":

Hurrah! Hurrah! this time things will be very good for heaven, for our Good Master, for souls. Hosanna is ended; the cross, contempt is really here, my good daughter. Suffering is the predecessor of our Good Master; He blesses only those who suffer; He will love eternally only those who have suffered *for Him and in His name*. . . . Pray more than ever, my Sump; be happy in spite of the grief of entering into the purifying crucible. Your sensitivity and dispositions are good material for divine love. Courage, courage, my little one. Wish what God wishes and let Divine Goodness and Wisdom guide you in everything.<sup>13</sup>

A short time later, Sister Mary of the Assumption had become so distressed over the situation that she was forced to return to San Antonio for some much needed rest. After a few weeks, Rev. Mother Pierre wrote to the sisters: "If the house were not so bad, I would send her [back] at once, but I will not let her go before you have another dwelling place, as I know she would be sick again very soon."<sup>14</sup>

Very hard work under such unfavorable conditions contributed to the poor health also of Sister Clare and Sister Regis, both of whom were taken back to San Antonio during the following year. A short time later, Sister Regis died of tuberculosis at the age of twenty-one.

Eventually the Missouri Pacific Infirmary was rebuilt. The living and working conditions for the sisters were slightly improved, although still far from satisfactory. Rev. Mother Pierre seemed determined to have the sisters continue their work in Fort Worth, however, even if they had to build their own hospital. She decided to purchase a tract of land for this purpose. She wrote to Bishop Gallagher asking for his assistance in getting a loan at 5%. "If we cannot get money at that rate," she



explained, "we will not pursue our plan as we fear we could not bring our work to a satisfactory result, having to start it all on borrowed money."<sup>15</sup>

She was successful in getting the loan and in negotiating the purchase of the land, but before the sisters could start construction on their own hospital, the Missouri Pacific decided to sell its facility. The railroad had completed its work in the area and began laying additional tracks for expansion in the Midwest. The decision was made to close the infirmary in Fort Worth and to move all of the patients to Sedalia, Missouri. Dr. Volker wrote to the sisters advising them that the Infirmary was for sale at a cost of \$30,000-\$35,000.

From Sister St. Paul Boyle, who was stationed at the hospital in Marshall, however, Rev. Mother Pierre had heard that the company would sell the property for much less, perhaps even \$25,000.<sup>16</sup> She wrote immediately to Dr. W. B. Outten, chief surgeon, telling him that she would be willing to pay \$15,000 cash and \$10,000 over ten months at \$1,000 per month, but no more. She also warned him that she was not going to bargain over the price: "Remember, dear doctor, that you have not to deal with business and speculative purchasers, but I dare say with honest and upright dealers."<sup>17</sup>

Dr. Outten accepted the offer, and in April, Rev. Mother Pierre and Sister Madeleine Chollet arrived to conclude the transaction that would establish the first private hospital in Fort Worth. The deed for the infirmary and 15-acre tract of land was signed by robber baron Jay Gould, who had made a fortune through his unscrupulous buying and selling of railroads. One of the sisters recorded the event in the St. Joseph's Remark Book:

Having been authorized by Rt. Rev. J. C. Neraz, Bishop of the Diocese of San Antonio and the first superior of the community of sisters of the Incarnate Word, to close the purchase of the hospital, Rev. Mother St. Pierre proceeded to the office of the hospital after the exchange of reciprocal salutations. Dr. Volker in charge of the hospital told Rev. Mother that he expected her to take charge at once . . . in the name of the community. Sister Assistant [Madeleine] had gone to the chapel and offered herself and the community services to the Incarnate Word to work for Him in the house that would belong to Him under the [name] and protection of His foster father St. Joseph.<sup>18</sup>

On May 12, 1889, the infirmary was blessed by Bishop Neraz and officially named for St. Joseph, for whom the sisters, and especially Mother Pierre, had great devotion. The first public announcement of the change in ownership advised the doctors of the city, "This is not a railroad hospital as is generally supposed, but a private institution which is

owned and managed by the Sisters of Charity of the Incarnate Word. The patients can exercise their own pleasure and inclination as to the clergymen they desire to visit them, and may also choose or consult the physician they prefer, and any doctor patronizing the infirmary will be greatly appreciated.”<sup>19</sup>

Dr. W. A. Adams and Dr. F. D. Thompson, both of whom had been associated with the Missouri Pacific, continued their practice at St. Joseph’s, and in an effort to gain private patients put out a circular letter advertising the hospital:

It is situated upon the highest elevation in the southern portion of the city, overlooking the surrounding country in every direction for miles. The main building is 270 feet in length with proportionate width, having a capacity for 100 patients, facing south, thereby insuring a full benefit of our prevailing breezes. The rooms and wards are large and airy, well ventilated, heated throughout with steam, and with modern devices for the comfort and welfare of their inmates. The operating room is large, well lighted, and complete in every detail known to progressive antiseptic surgery, thereby giving the surgeon the benefit of every point in the successful prosecution of his work. There is in connection, a pharmacy, well stocked with the best drugs and chemicals under the supervision of a skilled pharmacist. The water supply is from an artesian well on the premises of great depth, which gives an abundant flow. The grounds are spacious and artistically laid out with shell walks, having a profusion of flowers and shrubbery ornamenting the surroundings. . . .

The terms of the infirmary, including board, lodging, and skilled nursing, are as follows:

Ward patients—per day \$1.00

Private rooms, according to locality and size—\$1.50, \$2.00, & \$3.00.<sup>20</sup>

Fort Worth had no city or county hospital at the time, and as soon as St. Joseph’s opened, the mayor approached the sisters asking them if they would accept the city patients at reduced rates.<sup>21</sup> Such an arrangement promised little financial support for the operation of the infirmary, but the sisters were dedicated to caring for the sick, regardless of their ability to pay. They agreed to the mayor’s terms, and the first patient admitted on April 29, 1889, was a charity patient sent by the city.

Just two days later, more patients arrived. This time, they came from the railroad whose payments would help with the many bills, and the following entry appears in the sisters’ handwritten record book:

By telephone few minutes before 12 a.m., we were [told] that the patients of the Denver and Ft. Worth R.R. would be at the Infirmary today.

## PROMISES TO KEEP

Ambulance asked and sent. On its return, five patients were brought. The Infirmary has its beginning, its first patients.

I mean patients from whose services we can derive a spiritual and temporal support. Five in honor of the five wounds!<sup>22</sup>

Additional patients were slow in coming, however. The sisters were disappointed with the poor response, and the early days were filled with hopes and prayers: "We were promised so many patients and we have but six. For this small number we are grateful, but our interior impatience rises very often to make war [with] our desires of being satisfied in whatever the will of God will ordain."<sup>23</sup>

Several weeks rolled by before the first private patients were admitted, those who paid in full for the services offered. The sisters prayed earnestly that their number would increase so that their creditors could be paid and the debt to the railroad settled. There was great rejoicing when Dr. Volker sent a private patient who paid \$1.00 per day.<sup>24</sup> But the answer to their prayers was not without some problems. Just a few days later, the entry in the daily journal reads: "Our private patient in Dr. Volker's room is giving us a great deal of work. He requires a sister by his bedside continually."<sup>25</sup>

By the end of the first year, the sisters' patience had been rewarded. The number of persons admitted to the hospital began to increase slowly but steadily, and the total number of admissions reached forty-two. The sisters found themselves so busy that now there was little time even for prayer. "Our heels are praying very hard all day," they wrote in the daily journal.<sup>26</sup>

Sister Xavier Wiss was named superior of the community and the first administrator of St. Joseph's. Sister was from Switzerland, and although her experience in health care was limited, she had spent two years in Santa Rosa before coming to Fort Worth in 1885 with the first group of sisters. She had been assistant superior to Sister Mary Assumption, and when the latter became ill and had to leave the Missouri Pacific Infirmary, Sister Xavier took over the responsibility for direction of the community. Rev. Mother Pierre, who knew her very well and who had a pet name for many of the sisters, affectionately called her "Goosey." She had great confidence in Sister Xavier's ability to administer the hospital and wrote to all of the sisters:

Our own St. Joseph's Infirmary at Fort Worth is doing well for its beginning and according to circumstances. Sister St. Xavier has been appointed its superior at the recent decision of the Council, and you know how earnest and anxious is this dear sister for whatever is trusted to her. Our sisters who are with her have proved everything we could expect in their

cooperation to plant in the Infirmary spiritually and temporally the seeds of true growth of the Incarnate Word's spirit. It seems that Our Lord is blessing their efforts and hears their prayers, as they have a good number of patients, and the best medical men of the place have confidence in the management of the Infirmary, and trust their patients to the care and watchfulness of our sisters.<sup>27</sup>

The other members of the staff were Sister St. Denis Lynch, Sister de Pazzi Sullivan, Sister de Sales Keegan, Sister St. Philip Julien, Sister St. Arsenius Eusebie, and a postulant, Miss Maria McArdle. Just as in the earlier days of the railroad hospital, the sisters worked hard and spent long hours doing most of the manual work as well as nursing. They cooked and served the patients' meals, scrubbed the floors, and washed and changed the linens. Every Thursday was set aside for laundry work, unless it was postponed because the weather did not permit all of the sheets and towels to be hung outside to dry. It was a job done by hand that demanded the help of everyone and left no time for any other activity, as suggested by the following entry in the daily journal: "No mass this morning. We have a large washing today and only six sisters, so we have quite a hard time."<sup>28</sup>

The infirmary was located on a tract of farm land, on which the sisters planted their own vegetables and raised their own horses, chickens, and cows. In the early entries of the St. Joseph's Remark Book (1890-1891), the birth or sale of a calf was recorded just as carefully as the admission of a new patient to the hospital. When a cow, "Belle" or "Clara" or "Bessie," was transported to the stockyards, the entry was even underlined to emphasize the importance of the event and perhaps also to suggest a certain sorrow at losing a dearly loved animal. "Watch" was the sisters' dog who had been brought from San Antonio to guard their home, as well as the farm and the hospital.

The infirmary now had three classes of patients: charity cases from the city and city employees, such as firemen and policemen; private patients admitted through their own doctors; and workers from the railroads. By 1890, Fort Worth had seven railroads, and contracts were signed for special rates with the Denver and Fort Worth, the Texas & Pacific, the Missouri Kansas and Texas, and the Santa Fe. If at the end of the month, the average number of railroad patients admitted per day exceeded fifteen, the charges were reduced 10%. Otherwise, the regular daily rate was \$1.00.

The City of Fort Worth was offered an even greater reduction. Patients were accepted for as little as fifty cents per day. In spite of the low cost, the City, which was facing bankruptcy at the end of the century after a severe drought and the decline of the cattle industry, often

paid its debt in a form of script, and payments were frequently delayed. One entry in the daily journal for September, 1890, notes that a bill for \$209.81 was presented to Dr. J. W. Irion, the city physician, who asked Rev. Mother to allow it to run on until January. She was promised 15% interest for the additional months and consented to the arrangement, but the bill was not paid until February, when it had reached \$1,164.15 for the five months of September to January.<sup>29</sup> The 15% interest was added only for the months of September, October, and November.<sup>30</sup>

The records for January, 1892, show that the City once again was delinquent in paying the bills: "Received from city \$243.75, monthly bill of May, 1891, for care of city patients. This is their first payment since month of April, 1891. We expect the balance towards the end of this month."<sup>31</sup>

The City not only postponed and underpaid its bills but also exacted what seems to have been an unfair tax rate. The infirmary was originally outside the city limits but was annexed in 1890. Although it was a non-profit, charitable institution and served as the city hospital as well as a private institution, the sisters were assessed a property tax of \$374.00 in 1891. They felt the charges were unfair and made repeated calls at the mayor's office to protest the assessment. After many appeals, the amount was reduced to \$174.00 the following year.

From the very beginning, financial concerns plagued St. Joseph's. The limited number of patients made it very difficult to pay the bills for food, linens, medicines, and other supplies. Moreover, monthly payments had to be made throughout the first year to satisfy the debt on the property. Santa Rosa came to the rescue by sending monthly checks of \$1,000.00 to meet the payments to the railroad. In time and much to the surprise and gratitude of the sisters, other generous donors began to appear and made it possible for the institution to survive. This same kind of philanthropy was to become very important throughout the history of St. Joseph's Hospital.

The sisters' first benefactor was a railroad worker, Mr. Power, who was admitted to the infirmary in a critical condition. Just two days after his hospitalization, he notified the sisters that he wished to leave all of his possessions to them. W. B. Ford, attorney-at-law, was asked to prepare the will for the dying man. In a later entry in the daily journal, a sister records: "Received the old gentleman's trunk containing the deeds of the land which he willed to us."<sup>32</sup>

Other donations came in the form of service: "A young man (Catholic) came and offered himself to work for his food. We received him, and are very satisfied with him. He works in the garden and everywhere we put him."<sup>33</sup>

Gifts were sometimes received in unusual but practical forms: “St. Joseph is still working hard for the maintenance of his dear house. We received two beautiful New Jersey milch cows through his gracious influence from W. Ford, Lawyer, each valued at \$75.00.”<sup>34</sup>

The hospital accepted patients of all ages, children as well as adults, and from the very beginning, it admitted black as well as white patients, in spite of the opposition of some of the doctors and even city officials. The story is told that the Mayor of Fort Worth was shocked when he heard the infirmary had accepted black patients and told Rev. Mother Pierre that she was breaking the law. She was not to be deterred from doing what she believed was right, however, and insisted that black patients would not be turned away from St. Joseph’s because she “was going to see these people again in eternity.”<sup>35</sup>

Even before the new charter of 1917 made it explicit, the hospital was dedicated to serving “the sick, infirm, and afflicted of all creeds and nations.”<sup>36</sup> Religion, like race, was not to be a factor in the admission of patients. Neither was it a consideration in the employment of workers, although religious discrimination was widespread in Fort Worth in the 1890s and even later, when the Ku Klux Klan played a strong role in persecuting Catholics and in denying them employment.<sup>37</sup>

When the infirmary was founded in 1889, Fort Worth had only one Catholic church with approximately twenty families in the parish. Within such a strong Protestant community, some of the early doctors were concerned that the identification of the infirmary as a Catholic institution might be a deterrent to attracting patients. They even wrote to the superiors at the motherhouse requesting that a policy be adopted guaranteeing that Protestant nurses would be maintained on the staff at all times. Rev. Mother Madeleine Chollet, who had become the superior general in 1894, was gentle but firm in her insistence that the sisters would not confine themselves to such a restriction:

We could not bind ourselves to keep always in our service Protestant nurses. We have not the least objection to employ[ing] them, because we never make *religion* a condition on which we engage nurses or others. You know, we have had Protestant young ladies in the service of St. Joseph’s very frequently. We are pleased with their conduct and work and would not reject them now. If they give satisfaction as to gentleness, capacity and good character, that is all we ask of them, be they Protestant or Catholic.

We feel sure, dear doctors, that you know well that our sentiments have ever been very liberal on these points and we trust that the friends of St. Joseph’s have no reason to think otherwise.<sup>38</sup>

For the sisters, physical care was always balanced with a concern for the spiritual needs and dispositions of the patients, regardless of their religion. Although the infirmary had no resident chaplain, the Rev. Jean Marie Guyot, pastor of St. Stanislaus Church, was called regularly to attend the dying, to administer the sacraments to Catholics, and frequently to baptize others who requested it. The sisters had a great friend in Father Guyot, who had come from France just as the first sisters of the Congregation, and who had been ordained by Bishop Claude Marie Dubuis, founder of the order. Father Guyot had come to Fort Worth in 1885, the same year that the sisters arrived from San Antonio, and had worked closely with them since that time.

Since he was the only priest available and said mass each morning in the parish church, it was not possible for the sisters to have daily mass in their own chapel. They had a long trip every morning in their horse-drawn ambulance wagon or on the horse-drawn South Main trolley car to St. Stanislaus Church in the 1200 block of Throckmorton St. The journey took them through dirt-paved roads that were sometimes impassable because of heavy rains. Every Wednesday, however, Father Guyot came to St. Joseph's for the celebration of the Eucharist preceded by confession both for the sisters and for the Catholic patients.

The practice of medicine in the early days of the hospital was very broad in scope and involved few specialized departments. Pediatric patients, obstetrical patients, and psychiatric patients were often treated by the same doctor. Since a large number of patients were men injured on the railroads, many of the cases involved the setting of broken bones or the amputation of crushed limbs. Other forms of surgery were rare, as suggested by the following entry in the daily journal: "Had a very serious operation this afternoon. Dr. Beall assisted by Drs. West and Farrar operated on a lady with a tumor. It was very successful."<sup>39</sup> Surgical procedures were still new to American hospitals in the nineteenth century, and the mortality rate was very high, "between 90 and 100 percent," according to Griffith and Johnston.<sup>40</sup>

The railroad tracks were located scarcely 150 yards from the infirmary, and frequently the train made an extra stop at the back door to deliver injured workers who were in critical condition. For other patients, the sisters operated their own horse-drawn ambulance service, and an interesting letter found in the archives contains an order for a new wagon:

Sometime ago we received some illustrations and estimates on ambulances, from which we have selected No. 6428, with rubber tires. We want a good strong ambulance arranged with poles for two horses.

SAINT JOSEPH HOSPITAL, FORT WORTH

Have it marked St. Joseph's Infirmary, but do not put the word ambulance, as shown in the picture with the St. Agnes' Hospital. Beside St. Joseph's Infirmary, we would like to have in a little smaller type, Sisters of Charity of the Incarnate Word. . . .

Your letter does not give any explanation about this vehicle, and we would like to know if there is a stretcher with it, and what kind it is.

We have a very nice ambulance here [at Santa Rosa] with a basket stretcher having two handles on each end, and we can carry the patient wherever we want.<sup>41</sup>

For many years, the operation of the infirmary continued to be dependent on the admission of railroad patients, and when the Santa Fe cancelled its contract because the sisters would not agree to their demands for lower charges, occupancy began to decline. Some of the doctors on the staff, however, thought the separation of St. Joseph's from the railroads would be advantageous. "Many good patrons refuse to come to Fort Worth to St. Joseph's on account of the idea prevailing that it is an old railroad hospital," they claimed.<sup>42</sup>

The doctors also urged the sisters to give more attention and better accommodations to the private patients. A new Catholic hospital was being built in Dallas, which could very well attract private patients from Fort Worth, if St. Joseph's did not offer the same quality of care and the same comfortable surroundings. Dr. W. A. Adams presented the situation to the sisters:

No doubt you have heard of the elegant infirmary which is being constructed in Dallas by the Sisters of Chicago. It is a fact as you are no doubt aware, that our hospital here is very inferior, especially that feature which lacks to the comfort of private patients. . . . If the people of Northwest and Northern Texas—which is probably the greatest country in the world—should begin to go to Dallas to this institution, it would take years and years to recuperate what reputation we have made in the hospital line, and my co-partners, Drs. Thompson and Saunders, are both in accord with me in urging that the construction of an elegant hospital for the especial care of surgical cases from a distance would be a wise thing just at this time. You are aware that Fort Worth is peculiarly advantageously situated, having tributary to it the great Panhandle, the Indian Territory, and a vast amount of territory west of us, and we would dislike very much to have it said that Dallas had a superior hospital to Fort Worth.<sup>43</sup>

Rev. Mother Madeleine realized there was a need for improvements, but the Congregation had recently invested large sums of money in building a new chapel and two new wings at Santa Rosa Hospital.



They had also borrowed money for the purchase of the George Brackenridge property in San Antonio to be used as a new motherhouse to accommodate the growing number of sisters. Many young women were now coming regularly from Ireland and from Germany to enter the religious order. It was becoming impossible to house all of the sisters in the convent area of Santa Rosa, and a separate motherhouse was desperately needed. With all of these demands on the limited supply of funds, how could the sisters take on more financial obligations?

Repeated urgings on the part of the doctors in Fort Worth, however, could not be ignored, and by 1897, Rev. Mother Madeleine was writing to Drs. Adams and Thompson asking if they could assist her in securing a loan and in selling the property that had been purchased south of the hospital. She appealed to them also to assist her in getting some financial support from the city, "as has been done in Dallas." "Until now," she explained, "no material aid has been given us, outside the patronage of our good doctors."<sup>44</sup>

Neither the doctors nor the City responded to her plea. But she was now convinced that a new infirmary must be built in Fort Worth. She wrote to Gabriel Wiegman of Amsterdam, Holland, asking for a loan of \$10,000 at 5%, and plans were drawn up for the expansion of St. Joseph's. By 1898, the cornerstone was blessed by Father Guyot. It contained the following statement:

Owing to the increased demand for accommodation to patients and the present requirements of medical science, the Congregation has found it necessary to erect this new building and confiding in the protection of the Incarnate Word and His Foster Father St. Joseph, hope to see the new building cleared of the heavy debt incurred. It will consist of three stories, brick [with] stone trimmings, and constructed according to the latest hygienic plans for hospitals. Its construction is dedicated to the glory of the Incarnate Word and the honor of dear St. Joseph, who has so visibly protected the house confided to his solicitude by our regretted and venerated Rev. Mother St. Pierre, whose memory we also wish to commemorate in the erection of the new edifice.<sup>45</sup>

In spite of the fact that the sisters were facing large debts in San Antonio, they spared no expense in the construction of the new St. Joseph's, no doubt to keep pace with the "elegant" St. Paul's Sanitarium in Dallas.<sup>46</sup> The three-story red brick structure was topped with cupolas, a two-tiered bell tower, and a magnificent statue of St. Joseph. The operating room was located on the top floor of the building, which served also for the sisters' and the nurses' living quarters. Patient rooms were on the first and second floors.

With such a fine building in place, the number of patients began to increase steadily, and just six years later admissions had reached 2,000 per year. Dr. Francis Farrar was employed as resident physician “for the drug store and dressing of wounds, at a salary of \$65.00 per month.”<sup>47</sup> Meanwhile, the number of outstanding physicians on the staff continued to grow. Joining Dr. Adams and Dr. Thompson, who had been associated with the infirmary since its beginnings as a railroad hospital, was Dr. Bacon Saunders, who established his reputation as an outstanding surgeon, the first in Texas to perform an appendectomy:

Saunders had read about the ailment in his medical journal and admitted he had never removed an appendix before but thought he probably could. The patient told him to go ahead. He had little to lose. Dr. Saunders anesthetized the man with chloroform. He boiled his catgut ligatures in olive oil, then boiled sheets in order to drape a semi-sterile environment around the patient who was lying on his kitchen table. Saunders operated; the man recovered.<sup>48</sup>

Drs. Adams, Thompson, and Saunders were joined by five others, W. A. Durringer, L. R. Miller, J. F. Field, J. V. Anderson, and R. B. West. The doctors exercised a great deal of power over the direction of the infirmary, and by 1900 they sought to prevent any other physicians from joining the staff. Realizing that such a proposal would severely limit the hospital’s admission of patients, Rev. Mother Madeleine took a firm stand with those who had issued circular letters describing themselves as “Surgeons in Charge” of St. Joseph’s:

We feel obliged to keep to our resolution of doing away with this, and moreover, to tell you that we have reconsidered the matter in some of its points, and have come to the final conclusion that St. Joseph’s will be conducted as the Santa Rosa, open to all doctors. We could not give the privilege to only eight doctors, and exclude the others, as this would create the same difficulty. . . . We will do all in our power to do justice to our good friends of the past and present, and to those who desire to become such in the future.<sup>49</sup>

By 1900, Sister Denis Lynch was administrator, and eighteen additional sisters were on the staff: Sisters St. Louis Whelan, Chantal Kalka, Elizabeth Winkler, Holy Ghost Allard, Simon Molitor, Cletus Igel, William Cullen, Clara Kalbfleisch, Sabina Fritz, Stella O’Sullivan, Helen Long, Valeria Bolbach, Eugenius Gaetan, Cosmas Meyer, Martha Pytel, Marguerite Marie Michaud, George Daly, and Eva Christany. In general, the preparation of the sisters for their responsibilities had greatly improved since the early days of 1889. Many had gained initial experience at Santa Rosa and were well prepared nurses. Some of the early

infirmary records show that Sister Clotilde Burns and Sister Basil Saar even administered the anesthetic to patients in surgery. Others, however, were still lacking formal training, and it soon became apparent that a nursing school should be established to guarantee the professional preparation of nurses, both sisters and lay persons.

To meet this need, the St. Joseph Training School for Nurses was incorporated in 1904 under the laws of the State of Texas and became the first school of nursing in Fort Worth and the third such program in the state. Sister Sixtus Doherty was appointed the first director, and the first class was admitted in 1906. Sister Stella O'Sullivan, who was superintendent of nurses, "taught all there was to know about nursing,"<sup>50</sup> and the entire course was embodied in Clara Weeks Shaw's *Textbook of Nursing*. Dr. Bacon Saunders was appointed president of the faculty, and Doctors W. E. Chilton, M. Gilmore, Al J. Gracey, R. H. Needham, R. B. West, and H. Regar gave lectures in anatomy, physiology, *materia medica*, and medicine.

The first class graduated in 1908 and included two laywomen, Margaret Regan and Mary Malone Tidwell, as well as Sisters Eugenius Ward, George Daly, Helen Long, Leonide Craddock, Marguerite Marie Michaud, Richard Barrett, Valeria Bolbach, and William Cullen. Many of the graduates went on in later years to assume important positions in nursing and hospital administration: Sister William became general supervisor of hospitals and schools of nursing for the Congregation; Sister George was administrator at Spohn Hospital, Corpus Christi; Sister Helen was a pharmacist and later administrator at St. Joseph's Hospital, Paris, Texas; and Sister Richard became nursing service administrator at the Texas-Pacific Hospital in Marshall.

Just seven years had passed since the main building had been constructed, but with the opening of the training program which called for additional space for classrooms and for living quarters for the student nurses, and with the ever-increasing number of admissions, it was necessary to take on further expansion. In 1905, the East Building was constructed, providing 165 additional rooms for patients, an emergency room, surgical suites, a chapel, and sisters' quarters. Each of the four floors was named for a particular saint: St. Mary, St. Ann, St. Anthony, and St. Alexis.

In 1917, the hospital was separately incorporated. A charter taken out with the State of Texas listed three sisters as the charter members: Catherine Henebery [Sister Nativity], Mary Cullen [Sister William], and Bridget O'Sullivan [Sister Stella]. At the same time, the sisters were trying very hard to get the hospital accredited and fully recognized. The American College of Surgeons had been founded in 1913, but not until

1918 did the organization make any attempt at accrediting institutions. In that year, it issued a one-page document, "Minimum Standards for Hospitals." St. Joseph's made its first application for accreditation in 1920 and was granted "Provisional Status," adequate recognition but not fully satisfactory to the sisters. For many years, they continued to struggle for a higher rating. In 1949, it was finally changed to "Acceptable Status."

Meanwhile, St. Joseph's was once again outgrowing its capacity to handle all of the patients seeking admission. The limitations on space became even more acute with the outbreak of the Spanish Influenza following World War I, when the hospital was called upon to accommodate soldiers from nearby Camp Bowie. The sisters offered all available space, even their own living quarters, and during the course of the epidemic, 294 soldiers were brought in from the military base. The sudden increase in patients severely strained the resources of the hospital.

The sisters were convinced that another building program should be undertaken. When they appealed to the general administration for funds, however, they were turned down, just as they had been in 1897 because congregational money was being invested in the works in San Antonio, which always seemed to take precedence. "The erection of our new college building," Rev. Mother Mary John O'Shaughnessy wrote, "confronts us with a financial obligation that makes it impossible for us to undertake any other construction for the present."<sup>51</sup> The growing need for more space at St. Joseph's, however, would not go away and became even more critical as the third floor of the Annex was given over to house the New Orleans provincial administration set up in Fort Worth.

Mother St. George Daly was appointed superior and administrator in 1925. She quickly became known to everyone at St. Joseph's for her "big heart" and "charity for all."<sup>52</sup> She was also recognized as an administrator who was determined that the hospital would expand. It was through her insistence that the congregational administration in San Antonio finally approved plans for a new building. Unfortunately, Mother St. George died suddenly of a heart attack before the plans were carried out. The following year, on Feb. 2, 1927, the cornerstone of the "Greater St. Joseph's Hospital" was blessed by His Excellency, Most Rev. Joseph P. Lynch of Dallas. Several members of the clergy were present: Right Rev. A. J. McGavick, Bishop of LaCrosse, Wisconsin; Right Rev. R. A. Gerken, Bishop-Elect of Amarillo; the Right Rev. Monsignor B. H. Diamond; Very Rev. Robert M. Nolan; Very Rev. J. R. Allard; Rev. A. Danglemayer; and Rev. L. Parrocinni, chaplain at St. Joseph's.

The five-story building was designed in a Jacobean classic style. It was constructed of reinforced concrete, faced with tapestry brick and

trimmed with artificial granite. In planning for the interior of the structure, Mother Robert O'Dea, who had been appointed administrator, visited other hospitals recently constructed in various parts of the country to see the latest developments in equipment and facilities.

When it was finished, the new hospital was one of the finest of its kind, not only in Fort Worth but throughout the Southwest. Mosaic tile floors were used in the hallways; two electric elevators were installed, and the surgical suites were supplied with circulating sterile water and electric lights that were independent of the city's supply of electricity. Sun porches were added to each floor with wide doors so that the patients' beds could be wheeled out into the fresh air. At the cost of \$500,000, the new structure added 200 additional beds to St. Joseph's.

The building program had just been completed, however, when the Great Depression hit the country. Hospitals had been booming in the 1920s, but now the number of patients fell off sharply, and most of those who were admitted were unable to pay their bills. Private hospitals were averaging only a 50% capacity, and by the end of the 1930s over 626 institutions throughout the country had closed their doors.<sup>53</sup>

Like the rest of the nation, St. Joseph's was facing financial problems, struggling to maintain its daily operations and to meet the regular payments on the large debt incurred in the new building. Moreover, the hospital, located so close to the railroad tracks, became a haven for the poor and the hungry who lined up at the kitchen door for food. The day after the sisters fed the first stranger, fifty others appeared for breakfast. The sisters searched the outside of the hospital for the hobo's mark, which was characteristically left on any site where the poor, homeless drifters had received food. No mark was found, but the word spread rapidly among the freight cars, and sometimes as many as 100 homeless and jobless men, young and old, and dressed in rags, appeared in the daily breadline.

While the sisters struggled to keep the hospital doors open and to care for the poor at their back door, they faced still another sad experience in the loss of a beloved administrator, Mother Philip Neri Neville. She had been administrator of the hospital for just three years (1928-1931), but she had endeared herself both to the doctors and to the staff during that short period of time. In accordance with her dying request, she made a final trip homeward to the motherhouse in San Antonio. As she left St. Joseph's carried on a stretcher, she passed through lines of weeping sisters standing along the ambulance driveway. Her death came suddenly, just one month after Dr. Alden Coffey had diagnosed her as having cancer. One of the sisters recorded a tribute to her in the St. Joseph's Diary: "Mother Philip Neri's life of high ideals, both as an

individual religious and as a professional nurse, was an inspiration to all those with whom she lived.”<sup>54</sup>

She was succeeded by Mother Nativity Henebery, who took over the administrative position from 1931 to 1933, followed by Mother Mary of Lourdes Hickey, 1933-1937, and Mother Friediana Kulhmann, 1937-1943. It was during this period that the name of St. Joseph’s was changed from “Infirmery” to “Hospital,” which was considered a more appropriate term to describe the facility.

By 1939, preparations began for the celebration of the hospital’s golden jubilee. On April 25, a pontifical mass was offered by Bishop Joseph D. Lynch of Dallas. The anniversary banquet for prelates, members of the clergy, and physicians on the hospital staff, together with their spouses, was held at the Hotel Texas. Characteristic of the sisters’ celebrations throughout the years and in accordance with their custom of not participating in public functions, even those sponsored by themselves, the sisters did not attend. A description of the event is recorded, however, in the hospital diary: “An evening of high mirth and splendid comradeship was solemnly closed with an invitation from the toastmaster to rise to the memory of the deceased physicians of the city and to give thanks to the sisters of St. Joseph’s Hospital in whose honor they had gathered.”<sup>55</sup>

Throughout its fifty-year history, the hospital had attracted a number of outstanding physicians to its staff. Many were associated with the Coffey Clinic established by Dr. Alden Coffey, or some years later with the Lorimer Clinic founded by Dr. W. S. Lorimer, Sr.; Dr. W. S. Lorimer, Jr.; Dr. W. W. Moorman; and Dr. Dewey Johnston.

“What distinguished St. Joseph’s in those days,” according to Dr. John H. Richards, “was the camaraderie of physicians helping physicians. St. Joseph’s was a humane hospital, not a business. It was a personal organization of people caring for other people—doctors, sisters, nurses.”<sup>56</sup>

St. Joseph’s entered the field of neurosurgery with the coming of Dr. William Oscar Ott, who had pioneered in this work during his earlier days at the Mayo Clinic. During his years of practice at St. Joseph’s, Dr. Ott always insisted on having Sister Christiana Bolle at his side. Sister was highly skilled in professional nursing, meticulous in every detail, and devoted to the doctors as well as to the patients. “We have no right except to do our best,” she was fond of saying.<sup>57</sup> She never did less.

Intensive care and recovery departments were unheard of in those days, and when patients left surgery, they were taken directly back to their rooms where they had to be watched very carefully for several hours. At St. Joseph’s, they were usually entrusted to the care of Sister

Carthage Cunningham, who was head nurse for over thirty-five years and became highly respected by the doctors even though she could be very exacting with them. "She ran a tight ship," says Dr. Thomas Bussey. "If you arrived in the morning and she called you 'Doctor,' you were in good shape, but if she greeted you as 'Mister,' you knew you were in trouble."<sup>58</sup> "She kept everything spotlessly clean," according to Dr. W. S. Lorimer, Jr. "She believed that the patients, too, had to be clean, inside and out, so every morning each one was given an enema to start the day."<sup>59</sup> Dr. John Richards insists she was "the sweetheart of all the doctors" and "the kindest, sweetest lady in the world."<sup>60</sup>

The number of sisters working in St. Joseph's at this time was forty-six. They staffed every floor and every department in the hospital; they operated the pharmacy, the medical record library, the business office, the kitchen, the X-ray department, and the laboratory; they also taught in the school of nursing. Many of the sisters had long tenures of service at the hospital, and over the years seemed to become a permanent part of St. Joseph's. Sister Euphrosina Braig was in charge of the pharmacy for thirty-two years; Sister Bibiana Heinrich managed the hospital laundry for sixteen years; Sister Teresa Martin Joyce served in the business office for thirty-seven years; Sister Mauritius Sollner worked in the dietary department for twenty-three years; and Sister Mary Paul Liedel directed the Medical Record Library for twenty-five years.

The opportunities for bringing patients into the Church and for spiritual conversions were abundant. Patients who had not practiced their religion for thirty or forty years were brought back to the sacraments, and newborn infants in danger of death were baptized. Even marriages outside the Church were often validated in the hospital chapel. The sisters' monthly letters to the motherhouse that reported on all of the happenings at St. Joseph's were regularly filled with news items such as the following:

On the feast of St. Augustine [we admitted] a patient, an old gentleman of 68 years of age—Mr. J. J. Long. On entering the hospital, when asked about church affiliation, his wife answered for him, saying that he belonged to no church. Later on, in the course of conversation, Sister learned he had been baptized a Catholic, and in his earlier boyhood days received religious instruction from his dear old Irish mother, since dead.

Rev. Father O'Connor came and heard his confession, and on the First Friday of September, he received Holy Communion. A few days later he died.<sup>61</sup>

Another fallen away Catholic man was brought in on an emergency; both legs were badly mangled. The Rev. Father heard his confession on the

emergency table. The patient was transferred to the surgery department where his limbs were amputated. Sister Gabriella [Meehan] noticed the patient was going into shock. She called the Rev. Chaplain who anointed him. He died immediately.<sup>62</sup>

As America became involved in World War II and the wounded soldiers were brought home from the battlefronts, the hospital was called upon once again for help. The soldiers from Camp Bowie and the marines from the base at Eagle Mountain Lake filled every room, and additional beds were lined up in the hospital hallways. Just as they had done in 1917 during the Spanish influenza epidemic, the sisters vacated their own living apartments to make extra room for the patients.

St. Joseph's was involved in the war effort also through the establishment of a unit of the United States Cadet Corps at the nursing school. Sister Anna Joseph Gebhart, the director, was a person of such high ideals of service that she inspired many young nurses to use their preparation in service to their country. By 1944, almost all of the students enrolled were training for service in the military forces.

About this same time, St. Joseph's formed a friendship with a donor who would have a profound effect on changing the future direction of the hospital. In 1889, Rev. Mother Pierre had entrusted the fledgling infirmary to the care and protection of St. Joseph, because she believed he would respond to every financial need. Although she did not live to see it, her prayers were answered with great generosity in the 1940s, when Amon Carter and the members of the Carter family began supporting the hospital.

Mr. Carter, who was the founder and publisher of the *Fort Worth Star-Telegram* and a leading figure in establishing the Southwestern Exposition and Fat Stock Show, had made his fortune in oil and ranching, as well as in publishing. One of his favorite sayings was: "The chief occupation of Texans is trying to keep from making all the money in the world."<sup>63</sup> Fiercely loyal to Fort Worth, he was determined that it would be a leading city in the Southwest. Customarily, he began his public speeches by vehemently declaring, "Texas forever! Fort Worth now and hereafter!" He also popularized the description of Fort Worth as "where the West begins."

When Amon Carter came into contact with St. Joseph's, he found a hospital that had given public service to the community for close to fifty years, a cause to which he had dedicated his own life as well as his newspaper. He had the greatest respect for the sisters and in particular for the hospital administrator, Mother Mary Ascension Ryan, who had the same respect for him. According to his daughter, Ruth Carter Stevenson, he was fond of saying, "She always lets me have *her way!*"<sup>64</sup>



He would do anything she asked, but she knew also when to ask. Sometimes she would cautiously say, "Wait till he's in a good mood!"

The story is told that Mr. Carter developed an interest in St. Joseph's in an indirect way. One of his workmen, a person of very poor means, was admitted to the hospital for treatment. Certain that his employee would have gone to John Peter Smith, the city hospital, Mr. Carter called there to visit him, only to find that the patient had gone to St. Joseph's, where he was accepted as a charity patient and offered the best of care. Amon Carter was so impressed with the kindness of the sisters that he became a lifelong friend and major benefactor of the hospital.

When his son was born at St. Joseph's, he was diagnosed as a "blue baby," and both the sisters and Dr. Charles Hook fought long and hard to save his life. Amon Carter never forgot what they did to keep the infant alive, and his loyalty to the hospital was almost as strong as his loyalty to Fort Worth. "Once his loyalties were absorbed, there was no turning back," according to his daughter Ruth.<sup>65</sup>

Some years later, Mr. Carter was hospitalized himself, and upon leaving St. Joseph's, wanted to show some special kindness to the sisters for their excellent care. He asked Sister Thaddeus Byrne, second floor supervisor, if there were some improvements needed in her department. Sister told him that she needed curtains for some of the windows. Mr. Carter sent his executive secretary, Katrine Deakins, to look over the situation and take care of whatever improvements were necessary. Architects and contractors were put to work, and when the job was completed some weeks later at a cost of several thousand dollars, the entire second floor had been renovated and supplied with new equipment—plus the curtains.

He formed a lifelong friendship with Sister Carthage Cunningham. "They were two of a kind," says Ruth Carter Stevenson. "She talked back to him in a way no one else dared to. When he was hospitalized and confined to her floor, she insisted on following the doctor's orders for complete rest, and if she walked in the room and found him talking on the telephone, carrying on his business from the hospital bed, she simply walked over and pulled out the plug."<sup>66</sup>

Through Amon Carter's generosity, a new \$500,000 annex described as a "super-structure" was built in 1949.<sup>67</sup> It provided a seventh operating room and two additional recovery rooms with their own air-conditioning and heating units. Hydraulic tables were installed, and oxygen was piped directly into the area. The unit added 100 beds for patients in comfortable air-conditioned rooms, bringing the total capacity of the hospital to 343.

In 1950, the obstetrical wing was completely redecorated and newly equipped. This time, the donation came from Mr. Carter's wife Nenetta. Four years later, the Amon G. Carter Foundation donated \$543,663 for the construction and interior furnishings of a residence hall for student nurses that adjoined the newly constructed school of nursing. To assist the students in traveling back and forth from the hospital to the University of Dallas, where they took courses in academic subjects, Mrs. Nenetta Burton Carter contributed six station wagons, appropriately called "The Burton Fleet." In 1957, she and her daughter, Ruth Carter Stevenson, made another major contribution to the construction of a new chapel, Mrs. Carter donating the main altar and Mrs. Stevenson providing the altar dedicated to Mary Queen of Heaven. The bronze plaque in the chapel appropriately noted that the building was erected in memory of Amon Carter and made possible by the generosity of his wife and daughter. At the same time, a new four-story convent for the sisters was built, and the Carter family provided most of the interior furnishings.

Amon Carter's timely sale of his oil interests to the Shell Corporation earned him a profit of \$16,500,000, which was the basis for the Amon G. Carter Foundation. It was the basis also for over forty years of generous support for St. Joseph's totaling over \$5 million.

In addition to the Carter funds, the hospital benefitted from the Ella C. McFadden Trust through an endowment of \$2 million for the hospice program. Some years later, two generous donors, Ella Smith and her daughter Bess Smith Broderick, named the hospital in their combined estates forming the Bess Smith Broderick Trust. Sharing the proceeds with the First United Methodist Church of Fort Worth, St. Joseph's received an initial gift of \$2 million and was named in the 25-year trust fund amounting to \$5,356,000.

Just as the people of Fort Worth demonstrated their charity to the hospital, so also the hospital continued to demonstrate its own charity toward the poor, the homeless, and the hungry. From the time of the first patient, a charity case, admitted in 1885, St. Joseph's had shown special concern and care for persons unable to meet the costs of hospitalization. Over the years, the people of Fort Worth as well as the doctors came to recognize the hospital as a place that would always accept the sick and the suffering regardless of their ability to pay. Many of the charity patients were black, and the hospital for many years was the only private health care institution that would admit black patients and accept black doctors on its staff.

In the days before the Civil Rights Movement of the 1960s, segregation was the norm in hospital wards in the Southwest, as it was in

school classrooms, in train depots, in restaurants, and in all public facilities. Although black patients were graciously and generously admitted to St. Joseph's, they were segregated from whites and cared for in two large wards in the basement of St. Alexis Hall. Patients undergoing surgery were brought upstairs to the operating rooms and then returned to St. Alexis for recovery. Black women delivering babies were taken upstairs to the delivery rooms and then returned to St. Alexis to recuperate.

In charge of St. Alexis was Sister Eustochia Braun, who was known to everyone at St. Joseph's as "Stokes" and who was recognized throughout the hospital for her devoted care of the black patients, most of whom were very poor. Sister spent thirty-seven years as a nurse at the hospital; twenty-five of those years were in the St. Alexis wards. Always happy in her work, she could be heard walking through the halls of the hospital humming or singing, softly but joyfully. When she walked through the halls of St. Alexis, she sang a little louder, and the patients loved to hear her coming. She was usually followed by her loyal, devoted dog, a black mongrel, that freely roamed the halls of St. Alexis but dared not go into other parts of the hospital.

Kitchen workers became used to having Sister Eustochia come in for food at all times of the day or night. Poor patients coming to the hospital invariably came in hungry no matter what hour of the day it was, and Sister knew they could not wait until the next regular meal was served. Sister Erastus Voestner and Nate Rivera, who worked together for so many years in the St. Joseph's kitchen, just shook their heads when they heard the singing coming from the refrigerators. Nate remembers that Sister Erastus used to say, "There she goes again, stealing food for the poor."<sup>68</sup>

Even after the opening of John Peter Smith, the Tarrant County tax-supported hospital located across the street, St. Joseph's continued to receive a large number of patients unable to pay for hospital care. In some years more than one-fourth of its operating budget was given over to charity and discount patients, as much as 17% more than the average of private hospitals across the nation.<sup>69</sup>

In addition to the Carter funds, which continued to flow into the hospital during the 1950s, St. Joseph's received money from the Ford Foundation and from the federal government that had passed the Hill-Burton Hospital Construction Act in 1946. Hospitals were booming throughout the country to accommodate new advances in medicine and continued growth in population. Fort Worth was greatly in need of additional hospital space. The *Fort Worth Star Telegram* reported that "if hospitals had 'standing room only' signs, they would be inclined to hang them out. . . . The city's six major hospitals reported they were filled.

Some were forced to convert into wards rooms usually reserved for one patient.”<sup>70</sup> St. Joseph’s estimated that it could use at least 25% more patient beds.

It was a time to build, and the hospital was in a prime position for expansion. Funds were available from philanthropic foundations and from the federal government, and the hospital had a builder, Sister Mary Vincent O’Donnell, who had been named administrator in 1955. Sister had previously served as a nurse in the emergency room of St. Joseph’s and as director of the school of nursing. She had also been administrator of Spohn Hospital in Corpus Christi, where she gained her reputation as a builder.

Before she could launch the building program, however, Sister faced a serious problem of regaining full accreditation for the hospital. In 1955, the status of St. Joseph’s was changed from “Acceptable” to “Provisional” by the Joint Commission on Accreditation of Hospitals. The principal deficiencies noted were “inadequate medical records, excessive anesthetic death rate, and evidence of excess of removal of normal tissue.”<sup>71</sup> Sister Mary Vincent was determined that the hospital would regain its standing and regain it immediately. As Doctor S. W. Lorimer, Jr., said, “She would never listen to ‘Rome wasn’t built in a day.’”<sup>72</sup> One obstacle she had to fight hard to overcome was the apathy of the doctors who could not see at that time the value of hospital accreditation. Sister Mary Vincent was a born fighter, however, and by the next year she had won her battle. The hospital regained the level of “Full Accreditation.”

Once the accreditation battle had been won, she announced in 1957 plans for a \$3.6 million expansion:

St. Joseph’s Hospital will begin a major building program that will double the present bed capacity. This growing need to expand [the] hospital has been evidenced over the past few years. In 1954, the total number of patients treated was 15,966 people; by 1956, this has grown to 18,784 patients.

Correspondingly, other facilities serving the patients have been strained. Our clinic costs have risen rapidly over the past few years. In 1954, the cost of operating the clinic was \$62,785.00. In 1955, it was \$99,972.00. By 1956, the cost had increased almost triple over 1954 to \$176,000.00. Using 1952 as a base year, the number of emergencies treated has increased 91%. The number of newborns in a given year has increased about 35%. All this without an appreciable increase of beds and ancillary facilities.<sup>73</sup>

Constructed in front of the 1927 main building, the north wing faced downtown Fort Worth, with a second wing on the east side. The new

structure was five stories high with a foundation designed to support the future addition of seven more stories. The Carter Foundation provided \$228,825, the Ford Foundation \$158,300, and the federal government \$1,425,000 in Hill-Burton funds. The hospital gained additional support from individual benefactors to make up the total cost of \$4.5 million.

St. Joseph's was now the largest hospital in Fort Worth and was making major strides in expanding not only its bed capacity, its laboratories, and its surgical suites, but also in introducing and expanding services that would set a direction for the future: an acute psychiatric unit, a unit for ophthalmology patients, and new facilities for physical therapy and orthopedics.

In support of the new programs and of the greatly enlarged facility, the hospital began to introduce additional educational programs in nursing and in the allied health areas. A school of vocational nursing was approved by the State of Texas; a nurse anesthetist school was certified by the American Association of Nurse Anesthetists; a school of medical technology and a school of X-ray technology were both recognized by the Council on Medical Education of the American Medical Association. In the 1950s and 60s, the hospital had 150 students enrolled in various classes and certification programs.

Meanwhile, the school of nursing, the oldest in Fort Worth, celebrated its fiftieth anniversary. The school had graduated many outstanding leaders in nursing over the years and proudly boasted of the high marks earned by the students on state board examinations, a success record that was due, no doubt, to the excellent guidance of Dr. Bacon Saunders and Dr. Joseph McVeigh, who served as president and dean, as well as to the sisters who guided the program so effectively throughout the years: Sister Stella O'Sullivan, Sister Albertine Grehan, Sister Carthage Cunningham, Sister Friediana Kulhmann, Sister Christiana Bolle, Sister Mary Victory Lewis, Sister Gabriella Meehan, Sister Anna Joseph Gebhart, and Sister Catherine Elizabeth Fluskey. In 1956, Sister Mary Brian Sherry was appointed director, and the following year, the program was successfully accredited by the Board of Review for Diploma Programs of the National League for Nursing.

In 1956, St. Joseph's Hospital Guild was incorporated. Founded in 1940 as the Auxiliary, the group of women had contributed many hours of volunteer work as well as financial support during its sixteen years of service. Now, Sister Mary Vincent announced the new name of St. Joseph's Hospital Guild and challenged the organization to a goal of enlisting 5,000 members. Junior and senior members would staff and manage the information desk, the gift shop, the surgical waiting room,

and mail delivery service. By 1989, volunteers were giving 39,700 hours of service and had donated over a million dollars to the hospital.

The 1960s brought sadness to the nation as President John F. Kennedy was assassinated in Dallas. The tragedy was particularly close to the sisters at St. Joseph's, many of whom had closely followed the career of the young Catholic leader. Just the day before, President and Mrs. Kennedy had been in Fort Worth. As Air Force One flew in for its landing at Carswell Air Force Base, St. Joseph's was determined that the hospital would give the President his first salute from the city. Placed on the rooftop of Fifth Main and Fifth Annex were 300 lighted bulbs that spelled out "Welcome JFK."

The next day, President Kennedy left Fort Worth, and Air Force One headed for Love Field in Dallas. Two of the last persons to bid him farewell were Sister Mary James Whelan, who was serving as assistant administrator, and Sister Mary Michael Woulfe, director of the school of nursing. Little did either one realize that the President was flying to his tragic death in Dallas and that Sister Mary Michael herself would soon have a fatal accident that would plunge St. Joseph's into a second tragic loss for the 1960s.

On the evening of July 23, 1964, Sister was taking a peaceful walk around the hospital with Sister Mary Veronica Healion. Some of the other sisters from the hospital followed close behind, enjoying their customary fresh air stroll after supper. An automobile, driven by an intoxicated young man, jumped the curb of Main Street near the emergency room, striking Sister Mary Michael. A few hours later, she died in St. Joseph's Hospital, leaving behind a grieving community of sisters in Fort Worth as well as her stricken family in Washington, D. C.

Sister was from Ireland and had entered the Sisters of Charity of the Incarnate Word at the age of 23. She had served in the pediatrics department of St. Joseph's before becoming director of the nurses' training program. She had directed schools of nursing at Santa Rosa Hospital in San Antonio and at St. Anthony's Hospital in Amarillo. She was devoted to her lifetime work of caring for the sick and to teaching others to have the same concern that she had manifested in her own years of nursing.

The hospital newsletter paid the following tribute to Sister upon her death: "She is known for the gracious dignity with which she served us [and] remembered for the warmth and acts of kindness rendered those in need. . . . A great personage has departed and left in its place a memory; a beautiful soul, prepared and developed by a lifetime of complete consecration, has assumed its rightful and infinite residence."<sup>74</sup>

The 1960s were years of achievement, as well as change for St. Joseph's. To meet the requirements of the Joint Commission, as well as the new federal demands required for Medicare, the Articles of Incorporation for St. Joseph's were revised and provided for the establishment of a board of trustees made up of both sisters and lay persons from the local community. Prior to this time, members of the governing board of the hospital had been the sisters serving on the general council of the Congregation, all located in San Antonio. The new structure provided a closer link between the civic community and the hospital. It was in keeping also with recommendations that had come out of Vatican II calling for the greater involvement of lay persons in the apostolic works of the Church. The new members of the board were Dewey W. Johnston, M.D.; Edward R. Hudson, Sr.; Robert K. Hanger; Robert F. Snakard; Sister Angela Clare Moran; Sister Mary James Whelan; Sister Thomasine Carter; Sister Mary Nicholas Dittlinger; and Sister Mary Eustace Farrell.

The amended Articles of Incorporation provided also for a change of name. Some questions had been raised over the years regarding the use of the possessive form of the name of St. Joseph. For Rev. Mother Pierre in 1889, there had been no doubt whatsoever that the facility should be called St. Joseph's. The hospital belonged to him, and he was totally responsible for it. She frequently told him so! In 1966, however, while not negating their founder's devotion to the patron saint, nor denying his powerful protection over the years, the sisters decided that the possessive form was inappropriate, and the name was changed to Saint Joseph Hospital.

In addition to the change of name and change of board structure, the hospital initiated other new directions by phasing out two programs. In 1967, a greatly reduced census in the department of obstetrics had resulted in a financial loss of \$80,000 over the year. The decline in the birth rate in Fort Worth was causing all of the local hospitals to look carefully at their capacity for maintaining this service. In 1955, the birth rate was 12,278, and ten years later, it had dropped to 10,041.<sup>75</sup>

Moreover, the Women's Pavilion, a new wing specializing in maternity care, had opened at Harris Methodist Hospital and was attracting not only a large number of patients but also many specialized obstetricians from the staff of Saint Joseph, leaving only general practitioners to maintain the department, many of whom were not qualified to handle cases with serious complications. In the other hospitals of the city, none of which were associated with the Catholic Church, the growing practices of sterilization and tubal ligations that were against established tenets of the Catholic Church were widely practiced. Patients

seeking admission for such services were turned away at Saint Joseph Hospital.

All of these factors accounted for a marked decline in admissions in obstetrics. The sisters were concerned, however, that closing the department might deprive many Catholics of access to a hospital where they could be certain that directions of the Church were fully adhered to and where the services of a Catholic chaplain were readily available. The administrative staff conducted a study that showed over a period of eight months, however, that only 20% of the very limited number of patients in obstetrics were Catholic.

Also phased out during this period was the diploma program in nursing. Although the school had recently celebrated its fiftieth anniversary and boasted of a number of distinguished graduates, there was a growing trend in the educational preparation of nurses that favored academic credit programs based at community colleges and universities. The training program at Saint Joseph had been affiliated with the University of Dallas and with Tarrant County Junior College, but was still a three-year diploma program with emphasis on skills training that offered students little preparation for advancing to an associate or baccalaureate degree. Moreover, Tarrant County Junior College had recently expanded its academic offerings and introduced the associate degree program. Students from Saint Joseph could easily transfer to the College. Hospital administrators and the Board of Trustees at Saint Joseph felt it was in the best interest of the students and their future as professional nurses to close the school.

Not all of the 1960s was given over to retrenchment, however. The construction of the main building in 1959 had provided for a future expansion of seven more floors. As early as 1960, the administrator, Sister Alban Mannion, was reporting to the members of the general council, "We have been running a 'full house' in the annex and new wing, thank God, [and] the cost of maintaining the old building (erected in 1905) is prohibitive."<sup>76</sup> A fund raising campaign was initiated, and by 1967 seven additional floors had been added to the hospital at a cost of \$4.5 million. Saint Joseph was described as the high rise hospital that was "reaching for the sky." Included in the expansion were new units for intensive coronary care and for psychiatric care, as well as a new kitchen, cafeteria, and dining room. The expansion added 290 new beds, making it possible to tear down the east building that had become unfit for further use.

The 1960s were years of many changes at Saint Joseph—construction of new buildings, razing of old buildings, introduction of new programs, phasing out of others, change of charter, change of policy-



making body, even change of name. Throughout the country drastic changes were taking place in almost every aspect of American life. Public segregation and discrimination was barred by law in 1964, and the civil rights movement spread quickly throughout the nation. In Fort Worth, where blacks comprised approximately 14% of the total population, the Office for Civil Rights of the Department of Health and Human Services questioned any practice of discrimination. Strange to say, Saint Joseph Hospital was reported as being unfair to black persons in the admission of patients. Government representatives were quick to respond, visiting the chief administrator Sister Mary James Whelan in her office and questioning her regarding hospital practices. The charges were proved to be unfounded, even somewhat ironic, since the hospital had from its beginning accepted patients of all races and creeds. It had even served as the city hospital before Fort Worth constructed its first city-owned health facility, and as early as 1889, had recorded the admission of a black patient, a young girl of fourteen years of age. Black physicians, Dr. Ed Guinn, Dr. Donald Brooks, and Dr. Marion Brooks, served on the staff long before they were given medical privileges at other institutions.

The era of rapid and far-reaching change in American life continued over the next two decades. Advances in medicine coupled with a rise in government subsidy for health care and in privately funded health insurance programs caused a spiraling increase in admissions and in the growth of hospitals and related facilities. At Saint Joseph, Sister Mary James, together with Dr. Dewey Johnston, chief of staff, and her administrative team began to plan for responding to immediate needs and demands for the future.

"It has become more and more evident," she wrote to the congregational administration in San Antonio, "that the greatest drawback to Saint Joseph today is the absence of physicians' offices adjacent to the hospital."<sup>77</sup> The neighborhood surrounding the hospital had greatly deteriorated, and doctors would not establish their offices in such a declining part of the city unless the hospital provided its own office buildings. It was simply a matter of convenience. A doctor preferred to have his patients in a hospital near his office. If he could not find such an accommodation at Saint Joseph, he would send his patients to All Saints or Harris Methodist Hospital, the principal competitors.

Sister Mary James was convincing in her arguments with the general administration. A short time later, ground was broken for a five-story professional building connected to the hospital by a glassed-in, air conditioned walkway spanning Main Street. The building was designed to accommodate offices for fifty physicians as well as laboratory and

pharmacy services. Ten years later, Professional Building II was constructed adjoining Professional Building I and added nearly 60,000 more square feet of space for members of the medical staff and for hospital services.

Early in the 1970s, Sister Mary James completed her term as chief administrator of Saint Joseph Hospital and was appointed director of health services for the Congregation. She had proved herself a most capable and efficient administrator. She tells the story herself of how Dr. Hobart Deaton, chief of staff, had asked her during her first days in the top administrative position whether she would be “omnipresent in the hospital,” as Sister Mary Vincent O’Donnell was or quietly working behind the scenes as Sister Alban Mannion or “somewhere in between the two.”<sup>78</sup> The words described her administrative style very well. During her nine years as chief administrative officer, she demonstrated the vision and determination to have Saint Joseph Hospital in the forefront of the Tarrant County medical community, launching a \$4.5 million expansion program that added seven floors to the main building, razing the old 1905 east building to make way for the new developments, constructing a \$220,000 underground storage facility, adding Professional Building I, and planning for Professional Building II.

She had not only a vision for the future but also a realistic view of the past and of what needed to be phased out of existence to make way for the new. She had closed the nurses’ training program and established instead a preceptorship for ten residents in hospital administration; she had eliminated the failing obstetrics department and developed in its place, physiotherapy, psychiatry, occupational therapy, and inhalation therapy.

Sister Mary James had a genius for organization and quietly and effectively initiated changes in administrative areas such as data processing that improved the efficiency of operation in the hospital. But Sister was also an administrator who identified closely with the people who worked at Saint Joseph and with matters that affected their personal welfare. She led the reorganization of the employee compensation program and created a retirement program as well as a shared premium in the employee group health insurance. As she left the hospital, staff members gave a fitting tribute to the administrator who had given special attention to their personal needs: “Saint Joseph’s people will remember Sister Mary James for the many ways she embraced our lives and brought something good to each of us.”<sup>79</sup>

Sister was succeeded by Sister Mary Eustace Farrell in the position of administrator, while Dr. Dewey Johnston took over a newly created position of administrative physician. It was during this administration that

the pastoral care department was established. Rev. George Curtsinger had joined the staff as chaplain in 1953. Quietly and effectively carrying out his ministry, he had maintained this position for thirty-eight years, continuing his service even after his retirement. With the organization of the pastoral care department, the chaplain's work was expanded through the addition of staff, including Sister Brigid Mollaghan and Rev. Charles Barnes, a Baptist minister.

Under the direction of Sister Mary Eustace, plans were once again drawn up for another major expansion of the hospital. She remained in the position only two years, however, before she was replaced in 1974 by Thomas E. Cannady, the first layman to assume the leadership position at Saint Joseph. The new role of patient representative was implemented in 1975 with six sisters serving as liaison between patients, their families, and the hospital: Sisters Alfreda Folan, Veronica Healion, Christiana Bolle, Magdalen Hession, Adrian Gibbons, and Bridget Florence Deneny.

The plans for expansion that had been initiated in the early 1970s were put into operation with the ground-breaking in 1973 for the Hospital Professional Building and in 1979 for a five-phase expansion, including a patient bed tower, a 12-story elevator tower, an ambulatory care center for outpatients, modification of the main building's first floor, and a parking garage. The hospital borrowed \$14.5 million in tax exempt hospital revenue bonds to finance the expansion.

In the 1980s, Saint Joseph was helped financially through a large donation from the Carter family. Mrs. Nenetta Burton Carter died in 1983, naming Saint Joseph and Fort Worth Children's Hospital as the principal beneficiaries of her estate. Each institution was given 30,000 shares of Gulf Oil with a total market value of approximately \$2.4 million. Under the terms of the will, each hospital received an annuity equal to twelve percent of the assets for a period of twelve years. Saint Joseph's first payment of \$601,050 was received in 1985.

Significant additions were made to the hospital's services in the 1980s with the opening of a non-invasive peripheral vascular lab, the first in the area; the Sports and Occupational Medicine Center; and magnetic resonance imaging. The community hospice of Saint Joseph, the first in Tarrant County, was designed to meet the special needs of the dying and their families, providing physical, emotional, and spiritual care on a 24-hour basis.

The hospital's cardiac catheterization laboratory, part of an expanding surgical services project, was opened in 1987 with new diagnostic equipment, a dedicated operating room, and cardiac intensive care unit. The following year work was completed on the expan-

sion project, adding new facilities for surgery, outpatient services, post-anesthesia care, intensive care, and hemodialysis, as well as a new pharmacy, cafeteria, medical staff center, and the Xavier Conference Room named for the first administrator, Sister Xavier Wiss.

Although the 1980s began as a decade of progress, the latter years brought many changes to Saint Joseph Hospital that threatened the stability of the institution. Many of these were changes that were taking place in hospitals throughout the country. The admission of patients was declining sharply because of ever-increasing costs as well as the establishment of government control over the payment for medical procedures and length of hospital stay. By 1989, there were 445 hospital closures reported nationwide. With a total of seventy-two, Texas was higher than any other state.<sup>80</sup>

Because Saint Joseph was a hospital that from its origin had served a large number of charity patients and had maintained that service even into the 1980s, it was not easy to simply raise patient charges to make up for the loss of income. Moreover, the number of hospitals in Tarrant County had been growing throughout the years. Saint Joseph had once stood alone, the only hospital in the City. Now there were eight general hospitals, some with more than one location in the area, in addition to psychiatric hospitals and rehabilitation centers, all operating and competing for patients within the community. Tarrant County offered no control over hospital expansion and duplication of health services, and competition spurred a multiplication of institutions well beyond the needs of the community.

Patient admissions were spread thinly among all of the health institutions, and decreasing revenues demanded that costs be cut to balance operating budgets. Employee layoffs were increasing, while sometimes whole areas of hospitals were closed off from use in an effort to curtail expenditures. The close of the obstetrics department at Saint Joseph had brought with it an unexpected decline in pediatrics and in gynecology. By 1986, patient admissions had dropped by 7.8%; four years later, that figure had risen to 21.1%. During the same period of time, the hospital had a \$2 million loss in operations.

While Saint Joseph struggled with all of these threatening conditions, many of which were facing private health facilities throughout the country, it had another serious problem in the 1980s with a rapid turnover of chief executive officers. In 1983, Donald Loftus was appointed chief executive officer and resigned in 1986. Mrs. Dianne Stimson, who had served as his assistant, was named acting chief executive officer.

She was followed in 1987 by Kevin Andrews, who had a very short term, resigning in 1989. He was succeeded by William D. Myers, who served on an interim basis. Mr. Myers was chief executive officer at St. Anthony's Hospital in Amarillo at the same time that he was directing operations in Fort Worth, commuting back and forth between the two institutions.

The rapid turnover in chief executive officers brought with it many changes in middle management and staff that compounded the instability of the situation. Over a three-year period, there were ninety-nine changes in key personnel at Saint Joseph, and the hospital suffered the loss of many employees of long tenure and great loyalty to the institution.

In the midst of this changing situation, in April, 1989, Saint Joseph celebrated its 100th year of service to the sick and suffering people of Fort Worth. It was an appropriate reminder of the strength and endurance of the hospital through 100 years of challenges, problems, failures, and success, and offered confidence in a future that seemed to promise the same. To commemorate the anniversary, the State of Texas awarded the institution a Texas historical marker recognizing its service to the City of Fort Worth.

The centennial celebration opened with a mass in the hospital chapel with the Most Rev. Joseph P. Delaney of the Diocese of Fort Worth presiding. In addressing the assembly, he observed that the hospital had always tried to be faithful to its mission of comforting and caring for the sick, and that for 100 years, it had been a sign of the presence of God's love in the community.

In 1990, Dr. Arthur González became president and chief executive officer, bringing with him a background in administrative theory and organization. Dr. González offered new goals and strategies to stabilize operations at the hospital and to guide the institution into the future. He was prepared to cope with the many changes that had created instability of direction and of purpose. "It is not that the hospital has had no plan," he said, "but it has had too many changing plans over the last several years."<sup>81</sup> He was prepared also to build on the rich tradition and heritage of Saint Joseph's past, to recapture and strengthen the original mission, to reestablish the hospital's position and reputation in the local community, and together with all of this to balance financial operations. No small task for Saint Joseph as it entered its second century of service!

The hospital, however, continued to see a decline in patients, and with its \$48 million long-term debt was a major risk for the Incarnate Word Health Services System. By 1991, the system board and the general administration of the Congregation decided to transfer ownership of

the hospital to the Daughters of Charity Health System-West Central, that owned and operated St. Paul's Hospital in Dallas. The Daughters of Charity saw great potential for building up their own healthcare network through the purchase of Saint Joseph Hospital in neighboring Fort Worth. The decision was a difficult one for the Incarnate Word sisters, since they had staffed the hospital for over 100 years. Their only consolation was that Saint Joseph was being taken over by another congregation of religious women and that the spiritual aspects of patient care would be continued.<sup>82</sup>

On September 30, 1991, the transfer of ownership became official. Only four sisters remained on the staff at the time: Sisters Alfreda Folan, Bridget Mary Brennan, and Magdalen Hession, who were serving as patient representatives, and Sister Florence Zdeb, who was working with the hospice program as patient accounts representative. They chose to continue their work with the Daughters of Charity.

Perhaps in no other hospital conducted by the Incarnate Word sisters has the decline in the sisters' presence been so deeply felt by the doctors, the nurses, and the staff. "The presence of the sisters made Saint Joseph Hospital unique in Fort Worth," said Dr. Thomas Coleman.<sup>83</sup>

Nate Rivera, who was employed there for fifty years, had the same point of view: "Saint Joseph was different from all of the other hospitals in the city, when the nuns were here."<sup>84</sup> And Esther Gutiérrez, long-time resident of Fort Worth who worked for many years in the pharmacy with Sister Euphrosina, said that "Harris Hospital and Saint Joseph have always been compared, but the people who came to Saint Joseph came because they knew they would receive more kindness and personal care here because of the sisters."<sup>85</sup> Dr. W. S. Lorimer, Jr., maintained, "The sisters offered a spiritual care that was not present in the other hospitals. It is a great loss to see them go."<sup>86</sup>

According to Dr. W. W. Moorman, "Fort Worth always recognized Saint Joseph as the hospital with heart, a Christian, charitable institution, and that was because of the presence of the sisters. . . . Their presence had an invaluable influence, and I feel that I was fortunate to work with them. They kept my mind on what it was all about."<sup>87</sup>

Although the regular sound of trains whistling by still fills the halls of Saint Joseph Hospital in the 1990s, the modern complex of buildings shows very little resemblance to the small frame structure in which the sisters began their care of the sick in Fort Worth. As Bishop Delaney wisely pointed out in his centennial address, however, it is not the buildings that make the hospital; it is the community of people working together in their dedication to the care of the sick. The sisters have left

## PROMISES TO KEEP

their imprint on this community of people working together and trust that the spirit of personal concern, loving care, and community service that they established over 100 years ago still resounds, as does the locomotive whistle, in the halls of Saint Joseph Hospital.

SAINT JOSEPH HOSPITAL, FORT WORTH

ADMINISTRATORS

MISSOURI PACIFIC HOSPITAL

Sister Mary of the Assumption Roguier	1885
Sister M. Xavier Wiss	1885-1887
Sister St. Leo Lyne	1887-1889

SAINT JOSEPH HOSPITAL

Sister M. Xavier Wiss	1889-1898
Sister M. Nativity Henebery	1898-1900
Sister St. Denis Lynch	1900-1908
Sister M. Colette Foran	1908-1909
Mother M. Cleophas Hurst	1909-1912
Mother Nativity Henebery	1912-1918
Mother M. Alexis Harrison	1918-1922
Mother de Sales Keegan	1922-1925
Mother St. George Daly	1925-1926
Mother M. Robert O'Dea	1926-1928
Mother Philip Neri Neville	1928-1931
Mother Nativity Henebery	1931-1933
Mother Mary of Lourdes Hickey	1933-1937
Mother M. Friediana Hulhmann	1937-1943
Mother Mary Ascension Ryan	1943-1952
Mother Claudine Martin	1952-1955
Mother Mary Vincent O'Donnell	1955-1957
Mother Dorothea Burke	1957-1958
Mother M. Alban Mannion	1958-1964
Sister Mary James Whelan	1964-1972
Sister Mary Eustace Farrell	1972-1974
Thomas E. Cannady	1974-1982
Donald G. Loftus	1983-1986
Dianne Stimson, Acting CEO	1986-1987
Kevin R. Andrews	1987-1989
William D. Myers, Interim	1989-1990
Dr. Arthur A. González	1990



PROMISES TO KEEP

PRESIDENTS OF THE MEDICAL STAFF

J. M. Givens, M.D.	1933-1934
T. L. Goodman, M.D.	1934-1935
R. J. White, M.D.	1935-1936
Jack Daly, M.D.	1936-1937
C. F. Clayton, M.D.	1937-1938
Joseph F. McVeigh, M.D.	1938-1939
Frank S. Schoonover, Jr., M.D.	1939-1940
F. L. Snyder, M.D.	1940-1941
Tom B. Bond, M.D.	1942-1943
H. O. Deaton, M.D.	1943
Frank S. Sanders, M.D.	1944
C. S. E. Touzel, M.D.	1945
A. D. Ladd, M.D.	1946
Jack Daly, M.D.	1947
Tom B. Bond, M.D.	1948-1949
J. R. Cochran, M.D.	1950
Frank McKee, M.D.	1951
W. R. Lenox, M.D.	1952
W. P. Higgins, Jr., M.D.	1953
C. H. McCallum, Jr., M.D.	1954-1955
John H. Richards, M.D.	1956
R. C. Stow, Jr., M.D.	1957
W. W. Moorman, M.D.	1958-1959
Thomas B. Bussey, M.D.	1960
Harold Beasley, M.D.	1961-1962
Thomas J. Coleman, M.D.	1963-1964
Dewey W. Johnston, M.D.	1965-1966
James O. McBride, M.D.	1967-1968
W. S. Lorimer, Jr., M.D.	1969-1970
Roy E. Snyder, M.D.	1971-1972
M. Dwain McDonald, M.D.	1973-1974
Wiltie A. Creswell, M.D.	1975-1976
William M. Head, M.D.	1977-1978
Lynn C. Perkins, M.D.	1979-1980
Stephen Eppstein, M.D.	1981-1982
John R. Armstrong, M.D.	1983-1984
Richard McKee, M.D. (Honorary)	1983
O. D. Raulston, Jr., M.D.	1985-1986
Robert J. Turner, III, M.D.	1987-1988
Robert L. Ward, M.D.	1989-1990
W. S. Lorimer, III, M.D.	1991-

## ST. ANTHONY'S HOSPITAL: BLAZING A TRAIL OF MERCY ON THE GREAT PLAINS OF THE TEXAS PANHANDLE

When the first requests came in 1898 for the establishment of a hospital in Amarillo, Rev. Mother Madeleine Chollet was forced to reject them. It was not that she was indifferent to the earnest appeals of the people. She knew very well that the Panhandle desperately needed a hospital and that many persons were dying in that area for want of proper health care.

Neither was she adverse to sending sisters to the far distant great plains of Texas located 533 miles from San Antonio. She had already made a commitment to open St. Mary's School in the nearby town of Clarendon.<sup>1</sup>

She also knew that the area was "a rich cattle country, but Catholicity [was] almost unknown."<sup>2</sup> In fact, Amarillo was a place where anti-Catholic sentiments, prejudice, and bigotry were widespread. She had sent sisters into such places before, however, and she would not hesitate to do it again.

None of these reasons would have deterred her from responding to the doctors and people of Amarillo. It was simply a matter of not having enough sisters to start another institution. The Congregation, founded in 1869, was not yet thirty years old. It had grown rapidly in members with most of the sisters coming from Germany and Ireland, and some few from the United States. So many hospitals and so many schools had been opened during the short period of time, however, that by the turn of the century, the sisters' resources had been stretched as far as they could go.

Santa Rosa Infirmary, the first foundation, was now well established and expanding in San Antonio. The sisters had taken up their

work as nurses and administrators in hospitals in other parts of Texas also, in Marshall, Palestine, Fort Worth, Boerne, and Tyler. They had even moved beyond the Texas border to St. Louis, Kansas City, and Sedalia, Missouri; to Venice, Illinois; to Las Vegas, New Mexico; and to Monterrey, México. Requests were still coming in for new hospitals, schools, and homes for the aged, far more requests than the sisters could accept.

The physicians in Amarillo were familiar with the work of the Incarnate Word sisters. They had come to know them through Saint Joseph's Infirmary in Fort Worth located 350 miles away, where, for want of a hospital in the Panhandle, they frequently transferred their patients for surgical and medical treatment. The trip by train was long and sometimes even fatal for those who were seriously ill, but there was no alternative.

Dr. David F. Fly, a member of the Saint Joseph's staff, was planning to move his practice from Fort Worth to Amarillo, and he realized how important it would be to have the sisters open a hospital in the area. He wrote several letters to Rev. Mother Madeleine to encourage her to take on the project:

[The people of Amarillo] are very much in need of such an institution. The place has three railroads, being the terminus of the Pecos Valley [Railroad], which will be completed about the first of January running from Amarillo to Roswell, New Mexico, a distance of 200 miles. The shops of this road will be located at Amarillo. It is also the largest town on the plains. . . . Numbers of people come there for treatment and cannot find accommodations. Several sick people had to be taken in by private families . . . because they could not get quarters at the hotels and boarding houses. . . . There are a great many Catholics in that country, and I know every class of people would give you every encouragement, and the physicians will be glad to cooperate with you as well as, I am sure, the Pecos Valley Road would.<sup>3</sup>

Before he even had a response to this letter, Dr. Fly wrote again offering more arguments for opening the hospital. "I never saw a place that offered better inducement," he said. "The citizens will give you ground to suit your own selection and other donations. . . . [Patients] are leaving here nearly every day for other points for hospital advantages, many going to Kansas City. . . . If you can't manage it now, next spring or even early summer would do."<sup>4</sup>

Politely but firmly, Rev. Mother Madeleine wrote back: "Very sincerely do we thank you for your continued interest in our regard respecting the proposed sanitarium at Amarillo. We regret that it is impossible for us to think of undertaking it. We cannot know when we could, as we

have too many obligations to meet now, and our sisters are not numerous enough for all the tasks imposed on them.”<sup>5</sup>

In spite of her refusal, the appeals kept coming in. With the beginning of the railroad, Amarillo had become a cattle-shipping center and was attracting enterprising settlers from other parts of the country. With the increase in population the need for establishing a hospital in the town became more and more acute. Editorials appeared in the Amarillo newspaper, and more letters came from the doctors and leading citizens, including the following from W. H. Fuqua:

There are numerous arguments we could mention why an institution of this kind should do well here. . . . To commence with, this is the center and natural outlet of Northwest Texas including the entire plains country, and it is also the railroad terminus of two roads with fair prospect of another road coming. . . . [It is] a cattle country, a great part of the population being people without families, and in the event of an accident or sickness they have to seek both medical and personal attention at the hotel, which is very unsatisfactory from several standpoints which are useless for me to mention to you. One of the main reasons I take this matter up with you is [that] I had occasion to have an operation on our little boy, and we took him to the St. Joseph's Infirmary, Fort Worth, . . . and the service and treatment we received there from the physicians and *especially the sisters* was highly satisfactory.<sup>6</sup>

The persistence of Dr. Fly and the many appeals from the people of Amarillo were very moving, but Rev. Mother Madeleine still felt that she could not open another hospital. Furthermore, she had been given some disturbing information recently about the lack of a Catholic church and a resident priest in the area. If she were to send sisters there, they would have no access to the sacraments.

Amarillo, at the time, was a mission of the church of Clarendon located 56 miles away. Mass was usually celebrated in Clarendon on Sundays, except when the priest was traveling to some other part of his extensive parish which stretched all across the Panhandle, reaching as far as Oklahoma on the East and New Mexico on the West. To get to Clarendon from Amarillo, the sisters would have to take a train, and the trip back and forth would take all day. They could never leave their patients unattended for that length of time. Rev. Mother Madeleine decided that the hospital was out of the question.

In response to this argument, Dr. Fly persuaded Father J. E. Lenert, who was stationed at Clarendon, to assure the sisters that the influential men of the city had agreed to give land not only for the hospital but also for a church and to “donate liberally” toward the building of both structures. “As to a resident priest there,” Father Lenert said, “I think we can

make arrangements in the future concerning that. I desire to cut loose a great deal of this mission [Clarendon] as soon as possible.”<sup>7</sup>

*The Amarillo Evening News* began to campaign for the hospital by running a series of stories on the issue. The editor interviewed Father J. E. Burns, who had succeeded Father Lenert, urging him to intervene with the sisters.<sup>8</sup> “First,” Father Burns said, “it will be necessary to establish a church of our faith in the town. . . . All that will be asked of Amarillo will be to make such donations to help in its erection.”<sup>9</sup>

When no one came forward to offer the donations, the editor ran an urgent appeal in the editorial column, “Have we not a philanthropist in our midst who will donate a plot of ground for the proposed sanitarium?”<sup>10</sup> He was successful in provoking interest in the project, and some wealthy citizens seemed ready to offer help.

Finally, in 1900, after refusing the many requests from doctors, townspeople, and even clergymen that had been coming to her for two years, Rev. Mother Madeleine agreed to send four sisters to establish what would be called a sanitarium. The warm, dry climate of Amarillo was an attractive location for persons suffering from tuberculosis, and the new facility would be designed to serve their long-term needs.

Dr. Fly began to make arrangements for securing a building that could be used for both the sanitarium and the sisters’ convent. He wrote to Rev. Mother Madeleine with two proposals. His first suggestion was to buy an old structure that had once been used as a public school and that could be purchased for \$1,000. The land was not included in the sale, but if a piece of property could be secured, the structure could be moved to a new location for an additional \$250. His second proposal was to look for a house that might be purchased for as little as \$3,500 and converted into a suitable facility.

Rev. Mother Madeleine was not satisfied with either of these ideas. When it came to making decisions on property matters, she could drive a hard bargain. She was also a wise business woman who was guarding the Congregation’s limited finances. The old school building would need too many repairs and renovations, and the estimated cost of purchasing the house was “far too expensive,” she said. “We decided not to buy this,” she told the sisters at home, “but proposed [to Dr. Fly and his associates] that we would build a house for \$2,000, they to give land and \$1,000.”<sup>11</sup>

Dr. Fly persuaded William H. Bush, who lived in Chicago but owned the Frying Pan Ranch in Amarillo, to donate land at the intersection of N. W. Seventh and Polk Street. The property covered a square block in the Glidden and Sanborn addition to Amarillo. Mr. Bush, who was a strong Presbyterian, gave the land because he thought the sisters

“were the only ones who would have the determination to keep a hospital going” in Amarillo.<sup>12</sup> The donation was made, however, on condition that a hospital would be constructed within two years.<sup>13</sup>

Dr. Fly was not about to lose control of the property and arranged to start building immediately, even before the sisters arrived in Amarillo. Rev. Mother Madeleine herself took on the responsibility of overseeing the work, even though arrangements had to be handled by correspondence from San Antonio. The sanitarium had to be built for the lowest possible cost, and she did everything possible to economize on the project, even writing to the railroads for a discount on the transportation of materials:

We have just let the contract for the erection of a sanitarium in Amarillo, Texas, at the urgent request of the physicians of the place, who claim that an institution of this kind in so delightful a climate, will be of immense benefit to suffering humanity.

Our contractors are to purchase two or three cars of lumber, either at Beaumont or Orange, and we would be very grateful if you could grant us a rebate on the freight. . . . We ask this in the name of charity and love for suffering humanity, as you are aware, kind sir, that our only resources are the labor of our hands in the service of the sick and the care of the poor.<sup>14</sup>

In the fall of 1900, the cornerstone of the new building was blessed by the Rev. David H. Dunn, who had become the pastor of St. Mary's Church in Clarendon, and it was decided that the hospital should be named for the sisters' home city, San Antonio. On February 13, 1901, St. Anthony's was ready for the small community of four sisters to arrive, and three days later Father Dunn offered the first Mass in the small chapel.

Sister Cleophas Hurst was appointed superior and became the first administrator. Other members of the community were Sister Eugenius Ward, nurse; Sister Winifred Cullen, supervisor of the operating room; and Sister Conrad Urnau, who was in charge of the kitchen. Sister Cleophas had been in the Congregation for fifteen years and had experience as superior and administrator at Saint Joseph's Infirmary in Fort Worth; at the Missouri-Kansas and Texas Railroad Hospital in Sedalia, Missouri; and at the Texas-Pacific Railroad Hospital in Marshall, Texas. Sisters Conrad, Eugenius, and Winifred, however, were all very young and very inexperienced. They had been in the Congregation only a short time and had not yet made final profession of their religious vows. The little community of four was international in character, with Sisters

Cleophas, Winifred, and Eugenius coming from Ireland and Sister Conrad from Germany.

The sisters could hardly have been prepared for the difficulties they encountered upon their arrival in Amarillo. The two-story, red brick sanitarium stood alone on the Texas prairie far removed from the center of the city and its 1,442 citizens. The building faced south with the main entrance on 7th Street. Its only neighbor was the Fort Worth and Denver Depot located across the railroad tracks. Herds of cattle frequently roamed the fields around the hospital, and there were no paved roads or means of transportation. The sisters had to walk long distances across the dry and dusty prairies to buy food and supplies for the patients.

One of the stories they told many times in the later years was of Sister Cleophas and Sister Conrad getting lost and wandering around for hours trying to find their way through the darkened fields that led from the depot to the sanitarium. There were no landmarks to guide them on their way, no houses, no lights, only barren, flat land that stretched for miles in all directions. "Someone told us Amarillo was the end of the world," Sister Conrad said, "and that day we almost believed it because there wasn't a house to be seen in any direction."<sup>15</sup>

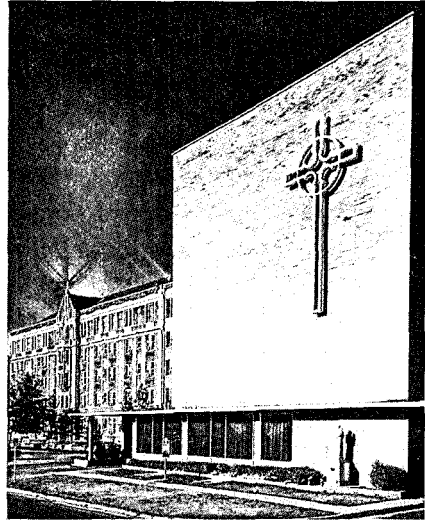
Although construction of the building that provided twelve patient rooms had been completed when the sisters arrived, there was no furniture. "We used big boxes for tables, small boxes for stools," said Sister Conrad. "What seemed to be the best room was set aside for the chapel." All of the other rooms were reserved for the patients, while the sisters themselves "slept in the attic."<sup>16</sup>

The building had no electricity or gas, no central heating system, and no source of light other than kerosene oil lamps which were used even in the operating room. Heating the building was extremely difficult in the bitter cold winters of Amarillo. Blue northers could come howling across the plains leaving the hospital banked in snow and temperatures below freezing. Local citizens were fond of saying, "Only a barbed wire fence separates Amarillo from the North Pole." Many parts of the sanitarium had no heat at all, but for each patient's room, the sisters secured a small stove that had to be cleaned and supplied with fresh coal each day.

There was no inside plumbing. Through the force of a windmill, water was carried into the hospital, and when temperatures dropped below freezing, it frequently froze in the pipes. To provide drinking water for the patients and for themselves, the sisters scooped up snow, carried it into the hospital, and boiled it on the kitchen stove.



*Dr. David Fly, who invited the sisters to open St. Anthony's Sanitarium in Amarillo, is pictured here with his wife (back row left). Other physicians are Dr. William Lockett and Dr. Claude Wolcott. Sisters, left to right, are Winifred Cullen, Alexis Harrison, Cleophas Hurst, Eugenius Ward, and Conrad Urnau. Sister Alexis was a member of the general administration. The others made up the first staff of St. Anthony's.*



*From the time of its opening in 1901 as the first medical center in the Texas Panhandle, St. Anthony's continued to expand. Photograph shows the five-story structure built in 1928, that later became the central part of the hospital, and the 1971 addition that provided new facilities for surgery, intensive care, and radiation therapy.*

Rev. Mother Madeleine had been promised that a priest would be stationed in Amarillo and that the sisters would be able to attend Mass on a regular basis. When they arrived at St. Anthony's, however, they found that neither Father Lenert nor Father Dunn, who had come after him, had succeeded in dividing St. Mary's Parish. The nearest church was still located in Clarendon. As Rev. Mother Madeleine had anticipated, getting there even on Sundays proved to be a problem. Each week two sisters boarded the train and made the long journey, while the other two stayed at home with the patients.

The lack of the sacraments was a great loss for the young sisters who were used to attending Mass each day in the motherhouse chapel. Far out on the Texas prairies they seemed to be separated not only from the rest of civilization but also from their God. Many years later, Sister Conrad recalled an evening when they all sat on the back steps of the sanitarium and cried because they were so lonely. Realizing that at the age of twenty-six she was the oldest of the group, she took control of the situation urging the others to "look up and laugh." As they looked up to the moon and the stars, "all three were soon laughing."<sup>17</sup>



Just as the sisters found it difficult to get used to life in Amarillo, so did many of the townspeople find it strange to have them in their midst. Many had never seen sisters before and did not know what to make of these strange women dressed in black robes and speaking English with Irish or German accents. Sometimes the sisters noticed that as they walked along the pathway into town, the local citizens crossed to the other side of the road. They found too that some of the shopkeepers would not trade with them and did not want them in their stores for fear that their presence would turn other shoppers away. Some merchants agreed to deal with them but only on a cash basis.

Nevertheless, the sisters went on with their work of trying to set up a sanitarium in the community, and by March 28, 1901, the institution was officially dedicated by the Most Rev. E. J. Dunne, Bishop of Dallas. St. Anthony's was ready to receive its first patient, who turned out to be an alcoholic suffering from the D.T.'s (*delirium tremens*). Additional patients were slow in coming, even though the local doctors and townspeople had expressed such an urgency to have the sanitarium established. Hospitalization was still strange to many people of the area. All they knew about it was that many people admitted to the sanitarium died there, and in an age before sterilization of instruments and the use of antibiotics, this was unfortunately true. Being admitted to a hospital was something to be avoided if at all possible. Medical care was also something that many persons in the area could not afford. Still others would not consent to hospitalization, because the sanitarium was Catholic, and they feared the Catholic sisters.

Only three or four patients, one of whom might be a surgical case, were admitted each month during the first few years, and many of these were accepted as charity cases. Sometimes the sisters used the empty rooms to house the children of patients who were hospitalized for long-term illness. Margaret, George, and James Jones from Atascosa stayed with the sisters several months while their mother was suffering from tuberculosis. The sisters opened a school room and taught them classes in reading, writing, and arithmetic, while Mrs. Jones struggled to overcome the disease that finally took her life.

Conditions were so bad in the beginning that the sisters went out to ask for donations to help keep the sanitarium in operation. Sister Cleophas, the administrator, and "Little Sister Conrad," as she was called because of her small stature, regularly went to the construction crews working on the railroads and asked for help. They became so well known among the workers on the Santa Fe that many of the men signed up for regular contributions, and the foreman agreed to deduct donations from their paychecks.

By 1902, the long-awaited Catholic parish was established. Father Dunn moved his residence from Clarendon to Amarillo, which most people predicted would in the future become the center of population growth in the area. The sisters provided the new pastor with living quarters at St. Anthony's, and Mass was celebrated in the sanitarium chapel every other Sunday when Father Dunn was not out of town traveling around the countryside to visit the many missions in his vast parish.<sup>18</sup> When he came home to St. Anthony's, he was parish priest, chaplain to the patients as well as to the sisters, and all-round handyman. "When he was at the hospital," according to Sister Stella O'Sullivan, "he could be seen going around with a hammer and a box of tools." He was "the plumber, the engineer, and when electricity was installed, he was the electrician."<sup>19</sup>

The sisters soon discovered that Amarillo was a city of many natural disasters. Their first encounter with such trials occurred shortly after their arrival when a severe sand and wind storm struck the sanitarium. In the regular monthly letter from the motherhouse, Sister Gabriel Wheelahan reported that "the chimney blew down, fell through the skylight, and broke the table." In a way so characteristic of the sisters' readiness to accept such happenings as divine providence, she added, "It is too bad, but we must be satisfied with God's will."<sup>20</sup> Again in 1903, a cyclone struck the building. "No one was hurt, thanks to our dear Lord," the sisters reported, "but a part of the roof was blown away, and the kitchen chimney torn down."<sup>21</sup>

Although the first years at St. Anthony's were difficult ones, the sisters finally began to see the number of patients increase and to gain the good will of the townspeople. The area was becoming one of the major wheat-growing centers of the country, and the large cattle ranches were being divided into stock farms with train loads of "nesters" coming in to work the fields. The population began to increase as early as 1906, and so many persons were seeking admission to the sanitarium that Dr. Fly wrote to Rev. Mother Alphonse Brollier, who had succeeded Mother Madeleine, and proposed that an addition be built. "Patients are turned away and are going elsewhere for treatment," he said. "We should have a modern and up-to-date operating room. . . . Every physician here has the kindest feeling toward your institution but must have a hospital with equipment necessary to keep up with the progress of the times."<sup>22</sup>

Rev. Mother Alphonse refused the urgent request from the doctor in Amarillo, however, just as her predecessor had done before her. This time, the refusal came because of lack of money. Most of the congregational resources were being used for the building of the Motherhouse Chapel in San Antonio. The chapel had been Rev. Mother Madeleine's

cherished dream and was designed as an elegant and richly decorated structure. The sisters felt that no expense should be spared in its construction, for it was to be, as the inscription over the entrance read, “the House of God . . . , the Gate of Heaven.” Paying for the magnificent edifice was going to create such a financial strain on the Congregation that it would be impossible to take on any other building projects.

But Dr. Fly was not easily discouraged, and the need for more rooms in the sanitarium was getting critical. The area was now growing rapidly in population, particularly because of the expansion of the Santa Fe Railroad.<sup>23</sup> Frequently, the railway companies opened their own hospitals to care for the many injuries involved in laying the tracks and operating the steam engines, but no medical facility had been established in Amarillo. The twelve patient rooms at St. Anthony’s were totally inadequate to accommodate the local citizens as well as the railroad men needing hospitalization. Many were turned away every day. Dr. Fly wrote once again urging Mother Alphonse to enlarge the building:

I sincerely believe that the time has arrived when it is absolutely essential to the future welfare and success of St. Anthony’s Sanitarium that an addition including some other improvements, a modern and up-to-date operating room, etc., be added.

Amarillo has now about 10,000 inhabitants, and it will soon be put on the main line of the Santa Fe from Chicago to San Francisco and will be an important division point to the Santa Fe, which now has shops here, employing about 250 men. . . . If you can furnish the accommodations by the first of January, or as soon as possible thereafter for the employees of this road, I am sure you can get the contract.<sup>24</sup>

The persistent pleas at last won Rev. Mother Alphonse’s support, and with a loan of \$25,000 secured from the Mercantile Trust Co. of Amarillo, plans were drawn up for the addition. One of Dr. Fly’s principal concerns was that the building should have some wards set aside for the “number of Mexicans and Negroes” being employed in laying the tracks for the railroad. “Neither . . . are very popular in this section of the country or state,” he said, “and it will be absolutely necessary to provide a ward for these men.”<sup>25</sup>

In 1907, many years before the American Civil Rights Movement, discrimination against minorities was the general rule in most aspects of life in Amarillo as in the rest of the country. In contrast to many other institutions throughout the Southwest, however, St. Anthony’s had never refused admission to either Mexicans or to black persons, and the sisters were as insistent as Dr. Fly that they be given proper care. Nevertheless, hospital facilities were segregated with minority patients often crowded

into separate wards. It would take many years before such practices would be changed.

Before the new addition could be completed, an epidemic of typhoid broke out in Amarillo. The sanitarium could not accommodate the sudden onrush of patients. "Every room is occupied," Mother Presentation, the administrator, wrote. "Even the office has a patient. There are four patients in one room—father, mother, and two children, all very ill with typhoid. It is more than Sister Victor [O'Donnell] can do to take care of them, give them sponge baths, medicine, nourishment, and be always at hand with the bed pan."<sup>26</sup>

And five months later, she reported again, "We have been crowded to the doors. This time we even had to give up our own beds."<sup>27</sup> As the epidemic and contagion continued to spread, it became necessary to create an isolation unit apart from the rest of the hospital. Sister Blaise Bracken, together with Drs. G. T. Thomas and R. Walker, cleared out the laundry building at the back of the sanitarium and equipped it as a "pest house." Sister Blaise, bravely facing the dangers of infection, moved out to the makeshift unit and took up the responsibility of nursing the patients. Each day, Father Dunn carried out meals from the hospital kitchen, setting them down at a safe distance from the isolated area. Sister Blaise brought the food into the ward and fed it to the patients.

The severity of the typhoid epidemic made the sisters even more aware of the need for additional space. They had stretched the resources of the sanitarium far beyond its limits, and had worked day and night to care for the many victims brought to their door. Their sacrifices did not go unrecognized by the townspeople, who for the first time accepted and respected the sisters. Many years later, Bishop Lawrence DeFalco reflected on the situation, "The general public [began] to realize the devotion of the sisters and how they did not fear for themselves to be infected." From that time on "the reputation of the sisters grew [as well as] the support of the people on their behalf."<sup>28</sup>

The new addition was not completed until 1909. One of the principal obstacles during the course of construction was the installation of a sewer system. No provision had been made for this in the original building, and the sisters discovered that the installation was going to cost them far more than they had anticipated. Building materials were arriving daily at the depot, and the bricklayers were hard at work, but the funds that had been borrowed for construction were already running out, leaving nothing to pay for the sewer line. The administrator, Mother Presentation, wrote to the general administration in San Antonio, "We . . . have \$4,500; this will not last long; the work will have to stop."<sup>29</sup>

Before the sisters sent the construction workers off, however, they decided to appeal to the City for help but found very little support for their urgent request. A heated argument followed over whose responsibility it was to install the underground pipes. Only through the intervention of Father Dunn was the matter finally settled. "We had a big fight with the Mayor and City Council," Mother Presentation reported. "Now they are putting [the sewer line] in at their own expense, and for this we may thank Father Dunn."<sup>30</sup>

By April 15, 1909, construction was proceeding once again, and as the building neared completion, Father Dunn blessed the cornerstone. The sisters placed a document within the stone expressing gratitude to all who had assisted them along the way and setting forth their goals for the future of the institution. They noted, in particular, the "heartly good help" of the physicians in making St. Anthony's possible and expressed their earnest wish that it would serve the people of Amarillo as "a thoroughly up-to-date and fully equipped sanitarium wherein the sick and suffering [would] receive all proper attention and care, according to the requirements of advanced medical and surgical science." They stated also that since they had "been obliged to incur a heavy responsibility for the erection of the new building, it [was] hoped that the good citizens of Amarillo and especially the honorable physicians [would] realize what sacrifices [were] being made for the good of the town."<sup>31</sup>

The dedication ceremony was held August 29, 1909, with the Right Rev. Theophile Meerschaert, Bishop of Oklahoma, presiding. The new building, a two and one-half story structure, was constructed of gray brick and faced Polk Street, forming a "T" shape with the original building. It had electric lights, running water, and the much disputed sewerage connections. It provided thirty additional rooms for patients and a well equipped surgical suite. Total cost of construction provided by the motherhouse in San Antonio was \$100,000, far more than the sisters had originally planned to spend, but the modern, up-to-date facility satisfied all of their expectations. They took great pride in announcing the opening to all of the physicians of the area:

The new and costly addition to St. Anthony's Sanitarium, Amarillo, Texas, is now complete and open for the reception of patients.

Its construction and equipment are strictly modern, being heated by steam, lighted by gas and electricity, and provided with baths of every description.

The Operating Room and the Sterilizing and Surgeons' Preparation Rooms are complete in every detail; in fact, nothing is omitted that will aid the surgeon in his work.

This is an ideal country for operative surgery on account of the purity of the atmosphere and the absence of pathogenic bacteria, the bane of modern surgery.

An invitation is extended to all the members of the profession to bring or send their patients needing hospital treatment, the same to be under their own care or that of any physician of their selection. . . .

Rates range from \$10.00 to \$28.00 per week. This includes board and ordinary nursing. Medicines and special nursing, extra.<sup>32</sup>

Both the sisters and the doctors were determined that St. Anthony's would become a respectable health institution, and once they had the new building in place they set to work immediately in providing the necessary staff to care for the patients. It was impossible, however, to find persons in Amarillo who had been trained in nursing. The sisters decided they would have to set up their own training program, and in 1909, shortly after the new addition opened, they secured a charter from the State of Texas for the establishment of the St. Anthony's Training School. Listed as members of the corporation were Mother M. Presentation O'Meara, superior and administrator; Sister Camilla O'Connor, who was the first director of the school; and Sister Helen Sisson. Classes were taught by the physicians as well as the sisters and were held in one room reserved in the basement of the sanitarium. Enrollment grew slowly. By 1913, the first class graduated with only four students, Eleanor Heasler, Jessie York, Sister Susanna Mayock, and Sister Thaddeus Byrne, who many years later became administrator of the hospital.

During all of these early years, Father David Dunn, who was often referred to as the founder of the Catholic Church in the Panhandle, continued to serve as the chaplain of the hospital as well as pastor of Sacred Heart Parish. The small chapel he had erected was the place of worship for the sisters and patients of the hospital as well as the parish church for the Catholic population of Amarillo. It was not until 1916 that a new Sacred Heart Church, the great dream of Father Dunn, was constructed. Unfortunately, he did not live to see it become the center of parish worship. He died just as the new building was completed. It was used for the first time for his funeral.

A short time later, Father Bartholomew O'Brien was appointed pastor of Sacred Heart Church and chaplain of St. Anthony's. He made his rounds to his parishioners in a horse and buggy at first, and later in a Model-T Ford. He too was closely associated with the sisters. Extremely conscientious himself in following the rules and regulations of the Catholic Church, he demanded the same strict observance of the

letter of the law from the sisters. Nevertheless, he was a devoted chaplain to the sanitarium for many years until his death in 1962 and was in many ways responsible for the early development of St. Anthony's just as Father Dunn had been before him.

Physicians who shared in that responsibility and who became loyal supporters of the institution during its difficult beginnings were Dr. David Fly, who first convinced Rev. Mother Madeleine to send sisters to Amarillo; Dr. J. W. Pierson, who admitted the first patient; Dr. E. A. Johnson, who was dean of the school of nursing; and Dr. A. F. Lumpkin, under whose direction in 1920 the medical staff was organized, including Drs. G. T. Vinyard, J. R. Wrather, George T. Thomas, R. D. Gist, and Isaac Rasco as executive members.<sup>33</sup>

The Spanish influenza epidemic broke out in Amarillo in 1918, taking the lives of many persons in the community just as it did in towns and cities across the nation. The sanitarium was crowded with patients, and sisters, doctors, and staff worked long hours to give the extra care that was needed. Student nurses were called on to do extra duty as well, and Sister Sixtus Doherty, director of the nurses' training program, worked side by side with them.

Before the epidemic subsided it had taken its toll not only on the patients but also on the sanitarium workers exposed to the highly contagious disease. One of the first to be affected was Sister Sixtus. Her death had a great impact on St. Anthony's, casting a pall of gloom in particular over the students who mourned the loss of the sister they loved so well. Many recalled how she had taught them not only the skills of nursing but also the understanding and acceptance of all persons regardless of their race or religion. Sister Sixtus had no tolerance for the widespread bigotry against Catholicism that could still be found in parts of Northwest Texas. She insisted that prayer be part of the regular classroom routine for the student nurses, regardless of their religious affiliation, and dismissed the objections, saying, "Don't we all pray to the same God?"<sup>34</sup>

Before 1918 came to a close, Amarillo began to recover from the impact of the influenza and to experience a dramatic change in character. Huge deposits of natural gas were discovered in the area, and people crowded into the town looking for employment. Oil derricks sprang up all over the plains, and the population quadrupled. According to historian Thomas Thompson, "Overnight it changed from a cattle town to a cattle and oil town. . . . Half a dozen office buildings sprang up downtown including the prize of them all, the Santa Fe Building."<sup>35</sup> St. Anthony's was no longer isolated on a barren prairie but located in the

center of a fast-growing city whose population could well afford excellent hospital care. The years ahead held great promise for growth.

The sanitarium kept pace with the advancement in the town, continually upgrading its facilities and the quality of health care. By 1924, the sisters were applying to the American College of Surgeons for accreditation. Dr. J. P. Cassidy, who made the first inspection visit, reported that "the institution was in far better shape for standardization than the average hospital of its size."<sup>36</sup> Just two years later the hospital gained full recognition.

By 1926, Polk St. was paved, and access to St. Anthony's was greatly improved. The sisters had to pay a portion of the cost, even though the street was a public thoroughfare. After an argument with city officials, similar to the earlier dispute over the sewer line, they agreed to make the payment realizing what the improvement would mean for the sanitarium.

With the rapid increase in population in the late 1920s following the oil boom, space once again became a problem. Patients were coming to the sanitarium not only from Amarillo and its surrounding area but also from parts of New Mexico, Colorado, and Oklahoma. Mother Mary Ascension Ryan, the administrator, determined that another addition must be constructed. When she wrote to Rev. Mother Mary John O'Shaughnessy for permission to borrow the necessary funds, however, she found that the Congregation was investing a large amount of money in expanding Saint Joseph's Infirmary in Fort Worth and had little left to support other institutions in need.

The most that could be offered to St. Anthony's was the authorization for a loan of \$100,000, even though this amount would not cover the total cost of the building. In sending the authorization, Mother Bonaventure Burns added, "Rev. Mother would like to know how you [will] be able to provide for the remainder."<sup>37</sup> Mother Mary Ascension spent some time trying to find the answer to that question herself, and construction was delayed until the following year when Mother Mary of Lourdes Hickey was appointed administrator and continued the efforts to secure the necessary money from the Congregational superiors. Her persistence finally won out, and work began on the new wing that later served as the central portion of the sanitarium.

By May 24, 1928, the five-story building, which was constructed at a cost of \$375,000, was dedicated by the Right Rev. R. A. Gerken, Bishop of Amarillo.<sup>38</sup> The new addition was crowned by a large celtic cross, and a statue of St. Anthony was placed in a niche directly underneath. The building extended to the north and was connected by a cloister to the 1909 wing, which was renovated to serve as the nurses' home



and school of nursing. To describe the institution that now had 100 patient beds and was growing, not only in physical structure but also in patient services, the name was changed to St. Anthony's Hospital.

Just one year after the major expansion, the Great Depression struck the area as it did the rest of the country. The daily census at St. Anthony's fell off rapidly, dropping at times to as few as twelve patients. Doctors sat in their offices every day hoping that a few patients might come in. Those that did usually paid their bills with "chickens or produce" or whatever they had to sell—"gasoline, laundry service, or what have you."<sup>39</sup>

The hospital was forced to close the third floor completely, curtail many of its services, and terminate employees. The sisters had borrowed money to finance the new building and were now forced to borrow again to pay on the loan. It was often difficult even to buy food for the patients, and as many as forty unemployed, hungry men lined up at the back door each day asking for something to eat. Also, several families in the neighborhood came regularly with baskets begging for help in feeding their children. Although the sisters often went hungry themselves, they never turned the men or the families away. Prayer was their great source of consolation, and it was during this time that they began the practice of every Thursday having the Holy Hour before the Blessed Sacrament as a means of imploring God's help in the desperate situation, a practice they continued for many years.

The financial losses of the depression were followed by another period of hardship and deprivation for the people of the Panhandle. A series of terrible dust storms struck the area in the 1930s sending black walls of dirt into the air and turning day into night. The "black blizzards," as the storms were called, brought with them not only severe property damage and the loss of crops and livestock but also a plague of health problems.

According to Sister Charles Marie Frank, who was in the department of X-ray at the time, "Over one-third of the community developed emphysema or some other pulmonary problem." The elderly in particular were affected by the dust that sifted in through door and window frames covering everything with a yellowish brown silt and spreading disease and infection. Patients crowded into the hospital, which in the 1930s had no antibiotics to treat the disease. Dust-pneumonia cases filled the hospital floors. "We all wore masks," said Sister Charles Marie, "nurses, doctors, even patients. The dust had to be shoveled out, not only because it was so thick but also because sweeping it would simply scatter it to other areas and spread disease. No surgery could be performed unless it was absolutely necessary, for fear of infection from

the pervading dust. Many patients died as a result of those storms that continued over a couple of years.”<sup>40</sup>

In the same period, Amarillo was struck by another natural disaster when a series of ice storms struck the city. As utility poles and electric lines broke under the heavy layers of ice, the city was paralyzed, without lights, without water. St. Anthony's was able to continue its operations only because a steel tank erected in 1921 supplied the hospital with water. Persons exposed to the bitter cold temperatures and those injured on the ice-covered streets filled the patient rooms at the hospital. The sisters were called upon to work night and day taking care of the many emergency cases being admitted.

Years later, they could recall the severe strain that the disaster placed on the hospital. They could remember also an incident that occurred the evening before one of the storms that injected some humor into the frightful situation. Mother Mary Ascension and Sister Conrad left the hospital for a trip to San Antonio. They were to travel on the Pullman car that was prepared at the depot for Amarillo passengers to board early in the evening. The car was then held on the tracks until the locomotive arrived late at night, hooked it up to the rest of the train, and continued on its journey across the plains of Texas. The sisters, tired from working all day at the hospital, got into their Pullman berths and went to sleep expecting to awaken the next morning at the San Antonio depot. Much to their surprise, they looked out their windows just at day-break to discover the ice storm had made the railroad tracks unsafe for travel, and the Pullman had never left Amarillo!

The Panhandle gradually began to recover by the end of the decade from the triple disasters of depression, dust storms, and ice storms. The services of the hospital had been expanded, and in 1938, St. Anthony's reached a record high of 3,250 patients and 22,177 patient days of hospital service. The very busy maternity department recorded 379 births. Twenty-five sisters were serving on the hospital staff as nurses, administrators, laboratory technicians, and teachers in the school of nursing. They also handled admissions, medical records, patient accounts, housekeeping, the hospital laundry, and the dietary department.

In the same year, 1938, the school of nursing had a record graduating class of eighteen students. Under the direction of Sister Charles Marie Frank, it was approved by the Texas State Board of Nurse Examiners and accredited by The University of Texas for granting thirty semester hours toward the baccalaureate degree.

“Several outstanding physicians joined the hospital staff during this period,” according to Dr. George M. Waddill, “Drs. B. M. Puckett, A. J. Streit, George Cultra, Frank Duncan, to name just a few. They

were very loyal to St. Anthony's and worked hard to bring the hospital up to date with new medical procedures and equipment."<sup>41</sup> Members of the Gist Firm were also among the early physicians on the staff: Doctors R. D. Gist, A. E. Winsett, Isaac Rasco, Neal Hall, Dan Loving, Richard Keys, W. H. Wheir, and M. Winsett.<sup>42</sup>

By the 1940s, St. Anthony's was establishing a reputation for its outstanding doctors and for its excellent care of patients, although equipment was still rather primitive compared with later developments. Dr. Waddill, who came to St. Anthony's in 1935, could recall a time when the hospital did not even have an incubator for premature infants. "We just had to improvise," he said, "by using an orange crate with a sheet draped over it and an electric light bulb placed inside. If oxygen had to be administered to the infant, the apparatus was inserted through slits in the sheet."<sup>43</sup>

With the bombing of Pearl Harbor and America's involvement in World War II, hospital progress was brought to a halt. Many of the doctors and nurses were called to serve in the military branches. Those who stayed behind at St. Anthony's worked extra shifts, often spending as many as twenty hours a day in the hospital.

Medical supplies were scarce, and expansion of the physical plant was at a standstill for lack of construction materials which were generally reserved for industry associated with the war effort. The only change in facilities that took place at St. Anthony's during this period was an enlargement and renovation of the chapel made possible by a loan of \$6,000 from the motherhouse.

Bishop Laurence FitzSimon blessed the newly installed altar and the redecorated portion of the building on June 18, 1942. A new tabernacle was donated by the bishop and the priests of the Amarillo diocese and presented to the sisters in recognition of their many years of service to members of the clergy. Rev. T. D. O'Brien of Slaton delivered the sermon for the occasion and recognized the role of the hospital in bringing the Catholic Church to Amarillo:

The old chapel of St. Anthony's Hospital may be considered the mother church of the Panhandle of Texas [and] was the place to which all the priests came. Travel down the Santa Fe to the Oklahoma line, go south, go in any direction and you will find crosses erected by priests whose first acquaintance with the Texas Panhandle was made in St. Anthony's Hospital. Sisters, you have done a great work, you have spread the faith, and better still you have helped others spread the faith in this vast territory.<sup>44</sup>

As World War II came to a close and physicians returned to their private practices, they brought with them new medical specialties and

procedures. Prior to this time, most of the doctors on the staff of St. Anthony's had been general practitioners. Now in-house physicians highly specialized in radiology, pathology, and anesthesiology were appointed at St. Anthony's. The age of specialization was changing the course of medical science.

At the same time, the hospital experienced a sharp increase in admissions. Every room was occupied, and even the hallways were filled with patients. The sisters began to plan for expansion. Mother Mary of Lourdes Hickey, the administrator, persuaded Mayor Lawrence Hagy to pave Northwest Seventh and Tyler Streets surrounding the hospital. The ambulance entrance on Polk Street was finally made accessible from all directions.

A shortage of building materials made further expansion impossible, however, until 1949, when a four-story addition was constructed at a cost of \$400,000. In comparison with later building projects, the cost of the new building was modest. Nevertheless, the sisters ran out of funds before it was finished. When they asked for a loan from the general administration in San Antonio, they were advised that the Congregation could not lend the money and that it would be best for St. Anthony's to stop the construction project until funds became available to continue.

When Mother Mary of Lourdes received the shocking news from San Antonio, she knew that she had to come up with a more creative solution than to stop the building project. The bricklayers were already working on the fourth floor. Just one more floor to go, and the roof would be added. If the project was not completed, everything would be lost. She made a desperately convincing appeal to the contractor to reduce the size of the building by one story and to complete the work at his own expense, promising to repay him on a monthly basis. He agreed to the proposal and finished the work, paying all of the construction costs himself to get the job done. As soon as the building was finished, the sisters began paying off their debt, straining the operating budget as far as it would go, but never missing a monthly payment. The fifth and final floor was added two years later. The additional wing provided space for a new maternity division and brought the hospital capacity to 165 beds.

Directing the maternity unit was Sister Alfreda Folan, who had come to Amarillo in 1945 to begin her forty-six-year career in nursing, most of it spent in the area of obstetrics. It was not at all unusual for Sister Alfreda to deliver an infant that arrived ahead of schedule or before the patient's physician could get to the hospital. It was not at all unusual either for her to baptize a child that was in danger of death. She

estimated that during the course of her career she had baptized well over 100 newborn infants in the nurseries of different hospitals, many of them at St. Anthony's.

Sister Alfreda offered such loving care to her patients that parents often asked her to suggest a name for their child. "They felt it was a privilege to have a sister pick out the baby's name," she said.<sup>45</sup> She usually suggested Michael for the boys because that was her father's name or perhaps Kenneth, after Dr. Flamm, who as an intern in Santa Rosa helped her during her early years of training. Several years later the sisters teaching at St. Mary's Academy wondered why they were having difficulty distinguishing so many Michaels and Kenneths in their classrooms. And long after Sister Alfreda left Amarillo a young man might return to St. Anthony's looking for the sister that named him—one of the many Michaels! What names did she offer for the girls? She confessed that she wasn't too particular about those!

The postwar years brought an increase in enrollment in the school of nursing and a corresponding need for new facilities. Representatives of the National League for Nursing visited the school in 1952 and found the educational program under the direction of Sister Bernard Marie Borgmeyer well established and ready for approval, but strongly urged the administration to replace the classroom building and nurses' residence. By this time Sister Charles Marie had been appointed to the general council as inspectress general of hospitals and of schools of nursing. In her insistence on complying with the highest professional standards and in her characteristically direct manner of speaking, she wrote an urgent letter to the superiors of the Congregation saying that enrollment in the school could be higher if the facilities were improved, "There is definite evidence that students are not coming to this school because they are ashamed to live in the conditions provided for them. . . . The number of Catholic students in the area is increasing, and this school should be made attractive to them."<sup>46</sup>

Just one year later the original sanitarium building was razed to make room for a new nurses' home and education building. Ground was broken on December 24, 1954, for the structure located on the corner of Northwest Seventh and Tyler Sts. The building was constructed at a cost of \$600,000 and offered accommodations for seventy-five students.

In dedicating the new building on June 13, 1956, County Judge W. M. Adams used the inscription from the Amarillo courthouse to recognize the accomplishments at St. Anthony's. "To my mind," he said, "the Sisters of Charity of the Incarnate Word, St. Anthony's Hospital, its new nurses' home, and the church they represent confirm in every sense of the words the meaning conveyed by the inscription, 'Their efforts were

timeless; their courage was undaunted.”<sup>47</sup> His words of praise not only for the hospital but also for the work of the sisters and of the Catholic Church offered a sharp contrast to the beginnings of St. Anthony's in 1901, when prejudice was often directed toward the institution because of its Catholic affiliation.

From the very beginning the hospital had admitted persons without regard to their religious preferences. The number of Catholic patients was always limited and in direct proportion to the Catholic population of the area. Even in the mid 1950s, Catholics made up only 12% of the total hospital census. Realizing the importance of the spiritual well being of their patients, the sisters readily called on ministers of the local Protestant churches to assist them. Several, such as Jordan Grooms, pastor of First Methodist Church, were regular visitors to the hospital and closely associated with the sisters. According to “Brother Grooms,” as he was called by the sisters, this kind of collaboration between St. Anthony's and representatives of the different Protestant churches was most effective in breaking down the barriers of prejudice in the city.<sup>48</sup>

While the school of nursing continued to grow in enrollment, St. Anthony's was approved in 1951 for a second professional education program with the accreditation of a school for medical record librarians. The program was directed by Sister Mary of Jesus Singleton, who spent sixteen years as a nurse and medical record librarian at the hospital. It was largely through her efforts that the school was recognized by the American Association of Medical Record Librarians as well as the American Medical Association. She had begun her work in medical records when the profession was still in its infancy, and only through persistence and dedication was she able to win the respect of the physicians for record-keeping. Although they towered over her petite stature of 4'8", they learned to respond readily with a “Yes, Sister” to her insistent demands that they complete their patient records.

By the time of its golden jubilee, St. Anthony's had great reason to be proud of its accomplishments. A four-story unit had been added; the nurses' home and education building was in place; and educational programs in nursing and in medical records were accredited. Sisters, doctors, nurses, and staff had worked hard over the fifty years to direct the growth of the hospital from the twelve-room facility that Rev. Mother Madeleine opened in 1901 to the modern, well-equipped medical complex.

The hospital had offered more charitable care than it had ever accounted for as pointed out by Bishop Laurence FitzSimon in his jubilee sermon:

## PROMISES TO KEEP

Some years ago I asked to see the account books so as to know, from a pure money standpoint, how much charity was expended by the sisters during the course of the years, but I learned that for almost 30 years no record had been kept to make this calculation. But since 1930 and up to about the year 1942 . . . I was able to estimate that more than \$300,000 was written off the bills of patients at St. Anthony's. Up to the present time that sum has been vastly exceeded and one may be assured that as long as St. Anthony's hospital exists, Christian charity will be expended upon all who deserve this consideration.<sup>49</sup>

St. Anthony's remarkable progress earned proper recognition in 1954, when the hospital was given a high rating by the Joint Commission on the Accreditation of Hospitals. The Joint Commission had only recently taken over the work of surveying hospitals throughout the country, a work that had been carried on since 1920 by the American College of Surgeons. When the first listing of accredited hospitals was published by the Joint Commission, St. Anthony's was included and rated "fully accredited."

The hospital had won broadbased support among the citizens of Amarillo also. The auxiliary was founded in 1953 with Mrs. Harold Brady as president. Over the years the organization contributed countless hours of volunteer service and generous donations of equipment and financial support.

Such support was often a means of sustaining the hospital, according to Sister Josephine Brosnan, who spent twenty-six years in the business office and often agonized over meeting the monthly payroll. "It was always a struggle," she said.

At the same time the sisters were always concerned about the poor who could not pay their bills. "We did loads of charity over the years," according to Sister Josephine. No one was ever turned away for lack of funds. Some people paid for services with vegetables, others with meat. Sister Josephine could even recall one poor man who came into the office with two live chickens to help toward the payment of his bill. "We took them and were glad to get them," she said.<sup>50</sup>

The sisters did not believe in collection agencies. They simply practiced gentle persuasion in getting delinquent bills paid. It usually worked, sometimes in surprising ways. Sister Leonilla Sperandio, who preceded Sister Josephine in the business office wrote the following letter to a patient who was faithfully trying to satisfy his account:

We received your check for ten dollars today and have credited your account with this amount.

If you will be able to make frequent payments on this account, it will be taken care of sooner than you can realize.

We are so happy that you are well.<sup>51</sup>

Almost fifty years later, in 1990, the patient sent the letter to St. Anthony's with an attached note:

I am not sure that Sister Leonilla is still with your group. If she is, please express my deep appreciation for her consideration years ago, when I was really short of funds.

I'm sure that this was cleared up a long time ago.

I am enclosing a small clipping to show you that your kindness was not wasted, and that in a small way I am trying to repay it.<sup>52</sup>

The clipping showed the patient at the age of eighty-five working as a hospital volunteer in Bartlesville, Oklahoma, giving back to others some of the kindness Sister Leonilla had given him.

When Mother Mary Nicholas Dittlinger became administrator in 1955, she was determined to strengthen the relationship of the hospital to the business community of Amarillo. One of her first actions was the establishment of an advisory board to serve as a liaison between the hospital and the city. The initial meeting was held Nov. 14, 1956, and James M. Lumpkin, Amarillo attorney, was elected president. Other members were H. C. Vincent, Dick Green, Tol Ware, Mrs. David Rasco, Lewis Dodson, Thomas H. Thompson, John Gulde, and A. E. Hermann.

Board members were all prominent citizens in the community and dedicated to serving St. Anthony's. They represented the hospital's interests on the recently established Citizens Health Council, a city-wide organization formed to address the shortage of health facilities throughout the region. From 1940 to 1950, Amarillo's population had grown by almost forty percent. Health care had not kept pace, however, and the shortage of patient beds in the City was becoming acute. St. Anthony's had crowded 139 patients into a space designed for 100.

The Plains Hospital Fund Drive was organized as a public effort to address the critical situation. The campaign was headed by F. V. Wallace, chairman, and Lewis Dodson, vice-chairman. They were assisted by Guy C. Saunders, A. R. (Long) Watson, David Kritser, S. R. Curtis, Mrs. Horace W. Wilson, and Dr. Kenneth Flamm. The Amarillo Area Foundation, Inc., was established as a community trust to accept donations and administer endowments. Within a matter of months, the million dollar campaign exceeded its goal, and St. Anthony's was guaranteed its basis for expansion.



## PROMISES TO KEEP

With matching funds from a Hill-Burton grant, a new five-story unit was constructed. The building cost \$2,250,000 and provided 120 additional patient beds. When the formal dedication was held October 9, 1960, Robert E. Clemens, chairman of the Amarillo Area Foundation, formally turned over the building to Rev. Mother Mary Clare Cronly and presented her with a plaque bearing the following inscription:

To the Sisters of Charity of the Incarnate Word in appreciation of their humanitarian service to people of these High Plains for over half a century, and in anticipation of their tireless devotion to the sick and injured of generations yet unborn, the Amarillo Area Foundation acting on behalf of one thousand, four hundred and fifty-seven donors, proudly presents this addition to St. Anthony's Hospital.<sup>53</sup>

In response, Rev. Mother Mary Clare said, "We are indebted beyond what mere words can express to the Amarillo Area Foundation. We acknowledge your gift and consider it a trust. As long as St. Anthony's stands it will be a monument to your generosity."<sup>54</sup>

During this same period, the Foundation began acquiring property on the southwest edge of town for the establishment of a full-scale medical center for the Texas Panhandle and serving people in a five-state area. According to the plans that were just beginning to evolve, at least one private general hospital would form a major part of the complex. The facility could be a new St. Anthony's. When the sisters were approached with the plans, however, they declined the offer to be a part of the suburban development. The decision had come from the motherhouse in San Antonio and may have represented a lack of complete understanding of conditions in the Texas Panhandle. No doubt it represented also the sisters' concern that they continue to care for the poor in the heart of the city, the people whom they had served from the founding of St. Anthony's. Many years later, however, the decision not to move to the suburban medical complex would greatly affect the hospital.

Mother Marie Vianney Bihl had been appointed administrator in 1958. When she entered the Congregation, she had not expected to spend her life in health care. She had specified that she wanted to teach black children in the elementary schools. Although she never had the opportunity to fulfill her original goal, she sought out every opportunity to pursue her own education and to update the educational preparation of the sisters on the hospital staff. She set up the practice of having the doctors hold regular sessions to instruct them in the latest medical treatments and procedures. She insisted also that the sisters attend national professional meetings of nursing and other health related orga-

nizations. Upon their return to St. Anthony's they were expected to share with their colleagues whatever they had learned.

By the 1960s, most of the sisters were well prepared with baccalaureate degrees in their professional fields. Some had continued their studies on the master's degree level. The situation had changed greatly from the earlier days, as Sister Lucy Glass could attest. When she began her work back in the 1930s, schools for medical technologists were non-existent. She had learned the fundamentals of her profession by working in the laboratory at Santa Rosa under Sister Monica Grant. "In the early days," she said, "Sister Monica and Sister Stella [O'Sullivan] were sent to take some courses in medical technology. They were the only sisters the Congregation could afford to send away to study. When they came home they taught all of the other sisters in the hospital laboratories, and that's how we became laboratory technicians."<sup>55</sup>

Sister Lucy came to St. Anthony's in 1962 as a nationally registered medical technologist and directed the laboratory for over twenty years. "In the early days," she said, "it was not at all unusual to work from 7:00 a.m. until 10:30 at night. When we finished all of the laboratory tests we had to sterilize all of the equipment and sharpen all of the needles for the next day. Disposable materials were unheard of." Sister worked not only long hours each day but also seven days a week. Even when the Congregation began to relax its rules, and sisters in the hospitals were given a half day off each week, she appeared in the laboratory each day. "We had untrained staff," she said, "so you couldn't leave them alone. You just went to work every day and that was that."<sup>56</sup>

In 1961, the last member of the original St. Anthony's community of sisters died. "Little Sister Conrad," who had come to Amarillo in 1901 and spent almost all of her life at the hospital, working in the kitchen and in the housekeeping department, died there on May 14 at the age of eighty-six. She was buried in Llano Cemetery.<sup>57</sup>

Mother Marie Vianney was followed in the position of administrator by Mother Angela Clare Moran, who continued the work of expansion that marked the 1960s. She was serious, responsible, and conscientious, never sparing herself in her work or deviating from her strong belief that a Catholic hospital "must do nothing less than imitate Christ [and] do all He would have done."<sup>58</sup>

Under Mother Angela Clare's direction, St. Anthony's in 1964 opened its cardiovascular unit and introduced open heart surgery in the Panhandle. The first cardiac surgery on a patient with a ruptured aneurism had been performed five years earlier by Dr. Patrick Oles. "No one had seen an aneurism surgery before," he said. "Furthermore it was the middle of the night when we decided to perform the operation, and

not many people were around to offer help.” Sister John Climacus Daly, however, secured all of the necessary staff and worked through the night with the physicians. “She was never one to sit in her office and give direction,” said Dr. Oles. “She was always ready to get involved in a hands-on way. And she was so steady; nothing could ruffle her.”<sup>59</sup> From that time on the hospital began to acquire the proper equipment and to make preparations for becoming a center for cardiac surgery. Joining Dr. Oles on the staff were Dr. William Klingensmith and Dr. H. E. Martínez.

Growth in new facilities continued through the decade of the 1960s. Additions were added to additions, and St. Anthony’s halls got longer and longer. “I served on the staff since 1935,” said Dr. Waddill, “and I was a patient myself in the hospital two or three times. I cannot remember ever walking into the building without hearing the noise of hammers or smelling the odor of fresh paint.”<sup>60</sup>

Two tracts of land adjacent to the hospital were purchased in 1966 for expansion purposes. The first was a 96,600-square-foot block behind the hospital on Tyler Street. The other was a piece of property, 240 x 140 feet, located directly across from the hospital on Polk Street. In the same year, a new convent was provided for the sisters who had always lived in a section of the hospital, even occupying the attic in the early days. The following year the hospital was designated by the State of Texas as an official Texas Landmark.

Sister Thomasine (Sara) Carter became administrator in 1967, and once again plans were drawn up for expansion. “Our [census] has increased to the extent that patients are now in the halls,” she wrote to Sister Stephen Marie Glennon, provincial superior. “We are virtually back to where we were seven years ago before the new addition was opened.”<sup>61</sup> As she completed her term and was replaced by Sister Grace O’Meara four years later, construction began on a major two-story building project costing \$3.5 million and including a fourteen-room surgical suite, a 47-bed special care unit, and a complete radiation therapy department. The hospital received \$1,080,000 of the necessary funds through Hill-Burton assistance. It was the most expansive project for St. Anthony’s since its founding. The original twelve-room sanitarium had grown to a 250-bed hospital. On May 2, 1971, the addition was dedicated with Capt. Edgar D. Mitchell as speaker for the occasion. Capt. Mitchell was the lunar module pilot on the spaceship Apollo commanded by Alan B. Shepard. The monitoring equipment in the new structure had been installed by Space Labs, Inc., of California, the firm that assisted with the technical aspects of the Apollo 14 communications.

Although most of the 1960s was given over to expansion of facilities and growth in new services, by the end of the decade St. Anthony's was facing the closing of the school of nursing. The trend in nursing education promoted by the National League for Nursing was toward the association of hospital programs with junior and senior colleges. Although St. Anthony's had been affiliated with the Amarillo Junior College since 1938, it was now decided to transfer all course work from the hospital to the Amarillo College campus. Students would continue to use the hospital facilities for their clinical experience. During the sixty years of the program at St. Anthony's, 635 students had completed their training and gone on to qualify as registered nurses, many staying on after graduation as employees of the hospital.

Father Joseph Tash was appointed chaplain in 1968, following in the long tradition of priests who were important in the development of the hospital. Given the limited Catholic population of Amarillo and the small number of ordained clergymen in the area, it is surprising that St. Anthony's always retained one or more priests on the staff. One of Rev. Mother Madeleine's greatest concerns in sending the first sisters to Amarillo was the fact that the city had no priest to offer Sunday Mass. Over the years, however, it seemed that God had more than compensated for her early fears by providing St. Anthony's with well prepared and dedicated chaplains to celebrate the sacraments and to strengthen the Catholic character of the hospital.<sup>62</sup>

In 1970, Father Tash established the department of pastoral ministry, working with Sister Dorothy Gremminger and Sister Josephine Brosnan, who had retired from the business office. He worked also with the administration and the lay employees in setting up an organization called YASAH (You Are St. Anthony's Hospital) as a means of involving lay persons in sustaining the mission of the hospital. "We asked them," he said, "to continue what the sisters began."<sup>63</sup>

The last sister to be appointed chief administrator was Sister Kathleen Coughlin, who "came in like a breath of fresh air," according to Father Tash, and immediately got involved in the Amarillo community, establishing a bond with civic leaders who became supporters of the hospital.<sup>64</sup> At the same time, Roy Tolk, who had served as a member of the Board of Directors since 1962, was elected chairman. He held this post until 1989, and his long association with St. Anthony's as well as his outstanding leadership offered the hospital a strong link with the local community.

One of the first problems Sister Kathleen faced was the sharp decline in admissions in the department of obstetrics. The overall birthrate was diminishing throughout the country, dropping off significantly from

the high levels that followed World War II. At St. Anthony's, the decline was even greater than the national average because of the closing of Amarillo Air Force Base. Although the loss of patients was felt in every department, it was most noticeable in obstetrics, where wives of the military men made up a high percentage of admissions.

At the same time, St. Anthony's, faithful to the teaching of the Catholic Church, took a strong stand against the performance of surgery for sterilization and tubal ligation. By 1973, the patient census in the department had reached such a low level that many persons on the staff had to be released from their jobs, and the hospital could no longer ensure quality care. Sister Kathleen took the problem to the board of trustees, who decided that the hospital should close the department.

By the end of the decade the first layman, John Joseph Buckley, Jr., was appointed president and chief executive officer. At the same time, the general administration of the Congregation decided on an official transfer of hospital property. The hospital had been separately incorporated in 1965, but property acquired prior to that date had not been formally turned over to St. Anthony's. In 1979, the board of trustees authorized the purchase of the property, a total of 208,892 square feet, for a price of \$323,782.91. Clear title to all land and buildings was passed from the Congregation to St. Anthony's.

The 1980s were to bring about more innovations at St. Anthony's in relation to the dramatically changing health care scene in Amarillo. In 1901, the hospital had been established as the first and only facility of its kind in the city. By 1981, health care had become one of the city's major industries with three hospitals offering every possible form of medical treatment. Northwest Texas Hospital, the county-owned facility, had opened in 1924, and High Plains Baptist Hospital in 1968. Both were located at the 417-acre site of the Amarillo Medical Center developed by the Amarillo Area Foundation on the southwest edge of the city.

St. Anthony's had grown also so that it now employed 585 persons and numbered 145 physicians on its staff. Demographic changes within the city, however, were rapidly creating a new setting for the hospital. More and more people abandoned the downtown area and moved to the suburbs near the new medical center. Over the next several years, the hospital would have to face an ever-increasing competition for patients and would have to take strong measures to retain its share of the health care marketplace. The 1980s thus became a decade of aggressive development of new services and new facilities:

1980—Construction of a twenty-four-suite medical office building and energy center.

ST. ANTHONY'S HOSPITAL: BLAZING A TRAIL OF MERCY

1982—Opening of the Cardiac Rehabilitation Center.

1983—Construction of a major addition and renovation project costing \$25,703,000 and bringing the capacity of the hospital to 336 patient beds.

Construction of Physicians Office Building I.

1984—Construction of St. Anthony's Hospice and Life Enrichment Center.

1985—Construction of Physicians Office Building II.

Opening of a thirty-bed extended care unit to provide post-hospitalization care and rehabilitation.

Dedication of the conference center and porch to Sister Mary Nicholas Dittlinger.

1986—Acquisition of Farrell Manor Motel, renamed the Celtic Inn, for use as guest quarters.

1987—Opening of QUEST, an inpatient psychiatric treatment program.

1988—Construction of Physicians Office Building III.

1989—Opening of the Panhandle Sports Medicine Institute

An important development of the decade that gave new impetus and expression to St. Anthony's mission of concern for human dignity was the establishment in 1980 of the hospice and life enrichment program under the direction of Sister Olivia Prendergast. Sister had her master's degree in nursing and had just completed her chaplaincy training at St. Joseph's Hospital in Albuquerque, New Mexico, with a pastoral internship in hospice. The new program had been planned as an expansion of the oncology unit, but within days of her arrival at St. Anthony's, Sister Olivia was deluged with calls from all over the hospital as well as from private homes and nursing homes. She found that all of the inquiries, without exception, were from patients facing death rather than specialized care for cancer.

Her first task was the education of the entire staff of St. Anthony's concerning the term "hospice," which was a new health care phenomenon in the United States. Round-the-clock sessions were provided for all departments. Staff members from the local hospitals and nursing homes were invited to attend also. Persons from other areas of the Panhandle as well as the border states of Oklahoma and New Mexico were soon involved in the program. Many were interested in setting up satellites in their own areas. Churches and business organizations asked to become

involved. J. Matthews, director of the Harrington Foundation, donated \$50,000 toward establishment of the program.

James Whyte, chairman of the hospital board, and his wife became patient-serving volunteers. Mr. Whyte was instrumental in planning and leading tours of the major hospices in the United States and Canada: Branford Hospice in Connecticut, the Royal Victoria in Canada, Cabrini Hospice and Calvary Hospice in New York, and the Home Hospice of Saint Joseph's Hospital in Fort Worth.

Whereas Sister Olivia would have been content with a unit within the hospital for in-patient hospice care, this group was adamant that Amarillo should have the very best of all the hospices visited and should construct a free-standing building complete with its own chapel and flower gardens. Dr. Winfred Moore, pastor of Amarillo's First Baptist Church, chaired the campaign to raise the necessary \$3.5 million.

Hospice was a movement that was sweeping the United States and Canada during the late 1970s as a result of the teachings of Dr. Cecily Saunders, who began her hospice work with the Irish Sisters of Charity, and because of the work of Dr. Elizabeth Kubler Ross, author of the bestseller *On Death and Dying*. The tenets of hospice held sacred the dignity of the human being and recognized the special and unique needs of a patient facing death, as well as the needs of family members and friends.

It was a concept of care committed to "maximize the quality of life when the quantity could no longer be extended." Sister Olivia maintained that quality could be interpreted by the patient family unit only, and not by society, physicians, or the institution. She held also that this kind of care, which recognized the patient as the chief determiner of what quality meant for him/her, could be promulgated only through unconditional love, non-judgmentalism, and authenticity, and by telling the truth about the patient's prognosis. Amazingly, these concepts gained popularity quickly. Some ministers claimed that hospice was the best thing that ever happened in Amarillo.

Since the hospice program was dedicated to the care of the terminally ill, regardless of the diagnosis, no change in policy was necessary when AIDS patients were admitted. Under the chairmanship of Bishop Leroy T. Matthieson, a coalition was formed with the Panhandle AIDS Support Organization (PASO) for the care of pre-terminal patients.

Volunteers poured in from every quarter. Staff members from St. Anthony's provided home care for patients who called for help. Within the first three months of operation 200 patients were served.

For the families of deceased patients, Sister Olivia started a widowed persons group which later expanded into a full scale bereavement

program. To involve clergymen in the spiritual care of their patients, she established the Church Alive Hospice Committee with Rabbi Martin Levy as the first chairperson. The Rev. Stuart Hoke of St. Andrew's Episcopal Church and Gene Shelburne, pastor of the Church of Christ, were prime leaders in the committee.

Dr. Daniel Epley, director of radiology at St. Anthony's, volunteered as medical director of the program until the opening of the Hospice and Life Enrichment Center in 1985. Other outstanding physicians who were supportive included Dr. Gary Rose, Dr. E. Santillan, Dr. J. Ruiz, and Dr. Todd Overton. These physicians, along with Dr. Gerald Holman of the Harrington Cancer Center, formed the first medical advisory board.

Construction of the hospice building was completed in 1984 and was ready for occupancy in early 1985. Total cost was \$4.1 million. Interested citizens formed the organization Olivia's Angels to ensure financial support for the care of hospice patients. Mrs. Louise Dunn, whose husband Harold had died in the hospice center, was so impressed with the care he had received that she procured \$500,000 from her friend, Mrs. Sybil Harrington, to promote the work.

The corps of regular volunteers grew rapidly reaching over 100 persons offering their services each year. Visitors from all over the country came to the center, many interested in gathering information for establishing comparable programs. The Joint Commission of Hospital Accreditation representative, Stephen Connor of California, gave high commendation for the extent of services offered and noted in particular the spiritual care.

The program celebrated its tenth birthday in 1990, and a short time later, it was announced that President Bush had named St. Anthony's Hospice and Life Enrichment Center as his 357th Point of Light. Hospice had gained national attention also for its designation by the International Hospice Institute as one of two research and educational facilities approved for the training of hospice physicians.

Through her untiring efforts to establish the program, Sister Olivia was sometimes referred to as the "Mother Teresa of the Panhandle." After ten years she could look back over the challenges and realize that her dream had become a reality. She had many stories to tell, but her favorite was that of Ernest Probst, who called in early one morning and said he thought it was time for him to check into the Hospice Center since he could not seem to get himself to work that day. He was in his late seventies and had run his own bakery all his life. He had lived on Ensure and liquids for the last two years because of cancer. All he asked of Sister and of the Hospice Center was that he could have "just one



breakfast of bacon, eggs, and toast” and then be let die. Ernest had four lovely days in hospice with his favorite breakfast every day, before he died peacefully at the center.

While the hospice program continued to grow, St. Anthony’s developed major efforts at reducing competition in the health market by entering into cooperative arrangements with other health care institutions. The first such arrangement with the Harrington Cancer Center was set up in 1983 for coordination of services for oncology patients throughout the region. To St. Anthony’s administrators, the association with the other health care facility offered an opportunity to eliminate the duplication of services and reduce costs for patients. By 1986, however, the project had failed. St. Anthony’s had given substantial financial support to the Center and could no longer continue such assistance. At the same time, the Harrington administration was offered funding from donors who insisted that the Center operate independently of St. Anthony’s.

A second cooperative arrangement was established in 1983 with Palo Duro Hospital in Canyon, Texas, and with Compcare, Inc., for the opening of an adult care unit for the treatment of alcohol and drug abuse. The program later expanded its service to children and adolescents.

The third effort at a cooperative arrangement was made with Coon Memorial Hospital and Nursing Home. This effort began in 1983 with St. Anthony’s taking over the management of the Coon facilities located in Dalhart, eighty-five miles from Amarillo. Coon Memorial had been losing income, and St. Anthony’s administration felt that they could be of assistance to the small rural facility. As a tertiary hospital, St. Anthony’s also could benefit from association with primary care physicians at Coon.

After just four months, however, the management contract failed, principally because of a lack of cooperation between representatives of both institutions and an insistence by the Coon physicians on performing surgical procedures that were not acceptable under St. Anthony’s pro-life policy. The hospital withdrew from the management contract and issued the following statement to explain its position:

Since 1901 when the Sisters of Charity of the Incarnate Word first established St. Anthony’s Hospital, it has held to a philosophy committed to uphold and protect the dignity of every individual through the preservation of life from conception throughout the life span until death. This philosophy has always been the mainstay of care received by untold numbers of patients at St. Anthony’s. . . . It is the moral fabric of the institution that has given them the abundance of love that they share with their patients and their fellow man, and it will continue to do so.<sup>65</sup>

Just a few months later, the trustees of the Dallam/Hartley Counties Hospital District proposed the transfer of ownership of Coon Memorial. Under the leadership of William Myers, who had become administrator of St. Anthony's, the change was agreed upon, and a separate board of trustees was set up to assume responsibility for the hospital now operated as the Dalhart Catholic Healthcare Corporation.

To accommodate the new ownership agreement as well as other advancements, St. Anthony's changed its organizational structure from a single corporate entity into a diversified system of companies. The various units were set up under the St. Anthony's Health Corporation and included St. Anthony's Hospital; the Dalhart Catholic Healthcare Corporation; St. Anthony's Enterprises, a for-profit subsidiary; St. Anthony's Foundation; and Panhandle Health Services. The new structure separated the non-profit entities of the organization from those units operated on a profit basis for the benefit of the hospital.

Several changes were initiated also at the Dalhart hospital. New by-laws for the medical staff were developed, and preparations were put into operation for seeking accreditation. Plans were drawn up for a new \$6.25 million facility, but financing the cost of construction became a major problem. The Dalhart hospital was recording an average daily census of only six patients, and St. Anthony's had already invested \$1.7 million to cover the operating expenses. Coon Memorial Trust was willing to contribute only a portion of the costs for the new building, and it was expected that St. Anthony's would guarantee approximately \$4 million to finance the construction.

The board of St. Anthony's, however, did not think it advisable to undertake this risk in addition to its own capital needs, and the agreement between the two institutions was canceled. In 1989, the Dalhart hospital reverted to its previous ownership. The Coon Memorial Trust and the local hospital board proceeded with the building of the new hospital. Although the efforts of the two hospitals to work together had failed twice, the administrators at St. Anthony's felt they had helped Coon Memorial in many ways that could contribute to future success.

As St. Anthony's entered the 1990s, it faced the problems common to health care institutions throughout the country as well as many challenges unique to its own situation. Hospital rates continued to rise as the costs of salaries, services, and equipment increased, making health care inaccessible for many persons. At the same time, Medicare reimbursements and private insurance payments were often below hospital costs. St. Anthony's had an additional problem to face in its location. It had become the only hospital in the downtown area. Northwest Texas Hospital and High Plains Baptist Hospital, together with fifteen other

health care facilities located in the recently developed medical center, were more easily accessible to the growing suburban population.

Under the leadership of Michael Callahan as president, the hospital worked hard to maintain its leading physicians, its high standards of service, and its original mission defined in the motto, "We are the heart and soul of healing." Sister Antoinette Courtney, director of pastoral care, was the only Incarnate Word sister remaining on the staff. St. Anthony's was nearing its century of service to Amarillo. It had established health care in the Great Plains of Texas and saved hundreds of lives of persons who had no hospital to care for their needs. It had also brought Catholicism and an understanding and acceptance of religious differences to an area where generations had struggled against prejudice and bigotry for their religious beliefs. Rev. Mother Madeleine had once insisted that only four sisters and a financial investment of \$1,000 could be spared for its beginnings, but St. Anthony's Hospital had greatly surpassed the founder's dream.

When Michael Callahan resigned his position as chief executive officer in 1992, no one could have foreseen the chain of unfortunate events that would follow. Just the day after the resignation, which caused considerable unrest among the hospital physicians because of their great respect for his administrative style, the leaders of High Plains Baptist Hospital and of Northwest Texas Hospital presented a proposal to Incarnate Word Health Services for the purchase of St. Anthony's. Although a sale had not been contemplated, system administrators realized there was unnecessary duplication of health services in the community which could be eliminated by some form of collaboration. Apparently, the management of Northwest Texas Hospital and High Plains Baptist Hospital did not see how they could work in a joint effort with a Catholic organization. They were interested only in purchasing the institution.

Just one week before Incarnate Word Health Services was to have its scheduled board meeting to receive an update and recommendations on the direction to be pursued, information was leaked to the media that St. Anthony's was being sold to Northwest. The city manager was even quoted as having announced at a businessman's breakfast that the sale had taken place. At the same time, since negotiations had not been agreed upon, no information had been communicated to the Incarnate Word Health Services board, to the general administration of the Congregation, to the St. Anthony's board, or to the physicians and staff of the hospital.

In the midst of the emotional uproar that followed, the general administration and health services board decided that it would probably

be best to pursue the sale. The damage had already been done to the public image of the hospital, and the community would no doubt question its continued viability. When the announcement was made by Sister Nora Marie Walsh, chairperson of Incarnate Word Health Services board, employee and physician reaction ranged from anger to sadness to hostility.

But the unfortunate chain of happenings was yet to continue. Less than a week later, the Amarillo Hospital District prematurely and unilaterally terminated negotiations to buy the hospital because of the discovery during a due diligence examination of asbestos in the building. In reality, it was believed that the real cause was political pressure and the negative reaction from the St. Anthony's medical staff.

The administration of St. Anthony's was then faced with the problem of winning back the trust and confidence of its constituents. John Koobs, who was serving as chief executive officer of St. Joseph's Hospital in Paris, graciously accepted the challenge of becoming the new administrator of St. Anthony's with the task of rebuilding relationships among the physicians, the staff, the administration, and the community. At the same time, three sisters joined the staff as a mission team—Sisters Carol Bird, Helen Ann Collier, and Rose Winkle.

By 1994, the disturbance had subsided, and St. Anthony's was going about its business of offering health care in the Great Plains of Texas. It had survived one more challenge to its existence and emerged even stronger in its service to the poor and underserved people of the Texas Panhandle.

PROMISES TO KEEP

ADMINISTRATORS

Mother Cleophas Hurst	1901-1905
Mother Presentation O'Meara	1905-1911
Mother M. Timothy Mullen	1911-1917
Mother Presentation O'Meara	1917-1918
Mother M. Nativity Henebery	1918-1921
Mother Mary Ascension Ryan	1921-1927
Mother Mary of Lourdes Hickey	1927-1933
Mother M. Nativity Henebery	1933-1934
Mother Mary Ascension Ryan	1934-1940
Mother M. Alban Mannion	1940-1941
Mother M. Thaddeus Byrne	1941-1947
Mother Mary of Lourdes Hickey	1947-1949
Mother M. Alban Mannion	1949-1952
Mother Mary of Lourdes Hickey	1952-1955
Mother Mary Nicholas Dittlinger	1955-1958
Mother Marie Vianney Bihl	1958-1964
Mother Angela Clare Moran	1964-1967
Sister Sara Carter	1967-1970
Sister Grace O'Meara	1970-1973
Sister Kathleen Coughlin	1973-1979
John Joseph Buckley, Jr.	1979-1984
William D. Myers	1984-1990
Michael Callahan	1990-1992
John Koobs	1992-

CHIEFS OF MEDICAL STAFF

David Fly, M.D.	1901*
A. F. Lumpkin, M.D.	1920
R. D. Gist, M.D.	1923
A. F. Lumpkin, M.D.	1926
R. S. Killough, M.D.	1927
R. A. Duncan, M.D.	1928
A. F. Lumpkin, M.D.	1929
G. T. Vinyard, M.D.	1930
Richard Keys, M.D.	1931
J. R. Wrather, M.D.	1932
Don S. Marsalis, M.D.	1933
I. Rasco, M.D.	1934
H. H. Latson, M.D.	1935
A. E. Winsett, M.D.	1936
J. J. Croom, M.D.	1937
A. J. Streit, M.D.	1938
Richard Keys, M.D.	1939
J. B. White, M.D.	1940
A. E. Winsett, M.D.	1941
A. F. Lumpkin, M.D.	1942
T. P. Churchill, M.D.	1943
F. J. Crumley, M.D.	1944
H. H. Latson, M.D.	1945
Dan H. Loving, M.D.	1946
Dan H. Loving, M.D.	1947
W. H. Wheir, M.D.	1948
E. A. Rowley, M.D.	1949
A. E. Winsett, M.D.	1950
H. H. Latson, M.D.	1951
E. A. Rowley, M.D.	1952
W. B. Mullins, M.D.	1953
Kenneth R. Flamm, M.D.	1954
David M. Patton, M.D.	1955
E. M. Winsett, M.D.	1956
Charles B. Sadler, M.D.	1957

\*Although the medical staff was not organized until 1920, Dr. David Fly was generally recognized as fulfilling the role of President during his tenure at St. Anthony's.

PROMISES TO KEEP

R. F. Wertz, M.D.	1958
J. E. Witcher, M.D.	1959
Sam Aronson, M.D.	1960
F. J. Kelley, M.D.	1961
W. B. Mullins, M.D.	1962
H. M. Bordelon, M.D.	1963
A. H. Robberson, M.D.	1964
Charles B. Sadler, M.D.	1965
N. E. Wright, M.D.	1966
Jeff R. Moore, M.D.	1967
L. R. Devaney, M.D.	1968
Coleman Taylor, M.D.	1969
G. R. Chase, M.D.	1970
Ira Livingston, M.D.	1971
W. J. Hegedas, M.D.	1972
John E. Jones, M.D.	1973
John L. Milton, M.D.	1974
Luther S. Nelson, M.D.	1975
Jan R. Werner, M.D.	1976 (January-February)
R. D. Sutherland, M.D.	1976 (March-December)
Bob L. Stafford, M.D.	1977
C. Patrick Oles, M.D.	1978
J. Clint Arthur, M.D.	1979
Joe Frank Robberson, M.D.	1980
Richard G. Kibbey, M.D.	1981
H. Wayne Smith, M.D.	1982
Richard McKay, M.D.	1983
David McDonald, M.D.	1984
Martin I. Cohen, M.D.	1985
Virgil A. Pate, M.D.	1986
John R. Logsdon, M.D.	1987
Thomas D. Easley, M.D.	1988
Gary Rose, M.D.	1989
James Guest, M.D.	1990
James Guest, M.D.	1991
John McKinley, M.D.	1992
Jeffrey Cone, M.D.	1993
Jeffrey Cone, M.D.	1994

## SPOHN HEALTH SYSTEM: A STORY OF SACRIFICE AND SUCCESS

The names of Kenedy and King have long been associated with the development of ranching in South Texas. Captain Mifflin Kenedy and Captain Richard King were friends and partners who began their careers in the 1800s as ship captains operating steamboats on the Rio Grande River and transporting passengers and merchandise between Texas and Mexico. They later established adjacent ranches, the Laureles Ranch and the famous King Ranch in Kingsville.

The Kenedy and King families are associated also with the founding of Spohn Sanitarium. Through the civic-mindedness and financial support of these South Texas men and their families, the initial plans were developed for the first hospital in Corpus Christi. However, without the work of the Sisters of the Charity of the Incarnate Word who took responsibility for administering the institution and even made up part of the financial cost of its beginnings, the sanitarium would never have become a reality.

At the turn of the century, Corpus Christi, with a growing population of 7,000 had no medical facility whatsoever. Dr. Arthur Edward Spohn, who was one of six practicing physicians in the city, treated patients in their homes, sometimes performing surgery on the kitchen table for want of a more suitable place, using a kerosene lamp and cistern or well water. Spohn was a well educated doctor, a graduate of the School of Medicine at the University of Michigan in Ann Arbor and of Long Island College Hospital in New York. He had trained also at the Louis Pasteur Institute in Paris and brought the Pasteur treatment for rabies to America.



He came to Corpus Christi in 1868 during the Reconstruction Era. He had been appointed United States Surgeon and placed in charge of a military quarantine following a severe outbreak of cholera in South Texas. When the Nueces County Medical Society was established in 1901, he became the first president. The organization deplored the lack of medical facilities in the city and repeatedly urged the local citizens to build a respectable hospital. Dr. Spohn became the principal spokesman for the cause.

Many years earlier, in 1876, Dr. Spohn had married Sarah Josephine Kenedy, daughter of Captain Mifflin Kenedy, and through his association with the Kenedy and King families he was able to gain community support for constructing a hospital. Alice Gertrudis King Kleberg, daughter of Captain Richard King and wife of Robert J. Kleberg, Sr., became interested in raising the necessary funds. From the very beginning, it was understood that once the hospital was constructed it would be named for Dr. Spohn in recognition of his accomplishments in medicine and of his service to the people of Corpus Christi.

As the plans developed and donations came in, Dr. Spohn asked the Sisters of the Incarnate Word and Blessed Sacrament, who had established a convent in Corpus Christi, to provide nurses for the institution. He was acquainted with Mother Angelique Valentine, the superior, who often permitted him to use the convent facilities to perform surgery, particularly on patients from the ranches and nearby towns. However, because the apostolic work of these sisters was limited to teaching and the rules of their religious order did not permit them to become involved in health care, Mother Angelique had to turn down his request.

Spohn's next appeal was made to the Daughters of Charity of St. Vincent de Paul, who were operating St. Paul's Sanitarium in Dallas, but this religious congregation turned down his request also.<sup>1</sup> He then considered asking the Sisters of Mercy, who had established a hospital in Laredo, but on the advice of Bishop Peter Verdaguer, he turned instead to the Sisters of Charity of the Incarnate Word in San Antonio. The bishop offered several reasons why this religious congregation would be best suited for the work in Corpus Christi:

First: Because said congregation has a great number of sisters; hence there is a certainty of always having a sufficient number of sisters to carry on the work of the hospital, which is not the case with the Sisters of Mercy. . . . Moreover, the sisters of my selection are never obliged to hire secular nurses, as most of them are thoroughly trained for the work.

Second: It will be some time before the hospital of Corpus Christi will be self-supporting; hence, if possible, it should be given to a community who has means to support itself, so that [it] may not be a burden to the

citizens of the city, and the Congregation of the Sisters of Charity of the Incarnate Word, on account of the several hospitals they have and which they have had for many years, have the means to support themselves.

Finally: Because if the hospital of Corpus Christi is a success and the sisters make money from it, they will use it to advantage for the helping of the poor. They have at present in San Antonio an orphan asylum for boys where over one hundred little homeless ones are cared for, and another for girls, where as many more are supported and educated.<sup>2</sup> They also have a home for the aged where a number of poor people are cared for.<sup>3</sup>

At Dr. Spohn's request, Bishop Verdaguer approached Rev. Mother Madeleine Chollet in San Antonio and secured her approval to have the sisters staff the proposed sanitarium. An agreement was reached whereby the facility would be turned over to them to own and operate as their own "on condition that the building would always be for hospital purposes."<sup>4</sup>

As soon as Rev. Mother Madeleine accepted the bishop's proposal, she began working on a design for the new structure. She involved Theodore Engelhardt, who supervised all construction efforts for the sisters, in drawing up the necessary architectural plans. Always the practical, business-minded person, she wanted to make certain that the building would appropriately serve its purpose as a hospital. She had been involved in the construction of Santa Rosa Infirmary in San Antonio, St. Joseph's Infirmary in Fort Worth, and St. Anthony's Sanitarium in Amarillo, and she knew exactly what was needed in Corpus Christi.

Meanwhile, Alice Gertrudis King Kleberg, together with her husband Robert J. Kleberg, Sr., began to solicit contributions from prominent citizens in the Corpus Christi community. The effort was not an easy one. The city was in the middle of a fund drive to raise \$20,000 to build a new hotel in an effort to attract more railroads to come into the area. Local citizens who were in a position to contribute to civic causes had already committed funds to this effort.

Mrs. Kleberg encountered also some religious prejudice in her fund-raising efforts. In the correspondence of Bishop Verdaguer with Rev. Mother Madeleine, he described how many of Mrs. Kleberg's friends had turned against her "for giving the hospital to Catholics."<sup>5</sup> Nothing was going to deter this socially prominent person, however, from raising enough money to build the much needed sanitarium. By 1903, she had raised \$4,000, a small sum to cover the costs of construction but large enough to encourage her to continue.

When she received the architectural plans from Rev. Mother Madeleine, however, she knew the building was going to cost at least \$12,000–\$15,000, a far greater amount than she could hope to raise. She

was in a state of shock. "It is a very pretty plan," she wrote to the bishop, "but I am sure that \$5,000 or \$6,000 is all I can hope for out of this little town."

She was not ready to abandon the project, however, and offered a counter-proposal. If the hospital could be "built of frame and not of brick," she suggested, "it would reduce the expense."<sup>6</sup> She immediately had a sketch for a frame building prepared by her husband, and the estimated cost of the alternate design came to \$6,000, still more money than she had on hand, but an amount that she felt sure could be realized in time. Changing the building materials in an effort to reduce the cost would have unfortunate, even tragic consequences some years later, although at this time neither Mrs. Kleberg nor the sisters could have foreseen the outcome.

Raising more money continued to be a problem through the months that followed. Mrs. Kleberg prepared a circular letter to be sent to all of her friends, telling them that John G. Kenedy had "most generously donated valuable grounds beautifully located on the Bluff" and that "the Sisters of Charity [had] expressed their willingness to take charge of and carry on such an institution at their own expense if a suitable building, furnishings, etc. [were] provided them free of charge. Their organization being permanent is more excellently qualified for such an undertaking."

She hoped the information would encourage other prominent citizens to become involved in the fund drive. At the end of her letter, however, she added a note which suggests that she was not yet certain that the project could be accomplished: "Subscribers will not be called on to pay subscriptions until an adequate amount has been subscribed to warrant the success of this undertaking." The donations which she listed were meager indeed:

S. G. Ragland	\$25.00
Robert J. Kleberg	500.00
M. D. Montserrate	5.00
J. J. Welder	100.00
D. Sullivan	100.00
H. M. King	1,000.00
G. R. Scott	100.00
Mildred Seaton	10.00 <sup>7</sup>

Although no records provide the precise reason, plans to use Mr. Kenedy's donation of land on the bluff were changed, and the site chosen for the new building was North Beach. The Special Warranty Deed that records the transfer of three tracts of land to the sisters describes the

location in “what is commonly known as ‘Brooklyn’ or ‘Rincón.’” The deed lists the owners as R. J. Kleberg, Olivia B. Hirsch, George M. Kenedy, John G. Kenedy, and Sarah J. Spohn “joined by her husband A. E. Spohn.”<sup>8</sup>

The shortage of funds delayed construction for two more years, but by 1905 the two-story frame building that was to be known as Spohn Sanitarium had been completed and was ready for the grand opening. It had been built by Dan Reid, prominent architect and builder, who later became the mayor of Corpus Christi. Mrs. Kleberg was justly proud of the structure she had worked so hard to make possible. She wrote to tell Rev. Mother Madeleine all about the fine building that was awaiting the arrival of the sisters from San Antonio: “The plumbing is first class—& we have good physicians, & the promise of fine nurses. I feel that we have every reason to thank the good Lord for his wonderful kindness to the children of man.”<sup>9</sup>

Total cost of the construction was \$13,013.92. Mrs. Kleberg had succeeded in raising only \$8,886.50. As the sisters assumed the ownership of the facility, they assumed also the debt of \$4,127.42.

On July 16, 1905, Sisters Cleophas Hurst, Conrad Urnau, Regina O’Byrne, and Austin Kyne arrived from San Antonio to begin operating the new facility.<sup>10</sup> The superior and administrator, Sister Cleophas, was well prepared for her responsibilities, having opened St. Anthony’s Sanitarium in Amarillo just four years earlier. Sister Conrad had worked with her in founding that institution, so she too was ready for the challenge. Opening a hospital in the warm, pleasant climate of the Gulf Coast would be much easier than it had been in Amarillo, where the howling winds blew snow, dust, and tumbleweed across deserted plains.

On the other hand, Sister Regina and Sister Austin had very little experience and preparation for their work. Sister Regina made her profession of perpetual vows in 1903; Sister Austin’s profession was in 1905, just before she left the motherhouse for Corpus Christi. Both had worked only a few years in the hospitals operated by the Congregation, but like many sisters who had gone before them, they were true pioneers, ready to face any challenge and prepared to work hard in their service to the sick—all for the glory of God.

The sisters were responsible for operating every part of the sanitarium. Sister Conrad’s special charge was to prepare all of the patients’ meals and to tend the garden where she grew fresh vegetables to cut down on costs. Sister Austin and Sister Regina took care of the patients, although neither one had been prepared as a nurse. They were responsible also for housekeeping and laundry. Sister Cleophas handled the admission of patients and the financial operations.

PROMISES TO KEEP

Bishop Verdaguer blessed the new sanitarium on July 26, 1905, and Dr. Spohn gave a highly rhetorical dedicatory address praising the people of Corpus Christi for making the facility possible:

Here all that science and invention can produce, all that study and research can unfold, is utilized for the relief of the sick and suffering, to bring an unendurable condition to one of health, to make life worth living.

Here the physicians can meet in closer communion and by their deliberations devise better means to combat disease. Here you will find the sisters of mercy with their gentle, tender care, soothing the throbbing brow, and assuaging the pangs of pain and distress.

What a grand institution we are about to inaugurate in our city—one built by the people and in which we are all interested.<sup>11</sup>

On the following day, the first mass was celebrated by Monsignor Claude Jaillet, who was appointed chaplain. He was originally from Lyons and had been ordained by Bishop Claude Dubuis in France before coming to Galveston in 1866 with the first Sisters of Charity of the Incarnate Word. His French background made him a close friend and advisor for the small community of sisters at the new sanitarium.<sup>12</sup>

Dr. Alfred George Heaney, an associate of Dr. Spohn, who had been educated at Yale University and at Long Island College Hospital, admitted the first patient. Many others soon followed as news of the opening spread throughout the city and to surrounding counties of South Texas where no hospital had yet been established. In contrast to the Santa Rosa Infirmary and other hospitals recently established by the sisters, Spohn was crowded with patients from the very beginning. Just one year after the opening it was necessary to add more rooms, and an annex was constructed adjoining the main building. By 1911, a separate chapel was built, and in 1912 a steam heating plant was added.

Hospital costs averaged from \$1.00 to \$2.75 a day. A physician's fee was \$1.00 per call, and nurses worked between fifty and seventy hours a week. One of the original bills issued in 1910 to patient Travis Du Bois shows the following charges:

Sanitarium services from May 27 to June 2	
at \$2.75 a day	\$16.50
Pluto water	.35
Liniment	.25
Medicine	.50
Accommodation of Mrs. Du Bois	2.50
Total	\$20.10

The sanitarium was situated about 100 yards from the bay front and was described as a "beautiful seaside dwelling." It was "sufficiently removed from the neighboring residences to secure quiet and privacy" not only for the patients but also for many sisters from San Antonio who came to recuperate from illness or simply to enjoy a few days vacation at the beach.<sup>13</sup>

By 1915, the number of sisters working in the sanitarium had increased from four to fourteen. The patient census for that year reached 1,554. Mother Mary George Daly who had been appointed administrator, was intent on developing the institution into a facility recognized for excellent patient care. All of her experience had been in nursing, but she soon proved that she had a natural gift for administration and became highly respected by the doctors and staff.

Although the sanitarium had been established in great part through the financial support of prominent Corpus Christi families, it was never considered an institution primarily for the rich and socially prestigious members of the community. In fact, Dr. Maurice Nast says that in the early years "the wealthy people of Corpus Christi went to San Antonio when they needed surgery or special care. Dr. Ferdinand Herff and Dr. Adolph Herff had established themselves as outstanding surgeons at Santa Rosa Infirmary. Persons who could afford the trip and the service of these distinguished doctors never went to Spohn. Some went to Houston and Galveston, but most of them went to San Antonio."<sup>14</sup>

Spohn, on the other hand, was always looked upon as a charitable institution, established for persons of very ordinary means and for those who could not afford to pay for health care at all. Over one-half of the patients admitted in 1915 were charity cases, some who were able to pay part of their bills, others who could pay nothing.

Admissions continued to increase until 1919, when the steady growth came to a crashing halt. Disaster struck Corpus Christi as a hurricane of major proportions moved across the Gulf of Mexico taking the lives of hundreds of people and destroying millions of dollars worth of property. People living in the area were used to hurricanes and knew what terrible damage they could cause. In 1875 and 1886, the port of Indianola, located just west of Port O'Connor, had been completely washed away. Recently, however, people in Corpus Christi had been lulled to complacency in the face of approaching storms. In 1916, they had been warned that a hurricane was moving toward the city. They had evacuated their homes and left all of their belongings only to find that the winds and rain did not cause nearly the damage that had been anticipated.

Three years later, on September 14, 1919, the morning newspaper once again carried storm warnings. Gale winds had already destroyed

lives and property in South Florida, and the hurricane was moving west and north directly toward Corpus Christi. People were advised to evacuate their homes, but most refused to do so until by 1:00 p.m. the flood waters were rising, threatening every part of the bayfront.

Winds reached eighty miles per hour striking North Beach with their greatest power. The frame structure of the sanitarium could not withstand the force of the storm. The bathhouse was completely washed away, and parts of the main building were torn apart. The sanitarium had twelve patients, fourteen sisters, the chaplain, eight employees and their relatives, as well as two families whose homes had been blown away and who came in looking for shelter. As the intensity of the storm increased, the sisters moved most of the patients to the south wing of the building which was not as exposed to the winds. They huddled together trying to protect themselves and watched desperately as the hurricane destroyed most of the sanitarium and threatened the lives of those within.

The following newspaper account described the course of the disaster:

The storm accompanied by heavy rain broke in all its fury about two o'clock Sunday morning; between ten and eleven o'clock the waters of the Nueces Bay, north and northeast of the city, had poured across the country cutting off escape to the bluffs. . . . While some of the sisters remained on duty with the patients, others repaired to the chapel on the second floor in the southeast wing of the building, where Monsignor Jaillet recited the rosary and the prayers for the dying. Confessions were heard about four o'clock. At that time Sister Bruno [Lavallin], in going to relieve one of the sisters on duty in the north wing, was knocked down several times as she passed through a connecting hallway, the windows of which had been blown out. Shortly after four o'clock a terrible crash occurred. The north wing was split open, the roof fell in, and the wreckage was swept away by the flood, carrying with it Sister Thais [Desroche], Miss Teresa Reece [a nurse], and two patients—Mr. Plum, a paralytic, and Mr. Hernández, an employee of the Corpus Christi powerhouse who had been hurt in an explosion.<sup>15</sup> Sister Thais was waiting on the patients when the crash came. . . .

The wind, changing to the west, sent the great smokestack of the boiler-room crashing through the roof and ceiling. The debris struck one of the patients and pinioned Sister Aloysius [Levissy] beneath the wreckage; it was only by cutting away a part of her habit that she was released. With two more rooms gone, sisters and patients grouped themselves in their close quarters until aid arrived the next day.<sup>16</sup>

One of the first to come to their rescue was a young man named Coulter McCuistion, who braved the torrents of the rising waters and

swam across Hall's Bayou to offer assistance. The sisters and patients were finally picked up by boats and taken to the courthouse that had been converted to a shelter. Mother Mary George was the last to leave the shattered building.

By the time the storm subsided after striking Aransas Pass, Rockport, and Portland, as well as Corpus Christi, it was estimated that property damage totaled \$15 million. The number of persons killed was variously reported, ranging from 180 to 500. Many other victims were suffering from injuries and illness; hundreds were left homeless.

Sister Thais' body, identified by her religious habit, was recovered five days later near Portland, ten miles from North Beach. The sisters felt that she had died a martyr's death, sacrificing her own life to save the lives of her patients.<sup>17</sup> That so few persons in the sanitarium had been lost in the face of such danger and destruction was declared miraculous.

Sister Thais had been born Lea Desroches on August 15, 1868, in Quebec, Canada. She had come to Texas to join the Sisters of Charity of the Incarnate Word in 1887 and had worked in St. Joseph's Infirmary, Fort Worth; St. John's Sanitarium, San Angelo; St. Joseph's Infirmary, Paris; and the Missouri, Kansas & Texas Hospital in Sedalia, Missouri. She had been at the sanitarium in Corpus Christi just three years, serving as a nurse in various departments. Years later, Sister Paula Block could recall that during the hurricane it was Sister Thais who first realized the impending danger of the situation and came hurrying from the chapel, leading the way to the annex on the north side, saying, "We must save the patients." Just as she opened the door, according to Sister Paula, the hall and annex blew away. "Sister Thais went down before my eyes," she said, "and I never saw her again."<sup>18</sup>

A temporary emergency hospital was set up for patients when John G. Kenedy, Sr., offered his home on the bluff overlooking Corpus Christi Bay. The site on Broadway and Lipan Streets, which later became the location for the Corpus Christi Cathedral, was high enough to be saved from the 14-foot tides that washed away the bayfront.<sup>19</sup> The sisters were immediately called upon to care for the victims of the storm in the makeshift shelter and had little time to recover from their own shock of losing the sanitarium and the even greater tragedy of losing a patient, one of their lay nurses, and their own sister.

Congregational superiors in San Antonio sent additional sister-nurses to the scene, who together with the doctors worked day and night to care for the sick and wounded refugees and to control the spread of disease. Relief trains of food and medical supplies came from San Antonio, Brownsville, Houston, El Paso, and Laredo. Arriving on one of the trains was Rev. Mother Mary John O'Shaughnessy and Mother



Wendelinus Holzer, members of the Congregational administration, who rushed from San Antonio to the aid of their sisters.

Local citizens who were spared the disastrous effects of the storm went to work cleaning up the destruction of the city. On North Beach, the ruins of the sanitarium were beyond recovery. The hurricane had struck this area with its greatest power, and the frame hospital could not withstand the force of the winds. Only the Beach Hotel, a well constructed brick building, remained standing. If the same materials had been used in the sanitarium, as the sisters had proposed, it too might have withstood the storm.

As the days and weeks went by, Corpus Christi began to recover from the ravages of the hurricane, and emergency health care was no longer needed. The general administration considered recalling the sisters to San Antonio. The temporary shelter, which was known as the Kenedy Home Hospital, was inadequate in size and in equipment to serve for anything more than an emergency facility. A new sanitarium was desperately needed, but the sisters knew it would be impossible for them to take on the construction at their own expense. They had lost a considerable investment in the original building, and they had no other financial resources.

Once again, Alice Kleberg launched a campaign to raise funds from the local community. She established a committee of prominent citizens to help her: Roy Miller; John G. Kenedy, Jr.; Robert J. Kleberg; Robert Driscoll; W. F. Timon; H. R. Sutherland; Robert W. Stayton; Richard King, Jr.; Joseph Hirsch; George R. Clark; Gordon Boone; Vincent Bluntzer; John Dunn; J. W. Pittman; E. A. Born; W. B. Hopkins; Clark Pease; and C. E. Coleman.

Mrs. Kleberg also convinced the sisters to stay on at the Kenedy Home Hospital until a new sanitarium could be built. Next she convinced her mother, Mrs. Henrietta King, to donate five acres of land overlooking the bay for the site of construction. The sisters agreed to accept the land on condition that "the city of Corpus Christi [would] soon take steps toward the erection of the sanitarium."<sup>20</sup>

Although many persons thought the site was too far removed from the center of the city and that it would not be an appropriate location for a hospital, negotiations for the transfer of the property were settled, and the transaction was recorded on March 6, 1920. According to the terms of the deed, the five-acre tract of land was turned over by Mrs. King "in consideration of the sum of ten dollars" and "the further consideration that the sisters establish, within five years from date hereof and thereafter maintain upon the premises hereinafter described, for a period of twenty-five years, a hospital to be known as the Spohn Hospital or

Sanitarium.”<sup>21</sup> The deed was signed by Mrs. H. M. King with Robert J. Kleberg listed as agent and attorney-in-fact.

Raising enough money to start the building took much longer than had been anticipated. Mrs. Kleberg was just as dedicated in her efforts as she had been in establishing the first sanitarium, but community support was not forthcoming. The people of Corpus Christi realized how much they needed a hospital, but many of them had lost property and money in the hurricane. They had little to donate to the cause.

Meanwhile, the sisters continued their work at the Kenedy Home Hospital under the most adverse circumstances. Although the home had been considered large as a family residence, it was much too small to accommodate more than a few patients and at the same time serve as living quarters for the sister-nurses. Many persons could not even be admitted to the hospital because of a lack of space, and the shortage of equipment made it impossible to offer proper treatment, particularly to those who were seriously ill.

Six months passed, and the situation was becoming untenable; the sisters began to doubt that it was ever going to change. Finally, Mother Bonaventure Burns, secretary general for the Congregation, wrote to express appreciation to Mrs. Kleberg for her sustained interest in rebuilding the sanitarium and in having the sisters remain in Corpus Christi. She insisted, however, that they would soon have to leave the makeshift facility if conditions did not change: “We have agreed to permit the sisters to remain for six months longer, on condition . . . that by the end of that time, the new hospital will be in progress. . . . If at the end of this stated time, that is at the close of the month of October, the proposed building is not in course of erection, then we shall be obliged to withdraw the sisters.”<sup>22</sup>

Another six months went by, and the fund raising seemed no nearer to the final goal. Only Mrs. Kleberg’s persistence in the cause convinced the sisters to stay on a little longer. “You must not think,” she wrote to the superior in San Antonio, “that I don’t expect to succeed. I am sure we will but we must ‘watch and wait’ longer than I had hoped. People so soon forget.”<sup>23</sup>

The Congregation had agreed that once the sanitarium was built they would guarantee \$20,000 for the furnishings. Almost in desperation of ever raising enough money to even break ground for the new building, Mrs. Kleberg tried to convince them to put the money into the costs of construction. “If your sisters’ donation was in the building,” she proposed, “it would help us more, and while it was being built we could do things to help at the furnishing.”<sup>24</sup>

By this time the sisters' patience was running out, and they were ready to completely abandon the entire project. Mother Bonaventure wrote a polite but determined response:

It is not possible for us, dear Mrs. Kleberg, to advance \$20,000 for the building, according to your request. We agreed to expend this amount on the furnishing, because we could do so, little by little; but we are by no means in a position to advance the money.

After the losses we sustained and which could never be restored, we were, nevertheless, willing for the sake of the good people of Corpus Christi to allow our sisters to remain there and continue the good work as best they could under the circumstances; and until in a reasonable length of time conditions could be remedied by the erection of a sanitarium. A private dwelling, however desirable it might be as such, could not even temporarily serve the purposes of a hospital on account of the lack of necessary conveniences for the proper care of the sick. Still, in the face of all this we left our sisters to cope with the difficulties of the situation.

It is now a year and five months nearly that we are waiting for the new building, the delay to which seems to be indefinite. During this time our sisters in Corpus, owing to the aforesaid conditions, have endured much physical suffering and inconvenience which cannot be permitted to continue much longer. In view of these reasons and of the fact that the services of the sisters are needed elsewhere, we have decided to withdraw the sisters from Corpus Christi the end of the month of April.<sup>25</sup>

The letter created great consternation in Corpus Christi. Appeals began to pour into the motherhouse in San Antonio, not only from Mrs. Kleberg but also from Roy Miller, editor of the local newspaper *The Caller*; Mrs. John G. Kenedy; and other members of the fund-raising committee. Doctors on the hospital staff made a special trip to San Antonio to convince the sisters to stay. Bishop Emmanuel Ledvina offered to assist in any way he could and pledged \$10,000 to the building fund.

The superiors in San Antonio seemed impervious to the pleas. They had given up all hope of ever seeing the new hospital. "Our decision to withdraw the sisters is not altered," Mother Bonaventure wrote to Mrs. Kleberg. "We hope—and we have no doubt—that the good people of Corpus Christi will be able to secure the services of some other religious community for their hospital."<sup>26</sup>

Mrs. Kleberg and the members of her committee now became truly alarmed. It seemed that all of their efforts were going to fail. In a last desperate attempt to raise money, they turned the campaign into a city-wide appeal. Years later, people like Minnie Haas could remember gathering donations of \$1.00 and even 25 cents as they knocked on

neighborhood doors. A \$5.00 gift was an “eye-popper,” she said.<sup>27</sup> Among the volunteer groups collecting money was a committee of black women who sponsored a raffle and raised funds to furnish “a room for persons of their race.”<sup>28</sup> Donations came from Robstown, Kingsville, San Patricio, Bishop, Alice, and Port Aransas.

Mrs. Kleberg published an appeal to the “Citizens of Corpus Christi” in *The Caller*. The tone of her letter suggests the level of exasperation she had reached:

This is Thanksgiving Day and therefore, I want to thank all who are putting their shoulders to the wheel and helping to replace the Spohn Sanitarium.

I feel it is due you, due the Order of the Incarnate Word, and due me that we have a plain talk. . . .

I had “ups and downs,” many of them, in our hospital work sixteen years ago. Some even refused to help then because the hospital was to be run by Catholic sisters. To them I made answer, “Keep your money.”

The old Spohn Sanitarium was built because we needed hospital facilities, then as now, and because we wanted to honor Dr. Spohn for his manifold goodness and many acts of kindness and charity.

The new sanitarium is to be built because of humanity’s need and also as a memorial to the same Dr. Spohn, who has gone to his reward. For the last reason, I, for one, do not want a single penny contributed to it without the right spirit behind it.

Sixteen years ago, the deed given the sisters had a clause in it something to this effect, “to be controlled by the Order of the Incarnate Word as long as it was run as a hospital and without expense to the city.”

May I ask the city if it was ever called upon, even in the stress of war times, to aid in the maintenance of this hospital. I consider this a proud record and also proof that such an institution is an asset to the city.

Sixteen years ago, Nueces County was asked to aid in providing a charity ward in the hospital. The county could not provide the ward and yet no patient was ever refused unless of serious contagious type or because of lack of room.

The surest way to rebuild this structure is to add the mold of human kindness to the mortar.

I am a Presbyterian but many of my dearest friends are Catholics. They do not love me less because I am a Protestant. Should I love them less because they are Catholics? . . .

## PROMISES TO KEEP

Now that we understand each other, we shall press on to the mark. Again, I thank our earnest helpers and urge others to fall in line for this good cause.<sup>29</sup>

The April deadline for withdrawing the sisters passed, but they stayed on at their work in the Kenedy Home. Rev. Mother Mary John O'Shaughnessy could not help but be moved by the earnest efforts of the people to provide a hospital for their community. In November, 1921, when the committee was just \$5,000 short of its \$50,000 goal, she sent a check to complete the fund. Bishop Ledvina added \$10,000, bringing the total to \$60,000.

Not until a year later, however, on October 5, 1922, was the contract for the new sanitarium finally signed. Atlee M. Ayres and Robert M. Ayres of San Antonio were appointed architects for the structure to be located on Third Street, a short distance away from Ocean Drive. The building was designed in a U-shape surrounding a 60-foot by 40-foot courtyard open to the east.

Construction moved along smoothly until the following April, when the money ran out. The final cost of \$175,000 had far exceeded the original estimate. More contributions had come in, but not enough to pay all of the bills. The sisters could not let the project fail now. They were forced to borrow \$50,000 to finish the work. The motherhouse in San Antonio was mortgaged to secure the ten-year loan at 5½% interest.

The cornerstone was blessed on August 2, 1923, and contained a document prepared by the sisters recognizing the financial support given by the people of Corpus Christi and the surrounding areas as well as "the heavy responsibility" incurred by themselves. "It is to be hoped," the document stated, "that the good citizens of Corpus Christi and the honorable physicians will realize what sacrifices are being made for the purposes of the new institution, and that it will receive the necessary support to carry on its work of mercy towards suffering humanity."<sup>30</sup> Through the years that followed such difficult beginnings, the sisters' hopes for receiving "the necessary support" would be completely realized.

The new three-story sanitarium, which provided beds for fifty patients, was blessed on August 25, 1923, by Bishop Ledvina and was greeted with great admiration by the people of Corpus Christi. "There are many larger hospitals in the State," it was conceded, "but none more modern." The site was described as perfectly suited to "receive full benefit of the Gulf breezes, and give the patients a cheerful vista of the surrounding country."<sup>31</sup>

The only remnant of the North Beach frame building was a statue of the Child Jesus which the sisters had somehow saved from the destruction

## SPOHN HEALTH SYSTEM: A STORY OF SACRIFICE AND SUCCESS



*Overlooking Corpus Christi Bay, the original Spohn Sanitarium had an ideal location for healthful sea breezes. Struck by a hurricane in 1919, however, the frame building was completely destroyed by high winds and surging waters. The storm also caused the death of Sister Thais Desroches.*



*Completely reconstructed on Shoreline Drive, the new Spohn Hospital has developed into a 560-bed medical facility with specialized programs in the treatment of heart disease, diabetes, cancer, orthopedics, neuroscience, and rehabilitation. The hospital serves patients from all parts of South Texas and is part of the Spohn Health System, that includes Spohn Kleberg Hospital and Spohn Hospital South.*

of the hurricane and placed in the new chapel, where the Rev. Damian O'Rourke, C.P., celebrated the first mass on August 26, 1923.

Dr. Harry G. Heaney admitted the first patient to the new Spohn, just as his father, Dr. Alfred George Heaney, had done in 1905 in the old sanitarium. Mother Mary George continued to serve as superior and administrator, and working with her were Sister Mary of the Assumption Reynolds, Sister Leonide Craddock, Sister Ferdinand Farrington, Sister Francis Ignatius Schroeder, Sister Gabriela Meehan, Sister Mary Alice Swindler, and Sister Benigna Wall.

The announcement of the opening of the new facility carried with it news of "the establishment in the near future of a training school for nurses."<sup>32</sup> No such program existed at the time in South Texas, and the sisters realized that if they were to secure nurses for the new sanitarium, they would have to train their own. By 1926, the first students were enrolled, and the following year the school was accredited by the State Board of Nurse Examiners.

Classes were held in the hospital and taught by the sisters and physicians on the staff, including Drs. C.P. Jasperson, R.V. St. John, A.J. Ashmore, Cedric Priday, L.C. Arnim, and McIver Furman. Sister M. Benjamin Laesing was the director, and Dr. Henry Redmond was named the first dean. Residence facilities for the students were provided within the sanitarium, until Dr. Redmond offered the use of his home for this

purpose. The house, located on Leopard and Broadway, was moved to the hospital grounds and for eight years served as the Nursing Students' Residence.<sup>33</sup>

The number of physicians on the staff of the sanitarium began to increase, and by 1927 the first organization of the medical staff was established. Their adopted by-laws stated that all legally registered physicians residing and practicing in Nueces County who were of "good normal and professional standing" and who subscribed to the regulations of the American Medical Association would be considered eligible for appointment to the staff. The procedure for application required the filing of an application "with the Mother Superior . . . and being endorsed by the Mother Superior." Racial segregation was still common in Corpus Christi, as in most areas of the country, and the by-laws included the following statements: "No negro doctor shall be allowed to treat patients in the hospital. Mexican doctors who are members of the County Medical Society are eligible to do so."<sup>34</sup>

The sisters' records of the early days of the hospital are filled with stories of patients being converted to Catholicism on their deathbeds or being brought back to their earlier belief in God and to the practice of religion. In one of the regular monthly letters sent to the motherhouse, Mother Mary Ascension Ryan, who was appointed administrator in 1928, described how sisters from Incarnate Word College, visiting the hospital during the summer vacation period, were successful in bringing back to the sacraments a man dying of cancer who was "forty years away from his God and Church." The man had insisted that he did not want to talk to the chaplain and "did not care to be bothered at all, for the days were so very hot, and he was so sick." Nevertheless, the sisters began to visit him, bringing him first a religious medal, then a relic of Saint Therèse de Lisieux. The patient finally asked for a priest, saying he wanted to "get settled up." He died happy and peaceful a few days later.<sup>35</sup>

In another letter, Sister M. Octavia McGarry told about a patient who was so ill that he could not respond to the sisters' inquiries regarding his religion and need for spiritual help. As the man's condition became critical, one of the sisters tried to utter the prayers for him, whispering into his ear: "My Jesus, I am sorry for all my sins." Much to the sister's surprise, the man spoke up in a loud, clear voice saying, "Me, too," and immediately expired.<sup>36</sup>

With the increase in physicians and the ever-growing number of patients, the character of Spohn began to change from an institution of care for long-term illness to an institution of cure for the critically ill. Realizing that the facility was no longer appropriately described as a "sanitarium," the sisters determined in 1930 that the name should be changed

to Spohn Hospital. They also began to plan for expansion and to raise funds for construction of an annex. Before they could achieve this goal, however, the country was plunged into the Great Depression. More and more patients were unable to pay their medical bills, and the hospital was forced to draw on all of its financial resources to meet the regular costs of operation. Adding more rooms would have to be postponed.

Sister Edelburga Lang was appointed treasurer at this time and took her job very seriously. Just as people throughout the country were cutting back on spending in order to cope with the effects of the depression, Sister Edelburga was trying to reduce expenditures at Spohn. To control maintenance costs, she learned to handle many building and equipment repairs herself, even fixing the elevator at times. She also controlled central purchasing and scrutinized every order for equipment and supplies. Years later, the doctors at Spohn could recall how difficult it was to get what they needed from Sister Edelburga, who was often better acquainted with maintenance and repairs than she was with medicine. From generation to generation, the doctors passed on the story of how she once responded to a special request from surgery for a “double 0” suture by saying that the hospital had no sutures of that size; maybe the surgeon could use two “single 0” sutures instead!

Even during the depression years, records show that the hospital was regularly filled to capacity. Several entries in the daily journals describe the crowded conditions: “Still rushed for rooms, turning down patients every day, no room!”<sup>37</sup> A few months later, it is recorded: “The hospital is crowded. We registered 205 patients during the month of May.”<sup>38</sup> And the following month the journal notes, “Fourteen patients received today. During the past month the facilities of the hospital have been overtaxed to the utmost.”<sup>39</sup>

In an effort to use all available space for patient care, the school of nursing was closed in 1935, and classrooms were converted to hospital wards. The sisters moved out of their living quarters in the hospital and into the Redmond home that had been used previously as a student residence. Every room in the hospital was filled, and day by day the situation became more critical. Not until 1937 were the sisters in a financial position to build again. Finally, a fifty-room annex was constructed adjoining the north side of the main building.

Mother Monica Grant was appointed administrator the following year, and the hospital was evaluated for accreditation by the American College of Surgeons. When the visiting representative completed his inspection, he offered high commendation and praise, saying that he “did not expect to find such a well equipped hospital in Corpus Christi.”<sup>40</sup> The institution was given full accreditation.



Mother Monica, who had been prepared as a laboratory technician rather than an administrator, provided excellent leadership for Spohn. She had a natural ability, like Mother Mary George, who had preceded her, for organizing and operating an effective, efficient, and caring hospital. She made rounds in the various departments every morning, knew every staff employee by name as well as every nurse and every doctor. She was a wise businesswoman with much common sense and a great deal of human understanding; the hospital ran smoothly under her direction.

When the United States became involved in World War II, sixty-five physicians on the staff were called into military service, and the sisters anticipated that the new annex would be left standing without sufficient patients to keep it in operation. Through a cooperative arrangement with the Corpus Christi Naval Air Training Station, however, many dependents of military personnel were admitted to Spohn. The census report for 1943 showed that a total of 5,174 patients were treated in the hospital.

An additional 1,300 newborn infants were registered in the nursery, which Sister Adelaide Funk directed with such professional skill that the physicians named her "Dr. Adelaide." Sister had been at Spohn as early as 1925. She knew all of the doctors on the staff. Often she knew their fathers who had been there before them and their sons who came after them. Some of the younger doctors did not meet with her approval, and she was even known to tell her staff, "Don't let those doctors in here; they'll kill my babies!"

She thoroughly disapproved of the new miracle drugs, such as penicillin and sulfa, that were being introduced about this time. She had her own remedy, which she believed was far more effective and which she did not hesitate to substitute for the doctor's orders. As soon as the physician left the department, she simply pulled out a bottle of whiskey that she had hidden away in the drug cabinet, mixed a little with water, and cared for the baby in her own way.<sup>41</sup> With Sister Adelaide's expert touch, the cure worked!

The crowded conditions at the hospital continued through the next decade. When a new city/county medical facility opened in 1944, the sisters wrote in the hospital's daily record: "Open house at the Memorial Hospital today. We hope it will relieve us of a few patients."<sup>42</sup> A short time later, a base hospital was established at the Naval Air Training Station. Even with all of the additional health facilities in the city, Spohn was still turning people away for lack of space.

As World War II came to a close, the sisters looked forward to a long-awaited expansion. Sister Benjamin Laesing had been appointed administrator, and under her direction plans were developed for a new

wing. The shortage of building materials following the war, however, delayed construction for several more years.

By 1950, Sister Mary Vincent O'Donnell was named administrator, and conditions were all in place for her to move forward at her usual high-speed. She had just completed her master's degree in hospital administration at St. Louis University and was the first executive administrator at Spohn to be professionally prepared for her position.

The federal government had passed the Hill-Burton Act in 1946 making funds available for hospital construction, and Sister Mary Vincent was determined to secure a grant for the proposed new wing. When the application was sent to Austin, she learned that political pressure was being exerted to restrict the Hill-Burton money to Memorial Hospital, the city/county institution. It seemed certain that Spohn was not going to get any support for its much needed expansion.

Sister Mary Vincent immediately turned to the staff doctors for help. A county medical meeting was called on the issue, and discussion among the doctors was heated, some arguing for the funds to be used for expansion of Memorial, others, particularly Drs. Joseph Gardner and Thomas F. FitzGerald, making a strong case for an addition to Spohn. As the arguments went on and on, and the meeting ran far into the night, several people began drifting away. When the vote was called in favor of the funds going to Memorial, those still participating in the discussion found they no longer had a quorum present at the meeting. Spohn's supporters immediately telephoned all of their own doctors, calling them back to the session, and the vote for Memorial failed. A short time later, Spohn was awarded the million dollars it needed for Annex A.

By 1951, ground was broken for the new wing, and construction was completed the following year at a cost of \$2 million. The five-story building provided space for 120 additional beds as well as new nurseries, operating and emergency rooms, X-ray department, laboratories, and orthopedic facilities. The fifth floor was designated as a convent for the sisters and was furnished by Mr. and Mrs. Myron Pease in memory of their granddaughter, Helen Pease Martin.<sup>43</sup> Always proud of her Irish heritage, Sister Mary Vincent placed on the front of the building a large Celtic cross, the first of many that would follow in the years to come.<sup>44</sup>

The new wing brought the total capacity of the hospital to 250 beds and 48 bassinets. Sister Mary Vincent, however, had just begun the drive for building Spohn into a major medical center. In 1953, just three years after the new wing was completed, she was planning for a reopening of the school of nursing. Since the closing of the original school, the hospital had been struggling to maintain a sufficient number of nurses to care for its many patients. The sisters had sought

approval for reopening the school in the 1940s, but the general administration in San Antonio had rejected their request. Educational programs in nursing had advanced significantly over the years, and the superiors feared that the school in Corpus Christi would not be able to meet the new standards.

Sister Mary Vincent, too, was concerned that an educational program should meet the highest standards and that the finest facilities should be provided for the students. She talked to Ben Vaughan, Sr., administrator of the James R. Dougherty, Jr., Foundation in Beeville, who thought the school would be a great asset not only to Spohn but also to all of South Texas, where training programs were still at a minimum.

When a "For Sale" sign went up a short time later on a piece of property adjacent to the hospital, Vaughan moved into action, declaring to Sister Mary Vincent, "We want the school of nursing on that corner lot. You get the house. I'll get the money."<sup>45</sup> Through his efforts a grant of \$300,000 was received from the Dougherty Foundation, and the hospital borrowed the rest of the money to erect a student residence and classroom building located on Ocean Drive. The new facility was dedicated on February 22, 1954, and named the James R. Dougherty, Jr., School of Nursing in memory of the Doughertys' son, who was killed in Germany during World War II and was awarded the Distinguished Service Cross. Classrooms were constructed around a tiled patio that displayed a large green shamrock in the center that tied in with the Celtic cross on the front of the building.

Sister Mary Vincent was a strong administrator who rarely encountered surprises in her plans for the hospital. She was used to having everything under control—her control—and as a result, plans usually developed in accordance with her expectations. She got a great shock, however, with the opening of the school of nursing. She had been in constant communication with the superiors in San Antonio and had shared with them the progress of the building, the details of the educational program, and the success in recruiting faculty and students. She had been promised that a sister would be appointed director, someone well qualified for the position, perhaps a member of the College faculty. As the building neared completion and all was in readiness for the grand opening, she was told that no sister-director would be available.

Fifty students were scheduled to arrive within a month's time; faculty were ready to take over their classes, and the school had no one in charge. Sister Mary Vincent had a problem that had to be solved immediately. She called on Sister Mary Digna Lynch, who was supervisor in the department of surgery, to take on the responsibility. Sister Digna held a bachelor's degree in nursing but had never been involved in

teaching and was not prepared to take over the direction of a school. Just as the Incarnate Word sisters who founded the hospital had not turned away from a cry for their help, however, neither would she. Within the month she was ready for her task, took on the direction of the new James R. Dougherty, Jr., School of Nursing, and became such an able administrator that she held the position for sixteen years.

A school of X-ray technology was established a short time later and accredited in 1955, followed by a school of medical technology in 1956. Both were sound educational programs that attracted large enrollments of students and served the hospital by providing professionally trained employees. Spohn was becoming distinguished in the various fields of allied health education. Sister Bridget Mary Brennan was appointed director of the school of X-ray technology in 1958, working with Dr. Joseph Gardner, director of the radiology department. "It was not in Sister Bridget Mary's plans that students should fail," according to Dr. Gardner, "so they had classes, then extra classes, and more extra classes until they were prepared to excel."<sup>46</sup> Under the direction of Sister Grace O'Meara, working with Dr. Joseph Pasternack, the School of Medical Technology was accredited and became affiliated with Texas A&I University in Kingsville.

At the same time that Spohn was developing its educational programs, it was strengthening its presence as a vital human resource in the local community. Sister Mary Vincent was the first woman to serve on the Chamber of Commerce, much to the dismay of some local citizens and some hospital physicians who were shocked that such leadership should be assumed by a woman, particularly one who was a sister as well. Her participation in the Chamber, however, fostered a strong relationship with the business community.

She was involved also with many socially prominent women in Corpus Christi, when in 1951 she established the Women's Auxiliary.<sup>47</sup> Mrs. Patrick J. Dunne was named the first president. The auxiliary proved to be of invaluable service to the hospital, providing volunteers for many areas of service and assisting with fund-raising efforts. The organization later established a junior auxiliary, the Shamrocks. Sister Mary Vincent, in later years, liked to tell the story of how the bishop of Corpus Christi, Mariano S. Garriga, advised her that it would be better to name the group the "Bluebonnets," but she felt "Shamrocks" was far more appropriate in a setting of Celtic crosses and a shamrock-decorated patio. She refused to yield to the bishop.

By January, 1955, Sister Mary Vincent was constructing another building. This time she was adding a new chapel, and once again the structure was in memory of a South Texas donor. Robert Welder, rancher

and philanthropist from Sinton, Texas, was a patient in the hospital at the time. When he heard of sister's plans for a new chapel, he told her, "Go build it; I'll pay for it."<sup>48</sup> Mr. Welder died before the structure was completed. His widow donated \$100,000 to pay for the building that was named the Welder Memorial Chapel and dedicated to the memory of her husband.

Sister Mary Vincent wanted the building constructed directly in front of the hospital with a glass-covered entrance so that everyone coming to Spohn could see the interior with its beautiful marble altar. "Maybe they'd go in and kneel down and say a prayer," she thought. "The chapel would give them courage." However, when she shared her plans with Bishop Garriga, who had become her close friend and ally, she met with strong opposition. The bishop felt that the chapel should not be so public. It was enough to have a room inside the hospital set aside for the celebration of the Eucharist. He was adamant in his opposition. "If you build that chapel out there," he told her, "I'll come out and take it down brick by brick." However, the bishop had met his match in Sister Mary Vincent. "And I'll come after you and put it back up, brick by brick," she responded.<sup>49</sup> The chapel was constructed exactly where she wanted it.

Sister Mary Vincent was fearless in her administration of the hospital. She worked hard herself and demanded the same of everyone around her. She encouraged the resignation of incompetent physicians who had been on the staff for many years and had stayed on beyond their tenure of effective practice. She added the first black physician to the staff long before desegregation became acceptable in the community.

She was recognized as a leader who often accomplished the impossible, although not without opposition. She could take the opposition when it came, however. One day in 1953, she met Dr. Joseph Gardner in the hall and said, "There are going to be a lot of coronaries in the hospital today, Doctor." Surprised at her announcement, he asked, "What do you mean?" With her usual sense of humor that made it possible for her to laugh at herself, she answered, "I've just been appointed administrator for another term."<sup>50</sup>

Corpus Christi was growing in size, and with its growth came an ever-increasing demand for more patient beds and larger facilities. A development board was set up in 1956 to strengthen relationships between the hospital and the community and to assist Spohn in planning for future needs. Benjamin F. Vaughan, Jr., was appointed the first president.

When Sister Mary Vincent left Corpus Christi in 1955 to become the administrator of St. Joseph Hospital, Fort Worth, she was succeed-

ed by Sister Angela Clare Moran. Sister's calm, quiet approach to administration contrasted sharply with Sister Mary Vincent's flurry of activity, yet the hospital continued to move forward. Plans were drawn up for a five-story addition, Annex B, and the hospital applied for another \$1 million grant through the Hill-Burton Program. A fund-raising campaign with Morris L. Lichtenstein, Sr., as chairman was organized to raise an equal amount in matching funds from the Corpus Christi community. The sisters borrowed the money needed to make up the remainder of the \$4.5 million total cost.

When the new unit was dedicated on December 3, 1961, Spohn became a 300-bed hospital. Laboratory and X-ray facilities were enlarged, and new space was given to the dietary department, central supply, pharmacy, purchasing, admitting offices, plant maintenance, surgery, labor rooms, nursery, and laundry.

Sister Mary Eustace Farrell was appointed administrator in 1962, replacing Sister Angela Clare, who was named inspectress of hospitals and schools of nursing for the Congregation. Sister Mary Eustace had held the Spohn post previously for just one year, 1958-1959, while Sister Angela Clare completed her studies in hospital administration at St. Louis University.

Under Sister Mary Eustace's direction, the hospital continued to expand and accommodate new developments in medicine. The increasing number of cancer cases called for new facilities and equipment in radiology. In 1964, the Rachael Vaughan Radiation Therapy Center was constructed financed by a Hill-Burton grant and matching funds contributed by B. C. Garnett, Arnold O. Morgan, Edwin Singer, and Benjamin F. Vaughan, Jr. The center was dedicated as a memorial to Mr. Vaughan's wife, Rachael Dougherty Vaughan, who was a charter member of the Women's Auxiliary and first chairman of its board of directors.

In the same year, 1964, a new intensive care unit was opened as well as new facilities for medical records and nursing services. Once again, the hospital was successful in securing Hill-Burton funds, principally through the efforts of Drs. Gardner and FitzGerald, who traveled to the state offices in Austin so frequently on behalf of the hospital that Dr. Robert Morton, the statewide director, finally asked them, "If I give you this money, will you promise not to come back again next week?"<sup>51</sup> The \$500,000 grant was matched by the Incarnate Word sisters.

To make room for additional expansion, the hospital purchased more property in 1965. Spohn's location directly on the waterfront had from the very beginning offered great advantages to the hospital. Property values in such a prime location, however, continued to rise. Looking to the future and to continued growth, Sister Mary Eustace

determined that more land should be acquired before it became impossible to meet the ever-increasing costs. The hospital purchased lots on the corner of Second and Ayers Streets, on Second Street in front of the main entrance, at the corner of Elizabeth Street and Ocean Drive, and on Third Street across from the hospital. Spohn was prepared to meet the demands for future growth.

While the 1960s were years of expansion, they were years also for beginnings and endings. In 1965, the hospital was separately incorporated. Prior to this date, it had operated as part of the corporation formed by the Congregation, with the members of the general council making up the governing board. In 1967, under the new corporate structure, a board of trustees comprised of sisters as well as local citizens was appointed. Sister Angela Clare Moran was named president. Other members of the board were Sister Mary Eustace Farrell, vice-president; Sister Mary Digna Lynch; Sister Mary Gabriel Dalton; Sister Mary James Whelan; B. C. Garnett; Benjamin F. Vaughan, Jr.; Robert M. Jackson; and Edwin Singer.

Since the reorganization of the board, other prominent members of the Corpus Christi community who have given long tenures of service and valuable direction to the hospital include Jim Clement, chairman of the board of the King Ranch, who served for nineteen years; Hayden Head, local attorney, businessman, and civic leader, who joined the board in 1972 and continued his service until his death in 1987; and Thomas F. FitzGerald, M.D., who served from 1974 to 1986.

Just as the 1960s ushered in a beginning for the board of trustees, they also brought about an ending for the James R. Dougherty, Jr., School of Nursing. The school, established in 1954, had prepared 450 nurses, many of whom had remained at Spohn to serve the needs of the hospital while others assumed positions in local clinics, doctors' offices, the public health department, and branches of the military. Many graduates had pursued their studies to the bachelor's, master's, and doctor's levels, assuming teaching positions in collegiate programs. With the development of an associate degree in nursing at Del Mar Junior College, however, the sisters determined that it was time to discontinue the hospital-based program. The last class graduated in 1969. All classes after that time were offered at Del Mar, although students received their clinical training at Spohn. The nursing education building continued to serve as a school for medical technology, radiologic technology, and coronary care nursing.<sup>52</sup> The second floor was given over to persons suffering from acute and chronic renal diseases and hypertension. The building was renamed the James R. Dougherty, Jr., Health Service Education Center.

By the end of the 1960s, Spohn was recording 100% occupancy rates, and the administration was ready to build again. A \$5.5 million addition of five floors on top of Annex B was constructed in 1969, the year in which the Sisters of Charity of the Incarnate Word celebrated the centennial anniversary of their coming to Texas. The foundation of Annex B, that was built in 1961, had been prepared to support a twelve-story structure. With the addition of the five new floors, the building now reached ten stories with most of the new space devoted to private rooms. Once again, funds were provided by a Hill-Burton grant that was matched by contributions from the Women's Auxiliary and other private donors.

While the 1960s had been essentially years of success and a time of moving onward, upward and outward, the period was not without its struggle and sacrifice. The location on the sparkling Corpus Christi Bay offered a beautiful vista, healthful ocean breezes, and generally a warm, sunny climate. Occasionally, however, it offered also the danger of destructive storms that had endangered the existence of the hospital from its beginnings and continued to pose threats throughout its years of progress. It has been said that the people of Corpus Christi learn to document their history by reference to hurricanes. The sisters at Spohn could trace the development of the hospital not only from the great storm of 1919 but also from the attacks of Audrey in 1957, Carla in 1961, and Beulah in 1967. They learned to live with the threat of winds and rain that demolished property and endangered their existence and to respond courageously to help the victims of such disasters, offering health care to the injured and shelter to the homeless. When Beulah struck in 1967, Sister Mary Eustace issued an invitation to all employees at Spohn whose homes had been flooded by the high waters "to bring [their] families to the hospital immediately" and to remain there until the flooding subsided.<sup>53</sup>

The 1970s were ushered in by still another devastating storm, Celia. Winds were registered at 161 miles per hour, and as they lashed against the coastal city, they destroyed lives, property, and everything in their path. The hospital's incoming source of electricity failed, but in a matter of seconds the emergency generator restored the power. The eye of the storm, however, sped directly toward the hospital, and all patients on the top five floors were evacuated. Over 100 persons were lifted into wheelchairs or transported by stretchers to emergency patient facilities set up in every available corner. Total hospital census for the day was high with 320 patients and 26 newborn infants. Sisters, doctors, nurses, and staff made up another 500 persons within the crowded building. When Sister Mary Eustace announced that "no one seeking shelter



would be turned away, and accommodations would be stretched to the limits of the hospital complex," another 500 relatives and refugees filled every corner of the congested buildings.<sup>54</sup>

Hospital employees worked for thirty-four hours without rest. Just as they reached the exhaustion point they were relieved by helicopter-loads of sisters, nurses, technicians, and physicians, thirty persons in all, who arrived from their sister institution in San Antonio, the Santa Rosa Medical Center. They brought food, supplies, and most important of all, relief for the Spohn staff. Not since the disastrous hurricane of 1919 had Spohn suffered such damage. Destruction of buildings and equipment reached \$1.3 million, with most of the loss in the top five floors of newly constructed Annex B. Not one person in the hospital, however, was injured.

Although the 1970s were ushered in with the destruction of Celia, the years that followed brought not only repair of the hurricane damage but also additional expansion of the hospital. By 1971, a new Rehabilitation Center had been constructed, followed by a Respiratory Therapy Center and a coronary care unit in 1972.

Sister Mary Eustace completed her ten-year term of service, and as she left her administrative post, she noted the many changes in diagnostic technology, comprehensive care, rising costs, and health legislation that had filled her years as the chief executive officer. "Institutions, like people," she said "evolve, adapt, grow or wither in response to the parade of societal forces." Spohn had evolved, adapted, and grown in new programs, services, and facilities, but "one dimension of concern [had] remained constant—the developing and maintaining of [a] Christian commitment to the care of each patient with skill and devotion mindful of his personal dignity and eternal destiny."<sup>55</sup>

Succeeding Sister Mary Eustace in the administrative position was Sister Bernard Marie Borgmeyer, a quiet, compassionate person who made a point of knowing every person on the staff of the hospital. According to Johnnie Harpole, director of administrative services for nursing, "Sister was a real mother-figure" and demonstrated in her own relations with people the hospital's reputation for caring.<sup>56</sup>

The hospital was admitting over 20,000 patients a year and providing 41,693 days of hospital care. The average occupancy was 90.3% of the total capacity. It was time to grow again, and Sister Bernard Marie announced in 1974 a program of future expansion that would cost \$18 million and be completed by the 1980s. Phase I would include construction of a thirty-bed Special Care Unit, a ten-story elevator tower, a new hospital entrance, and a multi-level parking garage. Phase II would offer new facilities for radiology, emergency care, day surgery, and

ancillary hospital departments as well as an eight-story physicians' office building.

From the time of its troubled beginnings in 1905 and throughout the years of early development, Spohn had emphasized the importance of spiritual care in the total well-being of the patient. The sisters and the hospital chaplains rarely lost sight of this goal. By 1974, it was determined that a department of pastoral care should be organized to address four basic areas: healing, sustaining, guiding, and reconciling. Appointed to the pastoral care team were Father Boniface Buerger, OSB, chaplain and director; Sister Marjorie Muldowney, associate director; Sister Mary Digna Lynch, pastoral associate; Sister Miriam Teresa Mansfield, sister-visitor; Dorothy Tischler, secretary; Sister María Imelda Barranco, sacristan and sister-visitor; and Lillie Aven, volunteer.

In the same year, 1974, Sister Bridget Maher began the practice of the Spiritual Coffee Break. Once a month administrators and staff paused in their work and gathered in the hospital chapel for a twenty-minute period of prayer or spiritual reflection. "The practice started at the request of the employees who were seeking some form of spiritual sharing," according to Sister Bridget.<sup>57</sup> The reflection was led by a sister, by the Catholic chaplain, by a minister of another religion, or by an employee. The subject varied from month to month and was related to the liturgical season of the year, to some particular feast day, or to some aspect of spiritual life.

In 1980, Spohn celebrated its seventy-fifth anniversary. The hospital had grown from a fifty-bed capacity in 1923 to a total of 448 beds. The number of physicians on the staff had reached 353, and the hospital had 1,200 employees. To celebrate the seventy-five years of progress, Bishop Thomas J. Drury rededicated the hospital to "the mission of caring which inspired its founders" and to a service of "loving healing [for] all patients regardless of race, color, creed, national origin or economic status."<sup>58</sup>

The following year Sister Bernard Marie was instrumental in securing the largest financial contribution Spohn had ever received through a gift from the Kenedy family, that had been closely associated with the hospital since its founding in 1905. The John G. and Maria Stella Kenedy Foundation awarded \$10 million for the establishment of a three-floor medical-surgical addition bringing the total capacity of the hospital to 500 beds.

When Sister Bernard Marie left Spohn in 1981, she was replaced by Sister Kathleen Coughlin as administrator. Construction began on the addition which was dedicated as the Sarita Kenedy East Wing on September 10, 1982, by Bishop Thomas J. Drury. An eight-foot bronze

statue of Christ the Healer, the work of Dr. Sherman T. Coleman, a staff physician, was blessed at the same time and placed at the entrance to the hospital.

Sister Kathleen was the nineteenth sister to take over the leadership position at Spohn. The hospital had been particularly fortunate throughout the years in having strong administrators who were dedicated to making the institution the leading health care facility in South Texas. Sister Kathleen followed in the same direction. She determined that her three major administrative responsibilities were to continue Spohn's service "to God and mankind," to maintain the hospital's traditional values and resources, and to give "guidance, vision, and direction for the future."<sup>59</sup>

She began immediately to take a leading role in the civic community, joined the Chamber of Commerce, served on various local boards and committees, and kept the name and reputation of the hospital before the general public. She worked also with the development board in establishing the Spohn Hospital-South Texas Lyceum for the benefit of the hospital. The first distinguished speaker for the annual fund-raising event was the world renowned Dr. Henry Kissinger.

Although the hospital was now facing competition from other health care institutions in the city, something unknown in the early days, Sister Kathleen was determined that Spohn should be "the hospital of preference in the community."<sup>60</sup> The 1960s and the 1970s had been marked by steady progress in new services and in the opening of new facilities. The 1980s followed with still more developments:

- 1983      Inauguration of home health and hospice service
- 1984      Opening of the Bayview Fitness Center
- 1985      Purchase of Kleberg Memorial Hospital, Kingsville
- 1986      Construction of the Spohn Kieschnick Guest House
- 1987      Construction of Spohn's Women's Center
- 1988      Construction of Radiation Therapy Center
- 1989      Opening of Spohn Diagnostic Center and Professional Office Building in Sinton, Texas
- 1991      Opening of rehabilitation unit, muscular dystrophy clinic, and diabetes unit

The purchase in 1985 of the Kleberg Memorial Hospital, a 136-bed general acute care facility in Kingsville, was a major step forward. The medical facility had been established originally in 1914 as the first county-operated hospital in Texas. It had been successful in its early years, expanding facilities on a regular basis to meet an increase in patients and in demand for services. By 1980, the original building had been enlarged in every direction with new additions, and the decision



*Sister Kathleen Coughlin, President and Chief Executive Officer of Spohn Hospital, introduced Walter Cronkite, nationally recognized TV news commentator, at the 1990 Spohn Hospital—South Texas Lyceum.*



*Representing the hospitals sponsored by the Congregation, Sister Nora Marie Walsh was involved in 1994 in the nationwide effort led by Hilary Rodham Clinton to reform the delivery of health care. Sister served as Chairman of the Board of Directors of Incarnate Word Health Services, established to provide centralized leadership for the sisters' ministry in health care. Joining Sister Nora and Mrs. Clinton at a New York meeting of the Democratic Senatorial Campaign Committee was Richard Fisher, Chairman, Morgan Stanley & Co. Inc.*

was made to construct a totally new complex of 136 patient beds. Because of the unfavorable association of county hospitals with the idea of free care and lower quality of service, the name was changed from Kleberg County Hospital to Kleberg Memorial Hospital

Some years later, the institution incurred heavy financial losses and services fell below federal health standards. Rather than close the facility and deprive the people of the Kingsville area of local health care, county officials approached the administrators of Spohn regarding transfer of ownership. After some negotiation, Kleberg County Commissioners in 1985, following a three-to-one voter-approved referendum, accepted Spohn's offer to purchase the property for \$16.5 million, which included a cash payment of \$7.5 million and assumption of the institution's indebtedness of \$9 million. The facility was renamed the Spohn-Kleberg Memorial Hospital.

Allan Sonduck was appointed Chief Executive Officer and began to upgrade existing services and introduce new programs in an effort to bring the hospital to a stable position. The recruitment of new physicians, the addition of a wellness center, and the construction of a physicians' office building brought a change of direction that offered promise for the

future. A sharp decline in patient revenues occurred at the same time, however, because of the changes in Medicare and Medicaid that were affecting hospitals nationwide. By 1988, the hospital recorded a loss of \$4.5 million. New financial controls were introduced, but not until the following year was the hospital restored to financial stability. At the same time, a change in administration took place. Elwood E. "Buzz" Currier, Jr., was appointed Chief Executive Officer.

Spohn's purchase of the hospital in Kingsville was instrumental not only in preserving access to health care for a large community of over 30,000 persons that otherwise would have been deprived of this service but also in establishing a Catholic presence within Kleberg County and within the hospital that had been county-owned and operated as a non-sectarian institution. A patient room was converted into a chapel, and a pastoral care department was established. Sister Elizabeth Mary Smith was named chaplain and director of pastoral care in 1986 and introduced a new emphasis on the spiritual care of the patient.

As the only sister on the staff, she became the official representative of the Congregation within both the hospital and the local community. That role was not always an easy one in the period of transition. Many of the people working in the hospital had never known a member of a religious congregation and did not know what to expect of Sister Elizabeth as she appeared on the floors. "Sometimes there was a definite attitude of anti-Catholicism and even prejudice," she says, "but I just pretended not to notice it. Soon I got people involved in working with me, and the attitude began to change."<sup>61</sup>

In a community where one-third of the people lived on incomes below the national poverty level, the hospital was called upon to offer a high percentage of charity care. Through Sister Elizabeth's efforts, it also took on an extensive outreach program involving the local churches, both Protestant and Catholic, in adopting families in need of food, shelter, and clothing.

Sister Elizabeth also organized volunteers to follow up on patients in need of special help with child care or other assistance as they left the hospital. She was "always there when people wanted help," according to Bernadine Morgan, Director of Marketing, "and doing whatever needed to be done, bringing food to a family in which the father was out of work and the mother seriously ill, securing a refrigerator for a family without money, or just saying a prayer for a dying patient."<sup>62</sup>

The move to the Kingsville area, fifty miles from Corpus Christi, that includes the Naval Air Station and the King Ranch, also brought the history of Spohn Hospital full circle into a renewed contact with the military installation that had played an important role in its early histo-

ry as well as with the King and Kenedy families, who had contributed so generously to the founding of the first sanitarium.

In addition to the reestablished hospital in Kingsville, two other units of Spohn were set up at this time as separately incorporated entities. The Spohn Investment Corporation was established for the ownership and operation of for-profit, taxable subsidiaries that benefit the hospital—Tower Health Care, therapy and home medical equipment service, and the Elizabeth Street Pharmacy. Additionally, the Spohn Development Foundation was organized to conduct fund-raising programs and to manage trust and endowment funds in the name of the hospital.

The complexity of the hospital's organization created by the various separate units prompted the establishment in 1989 of the Spohn Health System, a mini-system comprising all of the units listed above. Added to the system in 1991 was the Spohn Hospital Physicians' Organization incorporated as a joint venture in managed care.

To meet the health needs of the growing population on the south side of Corpus Christi, the Spohn System added a new primary care hospital called Spohn Hospital South dedicated on February 14, 1994. An adjoining health plaza included a Woman's Life Center offering mammography, counseling, massage therapy, a resource library, and classes on such topics as parenting, smoking cessation, and weight control.

In 1992, only six sisters, in addition to the administrator Sister Kathleen, remained on the staff, Sisters Mary Digna Lynch, Mary Eustace Farrell, Bridget Maher, Mary Julia Delaney, Margaret Mannion, and Sara Carter. In comparison with the large numbers of sisters assigned there in the past, as many as twenty-three in 1964, the group was small. The presence of the sisters was strongly felt, however, as they carried on the traditions of care and service established by those who went before them, many of whom had long tenures on the hospital staff: Sister Palladius Kavanagh, who was a medical-surgical nurse for ten years; Sister Balbina Kogel, who worked in the dietary department for twenty-two years, together with Sister Erastus Voestner, who worked in the same area for seventeen years; Sister Simona Bruggemann, who directed the laundry for thirteen years; Sister Benjamin Laesing, who headed the obstetrics department and was later appointed administrator, serving a total of twenty-seven years; Sister Adelaide Funk, who directed the nursery for sixteen years; Sister Therese Frances Eagney, who supervised the business office for thirty-five years; and Sister Mary Gabriel Dalton, who became Treasurer in 1958 and held that position for thirty-two years until her retirement in 1990.

The mission statement of Spohn Hospital remains prominently displayed in every department. It is woven into a brightly colored tapestry

that greets each person coming through the front entrance. Every visitor and employee of the hospital is reminded that here “the sacredness, dignity, and wholeness of all human life” are respected. They are aware also that the hospital recognizes “the equality of all persons and their need for health care, with special concern for the poor, the elderly, and the terminally ill.”<sup>63</sup>

The core values that the hospital upholds in all areas of service are posted in the main hallway: dignity of person, excellence, responsiveness to needs, and collaboration. Most of all, the mission is evident in the service and care that are offered to the patients. It is a mission that becomes the responsibility of “every member of the Spohn family.” It is a mission that is based on “faith in God and the love of all persons as taught by Jesus Christ.”<sup>64</sup> It is a mission that has been established by hardship, sacrifice, endurance, and dedicated service.

The first eighteen years of Spohn’s history were a time of struggle and sacrifice that included financial difficulties, the loss of property, and even the loss of life. In the small sanitarium located on North Beach and next in the makeshift facility of the Kenedy Home, the hospital seemed to struggle to be born. The story from 1923 onward, however, is one of unquestionable success. “Since I came here in the 1950s,” says Dr. Joseph Gardner, “this hospital has done nothing but get better. Everyone who is anyone among the doctors in Corpus Christi is on the staff of Spohn. And patients realize that the hospital is everything it ought to be.”<sup>65</sup>

The success could never have been achieved, however, without the financial support of the people of Corpus Christi, the dedication and loyalty of the Spohn physicians, and the faithful service of the employees. Neither could it have been realized without the leadership of strong administrators, beginning with Sister Cleophas Hurst and coming up to the present time with Sisters Mary Vincent O’Donnell, Angela Clare Moran, Mary Eustace Farrell, Bernard Marie Borgmeyer, and Kathleen Coughlin.

Finally, the success of Spohn must be attributed to all of the sisters who offered professional nursing skills, technical expertise, loving care, personal sacrifice, conscientious service, and long hours of hard work on the patient floors as well as in the admitting office, the business office, the medical records library, the laboratory, the X-ray department, the pharmacy, the school of nursing, the pastoral care department, the social service department, the dietary department, and the housekeeping department. “Today, you could not get persons to do what the sisters have done for this hospital,” says Dr. Gardner. Their sacrifice and their success tell the story of Spohn Hospital.<sup>66</sup>

ADMINISTRATORS

Sister Mary Cleophas Hurst	1905-1909
Mother Mary Denis Lynch	1909-1910
Mother Mary Angela Pierret	1910-1912
Mother Mary Longinus Goergen	1912-1915
Mother Mary George Daly	1915-1921
Mother Mary Jane Keegan	1921-1922
Mother Mary George Daly	1922-1925
Mother Mary de Sales Keegan	1925-1926
Mother Joseph Calasanctius O'Connor	1926-1927
Mother Mary de Sales Keegan	1927-1928
Mother Mary Ascension Ryan	1928-1931
Mother Mary Winifred Cullen	1931-1934
Mother Joseph Calasanctius O'Connor	1934-1938
Mother Monica Grant	1938-1944
Mother Mary Benjamin Laesing	1944-1950
Mother Mary Vincent O'Donnell	1950-1955
Mother Angela Clare Moran	1955-1958
Sister Mary Eustace Farrell*	1958-1959
Sister Angela Clare Moran	1959-1962
Sister Mary Eustace Farrell	1962-1972
Sister Bernard Marie Borgmeyer	1972-1981
Sister Kathleen Coughlin	1981-

\*The position of superior was separated from the position of administrator in 1958.



PROMISES TO KEEP

PRESIDENTS OF THE MEDICAL STAFF

(no records available)	1905-1925
Harry G. Heaney, M.D.	1926
Jerome Nast, M.D.	1927
Harry G. Heaney, M.D.	1928
E.F. Stroud, M.D.	1929
Harry G. Heaney, M.D.	1930
Harry G. Heaney, M.D.	1931
Harry G. Heaney, M.D.	1932
C.P. Yeager, M.D.	1933
Edgar C. Mathis, M.D.	1934
C.F. Crain, M.D.	1935
C.F. Crain, M.D.	1936
McIver Furman, M.D.	1937
McIver Furman, M.D.	1938
N. Difford Carter, M.D.	1939
N. Difford Carter, M.D.	1940
O.H. Peterson, M.D.	1941
John F. Pilcher, M.D.	1942
John F. Pilcher, M.D.	1943
M.J. Perkins, M.D.	1944
Ralph V. St. John, M.D.	1945
C.F. Crain, M.D.	1946
Leslie M. Garrett, M.D.	1947
Robert J. Sigler, M.D.	1948
Kleberg Eckhardt, M.D.	1949
Michael C. Kendrick, M.D.	1950
Thomas W. Edwards, M.D.	1951
James L. Barnard, M.D.	1952
C.F. Crain, M.D.	1953
Harold E. Griffin, M.D.	1954
Frederick F. Rogers, M.D.	1955
June Yates, M.D.	1956
Robert G. Swearingen, M.D.	1957
Charles A. Mella, M.D.	1958
Paul M. Gray, M.D.	1959
E. Ben Groner, M.D.	1960
Joseph E. Gardner, M.D.	1961
George B. Barnes, M.D.	1962
William A. Shields, M.D.	1963

SPOHN HEALTH SYSTEM: A STORY OF SACRIFICE AND SUCCESS

T. F. FitzGerald, M.D.	1964
John F. Wetegrove, M.D.	1965
Landon C. Arnim, M.D.	1966
James G. Gabbard, M.D.	1967
H.J. Eberle, M.D.	1968
E. Jackson Giles, M.D.	1969
John M. Jones, M.D.	1970
Alfred L. Lane, M.D.	1971
James I. Tyree, M.D.	1972
John Paul Schulze, M.D.	1973
Richard L. Hudson, M.D.	1974
Herbert E. Madalin, M.D.	1975
Alva Blaine, M.D.	1976
William H. Barth, M.D.	1977
Humberto García, M.D.	1978
Donald E. Jackson, M.D.	1979
Frank J. Luckay, M.D.	1980
F. James McCutchon, M.D.	1981
Adam A. McNitzky, M.D.	1982
John F. Cram, M.D.	1983
Joe E. Lewis, M.D.	1984
Sherman T. Coleman, M.D.	1985
Dallas H. Dalton, Jr., M.D.	1986
William M. Fant, M.D.	1987
Janis L. Birchall, M.D.	1988
James A. Dinn, M.D.	1989
James Mullins, M.D.	1990
Clyde Rutherford, III, M.D.	1991
Pedro Torres, M.D.	1992
Arthur J. Wright, Jr., M.D.	1993
Ray Gras, M.D.	1994

# ST. JOHN'S HOSPITAL AND HEALTH CENTER: CATHOLIC CARE FOR A WEST TEXAS COMMUNITY

In many ways, the founding of St. John's Hospital in San Angelo may be compared to that of Santa Rosa Hospital in San Antonio. Both were the first hospitals established in their local communities; both were started in response to a call for help from the people of the city; both had strong community support and were even recognized in their early days as community hospitals.

While the call from the people of San Angelo in 1910 was not an emergency cry rising out of an epidemic of cholera like that of San Antonio in 1869, it was, nevertheless, an expression of a community in need, a community that had no hospital to care for its sick and suffering citizens. San Angelo was growing in population but had only a few local physicians and surgeons who treated their patients and even performed their operations in private homes. Those needing hospitalization had to be sent to Fort Worth by train. The trip took ten to twelve hours, and persons who were seriously ill frequently died on the way.

For some time the people of San Angelo had talked about starting a hospital. Far-sighted businessmen, such as John Lee, realized as early as 1905 that the community would have to face the responsibility of providing some form of health care. A large number of persons suffering from tuberculosis had sought refuge in the mild San Angelo climate, and a sanitarium was desperately needed for their treatment. Mr. Lee was able to convince Peter McKinley to donate ten acres of land for the project. He was able also to persuade the Sisters of Charity of the Incarnate Word to take over the direction of the institution. Mr. Lee knew the sisters very well from their operation of Immaculate

Conception School in San Angelo.<sup>1</sup> His own sister had become a member of the Congregation; she was known as Sister Madeleine and was herself involved in health care.

In response to John Lee's convincing arguments for starting a hospital, the sisters agreed to invest \$5,000 in the undertaking provided that the community would secure the land and raise whatever additional funds might be needed. The sisters were ready to take over the administration of the institution once it was established.

Mr. Lee did not get the same kind of encouragement, however, when he approached the Most Rev. John Anthony Forest, bishop of the diocese of San Antonio, which included San Angelo. The bishop cautioned him that a similar institution had been opened recently by the Incarnate Word sisters in Boerne, and it had not been able to attract patients. "Consumptives are not segregarious," the bishop warned, "but rather flee from the company of their fellowmen attacked by the same disease." The bishop knew that the sisters were willing to respond to the need in San Angelo, but "as far as I am concerned," he said, "I dread it."<sup>2</sup>

With such little support from the hierarchy, the proposal was ultimately dropped, but in the years that followed, the need for some form of community health care became even more acute. The population in Tom Green County leaped from 6,804 in 1900 to 17,882 in 1910, with most of the growth centered in San Angelo. The city boasted of having four banks with "a united deposit of \$2,000,000," five large wholesale grocery houses, a \$100,000 hotel, two daily and two weekly newspapers, a streetcar system, a telephone system, 125,000 sheep and 15,000 horses in the "best stock raising section of Texas."<sup>3</sup> Yet the community had no hospital.

In 1909, a proposal was brought forth once again, and another appeal for help was directed to the Incarnate Word sisters. What was most unusual about the second plea was that it came not from a civic-minded individual who was familiar with the work of the Catholic sisters, but from the San Angelo Business Club, forerunner of the chamber of commerce, made up of leading businessmen of the city. They represented a strong Protestant community in West Texas that at times was characterized by anti-Catholic sentiments and even prejudice toward the Catholic Church.<sup>4</sup>

Only two members of the group were Catholic, M. L. Mertz and John Lee, who had made the initial effort to secure the assistance of the sisters.<sup>5</sup> All of the others were staunch Protestants, but they were willing to put their religious differences aside in order to secure the help of the Catholic sisters who would establish a community hospital.

The San Angelo newspaper reported on the landmark meeting and announced the important decision to the townspeople:

With an attendance of seventy-five enthusiastic San Angelo and Concholand boosters, all in the best spirits, the regular monthly meeting of the San Angelo Business Club Monday night at the office of C. A. Broome & Company was by far the best and most important that had been held for a long time.

The president called for a report from the special committee, composed of Jerry Y. Rust, C. Edwards and W. T. Bishop, appointed to thoroughly investigate the proposition of Mother Alfonse [*sic*] to build a Catholic hospital here.<sup>6</sup>

C. Edwards was the spokesman for the group. He reported that he had interviewed a number of leading citizens and "some acquiesced very heartily in getting the hospital, while others were not so enthusiastic." Dr. John Abe March said the proposition was "preeminently the most important that ever came before the Business Club." George J. Bird was equally enthusiastic. He believed that "the hospital of the kind proposed [was] of far more importance than any railroad."

Rev. J. W. Howell, pastor of the local Methodist Church, spoke highly of the work of the Catholic sisters, comparing his own treatment in both Catholic and Protestant facilities in another city. In the Catholic hospital, he was treated "in a much gentler and kinder manner despite the fact that he was a Protestant minister."<sup>7</sup> Finally, it was agreed that the Business Club endorse the proposal to build the hospital and that a committee be appointed to raise a \$15,000 bonus for construction.

"That group of businessmen represented the whole community," according to John Schriever, whose grandparents moved to San Angelo during this period. "Many of those men were Masons; their pictures were hanging up in the Masonic lodge. But they gave their support to this hospital."<sup>8</sup>

Three initial sites were considered for the building. One was located "south of the graveyard"; the sisters described it as "very nice and high" but too close to the cemetery. A second site was offered north of the town, but the sisters found it "so very far away" from the center of the city that it would be undesirable.<sup>9</sup> The third location was on the street-car line, three miles from the courthouse, lying west of the Lake View area and east of the fairgrounds. This ten-acre site was offered by George Hagelstien, who also proffered a cash donation of \$500, together with \$250 from the people of the Lake View addition, if the site were chosen.

The final decision was made for a ten-acre tract of land owned by J. Willis Johnson and located three miles outside the city limits. The city purchased the land, and members of the San Angelo Business Club set about raising the \$15,000 bonus. The effort, however, took longer than expected, because of a severe drought that had brought an economic downturn to the ranchers of San Angelo. C. A. Broome, president of the Business Club, wrote to assure Rev. Mother Alphonse Brollier that the money would be forthcoming. "In our opinion," he said, "there is no doubt that it will be raised, but the committee having it in charge is waiting for rain to cheer up prospective subscribers to the fund."<sup>10</sup>

The rains finally came, and a few weeks later, the \$15,000 bonus had been raised. The sisters were prepared to put up the rest of the money needed for the \$35,000 building, and ground was broken on April 8, 1910. Since the sisters who were to administer the sanitarium had not yet arrived in San Angelo, Mother Octavia McGarry and the teachers at Immaculate Conception School represented the Congregation at the event. Rev. Peter Nickol, Pastor of Sacred Heart Church in San Angelo, blessed the ground and turned the first shovel of dirt.

On May 28, the sisters were ready for the laying of the cornerstone. Mother Alexis Harrison of the general administration came from San Antonio for the occasion, and once again Father Peter Nickol, representing Bishop Forest, presided at the ceremony. In the cornerstone, the sisters placed a carefully worded document recognizing the important roles played by the doctors and the businessmen of San Angelo in making the sanitarium possible and expressing their own dedication to serving the health needs of the community:

Whereas, the honorable physicians and residents of the City of San Angelo have given such hearty good help to the said institution, the Sisters of Charity of the Incarnate Word are erecting this new building that the City of San Angelo and the surrounding district may enjoy a thoroughly up-to-date and fully equipped sanitarium, wherein the sick and suffering will receive all proper attention and care, according to the requirements of advanced medical and surgical science.<sup>11</sup>

The sisters also made special note of the fact that they were "obliged to incur a heavy responsibility" for the building. They hoped that the citizens and physicians would realize what sacrifices had been made and would give "the necessary support to carry on [the] work of mercy toward suffering humanity."<sup>12</sup>

The contract for construction was awarded to the Willeke Brothers, who were highly recognized stonemasons in the West Texas area. The work was supervised by Theodore Engelhardt, who had worked closely

with the sisters in overseeing many of their major building projects and who traveled regularly from San Antonio to San Angelo during the period of construction.

When the building was completed, it commanded an imposing presence situated on high ground well outside the city limits and set apart from any other structures. The local newspaper pointed out that "its majestic proportions [were] the last object on the sight of him who leaves the green vales of Concholand and the first to gladden his eager soul when he returns."<sup>13</sup>

Designed in a Gothic style of red brick and stone, the sanitarium had four floors with accommodations for thirty patients, a pharmacy, central supply, surgical suite, recovery room, and delivery room. Living quarters for the sisters and a chapel were on the fourth floor.

Even before the construction was completed there was a demand for the new facilities, and the first patients moved in while the workmen put the finishing touches on the building. Mrs. R. S. Waring was admitted on October 7, 1910. Three days later her son, Orville Taylor Waring, was delivered by Dr. J. S. Hixon assisted by Sister Lydia Byrne. Since the electricity had not been fully installed in the building, the child was born by candlelight.

On November 28, 1910, the sanitarium was officially dedicated. Presiding at the ceremony was Bishop John W. Shaw, coadjutor to Bishop Forest, assisted by Bishop Joseph Patrick Lynch of Dallas, who gave the dedicatory address. The significance of the occasion for the citizens of San Angelo is indicated in the story carried the following day in the local newspaper in which the writer's florid style gives added emphasis to his message:

*Standard* readers are already familiar with the history of St. John's Sanitarium, its objects, its elaborate proportions, its struggles and its triumphant advancement which culminated Monday evening in the laying on of holy hands and its dedication to God and humanity. All San Angelo, all West Texas unites with the church in praise and thanksgiving over the completion of a memorial . . . [and the] unmeasured benefit which this institution will confer on this beloved country. . . . St. John's Sanitarium marks a spot that must be dear to us and our posterity throughout all the ages to come, and whosoever in all the coming years shall turn his eye hither may gaze with rapture on this monument of Christian Charity, erected by devout men and women to proclaim the Fatherhood of God over all sentient beings and the brotherhood of all mankind.<sup>14</sup>

The new structure was highly praised also in the publication *Hunter's Magazine*:

## PROMISES TO KEEP

The people of San Angelo can scarcely realize the good that will result from this institution or the enormous magnitude of the sphere of usefulness it will occupy. The structure itself is not only of imposing dimensions but will be equipped with every appliance for the care of the afflicted known to modern science. . . . The building will maintain its own heating plant and every room from basement to dome will be heated and during the winter an even temperature will be preserved throughout the structure. The ventilation of every hallway, room and apartment is as near perfection as human genius can arrange, and the lighting and telephone service is complete in every respect.<sup>15</sup>

In spite of the fact that Bishop John A. Forest had at first expressed such little confidence in the success of the institution, the hospital was called St. John's Sanitarium in his honor. Mother de Sales Keegan was appointed the first administrator and superior of the sisters' community that included Sisters Robert O'Dea, Lydia Byrne, Emilie Boland, Herman Joseph Steffes, Cuthbert Ward, and Helen Sisson.

Dr. J. S. Hixson was named the first president of the medical staff. Other physicians serving with him were Drs. E. L. Batts, J. B. Chaffin, C. T. Cooper, A. C. DeLong, C. E. Mays, G. W. Nibbling, J. R. Knight, W. E. Sturgis, S. L. Smith, and G. M. Yates.

Although there was an urgent need for the services of the hospital and the first patients had been accepted even before the building was officially opened, the sanitarium grew very slowly in the early days. One factor working against it was its location in an unpopulated prairie land where the roads had not been paved and access was extremely difficult. Years later, John Schriever, whose farm was close by, could remember how at one time the area all around St. John's was flooded. No roads had been constructed, and when the heavy rains came the farm lands became completely impassable. Schriever waded across the pasture to bring butter, eggs, and milk to the sanitarium to help the sisters feed the patients.

As word of the hospital began to spread, however, the number of patients increased. They came from many of the surrounding towns, Bronte, Eden, Ozona, Sterling City, Eldorado, and Ballinger, as well as from San Angelo. Charges ranged from \$7.00 to \$25.00 per week, but from the very beginning many persons were listed in the records as charity patients. It was not at all unusual for some to be hospitalized for two, three, and four weeks.

The sanitarium was open to persons of all religions, and the earliest handwritten records make no reference to a patient's religious preference. By 1921, however, this information was carefully noted and shows that the number of Catholics admitted was very small, usually



making up one-third or less of the total number of patients. Catholics and non-Catholics were treated alike and offered prayers and spiritual counseling in their illness. Conversions to the Catholic faith were a regular occurrence, particularly for patients who had lapsed in their practice of religion or who had no religious affiliation. Records of persons returning to the Church or seeking baptism were carefully noted in the sisters' diary, where an entry referring to a patient's turning to God at the time of death is often mixed with other happenings of the day as if it were something to be expected and recorded just as any other event in the hospital:

Feb. 26th. Mass followed by Benediction as former Sunday. Epistle and Gospel were read. Last night an old man died after receiving Baptism. He had never been baptized in any other church and he had been here only a short time. He showed a desire to be a Catholic, so God gave him that favor. We have had a good heavy rain today.<sup>16</sup>

As soon as the sanitarium opened, the sisters began to realize that it would be extremely difficult to find qualified nurses in West Texas, where St. John's was the only hospital in a large expanse of territory stretching across the Texas plains. Their only recourse was to establish a training program at the sanitarium. On November 4, 1910, they secured a charter from the State of Texas to open the first nursing school in the area, St. John's Infirmary Training School for Nurses. Sister Robert O'Dea was appointed the director, and the first young woman to enter the program was Miss Ethel Reilly.<sup>17</sup> Both the doctors and the sisters made up the faculty.

In addition to teaching and nursing, the sisters cooked the patients' meals, cleaned their rooms, washed the linens, prepared the medications in the pharmacy, and handled the patient accounts. They also raised pigs and chickens to help supply the necessary food. For the heavier work of maintaining the building and the hospital grounds, they employed a few workmen who lived in a small house located behind the laundry.

During the 1920s, San Angelo began to grow as a result of the oil boom that struck West Texas. St. John's was growing right along with the city, and by the end of the decade there were nineteen sisters on the staff caring for an ever-increasing number of patients. Consideration was even given to constructing a new building. The plan had been put forth by some of the physicians who sought to build San Angelo into a well recognized medical center. They appealed to the congregational administration in San Antonio to promote a "new Catholic hospital," promising to launch "a campaign to procure in donations an amount not less than \$200,000 in cash."<sup>18</sup>

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“We are much interested in a new hospital in San Angelo,” Rev. Mother Mary John O’Shaughnessy responded, “because we know it is much needed.” Should a new structure be erected, however, she suggested that a different location be considered. The sisters “would like to have [it] near the city,” she explained.

The Congregation, however, had just undertaken the construction of an addition to St. Anthony’s Sanitarium in Amarillo and could not help to finance the project in San Angelo. “We are already so heavily in debt that we could not increase our indebtedness,” she said. If the money could be procured locally, however, the sisters would offer their strong support.<sup>19</sup>

Before the proposal for a new hospital in a new location could be brought to any conclusion, the Great Depression struck West Texas. The sisters lost “some hundreds” of dollars that they had invested in the National Bank of San Angelo and were even forced to let some of their workmen go.<sup>20</sup> Meanwhile, many patient beds were left standing empty, and many of those that were occupied were devoted to charity cases. By the end of 1930, the sanitarium reported that it had admitted 1182 patients who paid in full, 206 who were able to pay only part of their bill, and 794 who were accepted as charity patients with no charges whatsoever.

Five years later, conditions were even worse. Full paying patients numbered 676; the number that could pay part of the cost reached 873, and charity patients offered free care totaled 1,034. It was a cause for prayers of gratitude and rejoicing when a person who could pay in full came into the hospital. One of the entries in the diary for this period reads, “We sang a hymn to St. Joseph. We have received three good payable patients sent by our Good Father St. Joseph.”<sup>21</sup>

According to Dr. K. B. Round, who started practicing at St. John’s during the depression era and who continued to serve on the medical staff for many years, the physicians had “very little to work with” and “the facilities . . . were far from modern.” Frequently, he said, the hospital was in such a desperate condition that “the sisters would do without food themselves . . . in order to feed their patients.”<sup>22</sup>

By 1932, financial conditions had become so bad that it was necessary to close the nurses’ training program. Accrediting organizations were establishing more exacting standards calling for additional faculty that would add to the cost of operations. The hospital was providing room and board and a monthly stipend of \$12.00-\$15.00 for each student, and St. John’s could not continue to sustain the financial drain on its resources.

Since the opening of the training school, forty-two young women had graduated from the program and had become registered nurses,

many of them continuing to serve at St. John's. Three Incarnate Word sisters received their training in the program, Sisters Engelbert Reiserth, Vitalia Dorner, and Mary of Victory Lewis. Three other graduates entered the Congregation after their graduation and became Sisters Lucy Glass, Hortensia Nitsch, and Roberta Reilly.

The sanitarium struggled on through the depression years, and in spite of the difficulties of coping with such severe economic conditions, managed to move forward. In 1930, the name was changed to St. John's Hospital to signify the expansion of services offered, and four years later the institution was approved by the American College of Surgeons. Dr. M. N. Newquist, inspector for the agency, praised the physicians and administrators. He also gave special recognition to Sister Lydia Byrne, who had introduced a new system of record keeping for the hospital. Like many other sisters on the staff, Sister Lydia had a long tenure in her position, giving twenty-six years of service to St. John's.<sup>23</sup>

By this time San Angelo had two more hospitals. Angelo Clinic Hospital, later known as Angelo Community Hospital, that had been founded in 1929, and Shannon West Texas Memorial Hospital that had opened in 1932. Shannon Hospital was established for the express purpose of caring for the poor and indigent and was funded by the Shannon Estate Trust.<sup>24</sup>

St. John's had established a reputation for caring for those in need, however, and continued to serve many patients who were unable to pay.<sup>25</sup> Its size was conducive to fostering a care and concern for the individual patient. Perhaps this fact can be best illustrated in the story of "San Angelo's Michelangelo," who appeared at St. John's in the 1930s. The young man named Fitzgerald was a drifter, a recovering alcoholic, who came to the back door of the hospital looking for food.<sup>26</sup> The sisters discovered that he was an Irish immigrant who was out of work and had no home or family in America. They allowed him to stay at the hospital, and in payment for his room and board, the young man began to decorate the hallways, rooms, and entrance lobby with beautiful murals of forests, lakes, meadows, rivers, sunsets, castles, cottages, and other pastoral scenes. Over a period of time, he covered approximately 4,000 linear feet of wall space with the landscape murals. The first floor hallway had a continuous twelve-inch band of paintings set high up on the walls, reaching to the ceiling. One day, after spending many hours, days, and even months completing his work, never disturbing the operation of the hospital, he disappeared as unobtrusively and mysteriously as he had come. The painting was no doubt therapeutic for him as he struggled to overcome his dependency on alcohol. It was also his unique way of expressing gratitude for the kindness shown to him at St. John's.

Other illustrations of the sisters' concern for the physical and spiritual wellbeing of their patients is documented over and over again in the letters and diaries of this period. The following excerpt is one of many that might be recorded here:

We had a wonderful conversion recently. An old gentleman 85 years old was brought here who had neglected the sacraments for 50 years. Before coming to the hospital he had refused to see the priest. "Not now" was usually his answer when spoken to concerning his condition. One day a sister brought him a crucifix. It was edifying to see his childlike faith when he kissed it and pressed it to his heart. You can imagine how we all rejoiced when he finally went to confession, made his peace with God, and received our dear Lord in Holy Communion. Contrary to all expectations his condition improved, and he was able to return home.<sup>27</sup>

Goodfellow Field opened in San Angelo in 1940, followed soon after by the San Angelo Army Air Field. Both bases brought an increase in population to the area and an increase in patients to the hospital. By 1942, St. John's had twenty-six physicians on the staff and eight sisters who were registered nurses and in charge of most of the departments. "Our hospital has been crowded with patients," Sister Broghan O'Connell wrote to the sisters at the Motherhouse. "We have to double up by putting two beds in several of our private rooms. . . [and] had to purchase a new supply of beds and mattresses."<sup>28</sup> In addition to the large number of patients, St. John's was leading the way in new developments in medicine in West Texas. The first use of penicillin in the area was administered at the hospital on March 30, 1944, and advanced uses of X-ray, which had been introduced at St. John's as early as 1918, were made possible by the acquisition of the most highly developed equipment.

The increase of patients continued even through the war years, and with the loss of physicians and nurses who were called to military service, the sisters themselves had to double and sometimes triple their duties. Sister John Edward Deneny was appointed administrator in 1944, but soon discovered that her administrative responsibilities had to be combined with helping in the laboratory, helping in the nursery, and even washing dishes in the kitchen.<sup>29</sup> "There was no such thing as an eight-hour day or a five-day week," according to Sister Casilda Conrad, who sometimes worked far into the night to get the patient accounts in order.<sup>30</sup>

Space was becoming a serious problem. In 1944, Sister Mary Digna Lynch wrote, "We are hoping and praying that God in His mercy will inspire a kind and charitable person to come to our aid with a big sack of money so that we may be able to build a new St. John's. The sisters are kept busy day and night moving beds and other equipment from one part of the building to another. At the present time, the halls are clut-

tered with blankets, pillows, suitcases, and everything imaginable. The doctors are restless and are pleading for a new addition."<sup>31</sup>

The "big sack of money," however, did not arrive. The sisters and the people of San Angelo appealed for help to the congregational administration in San Antonio, but Rev. Mother Laserian Conlon insisted, "We are not financially able to erect a larger building at St. John's."<sup>32</sup> There was concern not only about finances at this time, but also about the number of young women seeking to enter the Congregation. The sisters had been dependent on the steady flow of applicants coming from various countries of Europe, first France and later Germany and Ireland. During the war years, however, the government imposed strict limitations on travel as well as immigration. Eighteen young women had entered the sisters' house of religious formation and education in Dunmore, Ireland, but it had become impossible to procure transportation for them to travel to the United States. With such uncertainty over the future growth, the sisters became very reluctant to expand their work either in San Angelo or in other areas. Consideration was even given to closing the hospital at this time, but Bishop Laurence J. FitzSimon urged the sisters to keep it open. It was the only Catholic hospital in the area, and the bishop felt it was responding to both the physical and the spiritual needs of the people of West Texas.

With the end of the war and the return of the physicians, the nurses, and the young men from the battlefronts, the situation became even more critical. It was exacerbated by an outbreak of poliomyelitis that spread throughout the nation in the late 1940s. At this time, the doctors became the strongest advocates for expansion. Letters from Drs. K. B. Round, J. A. Bunyard, and R. L. Powers began to appear in the local newspaper, that supported their pleas with editorials citing the fact that no new hospital beds had been added to the city's health facilities in nine years.

San Angelo was a growing community with a total of only 230 hospital beds that could not adequately accommodate the health needs of its citizens. The population had increased to 40,000, and that of the eight-county area to 130,000. Both the Angelo Clinic Hospital and Shannon Memorial Hospital declared they could not expand. St. John's, however, could not refuse the continuing requests for more patient beds and additional medical service. Just as they had done in establishing the hospital thirty years earlier, the sisters responded to the cry of the people and reached out to help the community in need. They agreed to build a 25-bed addition.

Their response won the support of the townspeople, and a drive to raise \$150,000 was initiated in 1949 by the doctors who committed themselves to the first pledges of \$6,450. Robert G. Carr, San Angelo

philanthropist, pledged his support also and became a strong spokesman for the effort, praising the reputation of the hospital and particularly the work of Sister Hedwig Gromke, a former administrator, who was now serving as assistant to Mother Claudine Martin. "I have the utmost confidence in the ability of Sister Hedwig and her associates to most properly and efficiently operate any size addition to St. John's," he said. "They have agreed to this plan for San Angelo in spite of the many similar requests of the same kind from other cities."<sup>33</sup> Joining Mr. Carr, who agreed to serve on the executive committee for the fund-raising effort, were Houston Harte, Emmett Cox, W. A. Guinn, Gladys Mayer, and John G. Shepperson. Meanwhile, St. John's appealed to the federal government for \$230,000 in Hill-Burton funds.

Ground was broken for the new building on March 17, 1951. The importance of the event for West Texas is suggested by the number of dignitaries who attended the ceremony: Bishop FitzSimon, twenty priests of the diocese, and Mayor Armistead Rust of San Angelo. The expansion, in a way similar to the founding of the hospital, was made possible by the joint efforts of the sisters, the doctors, and the business leaders of the City. Sister Benignus Mollaghan expressed the gratification of the sisters as well as that of the San Angelo community when she wrote to the motherhouse: "Although St. John's is a noisy place these days, we can assure you, dear Mothers and Sisters, that it is like sweet music to the ears of the sisters who have prayed and waited for many a year that they might see a new unit for [the hospital]."<sup>34</sup>

The addition was designed to stretch in a southeasterly direction from the main building and to include four floors. When construction began, however, there was not enough money to build even the first two floors. Since the second level was to contain twenty-eight additional patient beds, it was decided to construct that floor first and to put it up on stilts or open columns. The first, third, and fourth floors would be delayed until the money could be raised.

The structure was completed in April, 1952, and St. John's had a capacity of fifty-five patient beds. The following year the open area of the ground floor was closed in, and the new wing connected to the main building by a covered passageway. Part of the new building was given over to a laboratory. Dr. Lloyd Hershberger, who had been appointed pathologist in the 1940s at Shannon Hospital, had been serving St. John's on a part-time basis for several years but without any kind of adequate facility. At last a laboratory was in place, and the hospital could provide its own pathology processing service.

Total cost of the building was \$320,000 provided by the generosity of the people of San Angelo as well as state and federal funds. In the

same year John Willeke, who had built the original St. John's, constructed a replica of the grotto of Our Lady of Lourdes on the hospital grounds.

Continued support came from the San Angelo community. The Ladies Guild, which later became known as the St. John's Hospital Auxiliary, was established in 1953 during the administration of Mother Mary Nicholas Dittlinger.<sup>35</sup> First members of the organization were Gladys Mayer, president; Mrs. J. W. Wolslager, vice-president; Mrs. A. J. Willeke, secretary; and Mrs. Harry Earls, treasurer. Over the years, the Auxiliary has been important to the hospital in raising significant amounts of money for equipment and expansion, as well as in the areas of public relations, social activities, and services to patients. The work of the organization was expanded in 1957 with the beginning of the teenage volunteers who became known as Candy Strippers.

During this same period the hospital established an advisory board made up of business leaders to work with the administration on community needs and to create a necessary link between the hospital and the people of San Angelo. Distinguished members of the board included Mayor H. E. McCulloch and Past Mayor Armistead Rust. Loy Gandy was named president; Pat Bunnell, vice-president; and James P. Farrell, secretary. Other members were C. C. Ducote, Bill Earls, J. M. Giles, F. W. Hamper, J. Willis Johnson III, Gladys Mayer, John I. Moore, T. R. Salvato, A. J. Willeke, E. C. Brink, and Ed Handley.

Since 1939, the hospital had been approved by the American College of Surgeons, but by 1954, the sisters were applying for recognition by the Joint Commission on the Accreditation of Hospitals. They immediately earned their accredited status.

When the Joint Commission revisited the hospital in 1957, they renewed the original accreditation but also advised hospital administrators that the original structure was not fire-resistant and could no longer be used as a health care facility. Plans were immediately drawn up for another new wing for surgery, obstetrics, and additional patient rooms. Once again, the hospital secured a Hill-Burton grant of \$230,000 that required a matching amount from the local community.

F. W. (Mike) Hamper, personnel director for General Telephone Co. of the Southwest, accepted the chairmanship of the fund raising committee. Working with him were Henry H. Batjer, Jr., of the Trimble-Batjer Insurance Co.; Allen M. Boedeker of the San Angelo National Bank; and E. H. Danner, President of General Telephone Co. of the Southwest. J. Willis Johnson III was chairman of the recently formed advisory board, whose members took on the work of soliciting the necessary funds. The campaign was well under way by May 24, 1959,

when the ground-breaking ceremony was held with Bishop John L. Morkovsky of Amarillo presiding.

As a part of the hospital's celebration of its golden jubilee, the three-story east wing was dedicated on October 11, 1960. The dedicatory address was given by Dr. K. B. Round, chief of surgery, who recalled the founding of St. John's, praising the work of the sisters and their early sacrifice as "the greatest which can be made."<sup>36</sup> The new brick structure contained three major operating rooms, a surgical recovery room, central supply facilities, and medical and surgical patient rooms.

It included also a new maternity department and nursery, but unfortunately, just three years later St. John's was forced to discontinue its obstetrical services because of a decline in patient usage. During the month of November, 1967, the hospital recorded only five births. Although St. John's facilities were new and offered the latest developments in technology, the other two local hospitals had established adjacent doctors' offices giving easy access to both patients and physicians.

"Probably two or three of our doctors will oppose the closing of the service [at St. John's]," the administrator, Sister Monika Schonberger, told the governing board, "but it would not be safe to keep the department open for these men. The qualified doctors for O.B. which we had on our staff resigned in December as they do not want to spread their practice over two or three hospitals."<sup>37</sup> Plans were made to convert the obstetrical department into an area for psychiatric services. St. John's was the only hospital in San Angelo offering this treatment at the time, and expansion of the department gave promise for future development.

By 1968, plans were announced for another major construction project, the fourth in an eighteen-year period and the final phase of a complete transformation of the hospital from its 1910 beginnings to a modern, up-to-date structure with the latest in equipment and technology. Once again, the administration was successful in securing Hill-Burton funds for the construction. The government grant of \$700,000 would be matched by \$400,000 from the sisters and \$350,000 raised in the local community through the efforts of the advisory board. Nathan Dansky was named chairman of the fund drive; Omer Dreiling served as chairman of the advisory board. Ethicon, Inc., a Johnson and Johnson affiliate in San Angelo, led the way with the first pledge of \$25,000. Other donations soon followed, including \$6,000 in proceeds from the Shrine Circus and donated from the Concho Shrine Association.

The new building included administrative offices, laboratory, physical and spiritual therapy, kitchen, dining room, central storage, lobby, and gift shop. Plans called also for renovating the hospital additions of 1950, 1952, and 1960, and for demolition of the original 1910



building. The cornerstone of the old building was placed in the lobby of the new hospital.

When it came time to raze the 1910 Gothic structure, the sisters faced the problem of how to preserve the murals painted on the walls that had become such a unique feature of the hospital and a symbol of St. John's concern and care. Experts were brought in for consultation, but none could propose a solution. Unfortunately, the murals had to be sacrificed to the need for demolition of the old and construction of the new St. John's.

At the groundbreaking ceremonies on November 28, 1968, Bishop Thomas Tschoepe of San Angelo praised the step forward which "would double capacity of the hospital, . . . establish a payroll of more than a million dollars annually, and add to the image of [the City] as a medical center."<sup>38</sup> San Angelo now had a population of 73,000 and was expected to grow over the next two decades. St. John's continued to serve also a large percentage of the rural farm and ranch population.

Sister Monika Schonberger served as administrator during the construction period, guiding the work to its completion and dedication on July 12, 1970. Unfortunately, just three weeks later she was changed from her position to Spohn Hospital in Corpus Christi and never had the opportunity to enjoy the facilities that she had worked hard to bring to completion. Sister was replaced by Sister Mary Vincent O'Donnell, who had served as administrator at Santa Rosa Hospital, San Antonio; Saint Joseph Hospital, Fort Worth; and Spohn Hospital, Corpus Christi. She had served also on the nursing staff of St. John's in the 1940s.

Just as she had in the other hospitals where she had been administrator before coming to St. John's, Sister Mary Vincent developed the reputation for being everywhere at once, asking questions, commenting on situations, insisting on quality performance, and often impatient to get a job done. "She fired me three times the first year she was here," said Father George Fey, chaplain of the hospital, who remembered the situation with a good sense of humor. "After she did it the third time, she told Sister Mary Mercy Fitzpatrick, the superior, that I was leaving. Sister told her that if Father George left, she would go, too. The next morning, Sister Mary Vincent met me in the hospital and asked me if I had reconsidered my resignation!"<sup>39</sup>

Just as she was quick to upbraid, Sister Mary Vincent was ready also to give praise. Publicly, she would extol the "wonderful medical staff," "the master-minds of the board of directors," and the "vital role played by the kitchen, boiler room, clerks, . . . secretaries, and laundry."<sup>40</sup>

In the 1970s, the hospital was once again having financial difficulties. Although most of the new wing had been paid for through a Hill-

Burton grant and money raised by the advisory board, the sisters had been forced to borrow \$500,000 from the Central National Bank. They were having great difficulty paying off the debt while meeting the regular monthly payroll. "The hospital will never be able to pay off the loan," Frank Junell, bank president and friend of St. John's, told Sister Mary Vincent. "We have decided just to make a contribution for that amount."<sup>41</sup>

By 1973, financial conditions had improved somewhat, and it was evident that St. John's would have to construct a physicians' office building if the hospital were to continue to attract the best medical care for its patients. Sister Mary Vincent sought board approval to borrow \$200,000 for this purpose, and ground was broken on April 2 for the new building called the San Angelo Medical Center. In the same year, the hospital moved ahead in introducing the latest technology by establishing the "clean room," a surgical isolation unit with high efficiency air filters creating a room within a room for a superclean environment.

In conjunction with the growth of the physical plant and in an effort to maintain the high quality of all members of the staff, a series of educational programs was established. In-service lectures were designed for the nurses and offered by the doctors who donated their time and expertise, while teleconferences were made available for the doctors themselves through a television tie-up with The University of Texas Health Science Center in San Antonio.

Sister Mary Vincent's intense efforts to move St. John's forward were brought to an abrupt halt, however, on October 5, 1973, when she was involved in a serious automobile accident that caused severe damage to her own eyesight and took the life of the sister driving with her, Sister (Leonides) Margaret Walsh, operating room nurse. Both were returning to San Angelo from San Antonio when the accident occurred just two miles south of Brady.

Sister Mary Digna Lynch was appointed acting administrator at St. John's while Sister Mary Vincent fought hard at Santa Rosa Hospital to recover her vision. After several months, she was back in charge in San Angelo and planning for the construction of a \$1 million, 24-bed psychiatric unit separate from the main hospital. The number of psychiatric patients had been increasing each year, and St. John's offered the only inpatient and outpatient psychiatric facility in the city.

Pointing out the critical need for developing such facilities that were lacking not only in San Angelo but also in Abilene and the Midland-Odessa area, Sister Mary Vincent quickly won the support of the board of trustees for the project. It was somewhat more difficult, however, to get the necessary approval from the members of the general administration of the Congregation, whose responsibility it was to

authorize all major expenditures. "We all recognize that this type of unit will be needed in the future at St. John's," the sisters cautioned, "but we believe the project should be delayed until sometime during 1976 because of the present state of the national economy."<sup>42</sup>

Sister Mary Vincent was not to be deterred, however, in her efforts to go forward with the plans. By the end of 1975, she was writing to remind them of the continuing need for expansion. The administration finally conceded to her requests provided that the new facility would be financed by "designated funds, grant monies, and contributions."<sup>43</sup> Through the efforts of the board of trustees and the advisory board, that had only recently changed its name to Development Board, the money was raised, and groundbreaking ceremonies for the Psychiatric Pavilion were held September 7, 1976. The name of the Pavilion was later changed to Life Care Center.<sup>44</sup>

The following year, Sister Mary Vincent was looking for money once again. St. John's had become involved in developing a renal unit in response to patients who came looking for assistance in self-dialysis. The number of persons seeking help grew steadily, and the program, the only one established in the West Texas area, was soon serving patients from as far away as Ozona. To accommodate the growing need for additional space and equipment, Sister began to talk about constructing a separate renal care center. The hospital, however, was not in an economic position to start expanding again, and Omer Dreiling, chairman of the board of trustees, asked, "Why are we moving into these areas if we lack the money?" The answer, was an easy one for Sister Mary Vincent. It was the same one that had been responsible for the beginnings of St. John's in 1910: "We are here to serve the needs of the people."<sup>45</sup>

She secured the necessary approval to borrow \$2,000,000, and in 1978, St. John's entered into a fast-paced series of advancements:

- |            |  |
|------------|--|
| January 29 | Completion and dedication of the Psychiatric Pavilion providing the only private in-patient psychiatric care in West Texas                             |
| March 23   | Ground-breaking for new radiology facilities<br>Ground-breaking for an addition to the physicians' office building, the San Angelo Medical Center East |
| April 26   | Dedication of the new Renal Care Center made possible in great part through the donations of the Auxiliary   |

## PROMISES TO KEEP

June-July	Beginning of the mini-hospice program for terminally ill patients and their families
August 3	Approval for a new Cardiopulmonary-Surgery-Special Care Unit

By the end of 1978, Sister Mary Vincent had initiated and completed a significant number of major developments, and St. John's was moving forward at a far more rapid pace than either of the other local hospitals. Angelo Community Hospital, in particular, was having difficulty and initiated a discussion on a possible takeover of their services by St. John's. Meetings were held with board members and doctors from both institutions, and considerable interest was expressed in the proposal until the discussion turned to obstetrics and the possibility of sterilizations and tubal ligations being performed at St. John's. "But won't the Catholic Church soon change its views and give approval to such procedures?" asked one of the Angelo Community Hospital physicians. "Not until hell freezes over," responded Bob Wood, member of the Development Board and Board of Trustees. With such strong philosophical differences, it was impossible to work out any mutually acceptable agreement between the two institutions, and the matter was dropped.

A short time later, Sister Mary Vincent found it necessary to resign from her position as administrator. "The last eight years," she wrote to the Board of Trustees, "have been a challenge which I have enjoyed, because of what I was able to do for St. John's and this community. Your cooperation, loyalty, and support encouraged me in all my efforts. I will always cherish my association with you."<sup>46</sup> She was later honored at a testimonial dinner at which Nathan Dansky of the Board of Trustees presented her with a check for \$10,000 to establish the Nathan's Jewelers' Sister Mary Vincent O'Donnell Nursing Scholarship.

Melvin Camp, who had worked closely with Sister as assistant administrator at Spohn Hospital in Corpus Christi and as associate administrator at St. John's, was appointed president and chief executive officer. He was the first lay person to assume the position at St. John's, and he was determined that the hospital would continue to operate in accordance with the mission established by the sisters in 1910.

Three other resignations came shortly after that of Sister Mary Vincent from three of the sisters who had worked at the hospital for many years and who had contributed greatly to the fulfillment of the mission of the Sisters of Charity of the Incarnate Word. Sister Rosalina Wiggers, who had spent forty-five years of her life at St. John's, retired on September 9, 1979. Sister had just graduated from the school of nurs-

ing at St. Anthony's Hospital, Amarillo, when she started her work at St. John's in 1928. The hospital had only thirty beds at the time and stood alone on the prairie located three miles outside of town. The work was hard, demanding sometimes as much as a sixteen-hour day with very little equipment or materials available, but Sister made up for the lack of resources by her loving care of the patients.

When Sister Rosalina reached retirement age, she gave up her work as a nurse but stayed on at St. John's, visiting every patient in the hospital daily, offering them expressions of concern for their health and their spiritual well being. She was determined to stay in San Angelo until she reached her ninetieth birthday, and she achieved her goal. Some years later, however, she reflected that maybe she had left St. John's too soon!<sup>47</sup>

Next to retire was Sister Johanna O'Connor, who had spent many years at St. John's also, working most of the time in EKG and EEG. Like Sister Rosalina, she stayed on at the hospital after her retirement and spent her last days in visiting patients. According to Father George Fey, "It didn't matter if the patients were Catholic or not, they loved to have the sisters visit them and offer them spiritual consolation. There was such an ecumenical spirit at St. John's, and the patients knew they would all be treated the same regardless of their religion."<sup>48</sup>

Sister Benno Gloning was the third to retire after serving for twenty-seven years in the dietary department, sometimes operating it almost singlehandedly. Like many other sisters who worked at St. John's, Sister Benno was from Germany and readily established rapport with the people of San Angelo, many of whom were of German descent. She knew very well what they liked to eat, and it was her desire to satisfy their tastes while helping them to regain their strength. Her co-workers in the hospital kitchen appreciated her also, and she was always ready to work side by side with them in every job regardless of how demanding it might be. Even on the day she left the hospital, she spent several hours in the kitchen working with those who would replace her in the many duties she performed with such care and generosity.

The loss of the sisters who had served at St. John's for so many years was keenly felt by the doctors and other members of the staff. A short time later, however, two more sisters arrived to maintain the presence and carry on the mission of the Congregation. Sister Nora Marie Walsh became vice president for professional services and Sister Bridgid Mollaghan was appointed pastoral associate. Sister Nora Marie continued in her position until 1985, when she was appointed president of the Incarnate Word Health Services System. In her later position, she was still associated with the progress of St. John's.

## PROMISES TO KEEP

Even from its foundation, St. John's had established teaching programs to complement its work in health care. The school of nursing had been established just after the hospital opened in 1910. The school was the first of many educational programs established over the years in an effort to share the hospital staff's expertise in health care with the people of West Texas who had limited access to such offerings. In 1977, the clinical pastoral education course was offered for the training of professionals in ministry to the religious needs of patients. By the following year, three students became the first graduates of the program that was accredited by the National Association for Clinical Pastoral Education: Sister Bridget Murrin, Larry Salter, and Sister Therese Ann Sokolski.

St. John's Health School began in 1980 in an effort to educate the general public on matters of emotional wellness, nutrition, physical fitness, medicine, and parenting. By 1983, classes were being held also in churches throughout the City and at the Southwest YMCA. During the following year, the diabetes care program was established to provide information for diabetic patients and their families.

In 1980, St. John's was ready for further expansion. A new wing east of the hospital entrance was designed to accommodate the cardiopulmonary-special care-surgery unit as well as the new radiology center. The new wing was completed in 1980, and two years later the ambulatory care center was opened, followed by the Three West nursing unit. Financing for the projects was provided by the Congregation and through a short-term loan of \$1.4 million. In 1981, St. John's once again needed to expand to accommodate an increase in patients. A third floor was added to the west wing of the hospital at a cost of \$4 million, which was financed with tax exempt bonds.

By 1985, St. John's was celebrating its diamond jubilee, and to signify its expanded services, the name of the institution was officially changed to St. John's Hospital & Health Center. The diamond jubilee celebration was held on October 20 and was marked by the unveiling of a Texas Historical Marker recognizing the hospital as the first center for health care in West Texas.

The newly constructed guest house was opened during the diamond jubilee celebration also. The building, designed to provide accommodations for patients' families from out of town as well as for persons coming to the hospital on an out-patient basis, was made possible in part by a gift of \$125,000 from Austin philanthropist Dick Rathgeber.

During the same year, St. John's took over the management of the Lillian M. Hudspeth Memorial Hospital in Sonora. Just a few years later, however, because of the distance from San Angelo, the management contract was discontinued.

On August 6, 1986, the Board of Trustees announced the appointment of P. Denny Oreb as the new president and chief executive officer. In August, 1987, First Step, an alcohol and drug dependency facility, was established as part of St. John's Behavioral Health Center. In the same year, the hospital opened its new Emergency Care Center, which was funded in great part by local philanthropist and friend of St. John's, Mrs. Eva Tucker. Two years later, the Same-Day-Surgery-Center was opened.

During the years that followed, however, the hospital began to experience a decline in patients. Changes in medical reimbursement, expansion in facilities at Shannon Memorial Hospital and San Angelo Community Hospital, and changing patterns in the growth of the community, all contributed to a significant decrease in admissions.<sup>49</sup>

Many changes had taken place at St. John's since its founding in 1910. The hospital no longer stood alone on the open prairie situated at the edge of the town, where it once served as a guide to and from San Angelo. Large industrial plants, Ethicon Inc. and Levi Strauss & Co., along with new residential developments had been erected close by. U. S. Highway 67 passed the landscaped grounds and parking areas in front of the hospital, and a short distance away the Houston Harte Highway linked its access route with Loop 306.

Other significant changes were evident in the hospital structure. The original red brick Gothic building that housed only thirty patients had been completely replaced by three wings, all constructed since 1950 and providing a total capacity of 171 patient beds, plus the Life Care Center, the Radiology Center, the Ambulatory Care Center, the Guest House, and San Angelo Medical Center I and II.

In conjunction with changes in the physical plant had come remarkable changes in services, including introduction of the first hospital-based home health care program in West Texas, the first psychiatric program in the area, and the first and only health school offering educational programs for the people of West Texas. Although the hospital had 480 employees, by the 1990s it had become the smallest of the three health care institutions in San Angelo. It was still recognized in the local community, however, for having the best care. According to Philip C. Robinson, who was appointed chief executive officer in 1990, "The people in San Angelo say that Shannon Hospital has the money, Community Hospital the location, and St. John's the best doctors and and the best care."<sup>50</sup>

The most significant change took place in 1991, when it was decided that the hospital must be sold. Admissions had been falling steadily since the early 1980s. The decline was owing in great part to the shift in patient care from the hospital to an outpatient setting. From 1987

to 1988, hospital income from operations dropped significantly while investment in capital equipment continued to increase. At the same time, St. John's was struggling to pay off its debt incurred by earlier expansion.

Angelo Community Hospital and Shannon Memorial Hospital had begun to offer a wider range of services, including obstetrical care and a fully equipped cardiology program. In addition, Shannon was providing charity care for the community through a contract with the county and through its large endowment established for that purpose.

The announcement came on May 30 that the ownership of St. John's would be transferred to the Quorum Health Group of Nashville, Tennessee. According to Sister Nora Marie Walsh, Chairperson of the Board of Directors of Incarnate Word Health Services, the decision was a financial one. "The very high debt service," she explained, "limits the availability of cash for anything else." Moreover, the Congregation had begun to focus attention on areas that were more limited in resources than San Angelo with its fine medical facilities. "We feel our mission [at St. John's] has been fulfilled," said Sister Nora. Len Mertz, President of the Board of Trustees, pointed out that the sisters had come to West Texas in response to a cry for help. "Now . . . there are other areas that need the sisters. It's time we let go."<sup>51</sup>

The transfer became official on September 30, 1991. Philip C. Robinson resigned as president, and Samuel G. Fezell was appointed administrator. The name of the institution was changed to Concho Valley Regional Hospital. "The decision to sell was a most difficult one," according to Philip Robinson. "The future of the small hospital seems very bleak, however, and having bought and sold hospitals in the past, I could see the danger signals at St. John's. When the directors of Quorum approached us with an offer to buy the institution, it seemed to be the best thing to do. The company has the necessary capital to put into the hospital to sustain it for the future, and the sisters, as well as the Incarnate Word Health System, are relieved of the heavy debt that was such a burden."<sup>52</sup>

Two sisters remained on the staff of the hospital during the changeover, Sisters Brigid Mollaghan, pastoral care director, and Doris Marie Irlbeck, director of the guest house. Their presence was a strong link to the past and instrumental in sustaining the mission of the sisters during the period of transition. "The new owners will change the hospital," said Philip Robinson, "but there is a strong Catholic foundation developed here by the sisters, and that will continue."<sup>53</sup>

Father James Plagens described the witness that the Catholic hospital offered to the area:



I was in the first grade when my family moved to Wall from Brazos County. Growing up Catholic in Tom Green County meant being very aware of St. John's Hospital, and being proud of the fact that there was a Catholic hospital in San Angelo. If anyone needed an extra affirmation of one's Catholic faith, St. John's provided that for us. I am very grateful, therefore, to your community for your ministry to this part of Texas through St. John's, a ministry which had so much to do with building up the kingdom of God out here in the mesquite flats. (Much later did the more romantic name of Concho Valley come into being!)<sup>54</sup>

The Quorum administration had come into an institution that had "a lot of pluses," according to Dr. Lloyd Hershberger, "a good medical staff, a good nursing staff, a good home health department. Most things [were] handmade for them." St. John's always had a reputation for reliable health care, he insisted, in spite of the fact that it had to struggle financially. "Back in the early fifties the hospital sometimes did not have enough money to even buy new sheets. The sheets were clean, but there were times when there were holes in them as well. The people of San Angelo did not complain, however, because they knew the sisters were there and that the quality of health care was very good. . . . In that respect Quorum [inherited] something they didn't pay for."<sup>55</sup>

While both the sisters and the people of San Angelo regretted the changes at St. John's, it was nevertheless a time of gratitude for what had been given. In 1910, the people of San Angelo had called out in great need for a hospital to be established in their community, and that call had been answered by the Incarnate Word sisters, who gave generously of their service and their financial resources. The businessmen of the community, regardless of their religious affiliations, worked side by side with the Catholic sisters to make St. John's a reality. The same kind of community-wide support from persons of all religious denominations had sustained the development of the hospital throughout its eighty-one-year history.

PROMISES TO KEEP

ADMINISTRATORS

Mother M. de Sales Keegan	1910-1914
Mother Robert O'Dea	1914-1915
Mother Mary Ascension Ryan	1915-1918
Mother M. Augustine Curran	1918-1919
Mother M. Timothy Mullen	1919-1921
Mother M. Presentation O'Meara	1921-1924
Mother Joseph Calasanctius O'Connor	1924-1929
Mother Mary of Jesus Singleton	1929-1932
Mother Mary Ascension Ryan	1932-1933
Mother M. de Sales Keegan	1933-1935
Mother M. Presentation O'Meara	1935-1937
Mother M. Hedwig Gromke	1937-1940
Mother Anna Maria Byrne	1940-1944
Mother John Edward Deneny	1944-1947
Mother M. Alexandrina Simonis	1947-1948
Mother M. Claudine Martin	1948-1952
Mother Mary Nicholas Dittlinger	1952-1955
Mother M. Dionysia Hyland	1955-1959
Sister Mary James Whelan	1959-1961
Sister M. Dionysia Hyland	1961-1964
Sister Alban Mannion	1964-1967
Sister Monika Schonberger	1967-1970
Sister Mary Vincent O'Donnell	1970-1979
Melvin J. Camp, Sr.	1979-1986
P. Denny Oreb	1986-1990
Philip C. Robinson	1990-1991

ST. JOHN'S HOSPITAL AND HEALTH CENTER

CHIEFS OF MEDICAL STAFF

J. S. Hixson, M.D.	1910
Ernest Cooper, M.D.	1914
Walton W. Cobb, M.D.	1917
C. E. Mays, M.D.	1918
A. C. DeLong, M.D.	1922
C. T. Keyes, M.D.	1923
J. P. McAnulty, M.D.	1924
G. L. Lewis, M.D.	1925
J. S. Hixson, M.D.	1926
H. R. Wardlaw, M.D.	1927
G. W. Nibling, M.D.	1928
S. J. Burleson, M.D.	1930
C. T. Womack, M.D.	1931
J. B. Chaffin, M.D.	1932
John Findlater, M.D.	1933
Harlan Horney, M.D.	1934
Lewis O. Woodward, M.D.	1936
K. B. Round, M.D.	1939
R. L. Powers, M.D.	1940
Robert M. Arledge, M.D.	1941
K. B. Round, M.D.	1946
J. A. Bunyard, M.D.	1947
R. L. Powers, M.D.	1948
Robert M. Arledge, M.D.	1949
William Lacey Smith, M.D.	1950
Aaron E. Landy, M.D.	1951
Henry N. Ricci, M.D.	1952
E. C. Winkelmann, M.D.	1953
Victor E. Schulze, M.D.	1954
J. A. Bunyard, M.D.	1955
Harvey M. Williams, M.D.	1956
Lloyd R. Hershberger, M.D.	1957
John E. Ballard, M.D.	1958
Harry F. Round, M.D.	1959
Aaron E. Landy, M.D.	1960
Henry N. Ricci, M.D.	1961
Gordon A. Pilmer, M.D.	1962
K. B. Round, M.D.	1963
Victor E. Schulze, M.D.	1964

PROMISES TO KEEP

J. A. Bunyard, M.D.	1965
Lloyd Downing, M.D.	1966
A. G. Dietrich, M.D.	1967
William T. Womack, M.D.	1968
K. S. Staneff, M.D.	1969
James C. Womack, M.D.	1970
J. P. Darby, Jr., M.D.	1972
William T. Gordon, Jr., M.D.	1973
H. M. Anderson, M.D.	1974
Thomas R. Reid, M.D.	1975
John L. Barnes, M.D.	1976
A. Price Burdine, M.D.	1977
J. Michael Cornell, M.D.	1978
Richard C. Stoebner, M.D.	1979
T. Karman Weatherby, M.D.	1980
Johnny B. French, M.D.	1981
R. H. LeGrand, M.D.	1982
Denver C. Marsh, M.D.	1983
Orloff Monaghan, M.D.	1984
Charles A. Marsh, M.D.	1985
J. H. McCrary, M.D.	1986
G. S. Ramesh, M.D.	1987
Richard C. Stoebner, M.D.	1988
T. K. Weatherby, M.D.	1989
Thomas R. Reid, M.D.	1990
Joe A. Mims, M.D.	1991

## ST. JOSEPH'S HOSPITAL AND HEALTH CENTER, PARIS: A CATHOLIC PRESENCE IN NORTHEAST TEXAS

The beginnings of St. Joseph's Infirmary in Paris, Texas, offered little promise that the institution would one day develop into a professionally respected hospital and become a strong Catholic presence in Northeast Texas. In 1911, the town named for the famous French capital had a population of 11,269 and was located in an area of the Red River Valley that was strongly dominated by the Baptist Church.<sup>1</sup> The small number of Catholics could scarcely support a Catholic school, much less a Catholic hospital. The Sisters of Mercy had discovered that fact around the turn of the century. Their efforts had ended in financial failure.

In 1896, the Mercy sisters had purchased a piece of property and set up a school called St. Patrick's Academy, which after a few years failed to attract enough students to sustain itself.<sup>2</sup> The building, a simple frame two-story structure, was then converted into an infirmary and renamed St. Joseph's. The sisters were teachers, however, and not trained nurses or hospital managers. Neither were they prepared to cope with Dr. L. P. McCuiston, who was the chief surgeon and who insisted on placing his own lay nurses in charge of the institution, giving them full responsibility for the care of patients. The sisters, he decided, should take care of the cooking, the laundry, and the cleaning of the patients' rooms.

Dr. McCuiston was no doubt a fine surgeon, but lacked the skills of both human relations and fiscal management. Under his direction the infirmary began to fail financially, and the Sisters of Mercy, who still owned the property, were forced to borrow money to keep the institution

in operation. A short time later, they were persuaded by Bishop J. P. Lynch to abandon their work at the hospital and leave Paris.<sup>3</sup>

In spite of the sisters' failure, the bishop was anxious to try again to save the infirmary, which he felt would be a strong Catholic presence in Paris. A Catholic church and parish, Our Lady of Victory, had been established there in 1880, but the number of parishioners was so small that no resident pastor was appointed until 1892.<sup>4</sup> Before that time, the church was maintained as a mission of nearby parishes in Clarksville and Sherman. The establishment of a hospital and school, in conjunction with the parish, could greatly strengthen the position of the Catholic Church in this area of Texas which was a stronghold of Protestantism.

The bishop approached the Sisters of Charity of the Incarnate Word, whom he knew well from their operation of both St. Joseph's Infirmary in Fort Worth and St. Anthony's Sanitarium in Amarillo. In response to his repeated urgings, the sisters finally agreed to take over the failing infirmary and extend their ministry to Paris. They agreed also to assume the \$14,000 debt on the property, including \$9,000 that had been borrowed by Bishop Lynch to cover expenses incurred by the Sisters of Mercy.

Rev. Mother Alphonse Brollier was fully aware of the Mercy sisters' loss of both school and hospital and knew that paying off the debt of the hospital would not be an easy burden to carry. She knew also that Paris was in a remote area of Texas, over 100 miles from Dallas and Fort Worth, and 370 miles from San Antonio. The sisters ministering there would be far removed from the motherhouse and would be working primarily among persons who did not share their religious beliefs and who had even manifested a strong anti-Catholicism. It is, therefore, surprising that she would consider accepting the bishop's invitation to send the sisters to Paris. She was a true pioneer woman, however, who had faced such challenges before and who saw in the bishop's determination to establish a hospital, an expression of the needs of the greater Church to which she must respond.

She wrote to inform Dr. McCuiston of her plans and to prepare him for a change in the role of the sisters in the infirmary. She was anxious, no doubt, to avoid a confrontation similar to that which had occurred in the past with the strong-willed doctor.

Yielding to the solicitations of Rt. Rev. Bishop Lynch, we have decided to take charge of St. Joseph's Infirmary, Paris.

The Bishop is anxious that we go as soon as possible, so we hope to be there a few days previous to Oct. 1st. Will you, dear doctor, kindly inform

us if this be agreeable to you, that is, if it does not interfere with any of your present arrangements.

We must work together harmoniously, doctor, so if there be any suggestions you desire to make, do so freely and confidently, and they will meet with our highest consideration.<sup>5</sup>

As promised, six sisters arrived in Paris October 1, 1911: Mother M. Helen Sisson, administrator and superior; Sister M. Simon Molitor; Sister M. Sixtus Doherty; Sister M. Jerome Urnau; Sister M. Eugenius Ward; Sister M. Hildegard Tinnes; and Sister M. Thais Desroche. They came by train from San Antonio, arrived at the Texas Pacific depot, and carrying all of their luggage along with them, walked the mile and a half distance from the station to St. Joseph's. Their first task was to thoroughly clean the infirmary which had been neglected for some time, and their only source of water for the washing and scrubbing was the nearby well. Later, the sisters could recall that by the time the cleaning was completed and everything put in readiness for the admission of patients, they were too tired to eat and could not even remember how they got food that night before they went to bed.

Their first patient, J. W. Conly, who described himself as a preacher, was received in the midst of all the cleaning on the sisters' day of arrival. He was charged \$15.00 per week for a private room, and his attending physician was Dr. L. P. McCuistion. Three of the sisters were trained nurses. Mother Helen and Sister Eugenius had graduated from the school of nursing at Saint Joseph Hospital, Fort Worth; Sister Sixtus had finished her training and later directed the school of nursing at Santa Rosa.

Dr. McCuistion, who still wished to have lay nurses in charge and to continue operating St. Joseph's as he had done in the past, soon found the new arrangements very unsatisfactory. He left the infirmary, taking many of his patients and nurses with him to the Aikin Charity Hospital operated by the county. Just two years later, with the assistance of a group of citizens from Paris who contributed \$75,000, he built his own hospital, The Sanitarium of Paris, predecessor of McCuistion Community Hospital and McCuistion Regional Medical Center.

The doctor's abrupt departure left St. Joseph's without a chief surgeon and with a serious loss of patients. In an early history of the infirmary, it is recorded that "at times there were 16 to 18 patients and then they would dwindle down to 4 or 5."<sup>6</sup> The institution was struggling to survive financially.

In time, however, a new group of physicians began sending their patients to St. Joseph's. Among them was Dr. W. W. Fitzpatrick,

known to everyone as “Dr. Fitz,” who was the only Catholic doctor in Paris and who became a great friend of the sisters and staunch defender of the infirmary. Others joining the staff were Doctors J. M. Hooks, J. D. McMillan, C. D. Geron, R. B. Leach, and J. B. Chapman. All of them had avoided St. Joseph’s in the past, because of difficulty in working with Dr. McCuiston. Now they were ready to support the infirmary, and the number of admissions began to increase.

According to Sister Eugenius Ward, “We got busy refusing patients every day.” The frame building could accommodate only sixteen. “To make room for more, Sister Sixtus and I volunteered to [move] outside to a little cottage Dr. McCuiston had built for his nurses. The weather was so cold the snow came through on our beds. We got two . . . tin hot water bottles to heat our beds at night. We emptied them in the morning to wash our faces. There was a coal stove, but we had so little time we did not use it.”<sup>7</sup>

The frame structure that had been purchased from the bishop soon proved to be completely unsatisfactory. It had been erected originally as a school and was not easily adapted to the needs of doctors and patients. The sisters realized that they needed to construct a new building, but they were not prepared financially for such an undertaking. Father Edward F. Campbell, Pastor of Our Lady of Victory Church, went to San Antonio and convinced the members of the general administration of the need for expansion.

Rather than tear down the old frame building, a decision was made to move it on rollers to another part of the property facing Austin St. and restore it to its former use as a school.<sup>8</sup> According to Sister Eugenius’ report, operation of the hospital continued during the three weeks it took to make the move. “We had all kinds of patients during that time,” she said. “Once in a while [the building] gave a terrible [groan] and scared us.”<sup>9</sup> At times, the progress was interrupted while surgery was being performed, but as soon as it was over, the moving started up again. The patients said they felt as if they were on an ocean liner.

At last the way was cleared for construction, and by July 2, 1914, a new St. Joseph’s Infirmary had been erected on the site of the old building. It offered the finest medical facilities and comfortable patient accommodations. It was also completely fireproof and equipped with its own electrical power plant which later proved to be a life-saving source of energy not only for the hospital but also for the whole city of Paris.

Construction costs, however, had far exceeded the sisters’ initial plans. Rev. Mother Alphonse was in Europe recruiting new members for the Congregation while the building was in progress. Upon her return she found that a dispute had arisen between the sisters and the contrac-



tor who had put them in terrible debt. "With one thing and another," she said, "the house will cost us double the price on which we had agreed."<sup>10</sup> The full details of the disagreement are not described, but it is noted in the hospital records that both the contractor and the architect left Paris almost immediately thereafter, a fact that suggests there may have been some wrongdoing on their part. As a result of the whole situation, the Congregation was described as being "almost underground in debt."<sup>11</sup>

Placed in the cornerstone of the new structure was a document professing that it was built "in order that the town of Paris and the surrounding district may enjoy the benefit of a thoroughly up-to-date and fully equipped infirmary." The troubled beginnings with Dr. McCuistion were not even alluded to in the statement which read, "The sisters furthermore hope that the future relations between physician and citizens will be as amicable as in the past, and that St. Joseph's new infirmary will receive the necessary support to carry on the work of mercy towards suffering humanity."<sup>12</sup>

The third floor of the new building was reserved for residence facilities for nurses and a convent area for the sisters. Attached to the structure was an ivy-covered cobblestone chapel called Our Lady of the Visitation, for which John Gibbons donated the property and paid for the cost of construction.<sup>13</sup>

By 1916, St. Joseph's was operating at full capacity and experiencing a great need for nurses. Since the small town of Paris offered limited resources of professionally trained persons to staff the three hospitals of the area, the sisters decided to start their own training program which was later approved by the Texas State Board of Nurse Examiners.<sup>14</sup>

During the same year, the City experienced the second disastrous fire in its history. The first had occurred in 1877 and had destroyed most of the downtown business section. Paris had recovered from the tragic effects, but many of the older citizens still remembered the day the whole town almost burned to the ground.

Thirty-nine years later on March 21, 1916, a second conflagration once again destroyed a large section of the business area. Fire officials were unable to contain the flames that were carried swiftly by the March winds to many parts of the town dried up for lack of rain. The blaze reached parts of the residential area and even stretched beyond the city limits. Help was called in from Dallas, Fort Worth, and Texarkana with equipment rushed to the scene on special trains. Not until the following evening was the fire finally extinguished. An article in *The Paris News* described the destruction: "The results of the

catastrophe left the heart of Paris with a silhouette that resembled the pictorial report on the effects of bombing raids made on European cities in both World Wars.”<sup>15</sup> It was reported that only two buildings were left standing in the business section of the City and that 270 acres were burned.

The fire came so close to St. Joseph’s that sparks were falling on the infirmary roof, and the heat was so intense that window panes melted, but the fireproof building withstood the flames. Mother Robert O’Dea, administrator, directed the emergency operations, and the hospital was filled far beyond its capacity with persons injured in the disaster.

The sisters went out into the blazing city in response to cries for help. Mother Robert herself, accompanied by another sister, went to assist the fire chief and some of his men who were overcome by the heat and by smoke inhalation. According to a report by one of the sisters, however, their actions were not always well received: “Owing to bigotry and prejudice, the fire chief was aggravated on finding a sister kneeling over his prostrate form administering a hypodermic. Instead of a word of gratitude for the services rendered him, his response was a curse and a blasphemous expression.”<sup>16</sup>

With its own electric power plant, St. Joseph’s became a haven of refuge not only for the injured, but also for the hungry and the homeless. It was described as “a beacon of light” in the darkened and desolate city. To the sisters, it seemed almost miraculous that the infirmary, church, and school had been preserved from destruction and that none of the patients, students, or sisters had been injured. In communicating the news of the disaster to the other members of the Congregation, Mother Bonaventure Burns wrote: “The Providence of God watching over them was very evident on that fearful occasion, for the sanitarium, school, and surrounding buildings, although in the direct line of the fire, thank God, were spared.”<sup>17</sup>

As the City tried to return to some semblance of normal operation, the hospital offered the use of its facilities to public agencies and service organizations, as well as to doctors and dentists whose offices had been destroyed. The basement was given over to the superintendent of the public schools, J. G. Wooten. Public school classes were held in the nearby Notre Dame Academy, which was operated by the sisters and which too had been spared from destruction.<sup>18</sup> Mayor Edward H. McCuiston and the City Commissioners took up their offices in the school building.

The people of Paris never forgot the generosity of the hospital and the kindness of the sisters. They had taken in everyone, regardless of religious affiliation, in a time of disaster. They had opened their

doors to the City, had cared for the sick and the destitute, many of whom stayed on for months after the fire. Reflecting on the event sometime later, the sisters wrote: "One cannot but feel that God, in His all-wise designs, permitted this terrible calamity and spared our buildings to harbor and afford relief to the unfortunate, thereby breaking down the prejudice and bigotry with which the very atmosphere seemed impregnated."<sup>19</sup>

The number of Catholics in the area had always been small, numbering only about twenty-five families when the sisters arrived in 1911. The Ku Klux Klan was extremely active, directing much of its violence against Catholics as well as black people and carpetbaggers. According to A. W. Neville, the group "was in great favor . . . in Lamar County as well as all over the state. Many prominent business and professional men were members, though their identity was carefully hidden."<sup>20</sup>

Many years later, Sister Matthias Treib could recall that the pastor of the local parish was threatened by the group and left town in fear for his life. She described also how at one time a wooden cross had been set afire on the lawn of the infirmary. The action created not only great fear among the sisters and patients but also strong reaction from the citizens. The burning cross endangered the lives of the sick and suffering who could not protect themselves. What was even worse, it had been placed directly in front of the maternity section of the hospital. The townspeople were incensed that young mothers and their children might have become the victims of such violence. According to Sister Matthias, "It turned the people against the Klan and won a great deal of sympathy for the sisters."<sup>21</sup>

With their traditional long black habits and conventual form of living, the sisters must have been an anomaly to most of the townspeople and often felt the lack of warm acceptance within the community. With the backlash over the actions of the Ku Klux Klan and the generous response of St. Joseph's at the time of the 1916 fire, however, both the sisters and the infirmary began to earn a new regard and affection in the minds and hearts of the people, even though it would take many more years before the anti-Catholic sentiments of Northeast Texas would completely disappear.

As they had done at Santa Rosa and at Saint Joseph Hospital, Fort Worth, the sisters worked twelve hours a day and even longer if necessary. According to Sister Bridget Florence Deneny, "The sisters were the only trained nurses, for the most part. When it was time to go off a twelve-hour shift and a professional nurse had not shown up for duty, the sister just had to stay on. She might get a little rest right on the hospital floor and be called whenever needed."<sup>22</sup>

Since the hospital was small and the number of sisters limited, most of them did three or four jobs at a time. Sister Susanna Mayock, who had just completed her nurses' training at St. Anthony's Hospital in Amarillo before coming to Paris in 1914, had charge of everything on the third floor—laboratory, X-ray, surgery, and obstetrics. She also administered the anesthetic during surgery. Sister continued to work at St. Joseph's for forty-two years, doing most of the same jobs all of her life, and when it came time for her to retire at the age of eighty-two, she was still so full of energy and enthusiasm that no one could believe that she was ready to give up her job. Nor could anyone understand how St. Joseph's was going to continue without her.

"She could handle any crisis," according to Sister Charles Marie Frank, who trained under her direction at St. Joseph's.<sup>23</sup> The doctors were very fond of her, and one of her greatest joys she said, had been "watching little boys grow up to become fine and wonderful doctors, among them being Dr. Harold Hunt; Dr. Thomas E. Hunt, Jr.; Dr. M. A. Walker, Jr.; and the late Dr. John Arch Stephens."<sup>24</sup> Dr. Fitzpatrick, who called her "Sister Squeezanna," loved to tease her just as she delighted in teasing him. She always carried a small bottle of holy water in the pocket of her habit. She used it to bless the patients when they were critically ill and to drive away the evil spirits. She used it also to bless Dr. Fitz with a good heavy splash whenever she met him in the hospital hallway.

Many stories are told about Dr. Fitz and the sisters, including the one of Sister Mary of Jesus Singleton, who came to St. Joseph's in 1925 and organized the medical records department. A standardized system had not been established at that time, so she simply developed her own. Dr. Harold Hunt recalls a story that was repeated over and over again about Dr. Fitzpatrick asking Sister what she was going to do when she came to the end of her life and "after giving up marriage, family, and the pleasures of the world, found there was no heaven." Her teasing response was, "And Doctor, what are you going to do when you come to the end of your life and find there is?"<sup>25</sup>

St. Joseph's grew slowly in the early years, but by 1919, the sisters began to prepare for recognition and certification by the American College of Surgeons. Doctors organized the medical staff in accordance with the established standards, and elected J. B. Chapman, M.D., as the first chief of staff. Mother Philip Neri Neville was the administrator from 1918 to 1921. She was succeeded by Mother Joseph Calasanctius O'Connor, 1921-1922, and by Mother Presentation O'Meara, 1922-1925. The infirmary was ready to apply for its first certificate of approval in 1923 and was recognized for having met the minimum

requirements. Not until ten years later was it given full approval and certification. By 1930, the name of the institution had been changed to St. Joseph's Hospital.

One reason for the limited growth in the beginning was the fact that three hospitals had been established to serve the small city of Paris—the Aikin Hospital, which was replaced in 1926 by the Lamar County Hospital; The Sanitarium of Paris, which was later named McCuiston Regional Medical Center, owned and operated by a local stock company; and St. Joseph's. Although all of them drew patients from the surrounding areas, stretching as far as Southeast Oklahoma, the population could scarcely support the three institutions.

From the very beginning, the hospitals were in competition with each other, particularly St. Joseph's and The Sanitarium of Paris. The competition for patients led to competition also in the schools of nursing. Both hospitals had developed training programs, but the town was not able to support two schools. Very few students enrolled in the classes, and qualified faculty were almost non-existent. In 1932, Rev. Mother Alphonse Brollier took a strong stand over the objections of some of the sisters and decided that St. Joseph's program must be closed: "The student nurses do not get the complete training and experience they should have because of the small daily percentage of patients in the hospital. Therefore, in justice to the nurses we are obliged to close the school."<sup>26</sup>

In contrast to the sisters' hospital in Fort Worth, located just 144 miles away, the early history of St. Joseph's records no admission of black patients. Like many parts of the Deep South, Paris was a cotton-producing region with many black workers employed on the rich plantations. Wealthy landowners patronized their black employees, and like their southern neighbors, looked down on them as an inferior race of people. Racial prejudice was so strong in the early 1900s that the doctors would not dare send a black patient to the infirmary for admission.

Sister Charles Marie Frank recalls that in the 1920s the sisters tried to care for a few black patients in an old laundry building behind the hospital that had been left unused for many years. Not many came for help, however, probably for fear of reprisal. They depended rather on the doctors, particularly Dr. Oscar Robinson, who went out to the poor black neighborhood on Sunday afternoons, taking with him nurses from the hospital as well as bandages and other supplies provided by the sisters. Surgeries were often performed on a kitchen table or even on the front porch.<sup>27</sup>

The depression years were particularly difficult for the sisters and the infirmary in Paris. People could not afford to pay for a doctor's care,

much less for the high cost of hospitalization. Dr. Fitzpatrick's daughter recalls that her father simply asked people to pay whatever they could. "When he died," she said, "we had ledgers piled high with records of patients who owed him money that was never, never collected."<sup>28</sup>

The number of patients in the hospital dropped drastically. "Sometimes we were down to eight," according to Sister Charles Marie, "and we could hardly feed the few we had. Patients who had no money to pay their bills brought us vegetables, fruit, eggs, and milk from their farms, and that helped. We also had a few pear trees in the area behind the hospital, and we used the pears for the patients' dessert, but there weren't enough for the sisters. We didn't have dessert for years!"<sup>29</sup>

"Times were so bad that we couldn't pay for help either," she said. The sisters took on extra work, doing all of the laundry, bed linens, patient gowns, and starched white habits for the sisters. "On laundry day, we got up at 4:30 in the morning and started the washing and ironing," she recalled. "Everything had to be done by hand. One of the sisters read all of the prayers aloud—morning prayer, office, rosary, spiritual reading—while the rest of us did the work."<sup>30</sup>

With the start of World War II, America opened new military bases around the country, including Camp Maxey located near Paris. Col. Albert Bowen, camp surgeon and commanding officer of the station hospital, appealed to the sisters at St. Joseph's to provide hospitalization for the military personnel until a base hospital could be opened. Within the year, 30,000 men were deployed to the new camp, and the cooperative arrangement with St. Joseph's created a sharp increase in admissions.

The influx of military personnel from all parts of the country and from all segments of society, black as well as white, made it imperative that the sisters try again to desegregate the hospital. In 1941, Mother Arcadius Farrell, the administrator, set up the first ward for black patients. The doctors, with the exception of Dr. Fitz, opposed her actions but could do little more than voice their opposition since the military doctors were referring the black patients to the hospital.

The soldiers at Camp Maxey had moved to Paris with their wives and children, and the admission of obstetric and pediatric patients increased. Completion of an unfinished wing provided space for a 16-bed maternity unit in 1942, and by 1954, a pediatric department had been added.

St. Joseph's applied in 1949 and again in 1954 for approval by the Joint Commission on Accreditation of Hospitals and was denied on both occasions. In the report following the hospital survey in 1954, Mother Marie Vianney Bihl, the administrator, was advised that "as recommended in 1949, there is need for more thorough review of the clinical

work done in the hospital on a monthly basis and prompt, complete recording of all essential clinical entries on the medical records."<sup>31</sup> Other weaknesses were noted in enforcement of the by-laws and regulations of the medical staff, the inadequate recording of medical histories, the low autopsy rate, the lack of X-ray reports, the minimal use of consultations, the inadequate review of obstetrical cases, the absence of pre-anesthetic investigation and post-anesthetic follow-up, failure to use shock-proof equipment in the operating room, and the absence of active pharmacy and tissue committees.

The sisters were determined to have the hospital fully accredited and immediately set to work to correct the deficiencies. By 1957, they were ready to apply again to the Joint Commission and received the maximum three-year approval. Accreditation was a great step for St. Joseph's and a recognition which the sisters had fought hard to achieve. Moreover, the hospital was not only the first institution in Paris but also the first in this part of Texas to win such approval. The nearest accredited hospitals were in Denison and Texarkana.

With the emphasis on achieving higher standards, more sisters were needed, and by the mid 1950s, there were twenty assigned to staff all of the growing departments. Now it became necessary to build a new convent. The sisters had never had their own living quarters. Together with the lay nurses, they occupied the third floor of the hospital, much to the chagrin of the doctors who thought the space should be used for patient rooms. The arrangement was also very uncomfortable for the sisters who worked in the institution all day and had no respite from their workplace even at night. The discomfort to the sisters was described in a letter of Mother Marie Vianney to the motherhouse: "Patients are beside us, below us, and above us. . . . Above us is the Labor Room and there is no sleep or rest at night for the sisters who occupy rooms below that section of the Obstetrical Department, or for the sister on night duty, in the day time."<sup>32</sup>

At last in 1957, the sisters were able to move into their own convent located south of the hospital and adjoining it for easy passage to the patients' rooms. An entry in the sisters' annals for July 31, reads: "On this date we spent our first night in the convent. It was so quiet that some of us found it hard to go to sleep. How thankful we are for our beautiful convent home."<sup>33</sup>

In 1958 Sister Mary Loyola Liedel started a school for licensed vocational nurses, which was a source for personnel trained to assist the nursing staff. Like Sister Susanna and others, Sister Mary Loyola held three jobs at the same time, directing the school, supervising a floor full of patients, and operating the pharmacy, which at that time was called

“the drug room.” She was well trained for the first two responsibilities, but operating the drug room was just something that someone had to do. “Whenever I needed help, I used to call on the pharmacist across the street from the hospital,” Sister said. “Finally, I convinced a trained pharmacist to come to work at St. Joseph’s.”<sup>34</sup>

Mother Marie Vianney completed her administrative term in 1958. She had been a quietly effective leader, had directed the hospital through the accreditation process, had established the medical records department in accordance with acceptable standards, had enlarged the medical staff with the addition of a radiologist and pathologist, and had set up an advisory board and a ladies auxiliary. She had also built a convent for the sisters and remodeled the operating rooms, the laboratory, the recovery rooms, and the doctors’ staff room. A new kitchen had been added as well as ten additional rooms for patients, and most of the rooms in the hospital were air conditioned. As she left St. Joseph’s, the newly formed advisory board recognized her for “the scope, variety and importance of her work and endeavors . . . so efficiently fulfilled as to give little indication of the effort involved.”<sup>35</sup>

Mother Mary Nicholas Dittlinger succeeded Mother Marie Vianney as administrator and held the position for a period of fifteen years, during which time the hospital continued to expand its services. Although she was born in Kansas, Mother Mary Nicholas spent most of her life in Robstown, Texas, before entering the Sisters of Charity of the Incarnate Word. She was a true Texan in her straightforward manner. She was a registered nurse and X-ray technician and had served at St. John’s Hospital in San Angelo and at St. Anthony’s Hospital in Amarillo before coming to Paris. She had no formal preparation for hospital administration, but her ease in working with people, both religious and lay, was a natural gift that enabled her to direct St. Joseph’s for fifteen of its most productive years.<sup>36</sup>

She was completely dedicated to her work and to her role as a religious sister. “From the time I entered the Congregation,” she wrote once in reflecting on her career in health care, “I did not ask God what I could get, but what I could give and do for His honor and glory. Sometimes I was ill prepared for the work assigned me, but by placing myself in God’s hands and asking Him to help me, somehow the work got done.”<sup>37</sup>

“She had just the right disposition for administration,” according to Sister Mary Vincent O’Donnell. “She could handle all of the problems that came along. She was always jolly and could make a joke out of everything. At one time she was having difficulties with some of the older, long-established doctors that were opposed to change, and I



remember her telling me, 'There's nothing wrong with this place that a few funerals wouldn't take care of.'"<sup>38</sup>

During her tenure as administrator of St. Joseph's, Mother Mary Nicholas was very well known and highly respected. According to Dr. Courtney Townsend, "She had the town on her hip!"<sup>39</sup> It was through her contact with local leaders that both the women's auxiliary and the lay advisory board became important links with the civic community.

Mrs. Robert McWhirter had been named the first president of the auxiliary in 1955. The organization began with only fifteen members but grew steadily, contributing over \$700,000 and thousands of volunteer hours of service to the hospital each year. "In the beginning," according to Mrs. McWhirter, "the nurses didn't know whether they would like having the auxiliary volunteers. They feared that the volunteers might take over their jobs."<sup>40</sup> Everyone in the hospital, however, soon learned to appreciate the generous assistance.

The lay advisory board was established in 1956 with W. Henry Ayres as the first president. Charter members were Hardy Moore, Gilbert Cecil, Dr. J. R. McLemore, Luther Howerton, Robert McWhirter, Ed Schilling, George Serur, Dr. Courtney Townsend, and Ben Marable. In the years before lay persons were appointed to the board of trustees, the advisory board was instrumental in directing the hospital in relation to the needs of the local community.

The question of the admission of black patients arose again in the late 1950s, when initial plans were announced for the closing of Lamar County Hospital because of financial problems. County Judge C. V. Flanary, Jr., approached Mother Mary Nicholas asking if the county patients, many of whom were black, could be transferred to St. Joseph's. Without hesitation, she assured him that it was hospital policy to accept all patients regardless of their race. The following statement appeared the next morning in *The Paris News*: "County Judge C. V. Flanary announced Saturday that St. Joseph's Hospital here had agreed to accept Lamar County's charity patients—both white and Negro."<sup>41</sup> The news release created a furor among the doctors who resented the fact that they had not been consulted about the acceptance of county patients and who were still strongly opposed to the integration of St. Joseph's. When their arguments with Mother Mary Nicholas got them nowhere, they telephoned the general administration in San Antonio.

"By 6:00 a.m. the next morning," according to Sister Mary Vincent O'Donnell, "we were on our way to Paris to see what we could do to settle the situation." Sister was inspectress of hospitals and serving on the general council for the Congregation. She knew that she must support Mother Mary Nicholas. She knew also that she had to support

the right of black patients to be hospitalized at St. Joseph's. From as early as 1869, the sisters had accepted persons of all races, nationalities, and religions at Santa Rosa, and from the time of its foundation in 1889, Saint Joseph Hospital in Fort Worth had been integrated also, although black patients were confined to separate wards at both hospitals.<sup>42</sup>

As Sister Mary Vincent arrived in Paris, Dr. N. L. Barker met her at the front door of the hospital and led her into a room full of doctors. With the exception of Dr. Fitzpatrick, who stood behind the sisters' decision, all of the physicians had the same complaint, that St. Joseph's should not accept the county patients. "Translated, of course, it meant that we should not accept black patients," said Sister Mary Vincent. By the end of the tense and emotion-filled meeting, she had not calmed their anger, but at least they were prepared to accept the inevitable, as she turned the complaint back upon themselves. "It is the physician who refers patients to the hospital," she insisted. "Patients, whether they are white or black, cannot be admitted without being sent to the hospital by a doctor. If physicians in Paris refer black patients to this hospital, they will be admitted."<sup>43</sup>

By 1962, St. Joseph's was commemorating its fiftieth anniversary. The golden jubilee celebration began with a Solemn High Mass in the adjoining parish church, Our Lady of Victory. Bishop Thomas K. Gorman presided at the Mass, assisted by Father Julian A. Lubo, S.C.J., and Father Philip Blanke, M.S.F., hospital chaplain. The work of the sisters was praised as "a half century of service given gladly to the sick and afflicted—a faithful service to the people of Paris and the Red River Valley, and a loving service to God."<sup>44</sup>

Opening with the golden jubilee celebration, the 1960s became a turning point for St. Joseph's—a time of building up and of tearing down, a time of reflection on the past and decision for the future. The City had been growing in population, aided primarily by the relocation in the area of national industrial corporations, Westinghouse Electric Corporation and Campbell Soup. To keep pace with such growth, the hospital had been steadily expanding. However, by 1962, when it was evident that the City needed more patient beds, St. Joseph's had reached its full capacity. The doctors were insistent on the need for additional space. At a meeting of the advisory board, Dr. William deG Hayden said an expansion program was mandatory, and plans must be initiated for construction of a new building with an additional 150 beds.<sup>45</sup>

The original structure, built in 1913, could not be remodeled to meet the existing standards for hospitals. The sisters would have to build a completely new hospital to keep pace with the demands of rapidly changing medical technology and medical practice. When the pro-

posal was presented to the general council in San Antonio, the sisters weighed two alternatives, either commit a very large sum of money for a new hospital or close the institution altogether, because of the many demands on the Congregation for financial support. While the decision was being made, several things happened that seemed to point a clear direction for the future.

The first occurrence was a proposal by the local parish for an exchange of property. The pastor was anxious to build a new church on the tract of land south of the hospital which had been recently purchased by St. Joseph's, and to offer in exchange the site of the original church, rectory, and parish hall, a desirable location for constructing a new hospital. The two property deeds were exchanged and legally recorded in the names of the new owners. St. Joseph's paid the parish an additional \$30,000 for its share of the transaction.

The second occurrence was the qualification of St. Joseph's for a \$1 million grant under the Hill-Burton program. The terms of the grant called for the hospital to match the federal funding.<sup>46</sup> Mother Mary Nicholas sought help from the general council in San Antonio, who approved of a community campaign to raise \$500,000 and the securing of a loan for the same amount. The authorization seemed to be granted, however, with some doubt that the effort would prove successful. Furthermore, the burden of raising the money was placed wholly on the sisters in Paris. Writing for Rev. Mother Mary Clare Cronly, Mother Calixta Garvey, said, "In the event that the drive will not be successful, the transaction will be dropped. If successful, \$500,000 may be borrowed to complete matching funds." A directive was added that Mother Mary Nicholas should "take no active part in the drive."<sup>47</sup>

This was a time of transition in the history of the Congregation. Although many sisters, like Mother Mary Nicholas, saw the need for more community involvement and were willing to take active roles in seeking financial help for hospitals and schools, Congregational superiors did not always look favorably upon such direct contact with the laity. Mother Mary Nicholas, however, was a woman of great determination. As Sister Mary Loyola Liedel said, "If she thought something was needed, nothing could stop her."<sup>48</sup> In spite of the cautionary directive from the general council, she took on the responsibility, together with the newly formed advisory board, of raising the funds for the new hospital.

It was the first time that the sisters had ever turned to the community for financial help, and they were not certain that St. Joseph's had fully gained the acceptance of the people of Paris to the extent that they would support a fund raising campaign. Although the memory of the

hospital's service at the time of the great fire had faded over the years, the sisters had worked hard to maintain the community's confidence. The fund raising campaign would be a test of their success. Just as the early sisters did in times of financial need, Mother Mary Nicholas turned to St. Joseph, and as Sister Mary Loyola Liedel said, "She started that campaign on a wing and a prayer."<sup>49</sup>

In the regular monthly letter sent to the provincial superioress, Sister Mary of Jesus wrote, "Much has to be done by us before we can build a new hospital, but we are placing great faith and trust in St. Joseph, who has carried us through good times and bad times over the more than fifty years since St. Joseph's was established. We enlist your help in the way of prayers and ask especially the Paris sisters to pray without ceasing that all will succeed for the glory of God, the honor of the Church, and the welfare of all the good people we serve in this area."<sup>50</sup>

The campaign was directed by civic leaders Leland Smith and Henry Ayres, co-chairmen of the St. Joseph's Hospital Development Council. Working with them were Harold Hodges, R. L. Reed, and George Serur. The response of the community was generous in contributing the necessary \$500,000, which was reassuring for the future of St. Joseph's. The following editorial appeared in *The Paris News*:

Through 54 years of poverty and plenty, prosperity and depression, the St. Joseph's Hospital has ministered to the medical and surgical needs of Paris and the Red River Valley.

And interwoven in this more than a half century of unselfish, non-denominational service and dedication has been the very lives of the Sisters of Charity of the Incarnate Word.

Their service and dedication has gone, for the most part, unnoticed by a busy public that saw only another hospital which stood ready if they ever needed it.

But had it not been for the Sisters of Charity, there would not be a St. Joseph's Hospital. And had it not been for their faith in the future, their strong odds, and their literal vow of poverty, the hospital would have been forced many times by the economic facts of life to close its doors.<sup>51</sup>

With the success of the campaign and assurance of the \$500,000 loan, plans for the new hospital were drawn up. Initially, it was designed to include five stories and provide for 140 beds as well as a complete obstetric department, an intensive care unit, the most completely equipped surgical suite and surgical recovery room, and up-to-date X-ray and pathology laboratories.

ST. JOSEPH'S HOSPITAL AND HEALTH CENTER, PARIS

When the bids were submitted for the new building, they far exceeded the projected cost, and the sisters discovered they had to borrow an additional \$1,130,000. Plans were adjusted to reduce the size of the building to four floors rather than five, with provision for the future addition of three more floors. Even with such changes the hospital cost \$3.5 million. It was finally dedicated on November 17, 1968, by Bishop John Cassatta, auxiliary bishop of Dallas and Fort Worth.

Mother Mary Nicholas wrote an open letter of appreciation to the people of Paris who had come to the aid of St. Joseph's when the important decision had to be made either to build for the future or to close the hospital:

Eight years ago the Sisters of Charity of the Incarnate Word were faced with the same decision that faced the sisters in 1911 when they accepted the operation of St. Joseph's Hospital. They could abandon the hospital or they could strive to carry on Christ's work of caring for His sick and injured in this community. . . . It was Our Lord's example and the love of the people here that provided the courage to remain and attempt the building of the new hospital. . . . You responded generously and we are truly grateful.<sup>52</sup>

Once the new building was in place, the old St. Joseph's was demolished. The hospital had been built almost entirely of concrete, and the demolition was almost beyond the power of the wrecking crews that came from Dallas to perform the job. The old St. Joseph's seemed to resist every effort to be torn down, and in the course of its destruction, the falling building even swallowed up the wrecking ball. According to Thomas Steely, past member of the Board of Trustees, "Those brand new trucks that had been sent over from Dallas went limping back overloaded with all that concrete."<sup>53</sup> Once the debris had been cleared away, the site was transformed into a two-level parking garage to serve the new hospital.

As the recipient of Hill-Burton funds, St. Joseph's had to be established as an independent corporation, a requirement of the federal government. Up to this time, the hospital had been operating under the first state charter secured by the sisters in 1881, which authorized them to operate both schools and hospitals in all parts of Texas. The new charter was granted on October 4, 1965, establishing St. Joseph's as an independent non-profit institution. Charter members were Rev. Mother Mary Clare Cronly, Mother Maternus Hallekamp, Mother Mary Nicholas Dittlinger, Sister Fidelma Lavelle, and Sister Mary of Jesus Singleton. The new charter provided also for two lay persons to be named to the Board of Trustees. They were Henry Pykes and R. L. Reed.

The acceptance of the Hill-Burton funds also put St. Joseph's under a new responsibility to comply with federal regulations regarding the acceptance of black patients. The Civil Rights Act, that required complete desegregation, had been enacted in 1964. St. Joseph's, as the beneficiary of federal funds, was now responsible for the acceptance and equal treatment of all patients without regard to race, creed, color, or national origin. In accordance with the law, the question of accepting black patients was finally laid to rest.

The decade of the 1970s was a critical time for Catholic hospitals throughout the country when a landmark decision on abortion was passed down from the Supreme Court. The National Conference of Catholic Bishops issued a set of guidelines for Catholic health care facilities, stating that "the opinion of the Court is wrong and is entirely contrary to the fundamental principles of morality." The Conference insisted also that "Catholic hospitals cannot comply with laws requiring them to provide abortion services . . . [and] must give public notice of their commitment to the sanctity of life and their refusal to provide abortion or sterilization services."<sup>54</sup>

St. Joseph's took a firm stand on the issue and promptly published a resolution stating its position as a Catholic hospital:

January 22, 1973, should long be remembered as a day of mourning in our land, for on that dreadful day the United States Supreme Court struck from its statutes the law that afforded protection to the unborn.

The decision handed down by the Supreme Court declaring the Texas and Georgia abortion laws to be unconstitutional in no way changes the philosophy of the Sisters of Charity of the Incarnate Word . . . that whatever is opposed to life itself, whether it be murder, genocide, abortion, or euthanasia, violates the integrity of the human person.

We therefore reaffirm our unswerving intention neither to provide such services, nor to cooperate in the deliberate termination of the life of a human being, and to abide by the ethical and religious directives for Catholic health facilities.

We are completely committed to uphold and protect the dignity of human life at any stage or phase of its development.<sup>55</sup>

Although the effects of such action were not felt immediately, in time the hospital would see a definite decline in the number of obstetrical patients seeking admission. In the mid 1970s, however, the average occupancy rate for the whole hospital was 92%, far above the national average of 77.5%. The new building had been constructed with four floors, but the structure was designed to support a seven-story building. It was time to start growing again. This time, the decision to build was not a difficult

one. The people of Paris had shown enormous support for the hospital, and the sisters were confident that such support would continue.

Sister Grace O'Meara was appointed administrator in 1973 and immediately began to plan for a \$2.5 million building program to add a fifth floor on three of the four wings of the hospital. When the project was completed four years later, the number of patient beds was increased to 150, and a physicians' office complex was constructed adjacent to the hospital, the first of six medical office buildings to be connected to St. Joseph's. Fund-raising efforts within the community and a \$1.5 million bond issue helped to pay the cost of construction.

In 1976, Sister Grace was replaced in the administration by Sister Mary Eustace Farrell, who had held the same position at Spohn Hospital in Corpus Christi and at Saint Joseph Hospital in Fort Worth. The plans for expansion were well underway, but Sister faced two major decisions that had been under consideration for some time. Neither one would have popular acceptance within the hospital or within the community.

The first decision was to tear down Our Lady of Visitation Chapel, the small ivy-clad structure made of Oklahoma cobblestone. As early as 1964, the building had shown signs of deterioration.<sup>56</sup> Costs for restoration were prohibitive, however, and the project had been delayed. In 1975, the ceiling collapsed and the building was declared unsafe for public use. A new chapel was opened on the second floor of the hospital.

The old structure had been built in 1914 as part of the first hospital and was regarded as a historical landmark in the City. Both the property and the money to construct the building had been donated by one of the first Catholic families in Paris. Although the chapel was used primarily by the sisters, many of the townspeople had been married there and had their children baptized there for sentimental reasons. The sisters were reluctant to tear the building down and tried to raise community funds to restore it. They appealed to several organizations in Paris and to the state historical society for help and received a great deal of encouragement, but no financial assistance.

At the same time, hospital authorities did not think that funds needed for the addition of patient beds and the expansion of health services should be allocated to the restoration and preservation of the chapel. Moreover, the space was needed for hospital expansion. After much discussion and some community outcries, the stone structure came down. Its demolition in 1976 marked a passing of the old to make way for the new.

The second difficult decision that Sister Mary Eustace faced in the beginning of her administration was whether or not to continue the obstetrical services offered by the hospital. In the early years and extending into the 1960s, St. Joseph's had operated a large obstetric department. Sister

Maternus Hallekamp spent twenty-five years supervising the unit and was so well known for her work there that most of the people of Paris knew her as "Sister Maternity." Sister Adelgunda Klein, who had served many years in the department also, could even recall the time she helped deliver twenty-four babies within twenty-four hours.

The department began to lose patients, however, after the hospital's response to the 1973 Supreme Court decision regarding abortion. Doctors responding to patients' requests for abortions or sterilizations knew that they could not use St. Joseph's for such procedures. They had not opposed the sisters' stand on the issue; they just simply transferred their practice to McCuiston. In 1977, a study of the obstetrical department at St. Joseph's showed that it had been underutilized over the past five years and operating at a substantial loss (\$35,000 in 1977). In the same year, only two physicians were serving on the staff of the unit, and both were planning to discontinue their practice. Although some efforts had been made at recruiting new obstetricians, they had been unsuccessful. Equipment was outdated, and the hospital would face a large capital expenditure to replace it. Moreover, the fourth-floor maternity section was needed for the expansion of other services. In 1978, the decision was made to phase out the unit. With the close of the department, however, the hospital in time began to lose patients in associated areas, such as pediatrics and gynecology.

Obstetrics was immediately replaced by a hemodialysis unit established in 1978 in response to an urgent need for such service within the community. The decision proved to be fortuitous both for St. Joseph's and for the people of Paris. The number of renal patients utilizing the service grew rapidly over the next few years, causing the hospital to be named a national hemodialysis center. Four years later, it expanded into the Watson W. Wise Memorial Dialysis Center, a 5,000-square-foot structure at the corner of 10th Street NE and Austin Street, named for its benefactor, Watson W. Wise, a philanthropist of Tyler who supported the development of hemodialysis services throughout the state.

Another significant development in response to community need came in 1980. To serve the cancer patients of the area who previously had to travel to Dallas or to Fort Worth for chemotherapy treatment, the hospital opened an oncology clinic. Consulting oncology physicians from Dallas assisted in offering treatment to the patients. As soon as the facility was in operation, patients came from all of the surrounding counties in Texas and from parts of Oklahoma.

St. Joseph's was growing into a major medical complex, and as patient beds and services expanded, the need to recruit and retain more physicians became critical. A major effort had been initiated in 1976



with the construction of three medical office buildings adjacent to the hospital. In 1979, two more were added, and in 1981, the purchase, renovation, and enlargement of the Clarksville Clinic expanded the physician office complex to six buildings. The hospital administration also took deliberate steps to attract specialists in different fields of medicine as well as young doctors current in the most recent developments of medical practice. By 1981, St. Joseph's had an active staff membership of thirty physicians, with six in associate status. Admissions now numbered 6,446 and patient days rose to 43,134. Outpatient visits were up to 11,133.

The patient representative program, designed to assist the hospital in becoming more responsive to human needs, began in 1980 with Sister Tricia Freeman. Hospital administrators throughout the country were concerned that recent developments in technology were tending to dehumanize health care. St. Joseph's introduced the patient representative service as a means of counteracting this trend and of preserving the caring spirit that had marked the hospital from its beginnings.

The 1980s also brought two tornadoes to Lamar County, both of them natural disasters much smaller in size but similar in tragic effect to the great fire of 1916. On May 13, 1981, a tornado swept through the small community of Emerson about ten miles northwest of Paris. The twister demolished most of the town, and more than thirty residents were taken to Paris hospitals. St. Joseph's admitted eight persons who were seriously injured, while twelve others were treated and released later in the evening. The hospital had only recently expanded its emergency facilities, but even with the additional space and newly installed equipment, the department was overflowing with patients.

The second tornado struck the city of Paris just eleven months later on April 2, 1982. A storm of huge proportions cut a west-to-east path five miles long and up to one-half mile wide through an area close to the center of the town. More than 1,300 homes were damaged or destroyed; eight persons were dead, and another 180 injured. Over 3,000 people were homeless, and the damage totaled between \$35 and \$40 million. More than 100 were treated; thirty were admitted with serious injuries; ten required major surgeries. Before the storm struck, St. Joseph's had recorded a heavy patient census that day. By late evening, all facilities were stretched to their limits with a total of 190 persons having been admitted, the largest patient count in the history of the hospital.

In 1983, St. Joseph's resumed its program of expansion, developing a special service for homebound patients through the home health program and a hospice program which was established in 1985 through

a \$1.5 million endowment from the Ella C. McFadden Charitable Trust of Fort Worth. By the end of the year the hospital had also completed a major construction program costing \$7.6 million, expanding the third floor and adding two additional floors to the building. The extra space allowed for the enlargement of the oncology unit, the pharmacy, and the intensive care unit, as well as the establishment of the department of psychiatry and the department of rehabilitation, including physical therapy, occupational therapy, and speech-hearing therapy. Total capacity was 212 beds.

In the same year, St. Joseph's took a totally new direction in the delivery of its services through the purchase of the Janes Clinic. Located twenty-two miles southwest of Paris, in an area of Delta County that had a low income and aging population, the clinic had been owned and operated since the early part of the century by Dr. Olan Yandel Janes. His son, Dr. O. G. Janes, together with his two brothers, had carried on the practice for many years. By 1983, however, Dr. Janes realized that he could no longer continue his work and approached Sister Mary Eustace with a proposal for St. Joseph's Hospital to purchase the property and to carry on the health service greatly needed by the poor and elderly people of Cooper who were unable to travel the long distances to either Paris or Dallas for health care. By 1985, the facility became the St. Joseph's Hospital Delta County Clinic.

The hospital was seventy-five years old in 1986, and the diamond jubilee was celebrated with a rededication ceremony. The Most Rev. Thomas Tschoepe, Bishop of Dallas, presided at the anniversary Mass. In recognition of its seventy-five-year history in Paris, the state designated the hospital as a Texas historical site. The historical marker was unveiled during the jubilee ceremony. In the same year, the hospital name was changed to St. Joseph's Hospital and Health Center, which appropriately described the expanded services, and St. Joseph's Foundation Board, with Johnny Williamson as chairman, was established to assist in maintaining and enlarging community support.

Because the hospital was serving a six-county area of Texas as well as parts of southeastern Oklahoma, a twenty-one-bed guest house was constructed in 1987 for families of patients and for patients themselves who were unable to travel long distances to return home after outpatient surgery, diagnostic procedure, or treatment. The guest house was made possible in part through funding provided by Dick Rathgeber, Austin philanthropist and strong believer in the necessity of having relatives in close proximity to family members recovering from illness. Other contributors to the \$350,000 guest house were the J. E. and L. E.

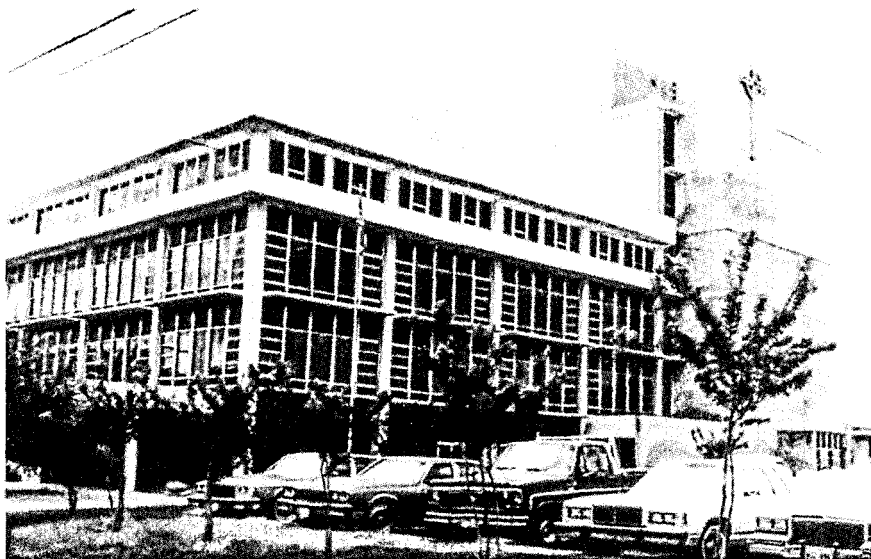
Mabee Foundation of Tulsa, the Dougherty Foundation of Beeville, the St. Joseph's Hospital Auxiliary, and local individuals and businesses.

The Tijerina-Dunnington Urology Clinic was opened during the same year and located in the former parish church. Negotiations had been going on for some time between the hospital and the pastor of Our Lady of Victory Church, Father Carl Vogel, for the purchase of the parish property. In 1986, St. Joseph's paid the diocese \$1.2 million for the land and buildings, and a new church was built three miles away from the hospital. Sister Mary Eustace began to make plans for renovation and hospital use of the old building. The following year, Doctors Art Tijerina and Glenn Dunnington moved their offices into the newly renovated structure.

In 1987, Sister Mary Eustace retired from the administration of St. Joseph's after completing twelve years as chief executive officer. Her tenure had been marked with many developments for the hospital: the addition of three floors to the main building, the opening of a physicians' office complex of six units, the construction of the hemodialysis center and the guest house, the establishment of the oncology and psychiatry departments, the opening of the rehabilitation unit, the expansion of the intensive care unit and the physical therapy department, the beginning of the hospice and home health care programs, and the extension of services to the Delta County Clinic. Sister had tried to bring the hospital in closer contact with the local community and was well recognized as a civic leader of Paris. She was also highly respected by her peers in health care, and in 1985, was the first woman and the first Catholic hospital administrator to receive the Earl M. Collier Award for distinguished hospital administration by the Texas Hospital Association.

Construction had begun on a new fitness and rehabilitation unit, the Aerofit Center, a major addition to the complex of medical buildings making up St. Joseph's Hospital. Located on Austin St., the 18,000-square-foot structure included an indoor swimming pool, racquetball courts, gymnasium, aerobics and weight room, and examination rooms for cardiac patients. A large part of the \$1.5 million construction costs came from the fund-raising campaign, "On the Grow Again." The building was dedicated in July, 1988, and named the Sister Mary Eustace Farrell Aerofit Center in recognition of her years of service to the hospital.

John D. Koobs, the first layman to be appointed president and chief executive officer of St. Joseph's, took over the administrative post in the same year. One of his first actions was to introduce advanced heart surgeries and procedures for heart patients who formerly had to travel to Dallas, Texarkana, or Tyler for coronary bypasses, angioplasty,



*St. Joseph's Hospital and Health Center, opened in 1911 in Paris, Texas, includes an ambulatory care program, cancer center, cardiovascular unit, fitness center, cardiopulmonary services, nuclear medicine, rehabilitation services, home health, hospice, dialysis center, a psychiatric unit, and 24-hour emergency services.*

catheterization, and other related cardiac services. Health needs assessment of the community showed a higher rate of heart disease in East Texas than in the rest of the state, and administrators had tried unsuccessfully for years to recruit a cardiologist to respond to the need for heart catheterization and heart surgery. Dr. Allen J. Duplantis, Jr., the first cardiologist at St. Joseph's, was added to the staff in 1990, and in 1991 he performed the first cardiac catheterization procedure in the Paris region. The hospital opened a new \$1.5 million catheterization laboratory to support the program, and upon the arrival of Dr. Michael Lewis, the first open heart surgery was performed.

During the same year, the hospital purchased a nearby building formerly occupied by Sears, Roebuck and Co. and converted it into additional office space for physicians. "Over the next three to five years, we are going to be a major player in health care in Northeast Texas," said Mr. Koobs, who was very optimistic about the strengths of St. Joseph's in primary care, general surgery, diagnostic radiology, cancer therapy, cardiology, dialysis, urology, and rehabilitation.<sup>57</sup>

One of the greatest challenges he saw for the future would be in maintaining the spiritual environment created by the sisters. "The spirit permeates the hospital, the staff, the employees, the administration," he

said. "With fewer resident sisters, we shall have to make some kind of adjustment to preserve that spirit."<sup>58</sup>

Many of the sisters had long tenures of service at St. Joseph's and contributed greatly to the development of that spirit. Sister Cornelia O'Leary spent twenty-nine years working in the laboratory, where she was highly respected not only for professionalism in her work but also for her kindness and gentle concern for the persons working with her as well as their families. According to Sister Mary Eustace, "Sister Cornelia never wanted to have her employees away from their families at night. She would rather take the night duty herself."<sup>59</sup>

Other sisters who had long periods of service at the hospital were Sister Borromeo Wagner (thirty-seven years), Sister Genevieve Chollet (thirty-two years), Sister Sylvester Wagner (thirty years), Sister Vincentia Bergman (twenty-five years), Sister Mary Elizabeth Daly (fifteen years), and Sister Eugenius Ward, who was a member of the first community to arrive in 1911 (twenty-one years).<sup>60</sup>

"I remember when the bell rang in the hospital every afternoon at five o'clock," said Dr. Courtney Townsend, "and the sisters stopped whatever they were doing and went off to the chapel. It was something very special, and we're losing that influence."<sup>61</sup>

St. Joseph's, which at one time struggled to gain acceptance within the local community, had three active boards in 1991, made up of some of the leading citizens of Paris: the Board of Trustees, chaired by Curtis Fendley, past chairman of the chamber of commerce and city council member; the Foundation Board led by Bill Gant, prominent Paris businessman; and the Advisory Board made up of young business leaders who were highly active in the community and chaired by Tanis Hager, Vice-President of NCNB of Texas.<sup>62</sup>

The reconciliation and cooperation of religious groups was evident in the three boards comprised of persons representing many different religious affiliations, as well as in the medical staff, the administration, the employees, and the patients. Dr. Harold Hunt could remember having a patient who would not be operated on at St. Joseph's because it was a Catholic hospital.<sup>62</sup> By the 1990s, the bigotry and the discrimination had disappeared, and the establishment and development of St. Joseph's Hospital and Health Center in Paris had accomplished what Bishop Lynch and the first sisters set out to do. It had established a Catholic presence in Northeast Texas.

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ADMINISTRATORS

Mother M. Helen Sisson	1911-1915
Mother M. Robert O’Dea	1915-1918
Mother Philip Neri Neville	1918-1921
Mother Joseph Calasanctius O’Connor	1921-1922
Mother M. Presentation O’Meara	1922-1925
Mother Philip Neri Neville	1925-1928
Mother M. Presentation O’Meara	1928-1934
Mother M. Alexandrina Simons	1934-1940
Mother M. Arcadius Farrell	1940-1946
Mother M. Jarlath Rodgers	1946-1949
Mother M. Columban Broderick	1949-1952
Mother Marie Vianney Bih	1952-1958
Mother Mary Nicholas Dittlinger	1958-1973
Sister Grace O’Meara	1973-1976
Sister Mary Eustace Farrell	1976-1987
John D. Koobs	1988-1992
Monty McLaurin	1992-

ST. JOSEPH'S HOSPITAL AND HEALTH CENTER, PARIS

CHIEFS OF STAFF

J. B. Chapman, M.D.	1919
Marcellus A. Walker, Sr., M.D.	1921
Thomas E. Hunt, Sr., M.D.	1922
Turner R. Roberts, M.D.	1923
James D. McMillan, M.D.	1924
Ernest H. Stark, M.D.	1930
James M. Hooks, M.D.	1931
Elbert Goolsby, M.D.	1933
Luke B. Stephens, M.D.	1934
Marcellus A. Walker, Sr., M.D.	1938
Elbert Goolsby, M.D.	1939
Marcellus A. Walker, Sr., M.D.	1940
Ernest H. Stark, M.D.	1944
Marcellus A. Walker, Jr., M.D.	1946
John Arch Stephens, M.D.	1947
Oscar W. Robinson, M.D.	1948
Joseph E. Armstrong, M.D.	1949
Courtney M. Townsend, M.D.	1950
Carl D. Barker, M.D.	1951
Thomas E. Hunt, Jr., M.D.	1952
Nym L. Barker, M.D.	1953
Marcellus A. Walker, Jr., M.D.	1954
John Arch Stephens, M.D.	1955
Courtney M. Townsend, M.D.	1956
Harold E. Hunt, M.D.	1957
Hugh W. Parchman, M.D.	1958
Nym L. Barker, M.D.	1959
James L. Clifford, M.D.	1960
Thomas E. Hunt, Jr., M.D.	1961
William deG Hayden, M.D.	1962
Courtney M. Townsend, M.D.	1963
Charles D. McMillan, M.D.	1964
Marcellus A. Walker, Jr., M.D.	1965
James L. Clifford, M.D.	1966
Harold E. Hunt, M.D.	1967
Hugh W. Parchman, M.D.	1968
Thomas E. Hunt, M.D.	1969
Charles E. Beachley, Jr., M.D.	1970
Carl D. Barker, M.D.	1971

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Marshall K. Dougherty, M.D.	1972
William deG Hayden, M.D.	1973
Clarence A. Temple, M.D.	1974
J. L. Walker, M.D.	1975
Charles D. McMillan, M.D.	1976
Marshall K. Dougherty, M.D.	1977
Freddie Ray Jones, Jr., M.D.	1978
Paul Richard Bercher, M.D.	1979
Henry D. Wolfe, M.D.	1980
Larry D. Crumpler, M.D.	1981
Arthur Tijerina, M.D.	1982
Joseph P. Emmite, M.D.	1983
Glenn W. Dunnington, M.D.	1984
Toby D. Crumpler, M.D.	1985
Philip W. Clifford, M.D.	1986
Robert W. Ballard, M.D.	1987
Charles P. Crumpler, M.D.	1988
Terence L. Babcock, M.D.	1990
B. J. Parkhill, M.D.	1992
R. W. Schneider, M.D.	1994



# INCARNATE WORD HOSPITAL: SERVING GOD THROUGH SERVICE TO OTHERS— WITHOUT FUSS OR FANFARE

The *Saint Louis Star-Times* carried an article in its April 7, 1951, edition announcing the first major expansion of Incarnate Word Hospital since its founding in 1895. The story opened with the following statement:

The Sisters of the Incarnate Word are writing another chapter in their long history of “serving God through service to man.” Probably no order of nuns has done more in the last 100 years with less fuss and fanfare.<sup>1</sup>

The description is an appropriate one, not only for the expansion of Incarnate Word in the 1950s, but also for the entire history of the sisters’ work at the hospital. It is a history of the successful development of a small, poorly managed, and financially unstable institution into a professionally operated and highly respected health care facility, a development accomplished through hard work, unshaken faith and trust in God, and a quietly effective form of service.

The hospital was originally established with this same motivation of service, and its founder, Josephine Heitkamp, sought as little “fuss and fanfare” for her philanthropy in making it possible, as did the sisters for their work in developing what she had begun.

Located on the corner of Grand and Lafayette in Saint Louis, Missouri, the hospital in the beginning was known as the Josephine Hospital Corporation, named for the wealthy Catholic laywoman, whose philanthropic interests prompted her to establish the institution. In 1895, Miss Heitkamp provided \$50,000 for purchase of the site, construction of the building, and furnishings for the hospital. She appointed Dr. Frank Lutz, her personal physician, as the chief surgeon. Because she lost a con-

siderable amount of money through damage to her properties from the cyclone that hit St. Louis in 1897, however, and because of several disagreements with Dr. Lutz, the facility was not completed until 1902.

It was Miss Heitkamp's wish that the hospital be operated by a religious order, and Dr. Lutz wrote to Rev. Mother Madeleine Chollet in San Antonio to ask for sisters to take charge of the institution, assuring them that "the hospital has no debt and has prospects of assistance of a material character. Were the sisters to be in charge, debts would not be their concern."<sup>2</sup>

It is not clear how Miss Heitkamp and Dr. Lutz knew the Incarnate Word sisters unless it was through their work at the Missouri Pacific Hospital. They had served there as nurses as early as 1889, when the facility was located on California Avenue, and were highly respected by both doctors and patients. Some years later, the railroad hospital was moved to a site almost directly across from the Josephine on Grand Avenue.<sup>3</sup>

Shortly before the opening of the Josephine, three sisters had been assigned to care for the sick at St. Joseph's Sanitarium located on McRee Avenue, which had been established by three diocesan priests. The Sanitarium had very few patients because of its unfavorable location and difficult access, and thus, in response to Dr. Lutz's request, the three sisters working there were appointed in 1902 to operate the new Josephine, a 45-bed hospital described as being "situated in a very desirable part of the city and with every facility for communication therewith."<sup>4</sup> Sister Colette Foran was appointed superior and superintendent, with Sisters Remigius Hackett, Blaise Bracken, and Cyprian Bersezai being transferred from St. Joseph's and Sisters Finbar Mitchell, Meinrad Kuhn, and Wendelinus Holzer joining them from San Antonio.

Two years later, on Jan. 9, 1904, Josephine Heitkamp, who had suffered from a hip disease most of her life, died at her home on St. Ange St. in St. Louis. She never saw the hospital which she had established, but in her will she provided that money and property in her estate be held in trust with the proceeds going toward continued support of the institution.<sup>5</sup>

The hospital suffered from the very beginning from the mismanagement of funds and property. In spite of the assurances that Dr. Lutz had made to the sisters that the financial condition was secure, the institution was operating with great difficulty. Problems arose also between the sisters and Dr. Lutz, and in 1906, he notified them that their contract was being terminated. Although the agreement had guaranteed them six months notification in such a situation, he advised Rev. Mother Alphonse Brollier by letter that "the Board of Trustees is ready to take over the hospital and its contents as soon as you are ready and we would

suggest that it be done at a very early period.”<sup>6</sup> The sisters returned to the motherhouse in San Antonio.

The Josephine continued under the management of Dr. Lutz until his death in 1917. The failing institution had deteriorated in its physical condition, its clientele, and its organization. Furthermore, the real estate left in trust by Miss Heitkamp had been disposed of with no records to prove that the income gained thereby was invested in the institution.<sup>7</sup>

The hospital had been incorporated originally in the names of Dr. Lutz and six other persons, all of whom were deceased at this time: David W. Caruth, Remy J. Steffel, John A. Harrison, P. J. Pauley, Jr., Luther Balcock, and Josephine Heitkamp. Only three board members had been appointed to replace those who had died: Ben G. Brinkman, who named himself president of the board of trustees after the death of Dr. Lutz, and appointed his attorney, Ed Foristel, as vice president, and Dr. L. J. Wolfort as treasurer and secretary.

With the hospital on the verge of closing, Mr. Foristel met with Miss Heitkamp’s heirs and arrived at an agreement whereby the facility could be sold if at any time it became inoperative. The agreement provided also for his own personal profit, guaranteeing him one-fourth of the proceeds of the sale. It was not an opportune time for disposing of the hospital, however, and an attempt was made to keep it in operation with Dr. Wolfort serving as administrator.

Under his direction, the Josephine went through a second period of mismanagement. The reputation of the hospital suffered greatly as it developed into an abortion clinic. The number of doctors associated with it diminished as did the number of patients admitted, and the building was in a serious state of disrepair.

Dr. Wolfort administered the hospital until the time of his death in 1932. Ben Brinkman was still president of the board of trustees, but the board had become completely inactive. The by-laws called for seven members, but the deceased trustees had never been replaced, and no records of board meetings were on file. Mr. Brinkman had his own financial difficulties at the time and evidently wanted no further responsibility for the failing Josephine. He closed the hospital, putting a watchman and fireman in charge of the building, and then proposed that it be turned over to some religious organization, perhaps the Incarnate Word sisters. He was aware of the fact that at the time of their dismissal from the staff in 1906, they had expressed an interest in returning if conditions changed.

Mr. Brinkman approached Rev. Mother Alphonse Brollier and proposed that the Josephine be transferred to the sisters’ care for a token payment of \$1.00. The sisters readily accepted his offer, although it is

difficult to understand why they would want to enter into such an agreement. Just twenty-six years before they had been turned out of the institution in a most ungracious manner, and the hospital that they had worked hard to establish was all but destroyed.

In the meantime, however, they had made other foundations in St. Louis. They now taught at Blessed Sacrament School, had purchased a large tract of land in Normandy, and had established a St. Louis Novitiate and St. Louis Province. They were interested in establishing other areas of ministry in the St. Louis area.

After their dismissal from the Josephine, Rev. Mother Alphonse had been in correspondence with Father J. C. Burke, S.J., regent of the St. Louis University School of Medicine, about the possibility of purchasing a site on the corner of Grand and Vista Avenues and constructing a hospital in conjunction with the medical school.<sup>8</sup> The project was appealing but too costly for the sisters' undertaking at that time. Some years later, they seriously investigated the purchase of a hospital in Pine Lawn, a suburb of the City, but this venture was rejected for lack of funds also.

Mr. Brinkman's proposal to take over the Josephine, however, presented an opportunity for reentering the profession of health care in St. Louis without financial investment. They accepted the offer provided they were granted full trusteeship of the hospital. Mr. Brinkman assured them they would have full control.

A special meeting of the sisters with the Board of Trustees of the Josephine Hospital Corporation was held December 30, 1932, at Mr. Brinkman's office in the St. Louis Arena. Because the happenings at this meeting are of some significance, they are quoted here in detail:

President Brinkman said, "While the by-laws required seven trustees, for many years there had only been three trustees, to wit, Ben G. Brinkman, Edward W. Foristel, and E. P. Wachter. The last named Mr. Wachter recently supplanted the late Dr. Louis J. Wolfort."

President suggested that two additional members should be elected and nominated Dr. W. M. Winn and Neil M. Walker.

President reported death of Wolfort and reviewed work performed by him while he had management of the hospital.

The President recited that he had been on the Board and acting as President for the past twenty years, and stated his duties were many and varied; also stated that he had not received any compensation for his services, and in addition had at numerous times consulted Mr. Foristel about legal matters and numerous complicated matters in connection with the hospital, . . . that all Mr. Foristel's bills had been paid by the President

himself, his reason therefore being that the hospital was in a struggling position and that he did not desire to deplete the funds of the hospital.

The President also stated that numerous times since he was President, when it was in bad financial state, that he had made loans to the hospital for the purpose of keeping it in operation; that he never at any time charged the hospital any interest.

The President also reviewed numerous conferences he had with Dr. Wolfort with regard to investing funds of the Corporation, and stated at the time of Dr. Wolfort's death, Dr. Wolfort had in his possession as treasurer of the hospital corporation some \$14,000 in cash, a greater part of which was in the Mississippi Valley Trust Company and the remainder in the Lafayette-South Side Bank. . . . [After] the death of Dr. Wolfort, Dr. Wolfort's brother turned over to him as President of the Board of Trustees of the Josephine Hospital Corporation \$20,000 in Liberty bonds. . . .

The President further stated that . . . he was of the opinion that some considerable money would have to be expended on the equipment of the hospital to bring it up to date, to wit, the replacement of the X-ray and other equipment, the replacement of the present kitchen equipment, and the replacement of most, if not all, of the beds in the hospital. . . .

He also stated that all bills of the hospital to date had been paid and he was now prepared to pay the current taxes, [and] that if new trustees are to take charge, they will be able to start with a clean slate.

The President also stated that the original by-laws of the corporation had been lost, and that although he and others had made a diligent search at the hospital and had made diligent inquiry of those who might have some knowledge of said by-laws, he was unable to locate same.

. . . . [He] did not have in his possession, nor could he find, after diligent search, the records and minutes of the meetings of the trustees for many years back. He stated that he was unable to account for this in any way, unless perhaps, it was that during the confusion due to the death of Dr. Wolfort many of these papers had been accidentally lost or destroyed.

It was then moved, seconded and carried that the report of the President be accepted and he be thanked for same.

Dr. Winn stated that in view of the fact that under the direct management of the President the hospital was one of the few in the City of St. Louis able to operate without a deficit, and the services rendered by the President were highly meritorious and commendable, and that he believed that the President should be compensated for extraordinary services rendered by him during the past twenty years, and cash advances made by him from time to time in the paying of legal expenses, and the loans made

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without interest and without commission to the corporation. Therefore Dr. Winn introduced the following resolution:

Be it resolved: That Mr. Ben G. Brinkman be awarded the sum of \$20,000.00 for his services as trustee and president of the hospital for the past twenty years, and in full for all cash advanced by him in payment of obligations, including legal expenses paid by him for the hospital, and for all loans made by him without commission or interest; that the same be in full of every claim and demand that the said Ben G. Brinkman has against this corporation.

Be it further resolved: That the Secretary be authorized and directed to draw a check in the sum of \$20,000.00, said check to be in full for all services of any kind or character and all funds advanced by Mr. Ben G. Brinkman to or for the said hospital. . . .

Mr. Brinkman then suggested that the outstanding bills since the death of Dr. Wolfort and the cost of operating the hospital had reduced the net assets on hand from \$34,000.00 to approximately \$30,000.00, and there remained after paying all bills, including taxes and the amount to him, the sum of \$10,000.00; that said funds are invested so they are payable September 1, 1933, at which time they will be paid to the Board of Trustees of this corporation.

Each member resigned from the board. Elected in their places were Rev. Mother Bonaventure Burns, Mother Peter Nolasco Keenan, Mother Bridget Crowley, Mother William Cullen, and Mother Luitgardis Ziermann.

Signed by: Ben G. Brinkman, Edward W. Foristel, W. M. Winn, E. P. Wachter, and Neil M. Walker.<sup>9</sup>

It was later discovered that the \$10,000.00 to be used for renovating the hospital had not been invested as the sisters had been advised, and their repeated efforts to obtain the money from Mr. Brinkman through the efforts of their attorney, James Carroll, were unsuccessful. What the sisters failed to realize was that Mr. Brinkman himself was in a serious financial position. In 1928, he had invested \$2 million in building the St. Louis Arena, which had been designed for the use of the national dairy show and aimed at making the City the center of the dairy industry of the United States. He had invested money also in Forest Park Highlands, an amusement park located nearby. With the financial crash of the following year, all plans for the arena as a convention site and for Forest Park Highlands as a tourist attraction failed, and Brinkman lost a fortune. After negotiating the contract for turning over the Josephine to the care of the sisters, he left St. Louis and moved to Miami, Florida, where he went into bankruptcy.<sup>10</sup> Although he later made a financial comeback through the operation of amusement parks in Louisville, he

died without settling the debt with the sisters in spite of repeated efforts made through their attorney to recover the funds.<sup>11</sup>

In spite of their lack of money, the sisters immediately proceeded to set the hospital in order, both in organizational structure and in physical condition. At the first board meeting held January 3, 1933, they named Mother Mary John O'Shaughnessy and Mother Mary Ascension Ryan as trustees to complete the board membership. They also appointed Mother Mary Ascension as superior and administrator and assigned Sisters Relinda Muller, Heribert Schulz, Agnes Lucia Williams, Aloysia Kennedy, Alexandrina Simonis, Austin Kyne, Mary Alice Swindler, and Herman Joseph Steffes to work with her in filling all of the hospital staff positions. The Board also passed the resolution that renovation "from the cellar to the garret" and "such necessary repairing, painting, etc., as would make the hospital livable and usable be done at once."<sup>12</sup> The sisters went to work, scrubbing, cleaning, and repairing. "The walls were blackened by smoke and grime, and the windows were broken."<sup>13</sup> They borrowed \$20,000.00 from the Motherhouse in San Antonio to pay the outstanding bills and to begin the renovation. They also passed the following resolution to change the name of the institution:

WHEREAS, Josephine Heitkamp did during her lifetime donate a fund for the erection of a memorial hospital and did by her will provide further aid for said purpose, and

WHEREAS, purposes of said Josephine Heitkamp have not been fully fulfilled; and

WHEREAS, the Board of Trustees desires to conform to the wishes and desires of the blood relatives and former friends and associates of the benefactor of this corporation, to better honor and perpetuate her name;

NOW, THEREFORE, BE IT RESOLVED, that the name of this corporation be changed from the present name of Josephine Hospital Corporation to "Josephine Heitkamp Memorial Hospital."<sup>14</sup>

The sisters then began a long, hard struggle to bring the abandoned hospital back to life, to re-create an environment suitable for medical care, and to reestablish a reputation within the medical community of St. Louis. They became the administrators, the nurses, and the X-Ray technicians, as well as the housekeeping and kitchen staff. "Success was not the goal when the sisters took over the hospital," according to Dr. John Flynn, then a third-year medical student at St. Louis University and an employee of the hospital. "Survival was the objective. Not only was the building still in need of some repair—its old elevator was barely able to creak its way

up the hospital's four stories—but the nation was just recovering from the Depression."<sup>15</sup>

Several health care institutions were well established in St. Louis at this time, and some of these were in close proximity to the Josephine—St. Anthony's, St. John's, Lutheran, Alexian Brothers, and the Missouri Pacific. Desloge Hospital, serving as the teaching facility for the St. Louis University School of Medicine, stood less than a mile away on Grand Avenue. With so many institutions to serve the health needs of the people of this part of the City, it was not easy to attract patients and to meet all of the financial obligations of renovation as well as continued operation. Through the contributed service of the sisters who took no salaries for their employment, however, and through the loyal support of several doctors who sent all of their patients to the hospital, the work began to succeed. Dr. Samuel Vandover, the police department surgeon, referred all of the police officers to the Josephine, while Dr. Paul Fletcher, who was the physician for Union Electric, directed all of the company's employees there for medical care.

Within a very short period of time, the transformation of the hospital was evident in the community, and the following article appeared in the *St. Louis Globe Democrat*:

Reports of the Josephine Hospital . . . for the last six months show that 225 patients have been treated and discharged, 112 major operations and 59 minor operations have been performed, and there have been 35 maternity cases.

This hospital was reestablished last December, with the Sisters of Charity of the Incarnate Word from San Antonio, Texas, in charge. Ten sisters, all of whom are graduate nurses, have carried on the work, with Mother Mary Ascension as director and Sister Mary Austin as assistant. The house physician is Dr. John Hennelly.

Under the new management a modern X-ray apparatus costing \$5,000 has been added, among other improvements. All rooms and beds are now occupied.<sup>16</sup>

In 1933, one year after the sisters had taken charge, they applied to the American College of Surgeons for approval, and although the field representative who conducted the evaluation cautioned them that "only one out of a thousand hospitals is ever recommended for final approval on first inspection," the Josephine Heitkamp Memorial Hospital was fully accredited five months later.<sup>17</sup>

The staff worked also to establish the hospital as a Catholic institution and announced in a publication for the patients, "The sisters are interested not only in your physical health, but are also concerned with



your spiritual welfare and your relationship with God. A Sister Supervisor is in charge of each division and will visit you periodically as a regular part of her service. Please feel free to refer any question to her. She has consecrated her life to the service of God through service to mankind."<sup>18</sup>

From the very beginning, the sisters reached out to those in need, even though funds had been borrowed to put the hospital back into operation, and every effort was being made to get the institution out of debt. They adopted the policy that no patient would ever be refused medical care because of an inability to meet the financial costs. Their first patient was a man with a gangrenous ruptured appendix. Records indicate that he was "very poor, . . . paid \$5, and stayed 16 days."<sup>19</sup>

The Josephine began a steady period of growth in the 1940s under the direction of Mother Alexandrina Simonis as administrator. She wrote to the provincial superior in Normandy that the 45-bed facility could not handle the requests for admissions: "It seems so essential to get more room to satisfy the ever increasing demand for more beds. Very frequently we have to refuse doctors and patients, which is very unsatisfactory for all concerned and is becoming detrimental to the hospital. Besides it is also becoming ever more difficult to keep help, professional as well as domestic, on account of inconveniences connected with their work."<sup>20</sup>

The hospital would have to expand if it were to survive in the future, yet it was landlocked on the corner of Grand and Lafayette, surrounded by large public thoroughfares on the South and West, a large public school building on the North, and single family residences and small apartment buildings on the East. The four-story structure that had been neglected for so many years also needed major repairs that became a financial drain on the institution. One of the principal concerns was that the building was not fireproof. As early as 1931, it had been charged with noncompliance of fire regulations.<sup>21</sup> Moreover, the reputation for poor management and questionable health care that it had gained from 1902 to 1932 survived in some sections of the city and among some members of the medical community.

The best solution to all of these problems seemed to be a move to a completely new site where there would be adequate room for expansion, as well as the possibility of separating the Josephine completely from its past history.<sup>22</sup> Plans were drawn up, and the sisters and the doctors became enthusiastic about the idea, but construction had to be delayed. The nation was involved in World War II, and building materials were impossible to obtain.

By 1946, however, the board of trustees was fully determined to move ahead with the plans and purchased twelve and one-half acres of land known as the Berry Farm located on Tesson Ferry Road in Affton. The purchase price was \$25,000, which was paid in full. A five-story hospital would be built with two hundred rooms and approximately 150 beds. The construction would be financed by resources of the hospital amounting to \$152,673.00 and a loan from the Motherhouse of \$750,000.00.<sup>23</sup> It was hoped also that funds could be secured through the Hill-Burton hospital construction program. Legislation had been passed which authorized the federal government to pay one-third of the cost of building or equipping new hospitals, with funds amounting to \$1,125,000,000 available on a five-year program.

The doctors on the staff of the hospital were supportive of the move. The war had ended, and many physicians who had been serving in the military returned to civilian life. The prospect of a new building in a new location offered an opportunity for considerable expansion to provide for the increasing number of both medical personnel and patients. Several of the doctors established a building committee to raise money for the construction, sending out appeal letters to their peers:

The crowded condition of hospitals generally in St. Louis has caused many of us anxiety about securing the necessary services for those of our clientele who are in need of such attention and an added institution of this character for the care of the sick and injured of our City will add to the supply of accommodations that are now not only difficult to obtain but necessary for those who require it.<sup>24</sup>

In December, 1946, Mother Eucharist Whyte, the provincial, and Mother Mary Magdalen Cross visited the archbishop of St. Louis, Joseph E. Ritter, to inform him of their plans and to ask his support for the fund drive. The archbishop expressed some concern regarding the site selected in Affton, a suburb of the City, and advised the sisters to meet with V. O. Nooney, whom the archbishop described as “a wizard on location” and who was responsible for selecting future locations for Famous-Barr, a leading St. Louis department store.

Following his advice, the sisters went to see Mr. Nooney the next day and were told that to build in Affton would be a serious mistake, since the future growth of the City would not be in that direction and the hospital would be isolated from the centers of increasing population. Furthermore, he cautioned that the area offered no sewerage system, no gas, no fire department, and no police protection. The location was too far removed from public transportation, and even telephone service would be doubly expensive. “The best sites,” according to Mr. Nooney,

would be “between S. Kingshighway and Gravois, as well as from Arsenal to Gravois and Grand.”<sup>25</sup>

Mr. Nooney’s recommendations brought considerable disappointment to both the doctors and the sisters. To find a new site would mean additional delay for the project that was ready to go forward immediately. Furthermore, the archbishop advised the sisters not to borrow money for construction and incur a large debt, but rather to conduct a major fund drive to gain the support of the community.<sup>26</sup> However, he cautioned them that efforts to raise money at this particular time would probably not be successful, since many other Catholic organizations had already initiated similar efforts in the City, “St. Louis University whose friends are legion, Webster College, the Cenacle,” and the archdiocese itself would soon begin to raise money for a memorial to Cardinal Glennon.<sup>27</sup>

When the report on the visit to the archbishop reached the general administration in San Antonio, the suggestion came back that the sisters should consider “using the old Josephine property for the future hospital.” The superiors questioned also the advisability of “holding the Affton property if it is so undesirable?”<sup>28</sup> Unfortunately, neither Mr. Nooney nor the sisters could foresee that the Grand and Lafayette location of the hospital would begin to deteriorate over the next quarter century, while the property in Affton would become the heart of a comfortable middle-class residential area and the site of the present-day Lutheran South High School, with a growing enrollment of students. In the 1980s it would become the general location of St. Anthony’s Medical Center, the most rapidly expanding health facility in the City. On the recommendation of the professional forecasters, however, the sisters sold the property for \$28,000 with slight financial gain but with great loss of momentum for the first effort at expansion of the Josephine.

Following the archbishop’s advice regarding a major fund drive, they arranged through the efforts of Dr. Louis F. Stephens of the hospital staff to meet with Oliver Parks of Parks Airline and Parks Metropolitan Airport in East St. Louis. Mr. Parks was a prominent Catholic leader who had given generously to St. Louis University. Although he was not familiar with the work of the sisters and the quality of service offered by the hospital, he investigated the matter and “found that the endeavor had definite possibilities. That there [was] nothing but praise for the hospital and the sisters among the community. The project [was] definitely worthy of aid as far as he [was] concerned and he [was] sure that he could interest other prominent Catholic laymen, zealous . . . men who would voluntarily give their time and advice for the sake of the good

they could do [and] who would consider it sufficient recompense to get the prayers of the sisters and the hope of an eternal reward.”<sup>29</sup> He suggested that the goal of the drive be set at one million dollars, and that a minimum of two years be allowed to complete the fund raising effort. Mr. Parks stated also that he “would have nothing to do with a government loan.”<sup>30</sup>

In reporting the matter to the general administration, Mother Columbanus Robinson described the disappointment of the sisters at the prospect of such delay, but the disappointment was accompanied by a characteristic acceptance of such happenings as the providence of God:

We need hardly say that poor Mother Thaddeus [the new administrator] is near collapse over the possibility of having to wait two years for the hospital; but Mr. Parks told her definitely that if we are to avoid the rocks, not to borrow but do like St. Louis University and the archbishop are doing, also the Cenacle—make the ‘drive’ and then build. . . . While we are all sorry for the Josephine and Mother Thaddeus, it would seem from the countless obstacles that have turned up that Providence has a hand in this that the future will disclose.<sup>31</sup>

Divine Providence indeed had a hand in the future, for out of all the delays and disappointments came two significant developments. The first was the establishment of the lay advisory board, a group of Catholic businessmen whom Oliver Parks had promised to interest in the hospital and who would spearhead not only the initial fund raising effort but many more of the same activities in the future. Many of these men had already demonstrated their willingness to support worthy causes and to work generously for Catholic institutions. Their commitment to Incarnate Word Hospital was motivated by a concern for preserving a Catholic health care facility in the center of the City.

The first members joining Oliver Parks on the board were Charles F. Vatterott, Jr., and Thomas E. Sly. By 1949, the membership had risen to nine members, and Mr. Parks nominated as chairman Cornelius F. Weillbacher, president of the Viking Freight Co. and of Drugmaster Inc., who was to become the mainstay of the organization, and whom the sisters affectionately called “Mr. Incarnate Word,” because of his great dedication and service. Through his effective leadership and through his enthusiasm for the development of the hospital, the following prominent Catholic St. Louisans became actively associated with the Board: Leo Weick; Daniel F. Sheehan; Royal A. Weir, M.D.; William P. Glennon, M.D.; Jerome A. Switzer; Leo H. Snyder; Joseph A. Marre; Frederick E. Hines; Leonard Lipic; Paul J. Rodgers; Louis Miravalle; Bernard Nordmann; Frank Guyol; George T. Mehan, M.D.; Joseph A. Lembeth, M.D.; Martin J. Glaser, M.D.; John T. Flynn, M.D.; S.

Dworkin, M.D.; R. J. King, Jr.; Leo Crimmins; Joseph Holloran; Rev. Msgr. Lloyd A. Sullivan; Peter Rubinelli; Sam Rallo; Joseph Sestric; Herman L. Kriegshauser; Norman George; Joseph J. Hillner; Dan J. Forrestal; R. E. Krings; Joseph A. Glynn; James A. Kearns, Jr.; Mark Aldrich; James Altadonna; Arthur Benassi; Joseph Sheehan; and Hamilton Thornton.

Some twenty years or more before it became the acceptable procedure for the sisters to work with such organizations of laymen in their institutions, the members of the lay advisory board of the Josephine were not only raising funds and providing financial support, but also acting as responsible trustees. The organization's initial fund drive was started in 1948 to raise \$500,000 to renovate the old Josephine building and to construct a new wing increasing the capacity to 125 beds. In conjunction with the drive, the board suggested that the name of the hospital be changed in order to identify it publicly as a Catholic institution and to separate it from its past unfavorable reputation. Charles Vatterott proposed in 1950 that it be called Incarnate Word Hospital, a name that would clearly signify its association with the sisters and make their work better known in the community.

In addition to their fund raising efforts, advisory board members handled the sale of the Tesson Ferry Road property, the submission and selection of construction bids for the expansion, the securing of a loan to cover construction while funds were being raised, and the supervision of the building process. Seeing the need for future expansion, they began to purchase property surrounding the hospital. Board member Pete Rubinelli often bought the land in his own name and with his own funds, because the sisters in the general administration in San Antonio were reluctant to advance the money.<sup>32</sup> It was also at the instigation of the board that a new fire protection system was installed, insurance policies were reviewed by an auditor and adjusted to meet the changing needs, and a pharmacy was established at the hospital both as a service to patients and as a means of additional income for the institution.

Just thirty years prior to this time another board of trustees had exploited the hospital for its own self interest. In contrast, the lay advisory board worked selflessly and generously because of their esteem for the service of the sisters and their belief in the value of the Catholic hospital.

In setting up the board, Oliver Parks had proposed that it be associated with both the hospital and with Incarnate Word Academy, which had opened in 1932 in Normandy, a suburb of St. Louis.<sup>33</sup> Involvement with the work of the Academy, however, did not meet with the same ready acceptance on the part of the sisters, and the board gradually

began to focus attention solely on the hospital, serving in any capacity possible to advance its work and reputation.

The expansion that had begun in the late 1940s during the administration of Mother Thaddeus Byrne was sustained through the next three decades as Mother Bernard Marie Borgmeyer and Mother Theresa Daly took over as administrators. Mother Theresa, with her long tenure as the chief executive officer, 1955-1959 and 1963-1985, provided for a continuity of leadership during the expansion period, while Connie Weilbacher and R. J. (Bus) King, former state representative and president of King Insurance Agency, as well as other board members led the efforts to raise the necessary funds and to support the work of the administration.

The continuing growth of the hospital was accomplished in the same quietly effective way as the early development, without fuss and fanfare, as noted once again in the St. Louis press: "No fanfare of publicity has hailed the work of the Sisters of Charity of the Incarnate Word in caring for the sick and injured of the St. Louis area. The Sisters have gone about the daily routine of operating their hospital at 1640 South Grand Boulevard in such a modest way that their service to the community has never attracted the attention it deserved."<sup>34</sup>

Major developments and additions over the next thirty years increased the patient capacity and service areas of the institution:

1951 \$1,219,000 four-story addition increased capacity to 110.

1958 Second major expansion costing \$960,000 added two patient floors on top of the newer portion of the hospital, as well as a two-story ground level facility housing radiology. Expansion provided for a total of 167 patients.

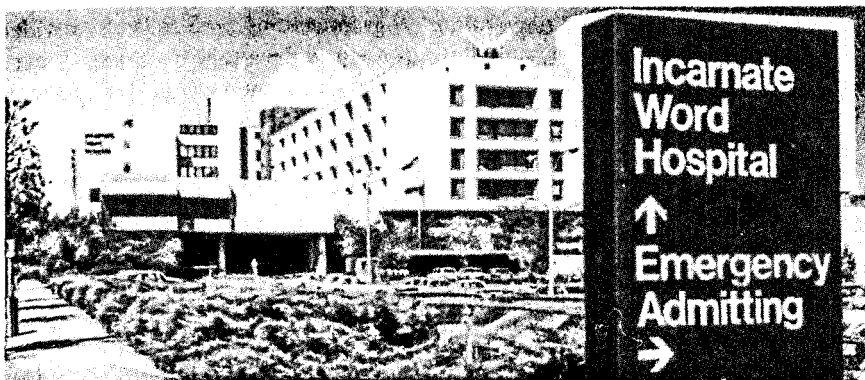
1963 Third addition in twelve-year period brought hospital beds to 193. Expansion, costing \$450,000, included addition of two patient floors to the old Josephine building with steel framework legs wrapped around the existing walls for support.

1967 Ground was broken for new \$5.5 million East Wing fronting on Lafayette Avenue, including a 23-bed intensive care unit, special cardiac unit, new surgical and recovery room facilities, new chapel, lobby and dining room expansion, renovation of progressive care unit, and increase of hospital capacity to 320 beds. Hospital's main entrance was moved to Lafayette Avenue.

1976 New 23-bed intensive care unit added which won national awards for its design.

1977 Further renovation of existing facilities and ten-bed progressive care unit opened providing telemetric monitoring of patients.

INCARNATE WORD HOSPITAL: SERVING GOD THROUGH SERVICE TO OTHERS



*Incarnate Word Hospital, which had its beginnings in 1902 as the Josephine Heitkamp Hospital, has gone through a series of expansions that have completely transformed the medical facility. The focus of patient services has shifted also to providing a continuum of care for the older adult.*



*Hospital administrators and superiors gathered at Incarnate Word Hospital in 1956 for a three-day conference on matters pertaining to health care and its relation to Canon Law. Seated left to right are Mother María Felicitas Villegas, provincial superioress of the Mexican province; Mother Josephina Cleary, treasurer general; Mother Charles Marie Frank, consultor general and inspectress general of hospitals; Rev. Mother Mary Clare Cronly, superior general; Mother M. Micaela Valdés, consultor general; Mother M. Bernardinus Minogue, provincial of the St. Louis Province; and Mother M. Calixta Garvey, provincial of the San Antonio Province. Standing: Sister M. Alacoque Cerisola, Instituto Nacional de Cardiología, Mexico City; Sister Anastasia Byrne, Texas and Pacific Hospital, Marshall, Texas; Sister Juana Inés Rubio, Sanatorio Metepec, Atlixco, Puebla, México; Sister Theresa of the Incarnate Word Daily, Incarnate Word Hospital, St. Louis; Sister M. Thaddeus Byrne, St. Mary's Hospital, McAlester, Okla.; Sister Mary Vincent O'Donnell, St. Joseph Hospital, Fort Worth; Rev. Francis N. Korth, S.J., Associate Professor of Canon Law, St. Mary's College, Kansas; Sister Angela Clare Moran, Spohn Hospital, Corpus Christi; Sister Dionysia Hyland, St. John's Hospital, San Angelo; Sister María Martha Echenique, Mugerza Hospital, Monterrey, México; Sister Marie Vianney Bihr, St. Joseph's Hospital, Paris; Sister M. Alban Mannion, Santa Rosa Hospital, San Antonio; and Sister Mary Nicholas Dittlinger, St. Anthony's Hospital, Amarillo.*

1983 Expansion and remodeling program costing \$9.2 million provided additional space for hospital's radiology and emergency room departments, renovation of administration areas, and upgrading of mechanical and electrical services, with patient capacity increased to 340.

The hospital celebrated its fiftieth anniversary in 1983, and a telephone call to Sister Theresa Daly from President Ronald Reagan brought congratulations on "taking care of the people of St. Louis."<sup>35</sup> Incarnate Word Hospital had become completely changed from its earlier appearance as the old Josephine Hospital. What had not changed, however, was its service to the poor. The decision to retain the original site of the hospital in the central section of the City had provided an ever-increasing need. This area in St. Louis was beginning to experience a significant shift in population and an economic downturn. From 1960 to 1970, the total population of the Tiffany, Compton-Grand and Terry Park neighborhoods dropped by 50%. A new six-lane highway, Interstate 44, was built running parallel to the hospital and bringing easy access to the location, yet necessitating the destruction of many residential areas to make room for its construction.

Many hospitals in St. Louis headed for suburbia with the population moving in that direction. Incarnate Word had made its commitment many years before, however, to remain in the heart of the City and to give medical care to patients without regard to their financial ability to pay. "Many persons came, saying they could pay only \$50.00 or \$100.00, and their bill amounted to several hundred," according to Sister Theresa Daly. The response of the hospital was "simply to write off the charges, knowing that God would bless the service to the poor."<sup>36</sup>

The commitment to the poor was stressed in the capital campaign effort of the advisory board: "True to their name, the Sisters of Charity of the Incarnate Word, in all hospitals under their jurisdiction, have followed a policy of never turning the sick away because of unfortunate economic circumstances. . . . An analysis of the years 1948, 1949, and 1950 shows the sisters rendered care in the amount of \$657,640 for which no payment was received. Since the average cost of maintaining a patient is about \$10 a day, this means 6,764 days of free care were given to those of inadequate means—eloquent testimony that the sisters are following the example of the gentle Christ to Whom their lives are dedicated."<sup>37</sup>

It was primarily the contributed services of the sisters that made such charity possible. The hospital was able to operate for many years without the cost of high salaries for lay personnel. Although the work of each sister who served generously without recompense deserves recog-



dition, it is impossible to list all who made up the staff from time to time. Yet the history of the institution would not be complete without noting the work of those who served for long periods of time, often under very adverse circumstances: Sister Maternus Hallekamp in obstetrics, Sister Eugenius Ward in nursing, Sister Romana Zimmer in Radiology, Sister Coleman Calame as night supervisor, and Sister Eusebia Perzewski in the dietary department.

In 1985, James Kaskie became the first layman to hold the office of president and chief executive officer. He faced new financial burdens created by government-imposed adjustments in Medicare reimbursements. In 1987, for the first time in its history, the institution was operating with a deficit, attributed primarily to lack of surveillance of costs and to major changes in the health care market. Mr. Kaskie commissioned Price Waterhouse to make a comprehensive analysis of the conditions and future potential of the facility. The financial situation was corrected by the following year, and the hospital began to focus on a future direction that would preserve its stability.<sup>38</sup>

In 1989, the Price Waterhouse study was reviewed, updated, and developed into a strategic long range plan that restated the hospital's mission and its "commitment to excellence in patient care, to the dignity of the individual, to the sacredness of human life, and to Christian service to [its] patients."<sup>39</sup> In an effort to meet the changing needs of the community, the study proposed a new focus on diagnostic and therapeutic services for older adults. As a part of this new direction, the hospital acquired in April, 1987, South Gate Care Center and Terrace Apartments in South County, that included a 180-bed skilled nursing facility and a 150-unit apartment complex. The acquisition was made in conjunction with a real estate developer/apartment management firm, the Michelson Organization.

Two sisters were added to the staff at the complex, both of them serving as chaplains—Sister Margaret Mary Daly and Sister Angela Clare Moran. Efforts were initiated to develop an awareness within the community of South Gate's affiliation with Incarnate Word Hospital and of the Catholic sponsorship of the institution that had formerly been associated with the Presbyterian Church. The center's name was changed to Saint Theresa's at South Gate. The name served also to honor Sister Theresa Daly, administrator of the hospital for twenty-seven years.

With the acquisition of South Gate, the hospital developed an integrated approach in service to the older adult, including expansion of its hospital-based skilled nursing facility and home health services and the introduction of a transportation system for patients who were unable to

access the services of the hospital. By the end of 1989, Incarnate Word had become the second largest hospital-based home health care program in St. Louis.

Linda Allin was appointed director of the program, and over a five-year period, the initial staff of 20 grew to 157. Services included skilled nursing, physical therapy, occupational therapy, speech-language therapy, nutrition, rehabilitation, and pastoral care. Social workers provided counseling, and health care aids offered patients help with laundry, housekeeping, and meal preparation. In conjunction with the home care program, the hospital offered pastoral service to two inner city parishes. In 1992, a service identified as Home Health Diversified was established which offered a full range of infusion services including home chemotherapy, antibiotic therapy, hydration, platelet and blood transfusions.

The hospital developed a Family and Alzheimer's Hospice Program in 1991, and a specialized AIDS Hospice Program in 1994. A major focus of both programs was a ministry to patients' and families' spiritual needs. Both were also collaborative efforts involving physicians, nurses, therapists, social workers, resource agencies, and volunteers.

Linda Allin was appointed president and chief executive officer in 1994 and working closely with hospital physicians began to implement a new strategic plan that included expansion of physical facilities, development of outpatient and community-based services, and purchase of additional physician practices. With her background in nursing, Ms. Allin combined efficient management skills with a real concern for meeting the patients' needs.

The 1990s ushered in a new era of health care delivery in St. Louis brought about by major and rapid changes in reimbursement occurring throughout the industry, the expansion of managed care, and the move from inpatient to outpatient services. In 1993, the announcement of the merger of Barnes, Jewish, Christian NE and Christian NW Hospitals into a single corporation created a great stir and anxiety among other facilities. Many efforts to bring all of the Catholic hospitals together in some form of network so as to strengthen the mission of Catholic health care were not successful.

Incarnate Word Hospital had the benefit of having developed a complete continuum of care for the elderly, but it was also one of the smaller institutions in the area. As health care delivery continued to move towards establishing networks, the hospital faced the need to affiliate with other providers in the St. Louis area.

In spite of the many challenges facing health care in the 1990s, the hospital maintains its commitment as a Catholic institution, ministering

to the spiritual as well as to the physical needs of its patients, and reaching out to assist those who find the high costs of medical care in the 1990s a financial burden. Through self-serving personal gain, the doors of the institution had once been closed and its future existence seemed doomed to extinction. But like the phoenix rising from the ashes, the hospital had come back to life, reopened its doors under the care of the sisters, regained its status as a qualified health facility, and returned to its first principle of “serving God through service to man.”

PROMISES TO KEEP

ADMINISTRATORS

Frank Lutz, M.D.	1902 <sup>40</sup>
Mother Mary Ascension Ryan	1932
Mother Presentation O'Meara	1933
Mother Timothy Mullen	1935
Mother Alexandrina Simonis	1940
Mother Thaddeus Byrne	1946
Mother Columban Broderick	1952
Mother Theresa of the Incarnate Word Daly	1954
Mother Bernard Marie Borgmeyer	1963
Sister Theresa [of the Incarnate Word] Daly	1967
James Kaskie	1985
Linda Allin	1993

PRESIDENTS OF THE MEDICAL STAFF

Donald Drum, M.D.	1956 <sup>41</sup>
Frank Nisson, M.D.	1959
Ralph Berg, M.D.	1961
Bray Hawk, M.D.	1963
Anthony Catanzaro, M.D.	1968
Charles Kromer, M.D.	1970
Frank Nisson, M.D.	1972
Joseph Ungvari, M.D.	1975
Franklin Harold, M.D.	1982
Bray Hawk, M.D.	1984
Joseph Ungvari, M.D.	1985
James Criscione, Sr., M.D.	1987
Antonio Portugal, M.D.	1989
Charles Sigmund, M.D.	1991
James Ginther, M.D.	1993
Sam Hawatmeh	1995

## CONGREGATIONAL SCHOOLS IN MEXICO: SURVIVING IN THE MIDST OF REVOLUTION, ANTI-CLERICALISM, AND SOCIAL CHANGE

Since 1869, when the first sisters responded to Claude Marie Dubuis and came to San Antonio to care for the victims of cholera, the Congregation had said “Yes” over and over again to bishops asking them to open hospitals, orphanages, and schools in their dioceses. In 1885, the same positive response to Bishop Montes de Oca led them into a new missionary territory in Saltillo, México, and into a country that would soon erupt in revolution.

Surprisingly, Rev. Mother Pierre Cinquin did not even hesitate in giving her response to the Mexican bishop, even though it meant the sisters would be journeying to another country, working in a culture with which they were not at all familiar, teaching classes in English to Spanish-speaking children, changing their religious habits to secular clothing, and encountering a political situation that was hostile to the Catholic Church. None of these conditions caused her any great concern. She had responded to such challenges many times before, and she was prepared to do so again. She wrote to the Rev. Thomas Mas, S.J., representative of the bishop, saying: “You have indeed asked of us a sacrifice, but for the cause of God we deem it an honor to make it.”<sup>1</sup>

Following the first foundation, Colegio La Purísima, the Congregation established twenty-nine schools in various parts of the country. Like the *colegio* in Saltillo, most of them were started at the requests of bishops, although they were opened with congregational resources and with buildings constructed with congregational funds, rather than with diocesan support.

Because of the political turmoil that repeatedly disrupted life in Mexico beginning with the revolution in 1910 and continuing into the 1920s and 1930s, some of the schools remained open for only brief periods of time. Others went through a cycle of opening, closing, and reopening. It is surprising, and perhaps even miraculous, that any survived at all.

Trouble for the schools began with the overthrow in 1911 of Porfirio Díaz and the state of anarchy that spread throughout the country. Although Díaz had turned the government into a dictatorship, he had been supportive of the Catholic Church in spite of the existence of the Laws of Reform, which had been issued in the mid-nineteenth century under Benito Juárez. The laws, which declared that all possessions of the Church were the property of the government, had never been enforced, and Catholic churches and schools were allowed to operate without government interference.

The 1911 *coup d'etat* forced Díaz into exile, and Mexico went through a series of political uprisings that brought chaos and revolution to the country and persecution to the Church. People were clamoring for social reform, and strikes broke out among workers in the mines and textile mills. Rival factions vied for political power. The Catholic Church was viewed by many as blocking the cause of reform. At the same time, Catholic leaders were calling for their own forms of social action based on the teachings of Leo XIII. The clash of ideologies and the determination to destroy the power of the Church led to a wave of anticlericalism. Priests were imprisoned and forced into exile; churches were ransacked and destroyed.

Catholic schools became prime targets for attack. The sisters were subjected to harassment and lived under constant fear for their own personal wellbeing and for that of the children under their care. From 1911 to 1914, ten of the schools founded by the Congregation were closed:

Colegio del Sagrado Corazón, Lampazos  
 Colegio del Divino Salvador, Linares  
 Colegio Guadalupano, Durango  
 Colegio Guadalupano, Victoria, Tamaulipas  
 Colegio del Verbo Encarnado, Tampico  
 Colegio Guadalupano, Chihuahua  
 Colegio San José, Oaxaca  
 Colegio Guadalupano, Hermosillo  
 Colegio Corazón de María, General Cepeda, Coahuila  
 Colegio Jesús María, Torreón<sup>2</sup>

Ultimately, the schools in Tampico, Chihuahua, Oaxaca, and Torreón were able to reopen, although classes sometimes had to be conducted secretly in private homes and often under the most adverse conditions. Nevertheless, the sisters were able to continue their work in these four institutions while the others faded into oblivion.

Several years later, during the Cristero Rebellion of the 1920s and 1930s, the schools in Tampico, Chihuahua, and Torreón were closed once again in addition to four others: Colegio La Purísima, Saltillo; Colegio San José, Monterrey; Academia Inglesa del Verbo Encarnado, Mexico City; and Academia de Tepechitlán, Tepechitlán, Zacatecas.

In 1935, Mexico's president, Lázaro Cárdenas, signed a law nationalizing all property and goods, and the sisters faced still more threats of government confiscation of the schools. Only through fierce determination to continue their ministry were they later able to reestablish these institutions, with the exception of the one in Tepechitlán. Even in Torreón, where the building was completely destroyed by fire, the school was later reopened.

Historical accounts are given here of five schools that survived the Revolution and the years of persecution and that are still sponsored by the Congregation. Included also is the story of Colegio Saltillense in Saltillo, from which the Congregation withdrew in 1975, but which has the importance and distinction of being the sisters' first foundation in Mexico. The emphasis in these accounts is on the years of struggle, which are a testimony to the sisters' heroic determination to endure in spite of violent opposition, loss of property, and personal suffering.

Included also are brief accounts of four congregationally owned and operated schools founded in the post-revolutionary period, when the sisters were able not only to rebuild the ruins of the past but also to expand their work in new foundations that fortunately never had to suffer the disruptions and destruction of the previous years.<sup>3</sup>

Because of the repeated openings and closings of the institutions and the confiscation of property that occurred during the years of revolution and persecution, the historical data is incomplete. Records were often destroyed, sometimes by government officials and sometimes by the sisters themselves in an effort to hide pertinent information from inspectors searching their classrooms and convents. In some situations, the sisters were even fearful of recording facts about the schools, lest the data be used against them.

What is included here has been gathered principally from accounts written many years after the actual events, from the recollections of Sister María Gonzaga Velasco, Mother Benedict Joseph Cassidy, Mother Juana Cristina Rodríguez, and other sisters in the Mexican

Province who looked back on the difficult years and tried to recall their experiences. Much information was gathered also from Sister María Antonia Fernández' history of the Mexican province, *More Than One Hundred Years of Missionary Presence*. Accounts of the later years were gathered from records in the province archives and from personal interviews with the sisters.

### **Colegio Saltillense (Colegio La Purísima), Saltillo**

When the Jesuit priests were expelled from Mexico in 1876 because of church-state conflicts, many of them took refuge in various parts of Texas, where they waited out the latest uprising of the Mexican government against the Catholic Church. Some of them came to San Antonio and worked in the Spanish missions. They also established a seminary and school for boys, located first in San Antonio and later in Seguin. The institution was called Guadalupe College.

In Seguin, the priests were also in charge of St. James Parish, and it was in response to their appeal that Rev. Mother Pierre Cinquin decided in 1878 to open St. Joseph's Academy for young women, one of the earliest elementary schools in Guadalupe County. Initially, classes were conducted in a small building behind the church rectory, but just one year later were moved to the old Guadalupe College, which no longer served as a seminary and which the sisters purchased from the Jesuits.

Sister Francis Simpasteur was named principal of the school, and working with her on the faculty were Sisters Gabriel Wheelahan and Stanislaus Nelson. Their outstanding work with the children won the admiration of the Jesuit fathers, and in 1881, when the priests returned to Mexico, they urged Bishop Montes de Oca of Saltillo to invite the sisters to open a school in his diocese. Father Thomas Mas, S.J., was particularly instrumental in persuading the bishop that in spite of the fact that the Incarnate Word sisters were mostly of French, German, Irish, and American backgrounds and not at all familiar with the language and culture of the Mexican people, they would be able to establish and operate a school in the city of Saltillo.

Although the struggles between the Catholic Church and the Mexican government that prevailed throughout most of the nineteenth century had abated, the Jesuit fathers knew that the situation was a volatile one and that trouble could erupt again without much provocation. They assured Rev. Mother Pierre that "if the laws or vexations of the government should become insupportable, persecuting or inadmissible to conscience, [the sisters] would be able to come back to their



community in San Antonio without exposing themselves to revolutionary hazards.”<sup>4</sup>

In spite of the assurances of the priests, Rev. Mother Pierre’s decision to send the first group of sisters to Mexico demanded great courage and risk-taking. Bishop Montes de Oca advised her that initiating the work in Saltillo should be done with “much prudence, no commotion, and that, in a word, given the political condition of the State, the sisters [should] arrive incognito, begin quietly and with the appearance of being ordinary teachers.”<sup>5</sup>

In a letter written to the French superiors in Lyons, Rev. Mother Pierre stated that she was sending three sisters to open the school and to be sure that they arrived safely, she would accompany the group herself.<sup>6</sup> Although she did not give the names of the sisters, it may be inferred from other references in her letters that the community included Sister Mary of the Assumption Roguier, Sister Ursula O’Sullivan, and Sister Mónica Montes de Oca.<sup>7</sup>

Like the Congregation itself, the first community in Saltillo had an international character. Sister Mary of the Assumption was a young woman originally from France, who had been working at the Missouri Pacific Hospital in Fort Worth before her assignment to Mexico. Sister Ursula was from Ireland and had been teaching in Seguin. Sister Mónica was the only member of the community from Mexico. She had been born in Chihuahua and had entered the Congregation in 1882. She taught at St. Joseph’s Academy in Eagle Pass and at St. Joseph’s School in Roma, Texas, before being assigned to Saltillo.

Afraid of being identified as members of a religious congregation and subjected to harassment by government officials, the sisters exchanged their religious habits for secular clothing. Rev. Mother Pierre described their dress as “a high-necked garment with a merino plait around the neck.” On their heads they wore “a kind of black merino bonnet” that looked “like a lady’s headdress.”<sup>8</sup>

The bishop had the school and convent in readiness for their arrival. He assured Rev. Mother Pierre, who was particularly insistent on such matters, that it contained a chapel where Mass would be celebrated each day and where the sisters would “have the Divine Presence without going out.”<sup>9</sup>

Dedicated to the Immaculate Conception of the Blessed Virgin, the school was called Colegio La Purísima, and although the enrollment of students began slowly, by 1888 the facility was described as being crowded. “If it continues thus,” Rev. Mother Pierre wrote, the sisters “will need some more help as their task is very arduous, considering their small number.”<sup>10</sup>

To guarantee that the school would have a firm foundation and well organized curriculum, she appointed Sister Gabriel Wheelahan as principal in 1889. Sister was an outstanding teacher and school administrator. She had entered the Congregation from New Orleans, where she had been well educated by the Dominican sisters, and Rev. Mother Pierre always looked to her for advice on matters pertaining to the ministry of teaching.

The task of setting up a school in a foreign country and of trying to communicate with parents and students in a foreign language was not easy, even for Sister Gabriel, and she must have written to complain about the difficult situation. Fondly calling her by her pet name "Gabbie," Rev. Mother Pierre sent her the following advice: "Be prudent and courageous, my dear one. Do not forget that you work and suffer for the same end Our Divine Master has worked and suffered, viz. God's glory and the salvation of souls." She also reminded her to "pray fervently if not with knees bent down as you cannot leave your work, but with your soul full of love, and with the spirit of sacrifice with which you perform your tasks of devotedness."<sup>11</sup>

In spite of the early difficulties, Sister Gabriel earned the official recognition of civil authorities for the educational program. The governor of the state even presided at the ceremonies for closing the school year, distributing awards and diplomas to the students. By 1892, the records show that sixty students were registered as day scholars and thirteen had been admitted as boarding students. Just three years later the total enrollment increased to over 100.

According to the custom of Mexico, a separate school was established for students unable to pay the tuition of the *colegio*. Rev. Mother Pierre was insistent, however, that the "poor school" should be "well taught and attended." She wrote to Sister Gabriel, saying, "All work is the work of the Incarnate Word, but the poor school is the dearest portion of His heart, as He came for the poor and wished the poor the blessings of the Gospel. So, if you were to please Him and follow Him, be especially devoted to the poor."<sup>12</sup> By 1902, it was reported that the number of students in the poor school was "in the neighborhood of 120."<sup>13</sup>

From 1880 to 1913, Saltillo experienced a period of peaceful existence. The sisters were cautious in their work and suffered no disturbance from government authorities. In 1913, however, as news broke out of revolutionary uprisings in Mexico City, fear began to spread throughout Saltillo. Many parents took their children out of the school and fled from the city. The sisters were in constant dread of being evicted not only from the school but also from their convent.

On Easter Saturday, 1914, shooting broke out as soldiers tried to take control of Saltillo in the name of First Chief Venustiano Carranza. By the following morning the federal soldiers had seized the penitentiary located on one side of the school and had turned it into a fort, while on the other side of the building the revolutionary forces had taken their stand beside the cathedral. The sisters' convent was located in the direct line of fire with bullets being fired between the two camps.

By the time the battle ended on Easter Sunday, forty men had been shot and killed. Their bodies were loaded in wooden wagons and carried out for burial in the cemetery. Meanwhile, many of the federal troops lined up at the door of the convent, where Mother Bernard O'Keefe and the other sisters gave them food.

Fighting broke out again a few weeks later as Francisco (Pancho) Villa marched into Saltillo. All of the priests were summoned for questioning by government officials. Many were harassed and imprisoned; others were given orders for expulsion from the country. Fearful of what would happen to Catholic churches throughout the city, the rector of the seminary brought the Blessed Sacrament to the convent and entrusted it to the care of the sisters, giving them instructions on what should be done if all of the priests were killed.

Stories of atrocities were heard everywhere, and many students came to the convent asking for the sisters' protection. Buildings were ransacked, and houses were burned. Orders were issued that all churches must be closed; priests were forbidden to administer the sacraments. The sisters removed the Blessed Sacrament from their chapel and rearranged the altar and pews to make it look like an ordinary living room.

A few days later, they were told that everything belonging to the school would be confiscated, and only the ingenuity of Mother Bernard prevented the loss of their possessions. As two government officials came demanding that everything be handed over to them, she produced a document stating that she had insured everything through the American Consulate and that the school was the property of the United States. The officers left without disturbance.

The sisters maintained their classes as best they could in spite of the constant fear of losing their buildings, their belongings, and even their lives. By 1917, Carranza had been named president and had signed the constitutions enforcing new regulations against the Church. "If the laws are enforced," Rev. Mother Alphonse Broliier reported, "we shall be obliged to leave because religious don't have the right to run any school whatsoever."<sup>14</sup>

Her worst fears became a reality in August, 1932, when Colegio La Purísima was confiscated by agents of the government, and the sisters had no appeal against the seizure of their property. Determined to maintain contact with the students and their families, Mother Marcelina Cantú, the principal, arranged for the sisters to teach their classes in private homes, moving frequently from one location to another so that the families who gave them shelter would not be penalized for their kindness.

After some months of trying to teach under such difficult conditions, the sisters were able to rent two houses, one in Zaragoza Street, the other in Rayón Street, but over the next several years, they were forced to move again and again to avoid the watchful eyes of government inspectors. From Zaragoza and Rayón Streets they moved to a house on Allende Street, then to Castelar, next to Bravo Norte, then back to Castelar, and later to General Cepeda Street. Here, as Sister María Antonia Fernández says, the school was reborn.<sup>15</sup> Mother María Luisa Cortés was appointed principal, and in accordance with the regulations of the government that prohibited any religious affiliation, the name of the school was changed to Colegio Saltillense.

During the 1940s political conditions became stabilized, and the school began to grow in enrollment and in academic programs. Sister María Javiera Cardoso established the commercial department which attracted advanced students, and the community was able once again to open a free school for poor children that was supported by income from the *colegio*. It was under the direction of Sister Guillermina Hernández.

Through the generosity of Mario M. Velázquez, who in 1953 donated property for construction of a new school, the sisters were finally able to realize a long-awaited dream. Seven years later, in 1960, the institution observed its diamond jubilee with a pontifical mass offered by Bishop Luis Guízar Barragán in the cathedral of Saltillo. For the sisters it was a time of thanksgiving for God's grace and celebration of the school's endurance throughout the long period of violence and destruction.

The time of rejoicing was shortlived, however, for in 1970, although 589 students were enrolled, the *colegio* was having financial difficulties. At the same time, administrators in the Mexican province were facing a shortage of personnel and the need to withdraw the services of the sisters from some institutions in order to continue staffing the others.

Determining that the sisters should leave the school in Saltillo was a difficult decision. It had been their first foundation in Mexico, and they had struggled heroically to keep it in operation. Without sufficient income, however, and without enough teachers to fill the positions on

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the faculty, the sisters on the Education and Planning Committee of the Mexican Province decided there was no alternative.

In the minutes of the general council for April 26, 1974, it was recorded, "Based on the recommendation of the Mexican Provincial Council, . . . the General Council recommends that we begin definite negotiations to withdraw and sell the building."<sup>16</sup> In 1975, the ownership of the school was transferred to the Congregation of Guadalupanas Catechists, a religious institute that had been founded in 1923 in Saltillo.

What was assuring for the sisters was the realization that the school they had courageously founded in 1885 and had guided through the difficult years of revolution and persecution would continue to be directed by an order of women religious dedicated to serving the educational and spiritual needs of the people of Saltillo.

Principals of Colegio La Purísima and Colegio Saltillense, Saltillo

Sister Mary of the Assumption Roguier	1887
Sister Gabriel Wheelahan	1889
Sister Angela Pierret	1892
Sister Angélique Descombes	1898
Sister Loyola Coindreau	1903
Sister Infant Jesus Brennan	1905
Sister Felix O'Connell	1906
Sister Mercedes Estrada	1909
Mother Marcelina Cantú	1917
Mother Mercedes Estrada	1918
Mother Hermenegilda Armendáriz	1922
Mother M. Andre Burke	1923
Mother Juana Cristina Rodríguez	1927
Mother Marcelina Cantú	1932
Mother M. Fermina Rodríguez	1933
Mother María Luisa Cortés	1936
Mother Mercedes Estrada	1937
Mother María Magdalena Güereca	1943
Mother Juana Cristina Rodríguez	1946
Mother María Cristina Romo	1948
Mother María (de la Inmaculada) Díaz Alvarado	1953
Mother María de Jesús Aguirre	1954
Mother María (María de Lelis) Boschetti	1957
Mother Ana Elena Medina	1960

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Mother Celia María Azuela	1963
Sister Luz María Castelazo	1969
Sister Marta Guadalupe (María del Carmen) Oteiza	1970
Sister María (Amalia) Mastachi	1975

### **Colegio Mexicano (Colegio San José), Monterrey**

In 1887, just two years after the sisters opened Colegio La Purísima in Saltillo, Bishop Jacinto López approached Rev. Mother Pierre asking her to establish a school in Monterrey. Population was growing rapidly in this industrial center, and families were flooding into the area looking for places to live and for schools where they could educate their children.

Some years earlier, the Daughters of Charity of St. Vincent de Paul had established a school called Colegio de Niñas, but the sisters had been forced to close the institution and leave Mexico when the Laws of Reform were drawn up in 1859. The whole area of northern Mexico had been left with few schools, and Catholic families were particularly concerned that there were no private educational institutions where they could safely send their teenage daughters for a sound basic education in Catholic principles.

Bishop López' appeal for sisters drew an immediate and favorable response from Rev. Mother Pierre. The school in Saltillo had been successful in its beginnings, and a foundation in Monterrey would offer an opportunity to expand the Congregation's ministry in Mexico. By December, 1887, she had made arrangements to purchase the former Hospital del Rosario and was prepared to send five sisters to open the new school to be called Colegio San José.

Just as their predecessors had done two years earlier in making the journey to Saltillo, the sisters dressed in secular clothes and traveled as inconspicuously as possible on the long train ride through South Texas and into Mexican territory. When Rev. Mother Pierre wrote to tell the bishop of their arrival she said that two would be coming from Laredo, one from Saltillo, and two from San Antonio, but they would not all arrive at the same time in order to avoid "any public sensation."<sup>17</sup> She had intended to accompany the sisters herself, but she was already suffering from the diabetic condition that would later lead to her death. The journey would be too much for her to endure.

The five sisters sent to open the new school had very little knowledge of Mexico and did not speak the language of the people, but Rev.

Mother Pierre had no doubt that they could cope with the situation. She was confident also that they could adapt to changes in their living conditions if necessary. She told the bishop, “You know what is more or less necessary to house the spouses of Jesus. Don’t be too anxious about them; the little sisters of the Incarnate Word should know how to suffer and be satisfied with little.”<sup>18</sup>

Living in a poorly furnished convent was never a primary concern for Rev. Mother Pierre. The sisters had taken a vow of poverty, and she expected them to live poorly and simply. What she was always insistent upon, however, was that the community should have frequent access to the sacraments. She had at times even refused to send sisters to open schools or hospitals in areas where they could not attend Mass. Before she agreed to send the sisters to Monterrey, she wrote to ask Bishop López if Mass could be celebrated daily within the convent and if an ordinary confessor could be appointed to come each week to administer the Sacrament of Penance.

She must have expected that the new school would develop into a highly respected academic institution. She chose some of the best prepared teachers for the faculty—Sisters Francis Simpasteur, Gabriel Wheelahan, Agatha O’Driscoll, Casimir Quinn, and Angélique Descombes. Sister Francis was generally admired as one of the early founders of the Congregation. Prior to her appointment as principal in Monterrey she had been administrator of St. Joseph’s School in Seguin, and although the records are not clear, she may have served in this position also in Saltillo.<sup>19</sup>

Sister Gabriel Wheelahan was an outstanding educator and had served as secretary in the general administration. When Rev. Mother Pierre wrote to tell the other sisters about the new foundation in Monterrey, she added a note of gentle humor that expressed her fondness and admiration for Sister Gabriel:

Do you know that our dear Master has robbed us of our Archangel Gabriel and transplanted her in Mexico to bring the Holy Name of the Incarnate Word to be known and loved by some more of His creatures? Consequently, we have to try to fill her vacancy in our home circle, and surely it is not an easy task. All our sisters, old and young, miss dear Sr. Gabriel but no one misses her more than “Big Mama,” as the dear child saved me many a task by her fidelity to her office of secretary and assisted me much in every labor associated with the administration of our religious family. But *fiat!* We must give always our best for God and rely on His help for all our wants.<sup>20</sup>

When Colegio San José opened in 1887, the school had more teachers than students. Only four young ladies enrolled in the first class:

Mercedes Rivero, Julia Barrera, Octavia Rivero, and María Coindreau. Although not distinguished by size, the class was unusual in the fact that two of the four students later entered religious congregations, professed their vows, and eventually held leadership positions in the general administrations of their institutes. Octavia Rivero was appointed superior general of the Religious of the Cross in Mexico, and María Coindreau, who was later known as Mother Mary Loyola, became the mistress of novices and a member of the general council of the Sisters of Charity of the Incarnate Word in San Antonio. She played an important role in the establishment of the Mexican Province.

Colegio San José grew slowly in the early years. By 1890, there were only twenty students, most of them children from the middle and upper classes of society. Initially, classes were offered on the primary level, but an upper division program was added a short time later, and Colegio San José was the first congregational school in Mexico to establish the *secundaria*. Boarding facilities were provided for students from outside the city, young ladies from very wealthy families living on vast ranchlands stretching far beyond the limits of Monterrey.

As they had done in Saltillo, the sisters established a separate gratuitous school for poor children, which grew more rapidly than the *colegio* to which it was attached. In 1892, Sister Gabriel reported that eighty students were enrolled.<sup>21</sup>

By the turn of the century, Colegio San José began to flourish and to offer opportunities for education where none existed in northern Mexico. Enrollment reached 110, with forty-one full boarding students, twenty-nine half-boarding students, and forty day scholars. Sister Infant Jesus Brennan was appointed principal, and thirteen sisters made up the faculty. In addition to the regular classes, they offered individualized instruction in piano, violin, mandolin, painting, drawing, singing, and French.

The original site of the *colegio* was in the heart of the city, and although the first building was old and had undergone much remodeling, it proved satisfactory for the early years when classes were small and downtown Monterrey had not yet become congested with traffic. A major flood inundated the city in the fall of 1909, however, and the building was badly damaged. The sisters reported that “parts of it [were] in danger of falling” and that it was imperative that a new school be constructed.

Several sites were considered. The archbishop offered a piece of property close to the city hospital, but the location was not suitable for a school. The Congregation itself owned property in the section called Quinta Mirador, but that area, like the downtown area where the present school was located, had been flooded during the recent rains. There was



even a proposal to have the sisters purchase the Governor's house, but Rev. Mother Alphonse Brollier rejected this suggestion. "In the first place, we could not think of purchasing it at so exorbitant a price," she said, "and secondly, the recent decree of the Holy See, determining the limit of the amount of money which religious congregations can contract debts for, without previous dispensation, causes all our plans towards buying or building to cease for the present."<sup>22</sup>

In spite of the severe damage caused by the flood and the possibility of having to endure another such disaster in the future, the sisters had no alternative but to repair the damaged building and trust that it would be able to serve the needs of the school for some time to come. A few months later, Sister Gabriel wrote, "The house was saturated through and through by the continuous rains. Many of the roofs are still in very bad condition; the principal ones were repaired immediately, so as to make the apartments of the boarders comfortable. There are, [however], better prospects for the school than were at first expected."<sup>23</sup>

In contrast to other institutions in Mexico, Colegio San José did not suffer any disruption of classes or confiscation of property during the uprisings of the revolution from 1910 to 1913 or for many years that followed. In fact, because of the relatively quiet conditions in Monterrey, the school and convent became a refuge for sisters fleeing from more troubled situations in other parts of the country. In 1913, those who were teaching at Colegio del Sagrado Corazón in Lampazos were forced to close their school and flee from the dangers in that city, taking refuge in Monterrey. Again, in 1929, the sisters from Colegio Jesús María escaped from the violence in Torreón and fled to Colegio San José, arriving after a terrifying train ride across dangerous terrain and makeshift bridges.

During the 1920s, Mother Herminia Fuentes, in an effort to offset interference from the government, turned over the official direction of the school to a lay woman, Mercedes Flores, and the name of the school was changed to Colegio Mexicano. The institution continued to flourish with little opposition or disturbance.

By the dawn of the next decade, however, opposition to the Church and Church-sponsored institutions spread to almost every part of Mexico, and the sisters at Colegio Mexicano were faced with repeated threats against their institution. In 1931, Mother Benedict Joseph Cassidy, superior and principal, was notified that city officials "had received orders from the Mexican government to take possession" of the property.<sup>24</sup> Although the confiscation did not take place for four years, the sisters lived in constant fear of being evicted at any moment.

They removed every visible sign of religion in an effort to disguise the fact that the school was Catholic and operated by members of a religious congregation. They also transformed their chapel into an ordinary sitting room and kept the Blessed Sacrament hidden in a closet.

Each morning the sisters crept out of the convent before five o'clock, making their way through the dark city streets as unobtrusively as possible to a nearby house where Mass was celebrated in secret. They even took the greatest precaution in reciting their daily office and rosary, using a very low voice lest they be overheard outside the convent walls and reported to the government.

By 1935, the school was closed, and the building was turned over to the *Confederación Nacional Campesina*. The sisters were forced to leave, taking with them only the absolute necessities. They sought refuge in private homes where they were taken in by families and friends who were prepared to sacrifice their own safety in giving shelter to the sisters.

After days and weeks of searching for a place to live and to continue their work, they were able to rent a house belonging to the Religious of the Cross and to reopen the school with 165 students. Mother María Magdalena Güereca, the provincial secretary, praised their valiant response to such opposition. "Notwithstanding the warlike character of the situation," she wrote to the other sisters, "they have maintained their position, working intrepidly for the good of souls."<sup>25</sup>

In 1941, the school was moved again when the sisters rented two houses, one on Padre Mier St. and the other on Mina St., and in spite of the makeshift condition of the facilities, were successful in rebuilding the enrollment and in expanding the curriculum. The business department was opened with classes in English as well as in Spanish, and the program of studies offered students excellent opportunities to prepare for positions in international business corporations. By 1945, Mother Marcelina Cantú, who was serving as principal, introduced the *bachillerato* program, making the school in Monterrey one of the first institutions in Mexico to offer courses in higher education for women.

In the 1950s, however, the school was to face still another crisis. The rented buildings that had been converted to classrooms began to deteriorate, and one part of the structure was closed off completely because it was considered unsafe for public use. Unfortunately, on a Sunday morning, January 8, 1950, one of the faculty members, Sister María de la Paz Ambía, went to the restricted area to retrieve something from a classroom. As she entered the dilapidated part of the building, the floor completely collapsed under her and she was critically injured.

She was rushed by ambulance to a nearby hospital where she died a short time later in the emergency room.

Sister María de la Paz had been highly respected as a teacher, serving on the faculty since 1946, and the fatal accident brought great sorrow to the students and other instructors. Her death also created an awareness of the urgent need to construct a new building that would provide a safe and comfortable environment for learning.

As a result of the accident, the entire structure was condemned for further use, and classes had to be moved to another location. Canon Antonio P. Ríos offered the use of rooms adjacent to the cathedral, and the sisters rented two houses on Hidalgo Street, in which even storage areas were used for classrooms. Jorge Sada Gómez, prominent Monterrey businessman and friend of the sisters, offered another building located on Padre Mier to be used for the convent and for residence facilities for the boarding students. Colegio Mexicano was now situated in four different locations.

The desperate conditions under which the sisters were trying to keep the school in operation prompted Mrs. Angelina Quiroga de Treviño, the mother of Sister María del Verbo Encarnado, to donate a large tract of undeveloped, wooded land on San Jerónimo Road. The donation of the property, together with the generous contributions of parents and benefactors, made it possible for the sisters to begin planning construction of a new school.

Mother Jacinta González and Mother María Antonia Fernández, who succeeded her as principal, guided the development of the project. The new building was blessed by His Excellency Alfonso Espino y Silva on March 29, 1952, and included facilities for kindergarten, elementary and secondary school, as well as advanced classes in business. At this time also a Board of Trustees was formed with Mr. Sada Gómez serving as president.

Admission of students grew rapidly. Residence facilities for boarders were added in 1955; a large chapel was constructed in 1960; and new classrooms for the *bachillerato* program were opened in 1965. Additional land was purchased in 1968 for future expansion, and under the direction of Sister Marina de los Angeles Rodríguez, plans were drawn up for the construction of a kindergarten and an auditorium. The school had always enjoyed a reputation for academic quality and was highly respected for its proud tradition of being the oldest private Catholic school in Monterrey. Many prominent and influential women in the community were counted among its alumnae. Now with its outstanding physical facilities and room for expansion, it began to flourish, and by the 1970s, over 1,400 students were enrolled.

During this period, however, the school was to undergo still another threat to its existence, not through an outside agent as in the days of the revolution, but through a member of its faculty in the *bachillerato* program who provoked students, parents, and other instructors by introducing in his classes philosophical concepts that were in opposition to the teachings of the Catholic Church. He had previously been involved in student and faculty uprisings at the Autonomous University of Nuevo León and seemed intent on creating similar disruptions at Colegio Mexicano. When he was given an opportunity by the school administration to resign from his position rather than be terminated, he succeeded in rallying the support of other members of the campus community who accused the principal of treating him unjustly and threatened to organize a strike.

The parents' association and members of the school board became involved in the dispute as well as some of the sisters serving on the faculty and several priests from the local Jesuit community. Appeals from both factions were sent to the general administration of the Congregation in San Antonio and even to Bishop Carlo Martini, the Apostolic Delegate in Mexico.

The disturbance continued for most of the academic year, completely disrupting the operation of classes. Finally, Sister Marina de los Angeles Rodríguez, the principal, acting on the advice of local attorneys, terminated the contracts of fifteen persons on the faculty. Many parents who were greatly disturbed over the entire happening and fearful that students were being misguided and even exploited by the antagonistic members of the faculty, withdrew their children from the school. Other students who had been aligned with the faculty opposing the administration feared a reprisal for their involvement and withdrew from classes. Colegio Mexicano faced a significant loss of enrollment in the *secundaria* program which dropped from 861 to 511, as well as a loss of reputation since the whole matter had been aired publicly in the local newspaper.

Such a major upheaval in an educational institution could not be resolved immediately, and over the next few years the sisters struggled to rebuild the enrollment and to bring about a balance in the financial condition of the school as well as in the morale of the faculty and administration. During this same period, the country was going through a national economic crisis that made it increasingly difficult for many parents to send their children to a private school. Serious consideration was given to closing the school altogether. Sister María Antonia Fernández was re-assigned as principal in 1975, however, and under her direction the institution gradually reclaimed its orientation and reputation.

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By 1987, Colegio Mexicano was preparing to celebrate its centennial. Commemorative plaques were erected to honor persons who had been particularly significant in the 100-year history of the institution: Mercedes Flores, who took over the direction of the school during the time of the persecution; Sister María de la Paz Ambía, who served for many years on the faculty and who died in the collapse of the school building in 1950; Jorge Sada Gómez, who was instrumental in building the new Colegio Mexicano, in guiding its operations, and in the formation of the Board of Trustees; and Professor Armando Villarreal, who directed the music program for more than fifty years.

Sister Gloria Eugenia Ortiz was appointed principal in 1990, and under her direction new developments in the curriculum were introduced. English classes were offered to students on all levels, and new approaches to learning were made possible through the campus-based computer programming and video-production laboratories. The school was recognized for its emphasis on religious principles and for special classes offered for parents.

At the time of the groundbreaking for the new school in the 1950s, Bernardo Elosia, member of the Board of Trustees, had observed that the school was rising from its ashes. His description was an appropriate one for, like the legendary phoenix, Colegio Mexicano has risen over and over again from its ashes, from the destructive flood of 1909, the confiscation of property during the 1920s, the collapse of its structure and the loss of life during the 1950s, and the loss of students, faculty, and reputation during the uprising of the 1970s.

### Principals of Colegio San José and Colegio Mexicano, Monterrey

Sister Francis Simpasteur	1887
Sister St. Collette Foran	1892
Sister Theresa Thompson	1894
Sister Bridget Crowley	1898
Sister Infant Jesus Brennan	1900
Sister Bonaventure Burns	1903
Sister Bridget Crowley	1906
Sister Xavier McCallick	1908
Mother Bridget Crowley	1909
Mother Marcelina Cantú	1912
Mother Mercedes Estrada	1917
Mother Hernenegilda Armendáriz	1918
Mother Mary Clare Cronly	1919
Mother M. de Padua Williams	1922

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Mother Herminia Fuentes	1923
Mother Loyola Coindreau	1928
Mother Benedict Joseph Cassidy	1930
Mother Mercedes Estrada	1931
Mother María Gabriela Virgen	1934
Mother Juana Cristina Rodríguez	1936
Mother Herminia Fuentes	1942
Mother Marcelina Cantú	1943
Mother Jacinta González	1949
Mother María Antonia Fernández	1950
Mother Luz María Castelazo	1958
Mother Miriam Nicolás Kuri	1961
Sister Marina de los Angeles Rodríguez	1966
Sister María Estela (Ma. del Buen Pastor) García Robles	1972
Sister María Antonia Fernández	1975
Sister Ana María (Lucila) Aldana	1981
Sister Irma del Carmen (Ma. de la Soledad) Ramírez	1985
Sister María Loyola Barba	1986
Sister Ana María Aldana	1989
Sister Gloria Eugenia Ortiz	1990

### **Instituto América (Colegio Guadalupano, Colegio Chihuahuense), Chihuahua**

Instituto América, like the other congregational schools in Mexico, faced repeated openings and closings as well as moves to different locations during the revolution and its aftermath. Only through the perseverance of the sisters and the lay teachers working with them was it able to endure so many years of beginning, ending, and beginning over again.

Perseverance was an important factor even in the school's foundation. When Bishop Nicolás Pérez Gavilán invited the Congregation in 1902 to send teachers to his diocese, Rev. Mother Madeleine Chollet assured him that although she had no sisters to spare at the moment, she would send some as soon as possible. Afraid that she might change her mind along the way, the bishop sent one of his priests to San Antonio with orders to stay there until the sisters were ready to come to Chihuahua.

In the meantime, the bishop made preparations for their arrival. He rented a house which would serve temporarily as a convent, selected a

location for the school designated for girls and young women from the upper classes of society, and made plans for an adjoining gratuitous school for poor children.

Rev. Mother Madeleine could hardly refuse the persistent bishop and his representative who seemed to be standing on her doorstep. In 1903, she assigned six sisters to the school, which at the time of its opening was called Colegio Guadalupano. Sister Infant Jesus Brennan was appointed superior and principal. Other members of the community were Sisters Eulalia Reyes, Matilda Mullen, Pothin Clot, Bernard Shine, Emerentiana O'Sullivan, and Jacinta González.

Shortly after their arrival, the bishop wrote to Rev. Mother Madeleine praising their "great diligence and self denial." The people of Chihuahua, he assured her, were "truly enthusiastic" over the prospect of sending their daughters to the school conducted by sisters. "They had never [before] seen an establishment of this kind," he said, and he was confident there would be "rapid progress" in the new year.<sup>26</sup>

For ten years the school operated peacefully and successfully. In 1913, however, when the disturbances of the revolution reached northern Mexico, Colegio Guadalupano faced its first closing. The military forces that took over Chihuahua were under the direction of Francisco Villa, who was particularly antagonistic toward foreign priests and nuns. They had been oppressors of the people, he believed, and should be driven out of the country. "We are going to have only Mexican priests," he insisted and ordered that all others should be expelled from the country.<sup>27</sup>

Villa's reputation for savagery spread throughout the area, and even native-born priests and religious feared for their lives. Colegio Guadalupano was threatened with closure, and the sisters left Chihuahua for the motherhouse in San Antonio. Not until seven years later, in 1920, was the political condition stable enough for them to return. Sadly, they discovered that their school had been confiscated, and they had no hope of repossessing their property. Under the direction of Mother Eulalia Reyes as principal and superior, they began to look for a new location and initially rented a building on De La Llave Street. A short time later, as enrollment increased, they moved to another site at Ojinaga and Calle Cuarta.

Although the disturbances of the revolution had subsided, Colegio Guadalupano was to face still more openings and closings in the course of its history. In 1925, the school suffered an outbreak of illness described as Malta Disease. So many teachers and boarding students were afflicted and confined to bed that school dormitories were converted into infirmaries, and the institution was turned into a small hospital. At the urging

of Bishop Antonio Guízar Valencia and Bishop Gavilán, the sisters finally canceled all classes, boarded up the school building, and left Chihuahua, hoping to escape from the highly contagious disease. Taking some of the students along with them, they sought relief in the small mountain village of Matachic.

For several weeks they remained in the area, seeking to regain their health and become strong enough to reopen the school. In the meantime, they turned their stay in the mountains into a missionary effort for the benefit of the townspeople who had not had the services of a Catholic priest for over eight years. Together with their students from Colegio Guadalupano, the sisters offered catechism classes, preparing both children and adults for Baptism and reception of the Eucharist.

Shortly after their return to the city, renewed attacks on the Church spread throughout Mexico, and the sisters in Chihuahua were ordered once again to close the school. Placing all of their belongings in the care of families of the students, they took refuge in private homes until they could escape from the country, finally fleeing to St. Margaret's Orphanage in El Paso.

While the sisters remained in exile, graduates of the academy determined to reestablish the classes. Under the direction of Dolores Aguirre, a new location was selected, and the name of the institution was changed to Colegio Chihuahuense, in accordance with government orders that all schools should be operated without religious affiliation.

After a few years, as the troubling conditions of the city began to disappear and peace was restored, the lay teachers who had been directing the school during the sisters' absence, together with parents of the children, made a special trip to San Antonio to urge Rev. Mother Mary John O'Shaughnessy to send the sisters back to Chihuahua. Their perseverance, like that of Bishop Gavilán in the founding of the school, had to be rewarded. By 1930, Mother Gabriela Virgen, together with Sisters Gertrudis Campos and Celestina García, were assigned to teach at Colegio Chihuahuense, joining the lay faculty who had worked so hard to keep the school in operation: Julia Rivera, Margarita P. de Maiz, Elena P. de Treviño, and Carmen Terrazas. Classes began that year with an enrollment of sixty-four students.

Just four years later, however, the school was destined to close once again when the government decreed that teaching in all elementary and secondary schools be based on socialist principles. Rather than comply with the directive, Mother Marcelina Cantú, who had been appointed principal, closed the school. The sisters tried valiantly to con-



tinue their teaching in private homes, meeting in small groups to avoid detection by government agents.

In the meantime, rival political factions struggled for power, and sporadic outbursts of violence continued in Chihuahua. Not until 1941 was the school able to reopen its doors. Mother Luis Gonzaga Stockwell was named superior and principal, and the academic program was expanded to include classes on the kindergarten, elementary and secondary levels, as well as advanced courses in accounting and in bilingual secretarial studies.

Enrollment increased rapidly, and the sisters soon realized that additional facilities were needed. By 1944, with the assistance of benefactors, most of whom were parents of the students, they were able to purchase land and to begin construction of a new building. To offset the possibility of confiscation of the property, ownership was placed in the hands of a separate corporation, *Inversiones y Construcciones de Chihuahua, S.A.* Once again, the name of the school was changed, this time to Instituto América.

After thirty-one troubled years of openings and closings as well as changing locations, the school in Chihuahua began to achieve some stability. By 1970, enrollment reached 1,280, and the school was recognized for the excellence of its academic programs. Instituto América was a proud testimony to perseverance, initially that of Bishop Gavilán, whose vision for his diocese led to the foundation of the school, and later that of the Incarnate Word sisters and their lay associates whose determination made possible the repeated openings and reopenings of its closing doors.

Principals of Colegio Guadalupano, Colegio Chihuahuense, and Instituto América, Chihuahua<sup>28</sup>

Sister Infant Jesus Brennan	1903
Sister de Padua Williams	1906
Sister Marcelina Cantú	1909
Mother Eulalia Reyes	1911
Mother María Ursula Ferrari	1923
Miss Dolores Aguirre	1929
Mother María Gabriela Virgen	1930
Mother Marcelina Cantú	1934
Mother Benedict Joseph Cassidy	1940
Mother Antonia Elisa	
(Luis Gonzaga) Stockwell	1941
Mother Jacinta González	1944

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Mother Marcelina Cantú	1949
Mother María (de Nazareth) Esteinou	1953
Mother Ma. de Lourdes Nava	1960
Mother Laura (María Vianney) Argüello	1961
Mother Ma. Magdalena (Teresa Josefina) Caballero	1966
Sister Estela (Ma. del Buen Pastor) García Robles	1969
Sister Irma del Carmen (María de la Soledad) Ramírez	1972
Sister María Loyola Barba	1978
Sister Ma. Montserrat Patiño	1979
Sister Ana María (Lucila) Aldana	1984
Sister Alejandrina (María de la Visitación) Bretón	1987
Sister Ana María Aldana	1994

**Instituto Miguel Angel, A.C. (English Academy of the  
Incarnate Word, Academia Gregg), Mexico City**

The sisters had begun their work in Mexico City as early as 1903, when they opened an orphanage for girls called Asilo Colón.<sup>29</sup> At that time, according to Sister Gabriel Wheelahan, they promised the archbishop that just as soon as they had more sisters they would also establish a school for girls and young women. So many requests for sisters were coming to the motherhouse, however, that fulfillment of their promise had to be delayed for two years. At last in 1905, Rev. Mother Madeleine was prepared to send four sisters to open the English Academy of the Incarnate Word. Sister Angélique Descombes was appointed principal and superior, and other members of the community were Sisters Agatha O'Driscoll, Raymond Cassidy, and Brendan O'Connor.

Sister Gabriel announced the opening of the school in her regular monthly letter to all of the sisters, saying the general council was "indeed hard pressed" to send more teachers to Mexico. "We began the work," she added, "making a supreme effort."<sup>30</sup> She could not have foreseen how many more and greater sacrifices would be demanded in the future.

The school was very successful in the beginning, even outgrowing its facilities on Calle Purísima within the first year and prompting the

sisters to move the classes to 129 Carpio Street in the suburb of Santa María Heights. The early years of success were shortlived, however, as the English Academy, like the other congregational schools throughout the country, faced the prolonged period of antagonism, harassment, and violence stemming from the revolution. Mother Bonaventure reported in 1914 that over seventy students were enrolled. More teachers were needed, she said, but “on account of the unsettled conditions of the country, we do not think it prudent to send any more sisters there, until there will be at least some assurance of peace.”<sup>31</sup>

Ten years later, in 1926, conditions became much worse as General Plutarco Elías Calles took over the presidency and began to enforce the articles of the Constitution of 1917 aimed at destroying the power of the Catholic Church. Government agents forced the closing of Catholic schools, and the sisters moved their classes into the private homes of the students.

In 1930, they rented two small houses at 119 and 121 Carpio Street in an effort to reestablish the Academy. To avoid the possibility of government intervention, a lay teacher, Sybil Walker, was appointed official director. Classes were offered on the kindergarten, primary, and secondary levels, with advanced studies in business. The school was at last able to apply for recognition by the department of public education. Never could the sisters relax their vigilance, however. Government agents, designated as Special Inspectors, could enter the buildings at any time and demand to search the premises for any evidence of the teaching of religion.

In conjunction with the Guadalupanas Sisters, Escuela de Los Angeles, a gratuitous school for poor children, was opened in Colonia Guerrero. Since classes could not be held in a building that might be identified as a Catholic school, the teachers gathered the students together each morning in the neighborhood square and led them to different private homes, sometimes walking long distances to the houses of parents or friends where classes were conducted in secret. Fearing that they would be discovered by government inspectors, the sisters could not even use regular textbooks but tore pages out of readers and spellers and passed them out to the children. So eager were parents to have their children in a school under the direction of the sisters, however, that over 900 students enrolled in the classes.<sup>32</sup>

Meanwhile, the faculty at the English Academy of the Incarnate Word faced more opposition under the presidency of Lázaro Cárdenas, who was openly antagonistic to the Catholic Church. During his election campaign he had declared, “Man should not put his hope in the

supernatural. Every moment spent on one's knees is a moment stolen from humanity."<sup>33</sup>

The sisters were warned that inspectors would be attending the graduation exercises at the end of the school year in 1934. Their objective was to determine if the school was functioning as a public school as prescribed by law or if it was in any way associated with the Catholic Church. The teachers were prepared for the situation and not too concerned over the intrusion, expecting it to be simply another harassment similar to many they had experienced in the past.

They were completely unaware of the strong resentment that had spread among the students who determined to assert their independence and to demonstrate their loyalty to the school. At the conclusion of the ceremony and under the watchful eyes of the government agents, the graduates spontaneously stood up and sang as loudly as they could the hymn to the Incarnate Word, publicly exposing the religious character of the school. The daily newspaper announced the next day that the school building on Carpio Street would be seized because it belonged to the Catholic Church.

Once again, the sisters were forced to abandon the institution, which was later converted into a public school. They rented space in private homes where they tried to continue their classes, sometimes teaching in dining rooms, hallways, or even garages, and after several months moved to a three-story house on Ramón Guzmán Street and another building on Madrid Street, where classes were resumed. Repeatedly, government inspectors visited the school, searching the classrooms and demanding that the students hand over books for examination. On one occasion, the students themselves, joined by the boys from the nearby Morelos School, taunted the inspectors who had forced their way into the building, held them prisoners by barring the doorways, and set them free only when they promised to leave the school unharmed.

Frustrated in their attempts to seize the property, the agents were determined to arrest Mother María Luisa Cortés, the principal. Warned that she would be apprehended, she left the convent accompanied by Mother María del Sagrado Corazón Coindreau and Sister Bernadette Quezada, and sought refuge in the home of Mother María del Sagrado Corazón's brother. Their location was soon discovered, however, and Mother María Luisa was forced to flee from the city and to take refuge with her own family in Zacatecas, where she remained in hiding for over a year.<sup>34</sup> Similarly, Sisters María de la Paz Ambía and María Gonzaga Velasco were notified that their lives were in danger, and they, too, were forced to leave the city.

Mother Amata Tercero was appointed principal and was determined to reestablish the school at least as a center for the study of commercial subjects. The government had ordered that anti-religious socialist principles be taught in all elementary classes, and the sisters could not comply with such regulations that were in opposition to their own beliefs and values. No restrictions, however, had been placed on the teaching of commercial studies. In 1937, therefore, she secured a building on Puebla Street and opened Academia Gregg with business courses offered in English and Spanish. At the same time, a kindergarten was opened on Paseo de la Reforma. A lay member of the faculty, Teresa Billot, was appointed as official director of the school.

Political disturbances in Mexico began to subside by the end of the decade, and in 1939, the school was reopened, first on Reforma and Praga Streets, next on Orizaba Street, and still later at No. 40 Liverpool Street. The newly established school was called Colegio Miguel Angel. To government officials, the name was presented as honoring the famed painter Michelangelo. For the sisters and students, however, it had the religious significance of being under the patronage of Michael, the Archangel.

Finally, in 1944, joining with the faculty of the Gregg Academy, the sisters acquired a building once owned by Count de Portales and later the site for the Colegio Grosso, a school for boys. Located in Colonia del Valle, it was surrounded by beautiful gardens, far removed from the business district of the city, and offered an ideal setting for a boarding and day school.

Mother María del Carmen Coindreau was named principal, and serving on the faculty were Sisters María Kostka Fernández, Margarita Roig, María del Calvario Ponce, María de Asís Figueroa, María de la Paz Ambía, Mary of Mercy Fitzpatrick, Miriam Nicolás Kuri, Doloretta Reynoso, Ana María Scougall, María Loyola Barba, Luis Gonzaga Stockwell, and Rosa María Icaza.

Classes were offered on the kindergarten, elementary, and secondary levels. Business courses were taught in both Spanish and English. By 1947, the Normal School or Department of Teacher Education was opened, and through the efforts of Sister María Loyola Barba became officially accredited in 1950 by the Department of Public Education. In 1955, the Department of Interior Decoration was established.

Enrollment increased so rapidly over the next ten years that the sisters determined that another building should be constructed in Colonia Florida. In 1967, the Normal School, kindergarten, and elementary grades were all transferred to the new location. Sister María Goretti

Rivera was named the general administrator, and Sister Miriam Nicolás Kuri was Coordinator of the Department of Teacher Education. The school was called Instituto Miguel Angel (Florida) to signify its location and to distinguish it from the original Instituto Miguel Angel located in Colonia del Valle, where classes on the secondary and advanced levels as well as programs in English and in interior design were continued.

The two institutions began to operate independently, each having its own principal and faculty. By 1970, Instituto Miguel Angel (Valle), had 1,374 students, while Instituto Miguel Angel (Florida) listed 1,823 students.

The Florida school, during Pope John Paul II's visit to Mexico in 1979, proudly became the site for his address to children from all parts of the city and his meeting with members of religious congregations. Because of the immense crowds that gathered for his appearance, the pontiff was transported to the location by helicopter, landing at the rear of the school building. The Instituto Miguel Angel choral group, *Estudiantina*, was selected to perform for the occasion, and the Pope addressed each group from the school balcony.

By the 1990s, the sisters teaching at the English Academy, at Gregg Academy, and at Instituto Miguel Angel had been called upon many times to make the "supreme effort" that Sister Gabriel referred to in the opening of the school in 1905.<sup>35</sup> Throughout the course of its history, the institution had been established and reestablished in thirteen different locations. It had survived the confiscation of property and vicious threats against the lives of its teachers. It had emerged with a well-earned recognition for excellence in academic programs and for an indomitable commitment to education based on Christian principles.

Principals of the English Academy of the Incarnate Word and  
Academia Gregg, Mexico City

Sister Angélique Descombes	1905
Mother Berchmans O'Connor	1909
Mother Hermenegilda Armendáriz	1912
Mother M. Marcelina Cantú	1918
Mother M. Carmela Dávila	1921
Mother M. Herminia Fuentes	1928
Mother Ma. de la Paz Ambía	1933
Mother Ma. Luisa Cortés	1934
Mother M. Amata Tercero	1936
Mother M. Carmela Dávila	1939

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Principals of Instituto Miguel Angel, A.C. (Valle)

Mother Ma. del Carmen Coindreau	1945
Mother Ma. Luisa Cortés	1948
Mother M. Herminia Fuentes	1949
Mother Rosa de Lima Casas	1952
Mother Laura (Ma. Vianney) Argüello	1955
Mother María Loyola Barba	1961
Sister Hilda Isabel Belmene	1967
Sister María de Lourdes Urrutia	1968
Sister Luz María Castelazo	1970
Sister Elva Leticia (Sara Alicia) Gracián	1976
Sister Ma. Guadalupe (Ma. Rosa) Moreno Flores	1977
Sister Luz María (Ma. de Fátima) Arriaga	1978
Sister Laura Arguëllo	1984
Sister Luz María Arriaga	1988
Sister Elva Leticia Gracián	1992
Sister Martha Estela (Gabriela María) Pérez Curiel	1993

Principals of Instituto Miguel Angel, A.C. (Florida)

Sister María Goretti Rivera	1967
Sister María del Consuelo (Ma. de la Asunción) Rivero	1968
Sister María Antonia Fernández	1971
Sister Ma. Luisa (Angela Ma.) Veléz	1972
Sister Ma. Guadalupe Moreno Flores	1975
Sister Ma. Estela (Ma. del Buen Pastor) García Robles	1978
Sister Elena de la Cruz Guzmán	1984
Sister Ma. Teresa (Ma. Irma) Chavero	1985
Sister Ma. Susana (Clementina) Rodríguez	1992

**Colegio La Paz (Colegio Jesús María), Torreón**

A short time after the opening of the English Academy of the Incarnate Word, the sisters received an urgent request to open another school, this time in the city of Torreón. Rev. Mother Madeleine's response to Bishop Jesús María Echavarría was the same as it had been to the bishops of Saltillo, Monterrey, Chihuahua, and Mexico City. A bishop was an official of the Catholic hierarchy, and cooperating with his requests was a means for the Congregation to serve an integral role in the Church.

In 1906, therefore, she sent four sisters to open the school named Colegio Jesús María in honor of the bishop himself. Sister Casimir Quinn was named superior and principal, and other members of the community were Sisters Rosalie Ring, Antoninus Cuffe, and Toribia de Jesús de León.

Arriving in Torreón after a long and dusty train ride through Texas and Mexico, the sisters were greatly surprised and dismayed to discover that in spite of the bishop's eagerness to have them as teachers in his diocese, he had made no preparations for their coming. "The good bishop has been very kind," Sister Gabriel said, "but our dear sisters had to suffer many privations the first days, as [he] had not even a house prepared for them." She added another statement in her letter which many years later seemed to be prophetic of their future ministry in Torreón. "Truly," she said, "it seems that all the works of the Incarnate Word must be founded on the cross."<sup>36</sup>

Sister Casimir, accompanied by Sister Bridget Crowley, who was superior in Monterrey, walked the streets of Torreón looking for a place for the community to live and to begin the work of establishing a school. They were at last successful in renting a house between Colón and Matamoros Sts., which was much too small for their purposes but which at least provided living accommodations for the community and a small area for classrooms.

Just two years later, in 1908, a wealthy benefactor of the diocese of Torreón donated a tract of land, and with funding from the Congregation, the sisters constructed a new Colegio Jesús María located on Allende Street. So eager were they to occupy their new home and to have classrooms large enough for their increasing number of students, they moved in even before the workmen had finished the building.

The school accommodated both boarding and day students, and classes were offered on the elementary and secondary levels. Private instruction was given in art, music, and English. The bishop later added a connecting free school for poor children.

The sisters were delighted to have a brand new building with spacious and well equipped classrooms, but their rejoicing came to an abrupt halt in 1912, when Colegio Jesús María became the first congregational school in Mexico to be closed as a result of the Revolution. "Our sisters in Torreón," Rev. Mother Alphonse Brollier wrote, "had to close their academy and flee. . . . Everywhere in Mexico the war is terrible, and God alone knows when it will end."<sup>37</sup> As conditions deteriorated, the sisters left the city and returned to the motherhouse in San Antonio, where they waited for the violence to subside and for an opportunity to return to Torreón in order to protect the school from confiscation.



The outrage and fear that spread throughout the city during the revolution became even more intense in the days of the persecution that followed. When the Catholic bishops protested in 1926 that the articles of the Constitution of 1917 were contrary to religious liberty and to the dogma of the Catholic Church, government officials under the direction of Plutarco Elías Calles waged a reign of terror.<sup>38</sup> Churches throughout Torreón, as in other parts of the country, were closed. Priests who were hidden in private homes could offer Mass only under conditions of great secrecy. Teaching in the school, which was now called Colegio La Paz, had to be done with great watchfulness and care lest the ever-present inspectors identify it as affiliated with the Catholic Church.

With the uprising of General Gonzalo Escobar in 1929, military troops arrived in Torreón, and fighting broke out in the streets. People fled from their homes, taking refuge in the outlying areas in order to protect their families. The sisters, together with the children and their parents who came to the convent looking for safety, hid in the basement of the school building. Gunfire could be heard all around them, while the fighting continued for three days taking the lives of many soldiers as well as innocent persons caught in the line of fire.

At last, the battle came to an end, and the people of Torreón tried to recover from the violence, the loss of human life, and the destruction of property that had been inflicted on their city. The sisters resumed their classes, although they lived in constant fear of being turned out of their school and convent. An even worse tragedy, however, was yet to come.

On the night of July 5, 1930, fire broke out in the school building. The superior, Mother María Luisa Muñoz, had noticed the smell of turpentine earlier in the evening and had inspected all of the rooms before going to bed but had found no source for the unusual odor. By 11:30, however, she was awakened by shouts from a member of the house-keeping staff who found one of the dormitories in flames. Fortunately, the tragedy occurred during the vacation period, and only two boarding students remained in the school. Sisters Esperanza Rodríguez and Feliciano Villagra carried the children down the smoke-filled hallways and safely out of the building. Mother María Luisa tried to return to the burning structure to recover the Blessed Sacrament from the chapel, but she found the entrance completely blocked by fire and smoke.

Although firemen were called to the scene, they seemed to delay their response deliberately. Even after they arrived at the building engulfed in flames, they insisted on returning to the fire station because they had not come equipped with hoses. The sisters, together with the students and staff of the school, watched helplessly as they saw the

building and all of its contents completely destroyed. Fortunately, no lives were lost, but Colegio La Paz, the free school, and the convent were all in ruins.

The sisters were convinced that the fire had been purposely set by persons associated with the anti-religious movement, but they had no evidence of who had been responsible until several weeks later a prisoner who escaped from the local jail confessed to the crime. Undeterred by their terrible loss and the fierce animosity toward the Catholic Church and its institutions, the sisters once again began to search for a place to reestablish their convent and school.

At last, they secured a building once used as the American Hospital and located in front of the Alameda. Classes were reorganized, and by 1933, the school was prepared to celebrate its silver jubilee with a solemn high mass offered in El Carmen Parish.<sup>39</sup> The time of celebration, however, came quickly to an end as Calles issued his famous "Cry of Guadalajara" proclaiming a psychological revolution. "We must penetrate into and take possession of the consciences of the children and the young people," he said, "because they belong and should belong to the revolution." The state, he declared, had "a perfect right to decide the orientation of education, in accordance with the doctrine and principles which it upholds, . . . and this is what is being done in Russia, Germany and Italy."<sup>40</sup>

Rather than cooperate with the order for socialistic education, the sisters moved their classes out of the school building and into private homes where they taught the students in secret. Only the commercial department remained open.

The sisters had rented the buildings used for the school, but at the end of the decade, the owners canceled the lease, stating that the property was needed for a factory and government offices. As they had been forced to do so many times in the past, the sisters were once again searching for a new location.

The situation became so desperate that Mother María Luisa Cortés, the provincial superior, was determined to recall the sisters until Bishop Echavarría intervened and provided funds for the purchase of a tract of land, while José Q. de Miranda and parents of the school children donated money for a new building. Sister Ma. del Verbo Encarnado (Bertha Angelina) Treviño guided the construction process, and Colegio La Paz was rebuilt on Juárez and 16 Streets. In 1944, Mother Rosa de Lima Casas was named principal, and classes began on the elementary and secondary levels with an enrollment of 367 students.

By the 1950s, under the direction of Mother Herminia Fuentes the school at last experienced a peaceful era in which academic programs

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and extracurricular activities could flourish. Sister Margaret Mary Loughrey of the San Antonio Province established the English department, and classes were offered on the primary and secondary levels as well as in bilingual commercial studies. Because of increasing enrollment, the boarding school was closed in 1954 to provide additional classroom facilities. A catechism center was opened for poor children who came to the school on Saturdays to learn the fundamentals of their religion.

The *bachillerato* program was introduced in 1964 under the direction of Mother Ma. Pierre Nicolás as principal, and in the same year, a free school was opened and conducted by Sister Beatriz Castilleja. By 1970, a new convent had been constructed for the sisters who for so many years had moved from one rented house to another, often being turned out by the owners.

In spite of its complete destruction by fire, its many days of operating in hiding, and its repeated moving to new locations, Colegio La Paz had survived as an institution highly recognized for the academic quality and the religious orientation of its educational program.

Principals of Colegio Jesús María and Colegio La Paz, Torreón

Sister Casimir Quinn	1906
Mother Berchmans O'Connor	1912
Mother Casimir Quinn	1914
Mother de Padua Williams	1920
Mother Zeferina Porras	1922
Mother María Luisa Muñoz	1928
Mother M. Carmela Dávila	1934
Mother Ma. de la Piedad Pacheco	1938
Mother Ma. del Verbo Encarnado (Bertha Angelina) Treviño	1941
Mother Rosa de Lima Casas	1944
Mother Herminia Fuentes	1946
Mother Ma. de Lourdes Nava	1948
Mother Herminia Fuentes	1952
Mother Ma. Luisa Muñoz	1955
Mother Ma. de los Angeles Zumaya	1961
Mother Ma. Pierre Nicolás	1964
Sister Carmen Ma. Nafarrate	1967
Sister Elisa (Amelia) Talamantes	1971
Sister Ana Ma. Aldana	1977
Sister Ma. de la Luz Romay	1980

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Sister Ma. Estela (del Buen Pastor) García Robles	1983
Sister María Antonia Fernández	1985
Sister Dora Alma Campos	1986
Sister Luz de Lourdes (Rosa Elvira) Gómez	1988
Sister Ma. del Socorro (Elsa Ma.) Villasana	1992
Sister Elisa Talamantes	1994

### **Colegio Central, A.C. (Colegio del Verbo Encarnado, Colegio Zaragoza, Colegio Nazareth), Puebla**

As in many of the other schools in Mexico, the different names by which this institution has been known throughout the course of history indicate its changes of ownership, changes of location, and changes of direction. Originally called Colegio del Verbo Encarnado, it was established in 1896, not by the Incarnate Word sisters from San Antonio, but rather by members of a contemplative group of nuns from Querétaro known as the Order of the Incarnate Word and Blessed Sacrament. The contemplative order, like the Incarnate Word congregation in San Antonio, traced its origin to Lyons, France.

From the time of its founding, the school had faced financial difficulties, and the nuns had struggled for several years to maintain its operation. By 1909, they had decided to appeal to another religious congregation for help and turned to the Incarnate Word sisters of San Antonio, who had already opened fourteen schools in various parts of Mexico—Saltillo, Monterrey, Durango, Lampazos, Linares, Victoria, Tampico, Chihuahua, Ciudad Porfirio Díaz, Hermosillo, Oaxaca, General Cepeda, Torreón, and Mexico City. All of these institutions were generally successful, growing in enrollment, and offering educational programs that were well respected.

Writing for the community in Puebla, Mother Luisa Torres addressed a letter to Rev. Mother Alphonse Brollier asking her not only to take over the operation of the school and to assume the debt that had been incurred on the property but also to accept the sisters themselves into the Congregation. Rev. Mother Alphonse was anxious to help and immediately went to Puebla to inspect the school and to visit with the nuns. She also called upon the bishop, who assured her that he would be responsible for the debt if the Congregation would take control of the institution.

The time was just not right, however, to take on additional responsibilities. The sisters had recently opened many new institutions. Throughout the United States and Mexico they were operating thirty-

one schools, fifteen hospitals, three orphanages, and two homes for the aged. Requests for teachers and nurses were coming into the motherhouse every day, each one an urgent plea for help. Regretfully, members of the general administration had to turn down many of the appeals, including the one from Puebla.

Their decision is recorded in brief, almost cryptic, minutes of a meeting of the general council, "Spoke of the acceptance of the house in Puebla. Decided not to accept it, but to admit Mother Luisa if she still desires it."<sup>41</sup> Mother Luisa did not pursue her request, however, and remained at the school in Puebla.

Fifteen years later, in 1924, Archbishop Pedro Vera y Zuria sent another appeal to the motherhouse in San Antonio asking once again for sisters to take charge of the school. By this time Rev. Mother Mary John O'Shaughnessy, who always had a special interest in the schools of Mexico, had been elected superior general. Also, the Mexican Province had been established, and more young women were applying for admission to the postulancy and novitiate. Rev. Mother Mary John urged Mother Berchmans O'Connor, the provincial superioress, to send sisters to Puebla.

By February, 1925, the first group arrived at Colegio del Verbo Encarnado: Mother Marcelina Cantú, superior and principal; Sister María Teresa López; Sister Cáritas Robles; Sister María de la Cruz Valenzuela; and Sister Enriqueta Moritz. By this time, only two members of the contemplative order remained at the school, Mother Gertrudis Torres and Sister Luisa Calderón. Both requested to stay on as teachers and to live with the new community that was taking charge of the school. However, they no longer sought admission to the San Antonio congregation.<sup>42</sup>

With the support of the Province of Mexico, the addition of several teachers to the faculty, and the administrative skills of Mother Marcelina, Colegio del Verbo Encarnado soon began to flourish. Classes were offered on the elementary level, and accommodations were provided for both day students and boarders.

As sporadic outbursts against the Church disrupted the country during the 1920s and several Catholic institutions in the area were closed, the sisters feared the school would come under attack. To publicly disassociate it from any religious affiliation, they changed the name to Colegio Zaragoza in commemoration of General Ignacio Zaragoza, the Mexican leader who suppressed the invasion of the French in 1862 and for whom the city itself had been called Puebla de Zaragoza. Concerned that their convent would be under investigation

also, they removed the altar, the candles, the statues, and any other sign of religious worship from the chapel.

By 1926, the situation in Puebla had become so dangerous that the superiors in San Antonio advised Mother Loyola Coindreau to send the sisters back to the motherhouse. "We know that Mexico City is doomed, also Puebla," wrote Mother Bonaventure. She knew that the sisters would probably be reluctant to leave, but she advised them not to stay with families in the area who "would be liable to punishment" if they were discovered. "We do not wish any family or person to get into trouble on our account," she explained.<sup>43</sup>

The sisters returned to San Antonio, but evidently did not stay too long, since the records show that by 1928, they were back in Puebla teaching at the *colegio*. They were also negotiating to take over the operation of a second institution, Academia Nazareth, which had been established by Canon Fernando Anaya and turned over to secular teachers as a free school for the education of girls from low income families.

This institution had been poorly administered and had begun to decline in educational quality and in enrollment. In response to Canon Anaya's appeal for help, Mother Toribia de León was appointed principal with six sisters assigned as teachers: Sisters Cáritas Robles, Constanza Rincón Gallardo, Jovita García, María Clara Rosales, Ma. de la Encarnación Franco, and Hortensia Carrillo.

Most of the young girls enrolled in Academia Nazareth were able to pay little or nothing for tuition, room, and board, and in the beginning the sisters found it very difficult to sustain the school and to support themselves from the meager income. At times, they lived in extreme poverty, even lacking enough money to buy food. Under the direction of Mother Toribia, however, the institution gradually became financially stable, and both Colegio Zaragoza and Academia Nazareth were able to function in relatively peaceful conditions until the mid-1930s when destruction and violence flared up again throughout Mexico.

Regularly, sisters and students had to hide from suspicious inspectors who searched the buildings for any evidence of religious teaching or liturgical ceremony. In 1937, Sister María de Asís Figueroa bravely prevented a team of fourteen men from entering the school until both sisters and students could escape, most of them climbing out of windows. Quickly retrieving the Blessed Sacrament from a closet where it had been hidden, Sister Olivia Flores climbed to the roof and escaped through an adjacent house, carrying the consecrated hosts safely to the parish church.

When the intruders forcibly gained access to the building, they searched every room in the school and convent, removing the sisters'

prayer books and their black habits which they determined were priests' cassocks. Afterwards they sealed the doorways, forbade anyone to reenter the rooms, and placed a guard at the entrance.

Both students and sisters were given refuge in private homes until a location could be found where once again the schools could be re-established. After much searching, they were able to rent a building on Oriente Street that had once served as a seminary, and in 1938 Colegio Zaragoza and Academia Nazareth were combined into Colegio Central. Mother Herminia Fuentes became superior and principal, and Ernestina Guarneros was appointed lay director with responsibility for handling all official matters with representatives of the government. By the close of the school year, 350 students, including fifty-two boarders, were enrolled in classes.

During the years that followed, Colegio Central grew in enrollment and in academic programs. By the 1950s there was a critical need for more space to accommodate the increasing number of students. Classes were offered on the kindergarten, pre-primary, primary, and elementary levels. Commercial courses were taught in English, and individualized instruction was offered in music.

When Mother Miriam Nicolás Kuri was appointed principal in 1954, one of her first efforts was the purchase of land in order to expand the facility. A new building was constructed in 1957, and over 1,000 students were enrolled in classes.

In 1975, Colegio Central celebrated its fiftieth anniversary with Archbishop Octaviano Márquez y Toriz offering a Mass of thanksgiving for the many blessings experienced by faculty and students throughout the years. Like the other schools in Mexico, Colegio Central had suffered many threats to its existence during the Revolution and the era of the persecution, but the school had emerged as a symbol of the sisters' endurance and dedication to their mission of Catholic education.

Principals of Colegio del Verbo Encarnado, Colegio Zaragoza,  
Colegio Nazareth, and Colegio Central, A.C., Puebla

Mother Marcelina Cantú	1925
Mother Jacinta González	1930
Mother Ma. del Consuelo Cano de los Ríos	1933
Mother Herminia Fuentes	1938
Mother Amata Tercero	1942
Mother María Antonia Fernández	1948
Mother Ma. de la Luz (Auxilio) Soto	1950
Mother Miriam Nicolás Kuri	1954

PROMISES TO KEEP

Mother Alejandrina (Ma. de la Visitación) Bretón	1957
Mother Ana Ma. (Rosa del Carmen) Martín del Campo	1963
Mother Ma. Goretti Rivera	1965
Sister María (Ma. de Lelis) Boschetti	1967
Sister Ma. Elisa Camargo	1969
Sister Ma. del Socorro (Ma. Enriqueta) Fuentes	1975
Sister Ma. Loyola Barba	1976
Sister Ma. Goretti Rivera	1978
Sister Martha Estela (Gabriela Ma.) Pérez Curiel	1979
Sister Ma. del Rosario (Clara Teresa) Palacios	1981
Sister Ma. Estela García Robles	1988

**Instituto Hispano Inglés (Academia Inglesa Welcome,  
Academia del Verbo Encarnado), San Luis Potosí, S.L.P.**

Founded in 1937, several years after the revolution and persecution and at a time when relative peace and order had been restored to the country, Academia Inglesa Welcome was never subject to the difficulties and struggles of the schools in Saltillo, Monterrey, Torreón, Mexico City, and Chihuahua. In fact, the quiet, peaceful character of San Luis Potosí was a determining factor in the sisters' decision to open a school in the area.

Shortly after their arrival in the city, which had at one time been a center of mining but was gradually developing in new fields of industry, Mother Gabriela Virgen, together with Sisters María Rafaela Coindreau and Rosa de Lima Casas, paid a visit to Bishop Guillermo Tristchler y Córdoba, telling him of their intention to establish a boarding and day school for girls and young women with classes on the elementary and secondary levels.<sup>44</sup> An important part of the educational program would be the teaching of English. To emphasize this aspect of the curriculum, they explained, the school would be called Academia Inglesa.

The bishop was very pleased with the sisters' proposal. He had arrived in San Luis Potosí just a few years earlier and had found that because of the religious persecution almost all of the priests and sisters had been forced to leave the city and that most of the Catholic schools had been closed. Many had not been able to reopen. "Welcome," he said, using the English expression rather than the Spanish to express his enthusiasm.

Mother Gabriela immediately decided that the bishop's "Welcome" should be added to the name of the school. Government regulations for-



bade the use of a religious name, but the addition of the word "Welcome" to Academia Inglesa would form the monogram AIW, the same as that used in San Antonio for the Academy of the Incarnate Word. The name took hold, and the new school in San Luis Potosí became popularly known as "The Welcome School."

Once they had the bishop's approval, the sisters rented two houses, one for classrooms and the other for a convent, in the center of the city in an area called the Square of the Founders. With almost no funds to begin with, they found it extremely difficult to pay the rent and to furnish both the classrooms and convent. The Religious of the Sacred Heart of Jesus, who had already established a school in the city, as well as the sisters teaching in Academia del Verbo Encarnado in Tampico, came to their rescue by sending chairs, tables, and desks. Describing the opening of the school, Mother John Berchmans Curtis said, "They have made use of everything, even the wooden boxes and wrappings."<sup>45</sup>

Mother Gabriela was appointed principal, and joining Sisters Rafaela and Rosa de Lima on the faculty were Sisters Carmen María Nafarrate and María Rita de la Garza. Everything was in readiness for the opening day on October 15, 1937, but to the great disappointment of the sisters, only six students registered for class. Two weeks later, it was reported that the number had increased to twenty, but the income from student tuition was scarcely enough to keep the school in operation and to cover the expenses of the sisters. They lived in extreme poverty, often without enough money for food. Lighting in the classrooms was so poor that they frequently had to use candles for the children to be able to see their books. Water had to be carried up from the basement where the only faucet in the building was located.

A short time later, Mr. and Mrs. Refugio Torres Campos, whose daughter Irma was enrolled in the school, donated property for a new school to be built near the Alameda on what would later be called University Avenue. A chapel and dormitories for boarders were added to the building through the generosity of the same donor. The name of the school was changed at this time to Academia del Verbo Encarnado, but many students, parents, and persons in the community continued to refer to it as The Welcome School.

In 1942, Mother María Antonia Fernández was appointed principal, and under her direction enrollment increased to 500 students. Facilities were so crowded that the boarding school had to be discontinued and the space converted to additional classrooms.

The academy was the only Catholic school in San Luis Potosí offering English classes to all of its students. Sister Concordia Bates, who was originally from Ireland and had been teaching in the schools

of the St. Louis Province, was sent to assist the Mexican sisters on the faculty by conducting the classes in English. She was one of the first of many sisters from the United States provinces to teach English in the schools of Mexico.

Graduates, particularly those of the business department who had excellent training in their profession as well as a command of the English language, were in demand by employers in San Luis Potosí. According to alumna María de Pilar Sánchez de González, "A diploma from The Welcome School was like a good letter of recommendation and a testimony not only to the professional preparation of the graduate but also to her personal development."<sup>46</sup>

In 1947, in response to an order from the national department of education, the name of the school was changed once again. Officials objected to Academia del Verbo Encarnado because of its religious association. They objected also to the use of the foreign word "Welcome," which had continued to be the name by which the school was generally known. Henceforth the school would be called Instituto Hispano Inglés.

Although the sisters had experienced great poverty in the founding of the institution, they never had to endure the fears and dangers of the Revolution. In 1948, however, with the appointment of a new director of the national department of education, Instituto Hispano Inglés was threatened with closure. After making a thorough investigation of the school, government agents announced that it was not meeting national standards and would be closed the following year. At the same time, all of the other private schools in San Luis Potosí were warned by a circular letter that they too would be forced to close if they were found to have similar problems.

The sisters immediately sought legal help to prove that the school was under the direction of well qualified faculty and was offering a high standard of education to its students. By the time police arrived to close the doors of the academy, the principal, Mother Amata Tercero, had secured a restraining order and successfully turned the officers away.

By 1962, continued growth in enrollment led to construction of a new school at Benigno Arriaga #805, and in 1987, The Welcome School, as it continued to be recognized, celebrated its fiftieth anniversary. It was fully accredited on all levels and maintained a reputation for excellence. According to Sister Irma del Carmen (María de la Soledad) Ramírez, principal, the curriculum was designed to prepare students in the principles of truth and justice, in respect for human dignity, and in a commitment to service. "Our school has been successful," she says, "because of these goals but also because of the quality of our teach-

ers.<sup>47</sup> Over 20% of the faculty are graduates of the school who return to teach at the academy after completing higher degrees.

The faculty realize that the support of the family is essential to the progress of the students and have developed educational programs to assist parents in the guidance of their children, in an understanding of child growth and development, and in the necessity of civic involvement. Spiritual retreats are offered each year also, not only for students but also for parents, teachers, and members of the staff.

Principals of the Academia Inglesa Welcome, Academia del Verbo Encarnado, and Instituto Hispano Inglés, San Luis, Potosí, S.L.P.

Mother Gabriela Virgen	1937
Mother Elisa (Felipe de Jesús) Villarreal	1938
Mother María Antonia Fernández	1942
Mother Amata Tercero	1948
Mother Jacinta González	1951
Mother Luz Ma. Castelazo	1954
Mother María Boschetti	1956
Mother Luz Ma. Castelazo	1957
Mother Doloretta Reynoso	1958
Mother María Loyola Barba	1960
Mother Ma. Javiera Cardoso	1961
Mother Doloretta Reynoso	1964
Sister Angélica Moctezuma	1970
Sister M. Teresa (Flaviana) González	1974
Sister Bernardinus Meléndez	1975
Sister Ma. del Consuelo Rivero	1977
Sister M. Susana Rodríguez	1980
Sister Gloria Eugenia Ortiz	1983
Sister Irma del Carmen Ramírez	1992

**Colegio Claudio María Dubuis  
(Centro Social Educativo Miguel Angel,  
Centro de Extensión Miguel Angel), Mexico City**

Sister María Claudia de la Fuente is generally considered the foundress of Colegio Claudio María Dubuis. It was her inspiration that led to the establishment of the school and her determination that helped it to succeed.

In the 1950s, while serving as principal of the kindergarten at Instituto Miguel Angel in Colonia del Valle, Mexico City, Sister developed

a great concern for the number of poor children whose parents would like to send them to private school, particularly to receive instruction in religion, but who could not afford to pay the high costs of tuition. She was convinced that the highly successful school in Colonia del Valle was in a financial position to support a free school, and that parents of the children enrolled at Instituto Miguel Angel, most of whom belonged to the more affluent classes of society, would be willing to help also.

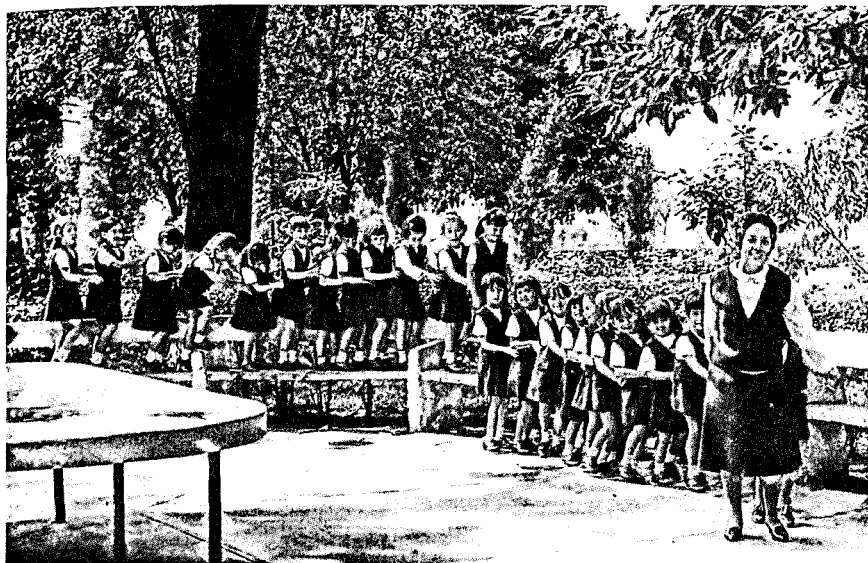
Through her persevering and convincing appeals, she raised enough financial backing to open what was originally called the Centro Social Educativo Miguel Angel. Organized in 1957, the first classes were offered in houses which the sisters rented in Colonia del Valle. Because of the limitations of space, enrollment was limited to girls, and classes were taught in two shifts, one group attending in the morning, another in the afternoon.

Support from Miguel Angel and from the Family Association not only paid for the purchase of furnishings for the classrooms and the salaries of the teachers, but also made it possible for Sister María Claudia to buy uniforms for the children. Aware of the extreme poverty of their families, however, and of the possibility that the clothing might not be properly cared for at home, she insisted that the uniforms be worn only at school. Each morning before classes the children changed into their school dress, and as they left at the end of the day the uniforms were left neatly hanging in their proper places.

Just one year after the center opened, the Rev. Antonio Sadaba interested Mr. and Mrs. Carlos Guerrero in donating a tract of land for a new school. The property was located in Pueblo de San Juanico, one of the poorest barrios in Mexico City, where low income families were forced to send their children to a public school because no private school was available or accessible to them. Parents of the children attending Miguel Angel took charge of raising funds to construct the new building, and a board of directors was appointed to oversee the project: Rodolfo Téllez, president; José Meneses, secretary; Dr. Manuel Silva, treasurer; and José Antonio Rendón, financial officer. The first phase of the building was completed at a cost of 238,000 pesos. Two more phases were planned for the structure designed to accommodate 600 students.

On May 19, 1958, Archbishop Miguel Darío Miranda blessed the cornerstone for the new school named Claudio María Dubuis in honor of the founder of the Sisters of Charity of the Incarnate Word. María Luisa Vélez, who later entered the Congregation, was named principal, and ten teachers, all well qualified on the elementary level, were

CONGREGATIONAL SCHOOLS IN MEXICO



*Sister Margarita Higareda and her kindergarten pupils at Colegio Mexicano in Monterrey, N.L., México.*



*Sister Rosa de Lima Villegas and sixth grade students at Colegio Claudio María Dubuis in Mexico City.*



*Pope John Paul II blesses the children at Instituto Miguel Angel, Colonia Florida, during his 1979 visit to Mexico.*

appointed to the faculty. In addition to the regular elementary curriculum, classes were offered in music, art, and English.

Over 500 children enrolled in the school during its first year of operation. The sisters often supplied them not only with uniforms, textbooks, and school supplies but also with shoes and clothes. In the beginning, Sister María Luisa says she “could not understand why some of the children came to school wearing dirty dresses, shirts, or socks,” until she realized they had come from homes that had no running water.<sup>48</sup> Because they often came without having much to eat, the children were regularly served breakfast which was provided through government subsidy.

In 1978, the school became coeducational. Parents who were financially able paid some portion of the tuition, small as it might be, although Instituto Miguel Angel continued as the major source of support.

Gradually, faculty members at Colegio Claudio María Dubuis realized that if their work with the children were to be successful, they would have to reach out also to the families. Most parents had little or no educational backgrounds and could not offer the children the kind of support and encouragement they needed to continue their education.

Classes and workshops were developed for adults, and the school emerged as a center for service to the students' parents and also to the neighborhood community. Basic courses in religion and in the study of the scriptures were offered for both men and women, and Sister Martha Guadalupe Oteiza taught sewing, painting, and crafts to women and assisted them in making objects which they later could sell in local markets to help support their families.

In the 1990s, the school continues to serve the educational and religious needs of the broader community. Once a week a physician offers his services not only to care for the medical needs of the children but also to offer classes in child care and nutrition to their mothers. Because the neighborhood offers no parks where children can play in the after-school hours, the school playground is used as the neighborhood ballfield and recreational facility. Each Sunday, the school auditorium serves as the parish church with crowds of people participating in the Mass offered by the parish priest. The weekly celebration of the Eucharist is the only one offered in the area since the government has confiscated the nearby Catholic church and turned it over to the schismatic religious sect recognized as the official church of Mexico.

Sister Rosa de Lima Villegas was appointed principal in 1993, and she is assisted by María de la Luz Zubieta, technical director, who has been on the staff since 1957. Throughout its brief history, Sister Rosa de Lima says, the school has had to face many financial problems, and “almost closed twice.” Teachers and administrators worry about a sim-

ilar condition in the 1990s. Some children pay 60 pesos per month tuition, but many families cannot pay anything at all. At the same time, parents of the children attending Instituto Miguel Angel are finding it more and more difficult to support both institutions.

“If the school is forced to close,” Sister Rosa de Lima says, “our children will have to attend the public school whose educational program does not compare to that at Colegio Claudio María Dubuis.”<sup>49</sup> What is even more important, she explains, is that the children will receive no religious preparation, since most of their families are not able to provide them with such instruction. Parents and other adults in the neighborhood will suffer also in the loss of the school that is a vital community center. Both sisters and lay teachers are striving valiantly to maintain the institution which has had such a broadbased impact on the whole community.

Principals of Centro Social Educativo Miguel Angel, Centro de Extensión Miguel Angel, Colegio Claudio María Dubuis, Mexico City

Sister María Claudia de la Fuente	1958
Miss María Luisa Vélez	1959
Sister Guadalupe (María del Tepeyac) Brambila	1972
Sister Rosalina Acosta	1975
Sister María de la Paz Rodríguez	1976
Sister Ma. de Lourdes (Blanca Estela) Urrutia	1977
Sister Martha Guadalupe Oteiza	1979
Sister Ma. Guadalupe Moreno Flores	1988
Sister Alejandrina Luján	1992
Sister Rosa de Lima Villegas	1993

### **Centro Educativo Mexicano, Santa Catarina, Monterrey**

When the sisters from Colegio Mexicano in Monterrey decided to expand their educational ministry to some of the poorer areas of the city, they could not have foreseen how successful their efforts would become. Operating a free or gratuitous school for children from low income families had been part of the founding of the original school in 1887, but the institution had been closed during the days of the persecution.

Several years later as political conditions changed in Mexico and Catholic schools were reopened, the sisters were invited to direct a parish school in Colonia Guerrero, an economically deprived area on

the outskirts of the city. What began as a few classes in religion gradually developed into a social and educational center for the whole community.

In 1950, Sister María Irene Martínez began teaching in a small rented house which was soon overcrowded with students. By 1959, the sisters were ready to expand and secured a piece of property in an area called Santa Catarina. They began construction of Centro Educativo Mexicano through the assistance of the students and parents of Colegio Mexicano as well as the support of Jorge Sada Gómez, longtime benefactor.

Under the direction of Sister Miriam Nicolás Kuri, principal, and Elia Maximina Zúñiga, technical director, the school was built classroom by classroom, beginning with the pre-primer level. Within a few years, the enrollment increased. All of the elementary classes were filled, and a full-time faculty was appointed. Classes were offered for both boys and girls from the pre-primer to the sixth grade.

Through the efforts of mothers of the students enrolled in Colegio Mexicano, courses in sewing and cooking were introduced for the women of Santa Catarina. The classes were designed not only to give the women homemaking and parenting expertise but also to provide them with employable skills.

Sister Beatriz Castilleja was appointed principal in 1965 and directed the school for twenty-three years, facing one financial crisis after another. The sisters often thought they might have to close the center completely, but through the generous assistance of Colegio Mexicano and the capable management of the administration the institution endured.

By 1983, four additional classrooms were added to accommodate an increasing enrollment, and in 1985 the school celebrated its silver jubilee marking twenty-five years of service to both children and adults in Santa Catarina.

Over 500 students attend the school in the 1990s, and twenty-seven teachers make up the faculty. Under the direction of Sister Alejandrina Luján, principal, both the kitchen and sewing rooms have been converted into classrooms to accommodate increasing enrollment. The school still serves the needs of parents by offering classes in religious studies during the after-school hours. In many ways, Centro Educativo Mexicano like its sister school, Colegio Claudio Maria Dubuis, is following in the tradition of the early days of the Congregation and the directives of Rev. Mother Pierre, who urged the sisters to give special attention to teaching poor children.



CONGREGATIONAL SCHOOLS IN MEXICO

Principals of Centro Educativo Mexicano, Santa Catarina, Monterrey

Sister Beatriz Castilleja	1965
Sister Rocío del Carmen Cano	1988
Sister María Luisa Gamboa	1989
Sister María Guadalupe (Ma. del Buen Consejo) Valdivia	1991
Sister Alejandrina Luján	1992

**Colegio Miguel de Cervantes Saavedra,  
San Andrés Tuxtla, Veracruz**

As in so many other foundations in Mexico, the sisters assumed direction of San Andrés Tuxtla, Veracruz, at the invitation of the bishop. The Most Rev. Arturo Zymanski, who had been educated by the Incarnate Word sisters at Instituto Tamaulipas, Tampico, appealed to the Mexican provincialate in 1961 to send sisters to his diocese, where very few Catholic schools had been established. In particular, the bishop was interested in having the sisters take over the direction of Colegio Miguel de Cervantes Saavedra, that was formerly operated by lay administrators.

The sisters were eager to cooperate with the bishop and realized the importance of establishing a school in the area. They realized also, however, that changes would have to be made in order to transform the institution into a Catholic school and to make it financially stable. They feared that the changes might not be readily accepted.

Mother Doloretta Reynoso of the general council and Mother Ma. Gabriela Virgen, Inspectress of Schools for the Province of Mexico, agreed to meet with the bishop as well as with parents of the students. The first change proposed by the sisters was that all families who were able would be expected to pay for the education of their children so that the institution could become financially self-supporting. The second change provided for the use of a portion of the tuition for the support of a school for poor children, so that they too would have an opportunity to receive religious instruction.

The sisters proposed that the free school classes could be offered in the afternoon, while the regular classes could be taught in the morning. The bishop insisted, however, that because of the extreme heat in Veracruz, it would be impossible to have the children in school during the afternoon hours. All of them would have to attend the same classes offered from 8:00 a.m. to 1:00 p.m.

Both conditions were difficult to accept. Parents were not used to paying any school fees at all and were even less accustomed to supporting the education of poor children. Moreover, they were not used to having different social and economic stratas in the same classroom. Because they were anxious to reopen the school, however, they agreed, although somewhat reluctantly, to accept the changes.

In January, 1962, five sisters arrived in San Andrés Tuxtla: Mother Amata Tercero, superior; Sister Ma. del Carmen Zendejas, principal; Sister Margarita (Casilda) Higareda; Sister Guillermina Hernández; and Sister Ma. de la Gracia (Margarita) Tress. The school opened with classes offered on the primary and elementary levels.

Enrollment was small in the beginning, but by 1968, over 300 students filled the crowded classrooms in the small house on 5 de Mayo Street that had been converted into a school building. The sisters realized it was imperative to expand but they had no financial resources for the purchase of property or for the construction of a new building. Mother Amata, however, organized fund-raising events and solicited donations throughout the community. Largely through her efforts and the generous support of the parents, a new building was constructed and dedicated in 1972 with a solemn high mass celebrated in the cathedral by Bishop Guillermo Ranzahuer. Several years later, in 1986, under the direction of Sister Ma. Sarto Rivera as principal, classes were introduced on the secondary level, and another building was added to accommodate the expanded academic program.

Enrollment has continued to increase over the years, and Colegio Miguel de Cervantes Saavedra, although it is one of the sisters' more recent foundations in Mexico, has earned a reputation for its educational quality. Parents have long since become accustomed to supporting the school through tuition payments and to having their children placed in socially integrated classrooms.

Since it is the only Catholic school in the area, the sisters and other members of the faculty, in addition to their regular teaching, offer classes in religion and in sacred scripture for parents and other adults in the community. Like many educational institutions operated by the sisters in Mexico, the school has become a center for service to the Catholic community.

CONGREGATIONAL SCHOOLS IN MEXICO

Principals of Colegio Miguel de Cervantes Saavedra, San Andrés  
Tuxtla, Veracruz

Sister Lucía Zendejas	1962
Sister Catalina Labouré Avila	1967
Sister Guadalupe Guízar	1970
Sister Alicia (Julieta) González Polo	1971
Sister Ma. Sarto Rivera	1977
Sister Guadalupe Eugenia (Ma. del Refugio) Ruiz	1980
Sister Ma. Sarto Rivera	1984
Sister Ma. del Refugio Gutiérrez	1988
Sister Rosa de Lima Villegas	1990
Sister Ma. del Rosario Palacios	1993

## INCARNATE WORD COLLEGE: GLORY FOR GOD, UTILITY FOR OTHERS, TROUBLE FOR OURSELVES

Rev. Mother Pierre Cinquin, in the founding years of the Congregation, advised the sisters, “In all of our works, the glory should be for God, the utility for others, and the trouble for ourselves.”<sup>1</sup> Her words appropriately describe the history of Incarnate Word College, that for over 100 years has served the needs of students seeking to expand their intellectual knowledge and their professional qualifications. The troubles have been many—difficulties in satisfying the demands of accrediting agencies, struggles in establishing an identity in a society that neither recognized nor appreciated higher education for women, continuing worries over finances, and problems in coping with change while maintaining meaningful traditions. The history has been created by lay and religious faculty, administrators, staff, and trustees who have given generous service without seeking honor and glory for themselves.

When the first Incarnate Word sisters came to San Antonio, they probably had little expectation that they would some day be operating elementary schools and secondary schools, much less a college with both undergraduate and graduate degree programs. Bishop Claude Marie Dubuis had urged them to take up the work of caring for people suffering from yellow fever and cholera. They had left their native France, expecting to become nurses, not teachers, and to establish a hospital where they could assist doctors in curing and controlling disease.

They had not anticipated that just a few years after establishing Santa Rosa Infirmary, they would be caring also for orphaned children, whose mothers had died in childbirth or who were found abandoned on the streets of San Antonio, and who were left, sometimes even in infancy,

in the charge of the sisters at the hospital. The sisters were not prepared to be child care workers, but neither had they been trained to be nurses. They were ready, however, to reach out to homeless children.

Establishment of the orphanage led to another form of service—teaching the children reading and writing and all of the other subjects of the elementary school curriculum, including the fundamentals of their religion. Classes conducted at the orphanage were small at first, but in 1875, at the request of Bishop Anthony Pellicer, the children of the local parish were accepted as students also, and San Fernando School was born as well as the sisters' ministry in education. Once established, the work grew rapidly, and six years later, they were conducting elementary schools in Greytown, Cuero, Atascosa, Indianola, Seguin, Meyersville, Cestohowa, Panna Maria, and St. Hedwig, and were urged by the bishop to secure a charter from the State of Texas. Dated July 15, 1881, the document authorized their operation of schools on all levels, from the elementary grades to college.

With the exception of San Fernando School opened at the orphanage, a private school in Indianola, St. Joseph's Academy in Eagle Pass, Colegio La Purísima in Saltillo, and Colegio San José in Monterrey, all of the institutions which the Congregation established in the 1800s were operated with state funds although they were closely affiliated with Catholic parishes. The arrangement enabled the state department of education to open schools in areas where no lay teachers were available. It also made it possible for small rural parishes with no money for teachers' salaries to offer education to the children, including instruction in religion. Although neither the parishioners nor the sisters were totally satisfied with having the school under the auspices of the state, the alternative was to have no school whatever.

Teachers in the public schools had to be fully qualified according to state requirements which each year became more and more demanding. The Congregation struggled to provide enough sisters who had passed the required qualifying examinations.

What was even more difficult in the operation of the public schools, however, was the bigotry toward the Catholic Church that surfaced repeatedly in some of the small towns. Because of such prejudice, Bishop John Neraz in 1892 urged the sisters to withdraw from the public school in Seguin and to start their own private academy in San Antonio. Sister Gabriel Wheelahan, who was particularly responsible for the Congregation's work in education, announced the important decision:

I can almost hear the joyous acclamations you will utter, my dear sisters, as you pursue the recital of the following piece of news: public school is

at an end in Seguin. . . . Our sisters have had much to battle with to go against the prejudice of this little town. It has been deemed advisable to establish a select parochial school and make the start in bidding adieu to the public system.<sup>2</sup>

Incarnate Word School, as the new institution was called, was established first in a rented house on Avenue D and a short time later in a newly constructed building on Government Hill at the corner of Crosby and Willow Streets. The boarding and day school, according to Sister Clement Eagan, “soon had a high reputation for its elementary and high school divisions and for its department of music.”<sup>3</sup> It became the foundation for the College and Academy of the Incarnate Word.

Sister Gabriel took particular care to assign outstanding teachers to the faculty, and the school began to earn a degree of respect throughout the community. Both boys and girls were enrolled, and classes were taught on the elementary and secondary levels.

When the Congregation in 1899 began construction of a motherhouse on the beautiful Brackenridge estate at the headwaters of the San Antonio River, plans were made to transfer the school to the new location and to change it into an academy for girls and young women. The west wing of the convent building would be used for classrooms and dormitories.<sup>4</sup>

The Brackenridge estate, located at the end of the streetcar line, far from the congestion of the city, offered an ideal setting. The property had been developed by its previous owner, George Washington Brackenridge, into what was often called “the garden spot” of San Antonio. Broad stretches of grassy land were dotted with tall, stately live oak and pecan trees, all surrounding the southern-style Brackenridge mansion, that dated, in part, to the mid-nineteenth century.

The academy opened in the motherhouse on September 13, 1900, with the registration of seven students, three on the secondary level and four on the elementary. The educational program was described in the school bulletin as “practical, solid, and refined, . . . designed to qualify the young ladies to fill happily and with justice to themselves and others the positions destined for them by God.”<sup>5</sup> Sister Nicholas Stokes served as principal.

Enrollment increased slowly but steadily, and by 1903, St. Cecilia’s Auditorium was constructed directly behind the motherhouse. The frame structure, which could accommodate 450 persons, was used for dramatic performances, music recitals, and commencement exercises. By 1907, the Incarnate Word Alumnae Association was organized with Laura Brown, the first graduate of the Academy, as president.

It was Mother Mary John O'Shaughnessy, who proposed that the high school should be expanded to the college level. Catholic higher education for women was just beginning to emerge throughout the country. The School Sisters of Notre Dame had opened Notre Dame College of Maryland in 1895, and other religious congregations were expanding their high schools to the collegiate level. By 1905, four more colleges for women had been established: College of St. Elizabeth, Convent Station, New Jersey; Trinity College, Washington, D.C.; St. Joseph's College, Emmitsburg, Maryland; and College of New Rochelle, New Rochelle, New York. With the exception of Trinity, all of the institutions had developed from academies. All of them were located in the eastern part of the United States. There was no Catholic college for women in Texas.

The Incarnate Word sisters were well aware of the national trend and of the local need for an institution to serve young women who wanted to continue their education beyond the high school level.<sup>6</sup> At the general chapter held in 1909, they introduced a proposal to extend the four-year curriculum of the academy to the college level, thereby giving the school the capacity to "confer higher honors on [the] pupils" and to "honorably fulfill the requirements of the times."

Reflecting a real concern that characterized the immigrant Catholic Church of America, a fear of being overwhelmed by Protestantism and by the intellectualism associated with it, they added the following statement: "It shall be our aim to keep closely united to all that will tend to elevate the standard of our schools, according to the requirements of the progress of the times, but never when these demands tend to weaken the Catholic spirit."<sup>7</sup>

The College was planned not only to serve the needs of the young lay women enrolled in the Academy, but also to offer the Congregation an opportunity to educate its own members. Up to this time, the only means of preparing sisters for their professional roles as teachers was by having the older and experienced members of the Congregation teach the younger ones.

The American bishops, in the Third Plenary Council of 1844, had called for the establishment of a parochial school in every parish. However, they made no provision for the proper education of teachers for these schools. Women were not accepted at the Catholic colleges and universities conducted by and for men. As Edward J. Power points out, such institutions were "oblivious to the educational needs of women."<sup>8</sup> Even at The Catholic University of America, that had been founded in 1889 to educate leaders of the Church, women were not

accepted until 1911, when they were permitted to enroll in a special summer school program but not in the regular session.<sup>9</sup>

Thus, it would have been impossible for sisters to pursue higher education unless it were at a state university or an institution under the auspices of a Protestant church. Such a situation would have been completely unacceptable at this time, when Catholic bishops were making strong public statements condemning the enrollment of any Catholic as a student on a non-Catholic campus. Religious superiors, therefore, had no alternative. If they were to provide educated women for the Catholic parochial schools, they would have to prepare the teachers themselves. In approving the establishment of Incarnate Word College, the sisters realized that it would serve an urgent need of educating their own teachers as well as sisters from other religious congregations.

Their approach to developing the Academy into a college, however, was utterly simplistic. They addressed the necessity of amending the 1881 charter, but when John Cotter Sullivan, the sisters' attorney, applied to the Secretary of State in Austin, he was told that no changes were necessary since "education was a section of [the] corporate powers" and the Congregation was already "sanctioned by the state." Once this matter was settled, the sisters said, "We decided to give the name of college to our school."<sup>10</sup>

During the following year, 1910, they placed an advertisement in the local newspaper:

#### COLLEGE AND ACADEMY OF THE INCARNATE WORD

An institution for the Higher Education of Young Ladies, conducted by the Sisters of Charity of the Incarnate Word.

Collegiate Department—Four years' course leading to the degrees A.B. and B.L.

Academic Department—A three years' course corresponding to the program of High Schools.

Commercial Department—A three years' course affording a practical English and Commercial Education.

Preparatory Department—Comprises eight grades, equivalent to the eight grades of Primary Schools.

#### FINE ARTS AND MUSIC STUDIOS

THE COLLEGE AND ACADEMY are situated in a picturesque villa of 283 acres. Health record unsurpassed. Buildings new and thoroughly equipped, Steam Heating, Electric Light. The Alamo Heights' car line connecting with all car lines of the city passes the College every seven minutes.<sup>11</sup>



PROMISES TO KEEP

The College curriculum was essentially a continuation of that offered on the high school level, as suggested in the course numbering. Religion and English courses I to IV were offered in the Academy and were followed by V—VIII in the College. Three degrees were offered, Bachelor of Arts, Bachelor of Literature, and Bachelor of Science. All programs of study required four years of religion, four years of English, two years of history, and two years of philosophy. Both the B.A. and B.L. required three years of Latin and two or three of another foreign language—French, German, Spanish, or Greek. For the Bachelor of Science degree, students were required to take three years of mathematics and four years of the natural sciences.

Strict regulations governed student life on both the high school and college levels. As Sister Clement Eagan says in her historical account, "There was the same complete ordering of the day, the same restriction of visits by friends and relatives and of permission to leave school on weekends."<sup>12</sup> Sister Imelda Walshe held the position of prefect, the early equivalent of Dean of Students, and she was exact and demanding. Students followed a schedule that was almost the same as that of the young women in the novitiate:

5:45 a.m.	Rising	12:00 p.m.	Dinner and Recess
6:15	Morning Prayer and Mass	1:00	Physical Exercises
7:00	Breakfast	1:30	Study
7:30	Study	2:00	Class—Languages
8:00	Class	3:00	Lunch and Recess
8:00	Class	3:15	Class
9:00	Christian Doctrine	5:00	Study
9:45	Recess	6:00	Supper and Recess
10:00	Class	8:00	Retiring

Sundays and Thursdays were holidays. Boarding students could receive visitors on Sunday morning from 9:00 to 12:00, and again in the afternoon from 4:00 to 6:00. Boarders whose parents lived in San Antonio could spend the last Sunday of each month at home.

Faculty members, who frequently taught classes on both the college and high school levels, included Sister Stanislaus Nelson, history; Sisters Dympna Lynch and Peter Nolasco Keenan, English; Sister Immaculate Harper, science; and Sisters Celestine Lasnier and Infant Jesus Brennan, music.

Father Albert V. Lohmann was professor of music also. He had studied at the Geggensburg Church Music Conservatory in Germany and later at the University of Leipzig. He was recognized as an authority in Gregorian Chant and as an outstanding composer. During his forty-

seven years at the College he wrote a large number of masses, hymns, and other liturgical compositions.

Dr. Raymond Roehl was one of the first lay professors on the faculty. He held a doctorate from the University of Dallas and was head of the English Department in 1919. He was widely recognized as a brilliant lecturer and attracted a number of adult students who came to absorb his profound insights and to share his love of literature, particularly the works of Shakespeare. Learning, for Dr. Roehl, meant searching for the depths of meaning in a literary work and seeing the relatedness of literature to life. He had little appreciation for the minutiae of recording students' class attendance or even grading papers. According to popular legend, he accomplished this trying task by standing in the middle of his study and tossing the papers into the air. Those that fell on the lamp tops received the grade of A, those that fell on the tables B, those that rested on the chairs C, and those that landed on the floor D.

Father Fridolin Schneider, C.P.P.S., served as chaplain and taught courses in religion. Father Schneider had been chaplain at the motherhouse since 1898. He presided at all of the liturgical ceremonies of the sisters and taught courses in religion to the novices, sometimes lecturing in German as well as in English.<sup>13</sup> His courses at the College, covering the basic fundamentals of the Catholic religion, were of primary importance in the curriculum, since the students' moral and spiritual development was a principal goal of the educational program. Non-Catholic students were permitted to take courses in philosophy instead of those in religion.

At the commencement exercises held on June 13, 1910, the first degree of Bachelor of Arts was conferred by Bishop John Shaw on Antonia Mendoza of Durango, México.<sup>14</sup> The Catholic newspaper coverage of the event noted that in addition to Bishop Shaw, there was "a large delegation of the clergy, . . . Mayor Callaghan and a number of visitors from Mexico."<sup>15</sup>

It is interesting to note that the bishop presided at the exercises and conferred the degree, rather than Sister Gabriel Wheelahan, who was primarily responsible for establishing the institution; or Sister Julius, who had been appointed high school principal and was probably directing the college classes as well; or even Rev. Mother Alphonse Brollier, who was the superior general.<sup>16</sup> To preside at such a public ceremony would not have been in keeping with the practice of humility, which the sisters had adopted as one of their three characteristic virtues.<sup>17</sup> Also, the sisters themselves, although they did most of the teaching, did not hold college degrees and therefore would not have presumed to award the degree to others.

Richard Power comments on this widespread condition in the history of Catholic higher education:

Following the footsteps of colleges for men, Catholic colleges for women ignored the compelling prescription: one cannot give what he does not have or teach what he does not know—and allowed their academies to become colleges before a faculty of college quality was assembled. It was not unusual to find among the faculty teachers who themselves had never had the opportunity to attend a college and it was, in fact, extraordinary to find faculty members who had attended any college other than the one in which they were teaching.<sup>18</sup>

Although no professional degree program was yet established for the preparation of teachers, Sisters Mary Philip Falwell and Bernadette Synan offered courses in education. In 1911, they established summer courses for teachers, which served the members of the Congregation and also attracted sisters from the Order of the Incarnate Word and Blessed Sacrament in Victoria and in Hallettsville.

Each year, more and more religious orders sent sisters to the summer session. In 1913, it is recorded that 250 members of the Congregation were enrolled “besides members of the community of the Holy Ghost and the Teresian Sisters.”<sup>19</sup> Several years later, the records show that other groups were represented, including “12 sisters from Corpus Christi, 6 from Victoria, 6 from Hallettsville, and 6 from Houston.”<sup>20</sup>

Accreditation by the Association of Colleges and Secondary Schools of the Southern States, established in 1895, was the highest recognition to be attained by the College.<sup>21</sup> Requirements for such accreditation were demanding, however; only nineteen colleges had been approved by 1909. As a preliminary step toward achieving this goal, the sisters decided to apply to The Catholic University of America in Washington, D. C., for recognition as an affiliated institution. In 1913, the College and Academy were included on the approved list, and two years later, the College was given this honor as a separate institution.

The next step in the long process of accreditation was to apply to the Texas State Department of Education. The Academy earned approval in 1918, and the sisters were encouraged to make application for accreditation of the College. Uncertain about their preparedness, however, they decided that they would seek approval first as a junior college.

To comply with state requirements, the administration of the College had to be separated from that of the Academy and a college president appointed. Oddly enough, the general council selected Father Mariano S. Garriga for this position rather than a member of the Congregation, even though Sister Columkille Colbert and others had

more educational preparation. It was a time in the history of American education in which the talents and capabilities of women educators and administrators were not generally recognized, and a man would be more readily accepted as the College president.<sup>22</sup>

Father Garriga had a long association with the sisters. He spent much of his childhood under their care at St. John's Orphanage. He later studied at St. Mary's College, St. Mary's, Kansas, and at St. Francis Seminary, St. Francis, Wisconsin. In 1911, he was ordained to the priesthood; his ordination and first mass were held in the Incarnate Word Convent Chapel.

He had served as co-founder, vice-rector, and procurator of St. John's Seminary in San Antonio, and it was, no doubt, this experience in administration that prompted the sisters to appoint him to the presidency. His tenure in the office, however, was very brief, lasting only two months. He began his administrative term in September, 1919, and by November of that year, he had resigned to become pastor of the newly established St. Cecilia's parish, leaving the College even before the official site visit for accreditation by the state supervisor.<sup>23</sup>

At the time of Father Garriga's appointment, Sister Columkille Colbert was named academic dean, and it is evident from the early records that she was the person primarily responsible for securing state accreditation.<sup>24</sup> In 1919, Randolph B. Binnion, who had long served on the accrediting board, sent her the following congratulatory message: "I am delighted to learn that your school has been recognized by the State Department of Education as a Junior College. This is very gratifying, but is certainly not more than was to have been expected of the school under the splendid direction of Sister Columbanus and yourself."<sup>25</sup>

Earning state approval was a milestone in the development of the College and enabled the institution to offer teaching certificates to its graduates.<sup>26</sup> Mother Bonaventure wrote to tell the other members of the Congregation that truly no one "who knew of the persevering and devoted efforts of our dear college teachers" had been surprised when the good word was received. She was confident that "our heavenly Mother took the matter in hand" and guided the process of accreditation.<sup>27</sup> In the same year, 1919, the Academy was approved by the Association of Colleges and Schools of the Southern States. Both recognitions were received during the year of the golden jubilee of the Congregation and gave the sisters great cause for celebration.

With state accreditation, it was possible to transform the summer courses into a state normal institute for the certification of teachers. Mother Kevin Murray was appointed the director, and instructors

associated with the public schools were added to the faculty: H. F. Alvis, P. H. Underwood, and H. A. Baxter.<sup>28</sup>

Encouraged by the state recognition, the sisters hoped to extend it to the senior college level the following year. Enrollment, although it was increasing rapidly during the summer sessions with the many sisters in attendance, was still very small during the regular semesters. In response to the application for senior college approval, E. J. Mathews, Chairman of the Committee on Classification of the Texas Association of Colleges, sent the following communication:

The committee thought it entirely unwise to give recognition as a college (i.e. a senior college) to an institution having only three students in the junior and senior years together. In fact, your enrollment in the freshman and sophomore years is quite small. Students, you know, constitute one of the first essentials. You are making a good beginning, though, and we want to encourage you by according recognition as a junior college. . . . I sincerely hope that you will go forward with your determination, in the spirit in which you have started out, to make a really first class college.<sup>29</sup>

Applying once again in 1921, the sisters were more successful and earned the senior level recognition. The following year, the institution was accepted as a member of the Texas Association of Colleges.

For some years, enrollment remained small, with only sixteen students taking courses in any one year.<sup>30</sup> Most of them came from San Antonio, although from the very beginning the College attracted young women from Mexico—Monterrey, Mexico City, Durango, and Nuevo Laredo—as well as from different parts of Texas—Eagle Pass, Brownwood, El Paso, Paris, and Corpus Christi.

In the Academy, enrollment was growing more rapidly, creating a need for additional classrooms and dormitories. At the same time, the increased number of novices and sisters at the motherhouse demanded more space for the novitiate.

In 1921, it was decided that the College and Academy should be separated from the convent, and Fred B. Gaenslen, who had designed the motherhouse chapel, drew up plans for what was described as “a group of three buildings,” one for the College, one for the Academy, and one for administration.<sup>31</sup> The cost of construction estimated at \$500,000 seemed outrageously high. The sisters first considered reducing the size of the building by eliminating one floor, but realized that adding more space a year or two later would be even more expensive. At last, they decided to borrow money from their banker, Dan Sullivan, and construct all five floors at the same time. They would have to delay work, however, on a new science hall that had been planned for the immediate future.

The laying of the cornerstone for the Administration Building was held on December 3, 1921. The importance attached to the new building is implied in the elaborate ceremony planned for the occasion and described in the historical account offered by Sister Clement:

The weather on that Saturday morning was most auspicious. Brilliant fall sunshine, a cloudless sky and a cool breeze made the day an ideal one for an outdoor ceremony. Led by the St. Joseph's Orphanage Band, the procession moved down the principal avenue of the campus from the chapel to the new buildings. First came the college and academy students in gray uniforms trimmed with red, chanting the Litany of Loretto. A long line of novices in flowing white veils and professed sisters in black followed the students. Last came Reverend Mother Mary John and the members of the Council. A long train of altar boys led by the crossbearer headed the procession of the clergy. Thirty priests in cassock and surplice preceded the Right Reverend Arthur J. Drossaerts, Bishop of San Antonio, who was clad in full pontificals and bestowed his blessing upon the crowds as he passed.<sup>32</sup>

When the new building opened the following September, it was described in the *Southern Messenger* as "the greatest Catholic educational enterprise in the State" with provision "for a student body of five hundred, a prospect not at all remote of realization."<sup>33</sup> The next year, 1923, Mother Columkille was appointed president, and she was determined to make the prospect come true.<sup>34</sup> Her long tenure in the office (1923-1960), her strong personality, and her dedication to building a college that would be highly respected not only in Texas but throughout the country, all contributed to the years of growth and development that followed.

Working with her in the administration were Sister Josephina Cleary as treasurer, Sister Gabriel Wheelahan as registrar, and Sister Frederica Backes as director of the library. Responsible for establishing the various College departments were Sister Alphonsine Seiwert, art; Sister Antoinette Favier, French; Sister Jacinta González, Spanish; Sister Avellina Meyer, German; Sister Antonia Barry, Latin; Sister Mary de Lellis Gough, mathematics; Sister Michael Edward O'Byrne, natural sciences; Sister Mary Lawrence McBeath, music; Sister Polycarp Neal, political science; Sisters Benignus Sheridan and Helena Finck, history; and Sister Clement Eagan, English.

Three more priests, in addition to Fathers Schneider and Lohmann, were appointed to the faculty. Father John P. Donaghey, who had earned his degree at the universities of Bonn and Munich and had studied under Roentgen, the discoverer of the X-ray, taught philosophy and physics. Father Laurence J. FitzSimon, who was later appointed the bishop of

Amarillo, offered courses in Italian. Father G. P. Mulvaney taught religion and served as chaplain.

In 1923, an application for accreditation was submitted to the Association of Colleges and Secondary Schools of the Southern States, but as in the situation with state approval, the initial request was rejected. Mother Columkille would never rest, however, until she had gained certification of the regional accrediting body.

The following year a second appeal was made. To show that the institution was independent of the high school and merited recognition on its own, the College catalog was published separately and included the first statement of purpose:

The college of arts and sciences is devoted to the education of women in the standard courses of senior college curricula. Its distinctive ideal is the correlation of correct mental habits with the matter of education. It aims not only to train its students in the acquisition of learning but also to direct them in the rightful uses of its acquisition. It plans to avoid the student product of intellectual development without moral growth.<sup>35</sup>

The second response from the accrediting agency, however, was even worse than the first. "The College of the Incarnate Word, San Antonio, is making steady progress," Dr. H. D. Campbell of the Southern Association wrote, "but it has hardly reached the Association's standard." He pointed out that although faculty members were well prepared, the offerings in science were "hardly of college grade." Also, the catalog showed "a good deal of padding."<sup>36</sup>

Quick response to the evaluation brought improvements in the science department and elimination of the "padding" in the catalog. In 1925, another application was submitted for approval. Officers of the Association noted the changes made and informed Mother Columkille that another site visit would not be necessary. By the end of the year, at the annual meeting held in Charleston, the College was at last admitted to membership.

In 1926, construction that had been delayed for three years was completed on the Science Hall. Funds were still scarce, and the new one-story structure, located directly behind the Administration Building, barely met the requirements for science classes and laboratories. It was the first of many academic facilities that would be constructed by Mother Columkille, who soon proved that she was a builder, not only of the physical plant, but also of the faculty, the curriculum, the student body, and the reputation of the College.

She was born in Waterford, Ireland, and had entered the Congregation at the age of sixteen. Before coming to the College, she

had taught in elementary schools and in high school. The superiors of the Congregation, however, soon recognized her keen, perceptive intellect and determined that she should be prepared for college teaching and administration.

When The Catholic University of America began offering classes for sisters in 1911, she was one of the first members of the Congregation to be sent away to study.<sup>37</sup> She earned her bachelor's degree in 1912 in the first group of sister graduates. The Rev. Thomas J. Shehan wrote to Rev. Mother Alphonse Brollier, congratulating her on having one of her sisters included in the first class. "We are right [*sic*] proud of the eighteen A.B. degrees," he said, "that were so honestly won by its students." Sister Columkille had been "in every way a model student" and had completed her studies "with much distinction."<sup>38</sup>

In 1913, she completed work on her master's degree in Greek and Latin and took over the position of academic dean at the College. In the 1920s she returned to Catholic University and earned her doctorate in Latin and Greek, becoming in 1923 the first Catholic sister in Texas to hold the degree. She was fully prepared for her official appointment as president.

What particularly distinguished Mother Columkille as a college administrator was her indomitable will and determination to succeed. Combined with these strong characteristics, and perhaps even because of them, she had the full support and confidence of the sisters in the general council in all matters pertaining to the College. In the very early days of the Congregation, Rev. Mother Pierre Cinquin had relied completely on the advice and direction of Sister Gabriel Wheelahan in all decisions pertaining to the schools. That same kind of dependence still existed in the 1920s. Many of the sisters in the general administration, including Rev. Mother Alphonse Brollier, had been associated with the hospitals rather than the schools and were not at all familiar with the process of operating a college, much less with state requirements for accreditation. Just as their predecessors had turned to Sister Gabriel, they now turned to Mother Columkille for advice and direction. If she thought a particular sister should be educationally prepared to teach on the college level, the sister would be assigned to do so. If she thought the College needed a new building, the general administration would provide the necessary resources, even though it meant borrowing money or delaying other improvements at hospitals or schools.

By 1936, she was elected to the general council as Consultor and Inspectress General of Schools and remained in the administration until 1960, having all of the influence she needed for accomplishing her single-minded purpose of developing Incarnate Word College into



an outstanding institution of higher learning. Needless to say, not all of the sisters appreciated the power that was entrusted to her, particularly if they were adversely affected by her actions and felt that they had no appeal regarding her decisions.

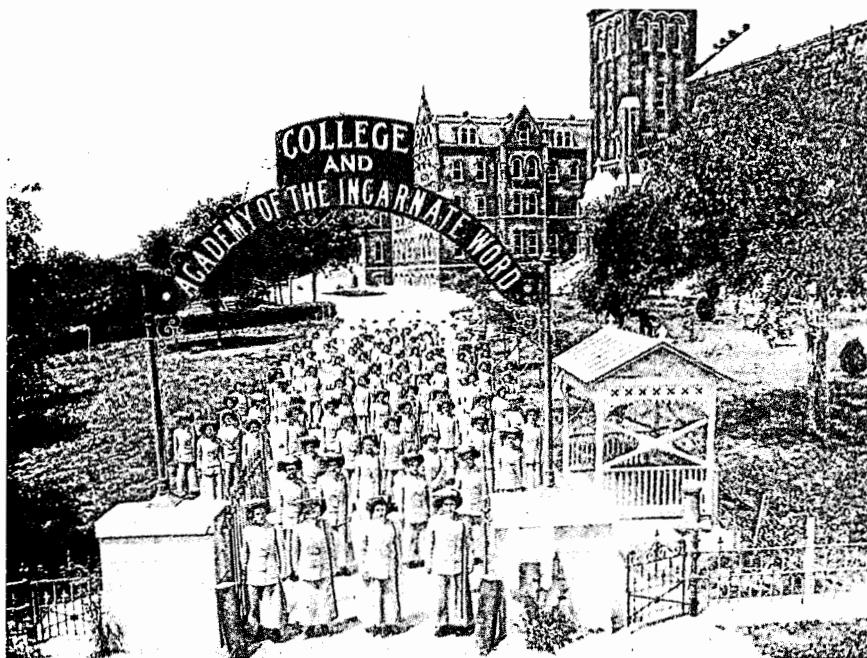
Working with her throughout most of these years was Sister Clement Eagan, who was appointed academic dean in 1927 and remained in that position until 1969. Whereas Mother Columkille was a person of vision, strength of will, constant activity, and determination to succeed, Sister Clement was a scholar, content to spend hours in the library pouring over old Latin manuscripts and translating them into English. Their personalities and temperaments complemented each other.

Mother Columkille was quick to make a decision and impulsive in her actions; Sister Clement was slow, deliberative, and meticulously exact in fulfilling the requirements of accrediting agencies.<sup>39</sup> Mother Columkille was demanding, expecting the highest level of performance from the faculty and administration; Sister Clement was tolerant, asked very little of others, usually preferring to do a job herself in order to be sure it was done perfectly. Mother Columkille was always ready to construct a new building, start a new academic program, compete with other colleges; Sister Clement paid very little attention to the physical facilities and concentrated totally on academic requirements, such as the number of credit hours needed for a degree or a faculty member's credentials to teach a course. Mother Columkille was strong, independent, always in charge; Sister Clement was sure and confident in whatever she was doing but ready to yield, although sometimes reluctantly, to the directions of her religious superior. Together, these two great women became the foundation for the development of the College.

In 1927, the Bureau of Education of the National Catholic Welfare Conference published a report on enrollment in Catholic colleges for women throughout the country. The San Antonio newspapers proudly announced that the second and third largest institutions were Our Lady of the Lake College and Incarnate Word, following St. Mary of the Woods College in Indiana, which ranked first.<sup>40</sup> Others included in the top ten were the College of New Rochelle, New York; Seton Hill College, Greensburg, Pennsylvania; Marygrove College, Monroe, Michigan; Notre Dame College, Cleveland, Ohio; St. Teresa College, Winona, Minnesota; Mt. St. Joseph College, Dubuque, Iowa; and Marywood College, Scranton, Pennsylvania.

Although the report must have been a cause of great satisfaction for Mother Columkille and the other sisters at the College, it probably stirred up once again the competition that existed between Incarnate Word and Our Lady of the Lake College. Both institutions had been

INCARNATE WORD COLLEGE



*College and high school graduates of the Class of 1912 gather at the main entrance to the Incarnate Word motherhouse, where classes were taught until the construction of the administration building in 1920. Official name of the institution was College and Academy of the Incarnate Word (CAIW).*



*Delia de León, 1960 graduate, is congratulated on her senior art exhibit by Mother Columkille Colbert, who served as President of the College from 1923 to 1960 and Chairman of the Board of Directors from 1957 to 1966.*



*Sister Clement Eagan, Academic Dean Emeritus, was honored in 1978 by the Incarnate Word College community for sixty-one years of service. The ceremony in the convent chapel marked the establishment of the service recognition awards held annually at the College.*

established at approximately the same time. The charter for Incarnate Word was secured in 1881, and that of Our Lady of the Lake in 1900. Incarnate Word had its first college graduate, a lay woman, in 1910; Our Lady of the Lake began offering classes to young women outside the congregation in 1911.

The two institutions grew up together, one on the north side of San Antonio and the other located on the southwest. Keenly competitive, Mother Columkille watched every step taken by the sister institution. If "The Lake," as the college was popularly called, introduced a new academic major or constructed a new building, she immediately introduced the same program and prepared to erect a similar structure on the campus of "The Word." Mother Columkille's counterpart at Our Lady of the Lake, Mother Angeliqye Ayres, may have had a similar urge to compete with Incarnate Word. The two institutions recruited students from the same areas, introduced most of the same academic majors, and sought approval from the same accrediting agencies. Not until many years later would the two colleges cooperate rather than compete with each other and initiate the sharing of faculty and exchange of students.

In 1928, shortly before the depression spread throughout the country, three new buildings, constructed at a cost of \$250,000, were added to the Incarnate Word campus: Dubuis Hall, student dormitory named for the founder of the Congregation, Bishop Claude Marie Dubuis; the Education Hall, a three-story classroom addition to the main building; and the auditorium, used for large student gatherings and public programs. Commencement exercises were held here for the first time in 1929 with thirty-seven students awarded the bachelor's degree, thirty-four given high school diplomas, twelve presented with music diplomas, and twenty awarded certificates for completion of the elementary grades.<sup>41</sup>

Students earning the baccalaureate degree were required to pass a final comprehensive examination in their major as well as an examination in a foreign language. They also submitted a written thesis on an approved topic within their major field. Most of the students earned their degrees in English, history, philosophy, or a foreign language (French, Spanish, German, Latin, or Greek).

By 1930, the College was enrolling 443 students, but the figures began to decline during the years following the Great Depression in spite of efforts to help many students in financial need. Mother Columkille, who could be extremely strict in regard to academic standards and student deportment, could also be extremely sensitive to students lacking in financial resources. "No student will ever be turned away from Incarnate Word College because of her parents' inability to pay the costs of tuition,"

she insisted, and throughout the 1930s, she dismissed many unpaid bills. Some parents living on farms or ranches outside the city paid in fresh vegetables, fruit, eggs, and meat. The supplies were always welcome and used to feed the boarders. In 1934, the government established the Federal Emergency Relief Administration, which offered funds for students in exchange for part-time work performed on campus. Grants were given to colleges and universities throughout the country in proportion to their enrollment.

The pursuit of accreditation continued throughout the period. In 1927, the College sought membership in the American Association of University Women, which at that time functioned as an accrediting agency. In response to the application, the association advised the administration that the College did not qualify for full membership and would be granted instead associate membership for four years. Six years later, after repeated applications, the organization agreed to change the status to full membership.

Similarly, in 1928, application was made for placement on the approved list of the Association of American Universities, but the response came back saying that the College did not meet the established standards because of crowded conditions in the library. A second application was submitted the following year, but it too was deferred. At last, in 1930, Mother Columkille received word that inclusion on the approved list had been granted.

Once again, in 1931, administrators applied for approval of the music program by the National Association of Schools of Music. The Bachelor of Music degree had been introduced in 1922, and everything seemed to be in order to meet the accrediting agency's standards. Much to the disappointment of the sisters, the College application was not approved. Mother Columkille was not to be deterred by the unfavorable report, however, and began immediately to expand and improve the facilities of the department located on the third floor of the Administration Building. More space was allotted for a recital room, Palestrina Hall, which was equipped with an organ and concert grand pianos. Music studios also were furnished with grand pianos, and electric recording and reproduction equipment was purchased. A student orchestra, a string ensemble, and a choral society were formed.

One sister after another was sent away to study at prestigious universities and conservatories to be prepared to serve on the music faculty. Sisters Mary Lawrence McBeath and Doloretta McGuinness enrolled at the Pius X School of Liturgical Music, New York; Sisters Mary Blanche McBeath and Bernarda Goedtken at the American Conservatory of Music, Chicago; Sister Aquina McCluskey studied at

the Juilliard School of Music, New York, as well as at the American Conservatory of Music; Sisters Aloysia Kennedy and Celine Morrissey completed their music degrees at Incarnate Word. Josephine Lucchese, former opera star who had studied under recognized artists in Europe, was appointed to teach voice, and Florian Lindberg, graduate of the University of Michigan, was responsible for directing the orchestra.

In response to a second application for accreditation submitted to the National Association in 1932, the first two years of the program were approved. Application for full approval was followed by a site visit in 1934, but the College was once again denied. At last, in response to a third application and inspection of the program in 1935, the music department earned full membership in the association.

In still another struggle to achieve recognition, the sisters made application for a chapter of Phi Beta Kappa, national honor society. As an initial step toward this highly prized distinction, they first sought approval in 1926 for a chapter of the Scholarship Societies of Texas and successfully established the O. A. Brownson Chapter, later called Alpha Chi. Through the efforts of the Rev. Frederick W. Dickinson, a member of the English Department and a Phi Beta Kappa scholar himself, they next began a long and futile pursuit of a chapter in the national organization. Dr. Clark S. Northrup of Cornell University, representing Phi Beta Kappa, made a site visit to the campus in 1932 and sent the following assurance to Father Dickinson: "I shall in a day or two report to our committee favorably on the College. As I explained to you, it is probably going to take some time for prejudices to disappear; but I feel sure you will win in time."<sup>42</sup> In spite of his confidence, the College's application was rejected.

Saying "No" to Mother Columkille usually provoked her to greater determination to succeed. Over the next thirty years, she doggedly pursued the Phi Beta Kappa Chapter, but without success.<sup>43</sup>

While the struggles to earn accreditation continued, other important developments were taking place in the 1930s. Through the efforts of Dr. Roy J. Deferrari, Dean of the Graduate School of The Catholic University of America, arrangements were made for the opening in 1935 of a Southern Branch of the Washington-based institution, with classes offered in education and history at Our Lady of the Lake and in education, French, and English at Incarnate Word. In the first year, fifty-nine students enrolled in the six-week summer program. The first director was the Right Rev. John Tracy Ellis, distinguished author and scholar in church history.<sup>44</sup>

An advisory board was set up in 1937 principally for the purpose of establishing relationships with prominent members of the San

Antonio community. Dr. Deferrari served as the first chairman; Archbishop Arthur J. Drossaerts was honorary chairman. Other members were E. R. Finck, N. S. Puhl, and W. P. Napier, San Antonio businessmen; J. C. Cochran and W. P. Galligan, public school superintendents; Irene Brown O'Connor, Incarnate Word alumna and first woman attorney in San Antonio; Mrs. Terrell Bartlett, past president of the San Antonio Library Board; and Stella Higgins, president of the College alumnae association. Other civic leaders elected members in the later years were Thomas Brundage, H. H. Dewar, Dudley Dougherty, Bill Finck, Thomas Gouger, Judge Al M. Heck, Rudolph Richter, Amy Freeman Lee, Constance Jones, Dorothy Longoria, John Cotter Sullivan, and Mrs. Edgar Tobin.

Officially, the general council served as the Board of Trustees, although the group was rarely, if ever, called into session. Mother Columkille was a member of the council herself, and if she needed approval for major decisions or expenditures of large sums of money, she usually obtained it directly from the superior general. Congregational leaders were closely involved with the College in the early years and took great pride in the institution. During her term of office as superior general, Rev. Mother Mary John O'Shaughnessy approved all faculty appointments and regularly addressed the assembled instructors at the beginning of each school year.

In the 1930s, the College was struggling to earn recognition for a Bachelor of Science degree in home economics and to meet the standards of the State Board for Vocational Education and the American Dietetic Association. As early as 1933, courses in home economics had been offered as electives, and small laboratories had been set up in the Administration Building. New facilities would be needed, however, to meet the state requirements for accreditation.

In 1938, plans were drawn up for three buildings: Household Arts, that included classrooms, laboratories, and faculty offices; the Home Management House, that was furnished and equipped as a family residence for the practice of homemaking; and the Nursery School, that served as a laboratory for the study of child development.<sup>45</sup> Naomi Grant, who held a master's degree from the Texas State College for Women, was appointed chairman of the department, and Sisters Mary Claude Pennartz, Jane de Chantal Murray, and Mary Elizabeth (Clarence) Joyce were all prepared for teaching in the department.<sup>46</sup>

The first Bachelor of Science in Home Economics was offered in 1939, and the curriculum, the faculty, and the facilities were all in order for accreditation of the new program. Seeking the necessary approval, however, continued over the next twenty years. Not until 1958 did the

Texas Education Agency give full recognition to the program in vocational homemaking, making it possible for students to earn Smith-Hughes certificates for teaching in secondary schools.

Accreditation never came easily in the early days. Whether the approval was for the entire academic program, as with the State Department of Education and the Southern Association of Colleges and Schools, or whether it pertained to a single department, such as music, nursing, teacher education, or home economics, earning recognition of the accrediting agencies was always a difficult process filled with disappointments.

The many initial rejections might have been the result of the College applying for accreditation too soon, before the programs were fully in place. Given the impetuous character of Mother Columkille, who was always quick to act, such an explanation seems reasonable. The repeated struggles might also be attributed to the fact that Incarnate Word was a small college trying to compete with large state universities that were increasing rapidly in number and had access to funding far beyond that available to the private school. Also, accrediting agencies at this time, long before the age of feminism, were characteristically controlled by men and may have been discriminatory against women's colleges. The good-ol'-boy network was certainly in place in the early days of higher education in Texas.

The introduction of nursing in the College curriculum was a natural development for the Incarnate Word sisters, who had been founded to care for the sick, yet the program met with considerable opposition, and the process of getting it fully established took over twenty years. It brought about significant change in an orientation to professional studies, in the addition of more lay faculty members, and in the admission of women who had completed their hospital training, had been employed in their profession, and were now seeking the baccalaureate degree.

Before this time, the student body had been largely comprised of young women aged eighteen to twenty-one who characteristically came to the College directly from high school, usually from the Academy of the Incarnate Word located on the same campus. Most of them belonged to the same social circle and shared the same cultural and educational values. Some differences existed in religion, which had never been a factor in the admission of students. Since Incarnate Word was the only college located on the north side of the city and only one of two that accepted women, the other being Our Lady of the Lake, a large number of non-Catholic students were enrolled, comprising 40-50% of the total registration.<sup>47</sup> In all other aspects, however, the students were similar.

Some attended college to earn a teacher's certificate, but most were not intent on entering a profession but rather on preparing for marriage. With the introduction of the nursing program and the admission of older women who had work experience, some who were even married and raising children, the social, cultural, and educational backgrounds of the students grew more diverse.

As early as 1929, the College began accepting graduates of hospital training programs who sought to become teachers. The following year, an affiliation was established with the Santa Rosa School of Nursing. Thirty semester hours of credit were given for completion of the hospital program, and students followed the regular college curriculum, with particular emphasis on the natural sciences, for three more years of study leading to the Bachelor of Science degree.

Increasing enrollment prompted Santa Rosa in 1937 to build a five-story school connected to the hospital and containing both dormitories and classrooms. Sister Mary Victory Lewis was director of the program, and the first graduates who earned a Bachelor of Science in Nursing Education were Sister Mary Gonzaga O'Connor, Sister Mary Vincent O'Donnell, Sister Mary of the Sacred Heart Lawlor, and Estella Schellhase [O'Neill].

Spurred on by the national and local need for nurses in community health programs, the College introduced in 1942 the Bachelor of Science in Public Health Nursing. Alice Marcella Fay was appointed director, and the program became the first in the Southwest to be approved by the National Organization of Public Health Nursing. Extension courses were offered in Houston, Dallas, and Austin.

The involvement of the United States in World War II and the urgent need for trained nurses gave a new impetus to development of the program in the 1940s. Congress established the U. S. Cadet Nurse Corps that provided funds for students, and the College and Santa Rosa were involved in the effort to accelerate the training of nurses for the military. Sisters Charles Marie Frank and Christiana Bolle were even called upon to teach additional classes at Fort Sam Houston.

In 1943, Sister Charles Marie was appointed chairman of the nursing department at the College and introduced the basic program leading to the Bachelor of Science in Nursing degree.<sup>48</sup> The change was in keeping with the national trend to eliminate vocational training designed for the preparation of technicians rather than professionals, but it met with considerable opposition from the medical staff and the sisters in the hospitals. During their training, student nurses spent many hours working on the hospital floor and provided a source of low-cost manpower. Although they were paid a small stipend, it did not at all compare with



the regular salary for the registered nurse. Quite understandably, hospital personnel did not want to give up the extra assistance offered at very low cost to their departments. According to Sister Charles Marie, they were "militantly opposed to a basic collegiate program [and] nearly prevented its establishment."<sup>49</sup>

Even on the College campus, opposition to the degree was voiced by some of the faculty. Sister Clement, the academic dean, with her strong classical background and staunch support of the liberal arts did not even want to recognize the existence of professional studies.<sup>50</sup> On the other hand, Mother Columkille, although she too was a classicist, could envision the future directions of the College curriculum and the importance of adding the professional degree. She was not supportive, however, of the strict regulations imposed by the accrediting agency and the many directives involved in the government funding of grants and student aid. "We had many a good argument," Sister Charles Marie says. "She always wanted to be in control and giving in to the government or to the accrediting agency was not to her liking. Sometimes the arguments got hot and heavy, and she would send me off until we both cooled down and could discuss things more reasonably. She usually gave in at the end, however, always for the good of the College."<sup>51</sup>

After several years of discussion and confrontation, the generic program in nursing was introduced; courses and clinical experience were placed under the direction of the College faculty rather than Santa Rosa, and graduates earned the Bachelor of Science in Nursing. Application for accreditation was made to the National League for Nursing, and the College earned approval in 1951.<sup>52</sup> At the same time, the hospital diploma program as well as the degrees in public health nursing and in nursing education were terminated.

Student life, particularly in the dormitories, continued to be strictly supervised in the 1930s, 1940s, and even 1950s. Although student uniforms were no longer required, proper attire, which included the wearing of hose, was mandatory in the classroom and in the dining room. Hats or veils as well as gloves were worn for Sunday mass, and before leaving campus for a formal dance, the young ladies were expected to present themselves to Mother Columkille for approval of the modesty of their dress. Slacks were not permitted at any time except when students were leaving the College for some kind of outdoor activity, and even then they wore a coat over what was considered improper attire until they were outside the stone walls of the campus.

The strict regulations for every hour of the day were no longer enforced, but students were required to be in their dormitory rooms by 8:00 p.m. on week nights. Quiet study hours lasted until lights out at ten

o'clock. On Friday and Saturday nights students were permitted to be off campus until 11:00 p.m. For dances and other special events, the curfew might be extended to midnight. Breaking the rules could result in a reprimand or camping over a weekend. Expulsion was very rare.

Perhaps because the rules were so strict, most students tried to circumvent them, taking a certain delight in outwitting the sister in charge by climbing out the dormitory windows after hours; smoking, which was absolutely forbidden, behind the Lourdes Grotto; or wearing rolled-up pajamas under a trench coat to the dining room for breakfast. Many of the sisters can recall student pranks, such as the night the Library had standing-room only when all 100 students in Dubuis Hall arrived in protest against the 10 o'clock lights out, or the night that all alarm clocks were set for 11:00 p.m. and put out in the hallways ready to create a disturbance in the dormitory and in particular to awaken the sisters. The clocks were detected before they went off and gathered up by Sister Raphael Eccell, who kept them in her room for several days until the students slipped the following note under her door:

Dear Sister:

According to the encyclicals of Pope Leo XIII and Pope Pius XI, the depression is due to an unequal distribution of wealth. At the present time, there is an unequal distribution of alarm clocks. Will you please return the clocks to their mamas, and we will never let them wander out into the halls again.

Signed,

The Dubuis Hall Clock Owners.<sup>53</sup>

Student organizations were, for the most part, related to some academic department: the Spanish Club; the French Club; the St. Thomas Aquinas Literary Circle; the Nursing Organization; the Choral Club; the International Relations Club; Kappa Lambda Kappa, the club for home economics majors; Alpha Psi Omega, the drama organization; and Phi Sigma Kappa, the science club. Alpha Delta Sigma was established in 1923 as the only sorority on campus, but even this organization was not totally social, but stood "for good scholarship as well as for proper and competent initiative and endeavor in the advancement of high community ideals and social standards."<sup>54</sup> In addition to Alpha Chi, the honor society for juniors and seniors, a freshman honor society, Alpha Lambda Delta, was established in 1937. Catholic organizations were the League of the Sacred Heart, the Sodality of the Children of Mary, the Legion of Mary, and the Catholic Students' Mission Crusade.

Student drama productions of "The Upper Room" were presented annually during the Lenten season. Under the direction of Sister Mary

Helene Probst, they were so well received by San Antonio audiences that special performances were given in the downtown theatres. They were offered also in public theatres in Corpus Christi and Laredo. The Choral Society's performance of Pergolesi's sacred oratorio, "Stabat Mater," with a choir of 150 voices directed by Sister Doloretta McGuinness and accompanied by the College orchestra, was broadcast over one of San Antonio's radio stations.

In 1923, the first yearbook, *The Logos*, was published, and in the 1930s, the College began issuing a monthly student newspaper by the same name. The Student Government Association was organized in 1941.

Many activities were aimed at the moral and spiritual development of the students. The Mass of the Holy Spirit marked the opening of the school year; attendance was required at this event as well as at the baccalaureate ceremony, which brought the year to a close. On both occasions, students dressed in white and walked in procession from the Administration Building to the Convent Chapel.

Attendance at 7:00 a.m. daily mass was not required but strongly encouraged by a sister's early knocking on each student's door in the dormitory. Members of the Sodality of Our Lady gathered each week for recitation of the Office of the Blessed Virgin and were expected to spend some time each day in meditation and other forms of prayer. Catholic students participated in the annual three-day spiritual retreat, when all classes were suspended to allow for attendance at the lectures offered in the Convent Chapel.

Participation in athletics, or what was earlier called physical culture, was an important part of the extracurricular activities. Competitions were held in swimming, field hockey, tennis, volleyball, basketball, and softball. Instruction was offered also in golf, archery, and fencing. Boating was popular on the San Antonio River, whose headwaters were located on the campus. Horseback riding and annual horse shows were held in the open field stretching along Hildebrand Ave., the later site of the nursing building, the gymnasium, and the science hall. In 1925, both the basketball team, called the Red Fliers, and the tennis team won the San Antonio championships. Highlight of the year in basketball was the game between Incarnate Word and Our Lady of the Lake.

Facilities for swimming were provided initially in an outdoor pool constructed in the shape of the State of Texas and fed by crystal-clear water from the springs of the San Antonio River. In 1940, a new swimming pool, outdoor pavilion, and dressing rooms were constructed.

By 1943, enrollment had reached 563, and the student body showed great diversity: 65% were from San Antonio; 29% from other parts of the United States; and 6% were international students. Catholic

students made up 60% of the enrollment. Changes were also significant in the percentage of lay persons (43%) serving on the faculty that numbered 67.

The sisters were still holding most of the administrative positions. Many of them had long years of service at the College. Sister Antoninus Buckley was appointed registrar in 1944, replacing Sister Mary Mercy Fitzpatrick in the office. Sister Raphael Eccell directed the library, assisted by Sisters Clarenca Kavanagh and Ludmilla Heiger. Sister Teresa Reichert was responsible for the business office, and Sister Geralda Molloy was the dean of students.

The office of department chairperson had not yet been created. Faculty had large teaching loads that included five or more classes each semester, often in addition to sponsorship of student organizations and supervision in the student residence halls and dining room. They would have had little time for handling administrative details, even if they had been assigned such responsibilities. Appointment of faculty, assignment of courses, and all academic decisions were handled by Sister Clement as dean, usually in conjunction with Mother Columkille.

Although the concentration of authority in a few administrative officers sometimes created unfavorable reactions among the faculty, it had the positive effect of freeing instructors for their primary responsibility of teaching. Many were recognized for their fine work in the classroom: Sister María del Socorro Lazo in art; Sister Mary Magdalen Cross in education; Sister Joseph Marie Armer and Sister Mary Lucy Corcoran in biology; Sister Teresa Joseph Connors, Sister Mary of Perpetual Help Dowling, and Sister Mary Mercy Fitzpatrick in mathematics; Sister Adriana Escobar in Spanish; Sister Finbar Joyce in Latin and Greek; Sister Mary Helene Probst in drama; Sister Calixta Garvey in French; Sister Jeanne de Matel Hogan in English; and Sister Ann Vincent Meiburger in history.

Under the leadership of Gertrude Horgan, Professor of English, faculty members teaching in the departments of history, philosophy, music, art, and English developed an interdisciplinary approach to liberal studies in an effort to strengthen the general education requirements. Called the Humanities Program, the two-year sequence of courses was introduced in 1948. The freshman course, "Problems of Western Civilization," offered an integrated study of religion, philosophy, history, and literature, all taught from a focus on major developments in the history of the Western World. In the sophomore year, "The Arts in Western Civilization" examined the major periods and works of music and art in relationship to the background of the freshman course. Faculty adopted teaching methods used in the British universities, with

a master lecture followed by small study groups, each working with an individual instructor. The program was particularly effective in offering students an integrated approach to learning.<sup>55</sup>

With the emphasis on religion both in the students' daily life as well as in the classroom, the role of the chaplain was particularly important. Fathers Schneider, Mulvaney, and Donaghey had filled this position in the early years. In addition to their work as chaplain, they offered courses, usually in religion and philosophy. In 1944, Father John Hayes was appointed to succeed Father Donaghey, and far in advance of his time, he introduced students to a particular concern for social justice and the conditions of poverty in San Antonio. According to Sister Aloysius Clare Maher, "He always reached out to the downtrodden, the forgotten ones, and encouraged his students to do the same." Urging them to work for and with the poor in San Antonio, he said, "Your mission is here. These are the people who need your help."<sup>56</sup>

At the request of Archbishop Robert E. Lucey, a unit of the Confraternity of Christian Doctrine was established at the College in 1941. Students were trained to be teachers of religion and gave instruction in Christian doctrine to children who could not afford to attend a Catholic school. Most of their teaching was done in a low income area of the City where they renovated a dilapidated building by repainting the walls, replacing broken windows, and securing enough furniture to make the structure suitable as a catechetical center and chapel where mass was celebrated on Sundays. The students' work in catechetical instruction and the establishment of Santa Maria, as the neighborhood center was called, led ultimately to the foundation of St. John's Parish.

Major changes were taking place throughout Texas in the 1950s in the preparation of teachers. The Gilmer-Aiken Minimum Foundation Bill had been passed, and the bachelor's degree was required for initial certification. The College responded to the changes by introducing the Bachelor of Science in Elementary Education and the Bachelor of Science in Health and Physical Education. Joining the faculty in the department were Sisters John Marie Davis, Jeanne de Matel Murrin, Florita Lee, Aloysius Clare Maher, Xaverius Schneiders, and Mrs. Richard L. (Chester) Brandt.

Also in response to the new legislation, which encouraged teachers to continue their educational preparation beyond the baccalaureate level, the Master of Arts was introduced on the campus in 1950. Sister Theophane Power was appointed chairman of the Division of Graduate Studies. Advanced programs were offered in education with minors in history, English, biology, mathematics, and Spanish. With the graduate

program came an increase in part-time students, the first acceptance of male students, and the introduction of night classes.

The new undergraduate and graduate degrees needed state approval, and the College was once again seeking accreditation, this time by the Texas Education Agency. Representatives visited the campus in 1957 and granted approval of the new curriculum and degrees.<sup>57</sup> The following year, recognition was given by the National Council for the Accreditation of Teacher Education.<sup>58</sup>

At the same time, new degrees were offered in areas of allied health. Dr. Francis O'Neill coordinated the program leading to the Bachelor of Science in Radiologic Technology, and Dr. Norman H. Jacob directed the course offerings for the Bachelor of Science in Medical Technology. Both degrees were introduced in 1950. The Bachelor of Science in Medical Records, directed by Sister Benignus Mollaghan, was added in 1953.

The shortage of building materials during World War II halted expansion on the campus. By the 1950s, however, Mother Columkille was ready to build again and introduced a long-range plan that would add seven new buildings. She was so eager to catch up that she started building the new structures two at a time.

The expansion began with a new location for Incarnate Word High School, formerly known as the Academy. Just as enrollment in the College increased in the postwar years, so also the number of students applying for admission to high school classes began to grow. Because of the limited amount of space given over to the elementary and high school departments, many students could not be accepted. Also, the lower levels were given less attention on the campus that was dominated by the College. By the end of the 1940s it was decided that if the high school and grade school were to survive, they would have to be moved to a separate location.

Plans were drawn up for a new building at the western end of the campus, approximately a mile away from the Administration Building. This undeveloped area had been a favorite spot for the novices to enjoy a day in the woods and had been called Madeleine Field in honor of Rev. Mother Madeleine Chollet. When it was selected as a site for the high school, the area was renamed Mt. Erin.

With her far-sighted view of the educational needs of the future, Mother Columkille decided that the new structure should combine the high school and grade school with a community college. Technological and industrial changes taking place in society would open up many opportunities for a work force educated beyond the high school in some form of vocational skill. Two junior colleges had already been established in

the city, St. Philip's and San Antonio College, but she was sure the demand for vocational education would continue to grow.<sup>59</sup> She was not willing to combine such a program with the four-year curriculum at Incarnate Word College, believing that it might influence the academic quality of the institution. The opening of the new campus, however, seemed to offer a perfect opportunity to start the two-year program.

She forged ahead with her plans, and when the new building opened on September 13, 1950, it was called Incarnate Word High School and Community College. The local Catholic newspaper, *The Southern Messenger*, carried the following announcement: "At present the school offers instruction for girls from the kindergarten through the high school and provisions have been made for a community college program, which will include two-year terminal curricula in general and vocational education designed for students who wish to continue their studies beyond high school, but do not desire a four-year course leading to a degree."<sup>60</sup>

Before the new program was introduced, however, strong opposition was voiced on the part of the general administration who feared that it could have an adverse effect on enrollment in the senior-level college. Mother Columkille did not like to change her plans and did not do so very often, but in this instance she had to yield to the decision of the religious superiors.

Constructed at the same time as the high school was a new science hall.<sup>61</sup> Sister Michael Edward O'Byrne, who had chaired the department for many years, appealed to foundations and local businesses for funds to help defray the costs of the \$500,000 building. The three-story structure was dedicated on December 14, 1950, by Francis Cardinal Spellman of New York.<sup>62</sup>

A research unit of the Institutum Divi Thomae in Cincinnati was established the next day with Dr. George Sperti, Director of Research and Education at the institute, presenting the certificate of affiliation. Sister Joseph Marie Armer, Sister Antonietta Fitzpatrick, and Sister Mary Daniel Healy developed faculty-student research projects. Since the 1930s, the College faculty had taken a leadership role in the Texas Academy of Science, another means of fostering scientific research. Funding provided by the National Science Foundation made it possible to offer in-service workshops for high school teachers of science on Saturdays and during the summer sessions.

As soon as work was completed on the high school and science hall, Mother Columkille was ready to build again, this time constructing a gymnasium and library. The north wing of the ground floor of the Administration Building had been used as a gymnasium for many years,

serving students in all of the departments—grade school, high school, and college. Although the facility was adequate for some forms of exercise, basketball and volleyball games had to be played on outside courts located on Mulvaney Field.<sup>63</sup> The new gymnasium, located along Hildebrand Avenue, was constructed in 1955 and was designed to include a full-size basketball court in addition to locker rooms, classrooms, a ballet studio, and faculty offices.<sup>64</sup>

The new library was needed to replace the area on the second floor of the Administration Building that had been designated for reference room, periodical room, stack area, and reading room. The space had become totally inadequate for the needs of the College. As early as 1939, plans had been drawn up for a new facility, but construction was deferred that year to allow for work on the buildings needed for accreditation in home economics. Designs were updated during the 1940s, but with the involvement of the United States in World War II, construction had to be delayed because of the shortage of building materials.

In 1950, library plans were reviewed once again, but the decision was made to postpone construction until the high school and science hall were completed. At last, in 1955, work began on the long-awaited library, and on September 16th of that year the building was dedicated by Archbishop Robert E. Lucey and named in honor of Pope Pius X, who had been canonized in 1954.<sup>65</sup> The facility included a stack area with a capacity for 100,000 volumes in addition to the reference room, periodical room, curriculum laboratory, and Texana Room to house the collection of materials pertaining to the history of Texas. A Rare Book Room provided space for the College's unique collection of approximately 500 volumes that had been the personal library of George W. Brackenridge.<sup>66</sup>

By this time, construction trucks, building cranes, hammering, brick-laying, and flying dust had all become familiar sights and sounds on the campus. Shortly after the gymnasium and library were completed, a triple project was under way which included Marian Hall, a dormitory and student center; the Katherine Ryan Center for the education of mentally retarded children; and a new chapel.

The first of the three projects, Marian Hall, was made possible through a Title VI Federal Housing Loan of \$563,527. Before application could be made for the government funds, however, the College was separately incorporated, apart from the Congregation. A new charter was secured from the State of Texas on July 17, 1957, with Mother Mary Clare Cronly, Mother Laserian Conlon, and Mother Josephina Cleary named as members of the corporation. At the first meeting of the new Board of Directors held October 8 of the same year, four more sisters were elected



to membership: Mother Columkille Colbert, Sister Clement Eagan, Sister Antoninus Buckley, and Sister Teresa Reichert. Mother Columkille was elected the first chairman of the Board, although she still held the position of president.

Construction on Marian Hall was completed in 1960, and the building, named in honor of the Marian Year, was dedicated on February 2 by Bishop Stephen A. Leven.<sup>67</sup> As soon as he finished blessing the dormitory and student center, the bishop moved to another location for the groundbreaking of the center for special education, counseling, and medical services for mentally retarded children. The building was planned to adjoin the Home Management House and Nursery School and constructed through a Hill-Burton grant of \$60,000 from the State Department of Health with matching funds donated by local philanthropist, Katherine A. Ryan. The facility, which opened in 1960, was named in honor of Mrs. Ryan. Under Sister Athanasius Cunningham, the federally funded child evaluation and guidance clinic served the public and private schools of San Antonio, the Military Child Guidance Program, and Bexar County Community Guidance Center.<sup>68</sup>

Still another groundbreaking followed as the bishop and the liturgical procession moved to the rear of the Administration Building to bless the site of a new chapel. Constructed in modern Gothic style, the building featured stained glass windows with contemporary artistic designs of the life of Christ, marble altars and statues imported from Europe, and a hand-carved oak and lindenwood crucifix that was donated by students of Phi Sigma Kappa. Partial funding for the chapel, dedicated in 1961, was made possible through a bequest of Adina DeZavala, granddaughter of one of the founders of the Republic of Texas. She had played an important role in the history of the State by barricading herself for three days in a part of the Alamo in order to save the property surrounding the famous shrine from being sold to San Antonio developers.<sup>69</sup> She was associated also with the Catholic Church in San Antonio and a member of the National Council of Catholic women. In 1955, "Miss Adina," as she was referred to on campus, had died at the College after being cared for by the sisters in her last illness.<sup>70</sup>

The large-scale building program had put a financial drain on the College, although Mother Columkille had a keen sense of fiscal matters and usually had half the funds in hand before she began a new construction project. Not only were the capital expenditures increasing, but operational costs too were rising. Through the contributed services of the sisters, who up to this time made up a majority of the faculty, operational expenses had always been covered by tuition and fees. However, an increasing number of lay persons were being appointed to the facul-

ty, and although the administration in 1955 had secured a grant of \$176,500 from the Ford Foundation for the purposes of increasing salaries and establishing a pension fund, the College was facing a need for more income.

Furthermore, the Southern Association had informed the administration that the College was not meeting the requirements with regard to the size of its endowment, which in 1949 was only \$113,768. The sisters had always viewed their contributed services as a form of living endowment, but the regional accrediting agency did not recognize that as a substitute for a permanent invested fund.

The other Catholic colleges in San Antonio, Our Lady of the Lake and St. Mary's, were facing the same financial problems, and at the direction of Archbishop Lucey, the three institutions launched a joint fund-raising campaign in 1954. Plans called for an annual appeal to all of the Catholic parishes in the diocese, with each institution to receive one-third of the returns.<sup>71</sup> To direct the tri-college effort on the Incarnate Word campus, Dr. S. Thomas Greenburg, professor of philosophy, was named Vice President with particular responsibility for fundraising. When St. Mary's University chose to withdraw from the cooperative effort a short time later, Our Lady of the Lake and Incarnate Word formed The Catholic Foundation and continued the joint effort, securing a grant of \$500,000 from the Moody Foundation to establish on each campus the first endowed professorial chair.<sup>72</sup>

The 1960s were years of rapid growth for colleges and universities throughout the country. The Russians had demonstrated their superiority in scientific knowledge by launching Sputnik, and the United States government was prepared to invest more money to improve the quality of American education at all levels. At the same time, the postwar generation was registering on college and university campuses, and growing enrollments were leading to increased demands for a broadening of course offerings. Following the Civil Rights Act of 1964, college administrators were recruiting minority students and at the same time developing special programs to facilitate the admission of students with less than adequate educational backgrounds.

Small private colleges were facing competition from the rising state universities where public funds made it possible to pay maximum salaries to professors and to charge minimum fees of students. At Incarnate Word, where tuition costs had been maintained at very low levels to allow for the admission of students from diverse economic backgrounds, raising sufficient funds to keep pace with the many changes became a growing concern. Realizing that she could not be actively involved in representing the College to a wide public audience

in an effort to secure more voluntary support, Mother Columkille resigned her position and in 1960, appointed Dr. Greenburg president with increased responsibilities for fund raising. As Chairman of the Board, however, she continued to direct the inner workings of the College until 1966, when she was replaced in this position by Sister Alacoque Power.

Mother Columkille's last great effort at expanding the College, both in academic offerings and in physical facilities, was in the area of the fine arts. In 1963, the newly constructed Genevieve Tarlton Dougherty Fine Arts Center, named for the principal donor, was opened. Within the three-story building, one floor was dedicated to speech and drama, another to art, and the third to music. At the same time, the adjoining auditorium was completely renovated with theatre seating and air conditioning installed. The College Community Orchestra, composed of musicians from the civic community as well as students, was formed under the direction of Dr. Eric Sorantin, while the Cecilian Choristers were established by Sister Agnesine Hanick.

On the ground floor of the new building, a speech laboratory was transformed into a makeshift theatre called Downstage to accommodate the dramatic performances produced by Sister Germaine Corbin of the College faculty together with Ronald Ibbs and Maureen Halligan, who in 1965 were appointed artists-in-residence. Ronald Ibbs had started his acting career in London and had trained for the professional stage under Sir Tyrone Guthrie and Michel St. Denis. He had been a leading performer in the Earl of Longford's Company at the Gate Theatre in Dublin. Maureen Halligan, his wife, had performed at the Gate Theatre also and had studied at the Guildhall School of Music and Drama in London. Together, the husband and wife team had formed the Dublin Players and with other actors and actresses from the Abbey and Gate Theatres had toured college and university campuses in the United States for over eight years. It was this experience that brought them into contact with Incarnate Word College and brought them back several years later to join the faculty.

Their brilliant productions soon attracted large audiences and lavish praise from critics who labeled their work as the most outstanding theatre in San Antonio. Some productions were taken on tour to local high schools as well as to Houston, New Orleans, and other cities through the formation of the Touring Repertory Company. The Teenage Summer Stock Theatre was established for young actors and actresses in San Antonio.

In addition to Ronald Ibbs and Maureen Halligan, other lay persons assumed leadership positions on the faculty during this period,

many of them, like the sisters, serving for many years in their positions. Mary M. F. Whalen taught courses in history and political science and later directed the program in student teaching. Bill Reilly, graduate of The University of Texas in Austin, who was appointed to the art department, served as a dedicated teacher and earned distinction as a local artist. Dr. Caroline Spana taught courses in nursing, and Dr. Philip Lampe joined the sociology department.

Dr. Sean Burke, who earned the licentiate and doctor of philosophy degree at Laval University, was appointed to the faculty in philosophy and was a prominent figure not only on the College campus but also in the San Antonio community through his weekly radio and television shows, including "Meet the Professor," in which he introduced students in a classroom of the air. Dick McCracken, with a degree from St. John's University, taught courses in English and was responsible for establishing the office of public relations, initiating on- and off-campus publications pertaining to the College.<sup>73</sup> He later held the positions of Assistant to the President and Dean of Alumni and Planned Giving and was involved in almost every single happening on the campus. Dr. Bernard O'Halloran, who received his doctorate at Columbia and was a Rhodes Scholar and a Danforth Fellow, served as Professor of English and delighted students with his breadth of knowledge and his sparkling sense of humor. Dr. O'Halloran was later named a Piper Professor and Moody Professor and served as the first chairman of the Faculty Association, as chairman of the English department, as Associate Academic Dean, and as Director of the Graduate Division.

Father Thomas A. French, graduate of Loyola University, was appointed to teach courses in theology. Like his predecessors, Fathers Schneider, Mulvaney, Donaghey, and Hayes, Father French was totally dedicated to the intellectual development and spiritual wellbeing of his students. He gained great respect as an authority on the documents of Vatican II and for his teaching and preaching on the Eucharist and its centrality in the life of the believing and practicing Catholic.

Directing the maintenance department was Marvin Reininger, whose long association with the College gave him a familiarity with every aspect of the campus. The association of Marvin's family with the sisters of the College and of the convent could be traced back as far as 1898, when his father-in-law, Cy Collins, was cared for at St. John's Orphanage.<sup>74</sup>

It was the end of an era when Mother Columkille surrendered her position as chairman of the board in 1966. She had spent fifty-seven years of her life at Incarnate Word College, first as instructor in Latin and Greek, then as academic dean, president, and chairman of the board.

She had guided the institution from accreditation to accreditation, from the development of one academic program to another, and from the construction of one building to another, sometimes two and even three at a time.

Not everyone agreed with her lightning-like decisions and her authoritarian style of administration, but no one could be indifferent to her presence on the campus or fail to appreciate all that she did for the development of the College. She could be extremely demanding on faculty and administrators, both lay and religious, always expecting and usually getting the highest level of performance. At the same time, however, she could be kind, generous, and sensitive to the individual person's needs. She had a keen sense of humor and enjoyed the comic side of life, although she rarely let many people see the twinkle in her eye.

Sadness filled the campus the day she left the College, although there was no grand farewell or ceremony filled with honors and praise for her accomplishments. She would not have considered such a tribute appropriate to the practice of humility. Sadly, she did not want to leave, but obedient to her religious superiors who insisted on her retirement at the age of eighty-two, she accepted the change.

The College continued to grow and prosper on the foundation of its longtime leader. Many changes filled the 1960s; some were in response to changes in the Church brought about by the Vatican Council. It was through the inspiration of Father Virgil Elizondo, who had been educated at the East Asian Pastoral Institute in Manila and who was a leading figure in the post-Vatican II approach to Church ministry, that the College established the Pastoral Institute with courses in theology, scripture, and the pastoral application of theory to ministry. Modeled on the program in Manila as well as the *Institut Catholique* in Paris, courses were designed to prepare religious, clergy, and lay persons for ministry in the changing Church.

The program began in 1968 with fifty-nine students enrolled in undergraduate classes. Initial faculty members were distinguished Church leaders from the East Asian Pastoral Institute: Father Alfonso Nebreda, S.J.; Father José Calle, S.J.; Father John Linskens, C.I.C.M.; Tessie Nitorreda; Father Pascual Otazu, O.S.B.; and Father Juan Alfaro, O.S.B.; as well as Father Jacques Audinet of the *Institut Catholique*.

Sister Theresa McGrath, Assistant Academic Dean, was appointed director in 1969 and continued in that position for over ten years.<sup>75</sup> By 1972, a Master of Arts degree in religious studies was established with courses offered during the regular fall and spring semesters as well as summer. In 1978, a cooperative graduate program with the Mexican American Cultural Center was established with emphasis on bilingual

and bicultural studies and preparation for ministry with Hispanic people of the Southwest. Off-campus courses were offered also in Brownsville, in Corpus Christi, and in the Dallas-Fort Worth area.

In response to the Vatican Council's document on the role of the laity in the Church, the College Board of Directors in 1968 voted to appoint two lay women as members of the governing body: Dr. Amy Freeman Lee, prominent San Antonio artist, humanist, critic, and lecturer who had been given an honorary degree by the College in 1965, and Mrs. H. R. (Bernice) Purcell, Houston business executive who was active in the International Federation of Catholic Alumnae. In 1970, Charles E. Cheever, Jr., President of the Broadway National Bank, and Marshall Terry, Professor of English at Southern Methodist University in Dallas, were the first laymen on the Board, and the following year, Agnes Scheel, President of the Student Council, was appointed the first student member.<sup>76</sup>

In addition to all of the changes taking place in higher education throughout the country, the colleges and universities in San Antonio were preparing for a major impact on enrollment created by the establishment of the University of Texas at San Antonio in the 1970s. Projected registration on the graduate and undergraduate levels was 10,000 students. Since the university was planned as an urban institution serving commuter students only, enrollment would be drawn directly from the city and its immediate surroundings. Together with the other private colleges and universities in San Antonio, Oblate College of the Southwest, Our Lady of the Lake College, Trinity University, and St. Mary's University, Incarnate Word faced the possibility of a major loss of students. Tuition costs at state universities in Texas had been kept extremely low. It was estimated that student fees at the forthcoming institution would be approximately one-tenth of those charged at the private colleges and universities.

Although cooperation and collaboration among the Catholic institutions had been almost non-existent before this time, the anticipated competition with the state university became a strong incentive for the four schools to strengthen their own positions through some form of cooperative effort.<sup>77</sup> Also, collaboration had been a key concept in the documents of Vatican II, and Catholic institutions of higher learning had been encouraged to work toward "a greater measure of coordination" in accomplishing their shared missions.<sup>78</sup> In 1968, the chairmen of the boards of the four Catholic institutions in San Antonio signed a resolution "to see implemented the highest degree of cooperation."<sup>79</sup>

After a two-year study by an inter-institutional planning commission under the direction of Sterling F. Wheeler as executive secretary,

the four institutions in 1970 formed a consortium, The United Colleges of San Antonio.<sup>80</sup> Initial goals included establishment of a jointly-owned central institution which would furnish services to the consortium colleges and administer a graduate school of arts and sciences, the University of San Antonio. Based on the plan of the Claremont Colleges of California, the agreement provided for cross registration of students, joint recruitment and exchange of faculty, sharing of staff, library exchanges, and combined programs in student services and in faculty development.

Over the next fifteen years, the cooperative agreement brought about valuable exchanges between faculty and administrators who before this time were unknown to one another. Three-day conferences held in Kerrville brought them together to plan cooperative efforts and to change the directions of the institutions from competition to complementarity.

Course offerings were enriched for students who were free to enroll in classes on any of the four campuses with no difficulty in transfer of credits. A graduate program with shared faculty was established in English, which was hoped would serve as a preliminary effort to the joint graduate school planned for the future. The UCSA bus service transported students from one campus to another, and registrars coordinated academic calendars and class schedules to allow for the cross-registration. Jointly, the institutions secured Title III grants which enabled them to offer cooperative counseling, academic skills development, and a program in ethnic studies.

One of the major cooperative academic programs was in the natural sciences developed through a grant of \$1,485,471 from the National Institute of Health. Based at Incarnate Word and directed by Sister Mary Daniel Healy, the Minority Biomedical Support Program offered students from the consortium institutions the opportunity to work with faculty in research projects on the different campuses as well as at the University of Texas Health Science Center and the Southwest Foundation for Research and Education. The program was designed especially to assist minority students in gaining access to graduate biomedical research programs and to the health professions. Students received a stipend to assist them in paying the costs of their education.

For the overall direction of The United Colleges of San Antonio, the institutions employed a full-time director, Father William G. Kelly, S.J., and staff. With offices rented in a location apart from the campuses, they became responsible for directing and developing cooperative efforts. Collaboration reached a peak in the 1980s, but gradually began to erode after that time, in part because the primary motivational factor was removed. The University of Texas at San Antonio, which opened in

1973, was located so far outside the city limits that the competition for students was not initially a threat to the other institutions. At the same time, rampant inflation was spreading throughout the country and having a serious effect on colleges and universities. Special programs and student services that were costing extra dollars had to be eliminated. Title III money was no longer available, and the overstuffed consortium office, partially supported by grant funding, had become prohibitively expensive with high salaries and overhead expenses. Consortium leaders, probably frustrated over the slow-moving process of collaboration, were becoming insistent and even coercive in their demands on faculty and administrators to adopt cooperative endeavors. The consortium office was functioning as a fifth institution. At last it was determined to scale down the staff positions and eventually to discontinue the office of the director.

Although the cooperative programs had some measure of success, and a few of the joint efforts continued through the meetings of the presidents and academic officers, they were limited to areas that were non-threatening to any single campus. Administrators were reluctant to move beyond this point. Each of the four institutions was owned and operated by a religious congregation of men or women. Each had its own spirit, its own traditions, and a long history of service to education. Each was reluctant to give up its ownership, and yoking the four together could not be accomplished without some loss of control and a large measure of resistance.

The movement toward collaboration and cooperation that dominated the 1960s and 1970s was present on the Incarnate Word campus not only in the development of the consortium but also in the establishment of the Faculty Association. The College, like many other institutions of its kind, had always been governed from the top down. Decisions were made by the president or even by the chairman of the Board of Directors. No clear-cut distinction existed between the role of the administration and that of the board. Department chairmen had some authority to determine courses to be offered but very little control over the recruitment and hiring of faculty. Individual faculty members had little or no involvement in educational policy and academic decision-making. Committees were few in number and usually called into being at times of preparation for accreditation visits.

When Sister Margaret Patrice Slattery was appointed academic dean in 1969, she introduced a plan for faculty participation in the governance of the College based on the document published in 1962 by the American Association of University Professors. The proposal included establishment of the Faculty Association and standing committees in



curriculum, library, admissions and financial aid, student life, faculty affairs, budget and physical plant, and public relations. The faculty became responsible for making changes in the academic program, for formulating policies on admissions, for recommending promotions and tenure, for awarding scholarships to students, and for recommending changes in student life related to the educational process. Elected to the first Faculty Executive Committee were Dr. Bernard O'Halloran, chairman; Héctor González, vice-chairman; Sister Teresa Grabber, secretary; Dr. Sean Burke; Richard McCracken; and Sister Eleanor Anne Young.

Although Mother Columkille, the builder, had retired from the College, two new structures were added to the campus in the 1970s. Through a federal loan of \$445,000 secured under Title VI of the Housing Act, construction began on a new dormitory to accommodate 100 students. The building was named Clement Hall in honor of Sister Clement Eagan, who had served as Academic Dean from 1927 to her retirement in 1969. It was through federal funding also that the school of nursing was constructed in 1971. A grant of \$509,492, approximately 50% of the total cost, was awarded from the U. S. Department of Health, Education, and Welfare.<sup>81</sup> Matching funds were provided by the College.

Significant and rapid changes occurred on the College campus in the 1970s. Many were initiated by successive turnovers in administrative leadership that created a situation completely contrary to the past in which Mother Columkille for twenty-three years had been president and later chairman of the Board, exercising authority over every major decision, and in which Sister Clement for twenty-seven years had directed the academic program. From 1969 to 1972, the appointment of four new presidents and two deans brought about changes in governance, in enrollment, in academic programs, in faculty, and in the financial condition of the College.

Dr. S. Thomas Greenburg resigned his office in the spring semester of 1970, and a search committee was formed to recruit his successor. It was apparent from the outset that time would not allow for the appointment of a new president before the fall semester. Upon the recommendation of the College administration, the Board of Directors agreed to name Dr. Sterling F. Wheeler as Interim President for the academic year 1970-71. Dr. Wheeler, who had served as executive secretary for planning and developing the consortium, The United Colleges of San Antonio, had previously been Vice-President of Southern Methodist University in Dallas. What was unusual about his appointment was the fact that he was an ordained Methodist minister. Although the Vatican Council had urged the Catholic Church to work more closely with other religious denominations, ecumenism had

hardly become an accepted practice. For Incarnate Word to appoint a Protestant minister as president was a bold step forward and created some concerns among persons on the campus as well as alumnae.

With his deep respect for the history of the College and his understanding and appreciation for its Catholic traditions, however, Dr. Wheeler dispelled most of the fears. He introduced a strong philosophical concept of what a college campus and a college community should be. "This is the only place in our society," he was fond of saying, "where matters of the intellect are central to everything that goes on and where a collegial academic community of scholars, teachers, and learners can challenge each other with philosophical and intellectual questions."

He believed strongly in the role of the faculty as the officers of the academic program, the authorities who knew what should be taught and how it should be taught. During his presidency, many consortium programs were established on the campus, and plans were drawn up for the College to become coeducational. Of even greater importance, however, was the spirit of Christian charity and love that permeated the campus. It was a spirit that flowed from Dr. Wheeler's own deep respect for his fellow human beings, and it spread throughout the administration, the faculty, and the students.

By the end of his interim administration, the search committee had recommended the appointment of Dr. Earl Jones, Professor of Sociology and Education at Texas A&M, as the fourth president of the College. Under his direction, off-campus courses were taught in the Rio Grande Valley, with Dr. Jones himself as the instructor. An effort was made also to provide housing for male students, initially on the ground floor of the Fine Arts Building and later through the lease of a house close to the campus. Richard McCracken took on the responsibilities of dean of men in addition to his work in public relations and his teaching of courses in English.

Dr. Jones' tenure at the College, however, lasted only one year. His background in the large state university system did not blend well with the traditions of the private institution sponsored by a congregation of Catholic sisters, and there were difficulties in adjustment on both sides. Moreover, his eyesight began to fail, and by the spring semester he resigned his position.

Members of the presidential search committee were called back into action. Realizing that they would not be able to secure applications and interview prospective candidates for the position before the beginning of the next academic year, they recommended that Sister Margaret Patrice Slattery, who held the position of academic dean, be appointed acting president. Since she had already arranged, together with Sister

Germaine Corbin, to direct a summer study program in London, however, Sister Alacoque Power, who was chairperson of the Board of Directors, assumed the presidency on an interim basis during the summer months.

Sister Margaret took over the presidency in August and served in an acting capacity until January, 1973, when she was given full appointment to the position. Sister Germaine Corbin was appointed to fill the vacant position of academic dean.

One of the major changes that took place during these years of revolving-door presidents and deans was the decision in 1971 for the College to be recognized as a coeducational institution.<sup>82</sup> As early as 1950, men had been accepted in the graduate program, and in 1962 they had enrolled in the nursing program because the College at that time was the only institution in San Antonio offering a baccalaureate degree in that field. The first male graduate in nursing, Pete Navarro, completed his studies and earned his baccalaureate degree in 1960. Male students were accepted also as majors in music and art, and had always been permitted to register in the late afternoon and evening courses. With the cross registration and transfer of students through the consortium more men were enrolling in classes on the Incarnate Word campus, and by 1970, the College had over 200 male students. Although descriptions in the catalog and other publications identified it as "predominantly a woman's college," it had actually become coeducational.

Sister Margaret Patrice brought the matter before the faculty and asked for approval of the College as a coeducational institution. It was perhaps the first time that faculty members were asked to vote on a major decision. They endorsed the plan, although not without some opposition. In 1971, the College accepted male students in all academic departments, and by 1975, Marian Hall had been converted into a dormitory for men.

Student enrollment in the mid-seventies reached 1,500, with 79% women and 21% men. Most of the students (89%) came from Texas; 40% were from minority backgrounds, and 57% were Catholic. In an effort to recruit more male students and create a greater balance in the enrollment, plans were drawn up to expand intercollegiate athletics. Up to this point the College had participated only in intercollegiate basketball, volleyball, and softball for women through the Texas Conference of Intercollegiate Athletics for Women.

Arrangements were made to lease part of the motherhouse property and convert it into athletic fields. Wooded areas were cleared; a baseball diamond and a soccer field were laid out, and student teams were being organized, when excessive rainfalls brought the springs of the San

Antonio River back to life and completely destroyed the recovered area. Studies were conducted to determine whether the flowing springs could be diverted and the extensive tract of land put to use. Cautious of the possibility of a future re-awakening of what was called “Rip Van River,” the administration decided to delay, at least for the time being, any further expansion. Ten years later, engineering tests would prove the possibility of developing the property into the planned athletic fields. The west campus would become a site for a full athletic complex as well as student apartments.

The 1970s, under the direction of Sister Margaret Patrice, were primarily a period of internal growth. Having earned her doctorate in English at The Catholic University, Sister Margaret had spent most of her years at the College, since 1952, serving on the faculty and was determined to be an academic president. Campus facilities, although in constant need of updating, remodeling, and repairing, were adequate for the size of the enrollment. The College had experienced a long series of groundbreaking and building dedications. It was time to focus on the teaching-learning process, on curriculum and faculty development, and on administrative organization. It was also a time to plan for the future. In 1973, the Commission on College Planning, composed of students, faculty, and administrators was developed, and under the direction of Sister Helena Monahan, assistant to the president, established three and five-year plans as well as long-range objectives. Dr. Paul Katz established the office of institutional research to assist the planning process.

Although the social and political disturbances that rocked the country during the 1960s and 1970s—the demand for civil rights; the deaths of President John F. Kennedy, Martin Luther King, and Robert Kennedy; and the war in Vietnam—all took their toll on college and university campuses, Incarnate Word escaped any major expression of student unrest or protest against authority.<sup>83</sup> Many factors contributed to the College’s ability to maintain a peaceful learning environment in the midst of such disturbance. The leadership of Sister Neomi Hayes as dean of students was of primary importance. Many persons on campus were fond of saying that Sister Neomi knew what the students were thinking before they knew it themselves. She was an extremely sensitive, caring person who understood the students’ needs and won their confidence and cooperation.

The quality of human relationships was reflected in the school’s description as “a person-to-person college.” Administrators and faculty worked at preserving the caring spirit, feeling it was a distinctive part of the Catholic character and tradition. The spirit was evident to outsiders, such as members of the visiting committee of the Southern Association,

who in 1974 spent time on campus evaluating the College for reaccreditation.<sup>84</sup> “Students appear pleased with almost every aspect of IWC,” they observed. “Worthy of mention is the obvious rapport manifested between students and faculty. . . . They [students] appreciate being treated as unique human beings rather than, as one of them put it, ‘like I was a number on a computer punch card.’”<sup>85</sup>

In keeping with the spirit of caring, Sister Margaret Patrice announced after her appointment as president that she had requested of the Board of Directors that in place of a traditional president’s inaugural ceremony, money set aside for such purpose would be designated for a President’s Scholarship Fund. She also began the practice of holding open meetings with faculty and students to discuss proposed changes, including increases in salaries and tuition. To dispel the notion that decisions were made by the Board of Directors without any real understanding of what was happening on the campus, members were invited to have lunch with both faculty and students before regular board meetings. Reports on board decisions were distributed throughout the campus.

Dr. Amy Freeman Lee was named chairperson of the board in 1972, and her frequent appearances at campus events made her a well recognized figure among both faculty and students. To indicate the role of board members as persons entrusted with the overall welfare of the College rather than as authority figures handing down directives, the name of the organization was changed to Board of Trustees.

It was the same caring spirit that led to the development of Project ’71 and ’72, a program designed to meet the special needs of students, most of whom were from minority backgrounds, who had the intellectual ability to succeed in college but were lacking the fundamental academic skills as well as the economic resources. Students selected for the program were given an intensive preparation in basic skills, study habits, and personal counseling to establish their self confidence. The small-scale Project efforts, directed by Sister Teresa Logan, eventually developed into the Academic Skills Center, where students with deficiencies in mathematics, language arts, and study skills could gain individualized assistance.

Similarly, the WENCOE (Women in Education: New Careers, Opportunities, and Experiences) Program was designed to assist adult women interested in beginning or continuing their baccalaureate studies and needing assistance in their transition to college. The program was funded through FIPSE (Fund for the Improvement of Post Secondary Education) and the Texas Coordinating Board.

As the sources of government support both on the national and state level were being curtailed, a new office of development with responsibilities for fund raising and alumnae relations was established, first under the direction of Sister Vincent Ferrer [Rose Mary] Cousins and later under the leadership of Michael Davis. A Development Board of prominent businessmen and women was formed to assist the College in building relationships with the broader civic community and in securing new sources for financial support.<sup>86</sup> Chaired by William Hunter, part-owner and manager of the Hilton Palacio del Río, the Board included Sam Bell Steves; James J. Falbo, Sr.; James J. Falbo, Jr.; Vernon Cordts; Col. Charles E. Cheever, Sr.; Dr. Sean Burke; John Whitehurst; Mrs. Clifford (Judy) Morton; Msgr. William C. Martin; Al Range; Martin J. Boyle; Alfonso Garza; Judge Richard Woods; Jack Carroll; Gen. George Schafer, M.D.; and Alfredo L. Flores, Jr.

It was necessary also to reorganize the business office and introduce new administrative procedures. In 1971-72, the College had experienced its first year of operating at a deficit. In an effort to improve the fiscal operations, John Ray was appointed Chief Financial Officer and introduced new budget procedures and controls for managing the College's financial resources. By 1978, administrative services in the business office, registrar's office, and development office were placed on a management information computer system, first with the Trinco computer system of Trinity University and later with the College's own program and Datapoint equipment.

When Sister Germaine Corbin resigned her position as academic dean in 1975, Dr. Larry Hufford was appointed on an interim basis, 1975-76, while a committee of faculty and administrators conducted a national search for a replacement. In 1976, Dr. Peter D. O'Connor was appointed to the position. Under the leadership of all three administrators, twelve new academic programs were introduced on the undergraduate level and six on the graduate level. All were oriented toward professional preparation for careers which was becoming the major thrust in higher education throughout the country.

New undergraduate programs leading to the Bachelor of Science degree were offered in child care, human relations, nuclear medicine, allied health science, fashion merchandising, interior design, and fashion design. The degree offered in business was changed from the Bachelor of Arts to the Bachelor of Business Administration, and courses in computer information systems were added to the program. The Bachelor of Music in music therapy was approved, and the Bachelor of Arts degree was offered in communication arts, anthropology, and computer science. Native America Studies, an interdisciplinary major in

biology, art, and archaeology used areas of the campus rich in archaeological deposits and in rare specimens of flora and fauna as a natural laboratory. Under grants secured from the Minnie Stevens Piper Foundation and the San Antonio Area Foundation, faculty in the Native America Studies program also conducted summer field schools with archaeological diggings at the campus sites to determine the extent of prehistoric and historic occupation in the Olmos Basin. A greenhouse laboratory for the program was built in 1977 at a cost of \$17,200 through a grant from the Texas Natural Resources Foundation.

The Master of Education and the Master of Business Administration were established, and the Master of Arts degree was introduced in child care work, in multidisciplinary studies, and in religious studies, a cooperative program initiated between the College and the Mexican American Culture Center (MACC) with studies offered in Spanish and English. Sister Margaret Rose Palmer established the Institute on Aging, which led to the Master of Arts in social gerontology. Through a grant from the Department of Health and Human Services, the faculty in nursing in 1978 began planning for the Master of Science in Nursing.<sup>87</sup>

Continuing education courses were offered to meet the on-going educational needs of professionals, particularly persons in the fields of nursing, education, and allied health. The honors program was established to challenge superior students. Foreign study programs were offered during the summer session and the January minimester. Sister Rosa María Icaza conducted study tours in Spain and Mexico, Sister Clare Eileen Craddock in France, Sisters Germaine Corbin and Margaret Patrice Slattery in England, Sisters Alacoque Power and Theophane Power in Greece and Italy, Dr. Tarcisio Beal in Brazil, Dr. Philip Lampe in Mexico, Dr. Don McLain in Belize, and Dr. Larry Hufford in Central America. Fashion design students spent minimesters and summers in Paris, Rome, London, and Geneva, as well as in New York and Dallas under the direction of Sister Mary Elizabeth Joyce, and interior design majors studied in New York, London, Paris, and Rome with John Lodek, head of the interior design program. Nursing students earned clinical experience in Mexico under the direction of Aurora García.

In an effort to revitalize the liberal arts foundation at the College, faculty introduced a core curriculum aimed at developing skills in communication; an appreciation of artistic expression; an understanding of human history, personality, and cultural diversity; comprehension of the scientific method and of mathematical thought processes; an appreciation of the natural environment; and an understanding of the person in relation to other persons, the cosmos, and God.

The introduction of the Fine Arts Festival and faculty recitals in music offered opportunities to showcase the talents of Sister Patricia O'Donnell, Sister Bernarda Goetken, Sister Mary of the Incarnate Word Alveláis, and Sister Maria Goretti Zehr. Buddy and Susan Treviño joined the faculty and expanded the junior ballet school to courses for college students. They also introduced the annual Joffrey Ballet Workshop sponsored jointly by Incarnate Word and the Arts Council of San Antonio. Students and dance instructors from around the country came to the campus each summer to work with teachers and professional dancers, including Robert Joffrey himself as well as other members of his dance company.

In the summer of 1980, the College opened a year-long celebration of its centennial with an outdoor mass in front of the Administration Building. Archbishop Patrick F. Flores was the main celebrant assisted by five other Texas bishops and priests of the archdiocese. Music composed by Sister Maria Goretti Zehr was sung by a choir of 100 voices, including faculty, students, and friends of the College. The homily was delivered by Bishop Thomas J. Drury of Corpus Christi.

Barbara Condos of the Board of Trustees chaired the Centennial Committee, and a series of events was planned for the year. Highlighting the academic focus of the College was the two-day convocation with delegates from colleges and universities, learned societies, and educational associations in attendance, together with faculty, administration, and students of the College. Principal speaker for the opening assembly was the Rev. Theodore Hesburgh, President of Notre Dame University. Five other scholars in disciplines related to the academic divisions of the College presented papers: Dorothea Orem, health care theorist; Norman Cousins, former editor of *The Saturday Review* and professor at UCLA; Dr. Hans Furth, author of *Piaget and Knowledge*; Dr. Polykarp Kusch, Nobel Prize Laureate in science; and Dr. Julián Samora, author of *La Raza: Forgotten Americans* and *Los Mojados: The Wetback*. Honorary degrees were conferred on the six participants.

Another major centennial event was the opening of the new teaching theatre. The College administration, in 1978, had launched a capital campaign to raise \$2.7 million for the facility. Chaired by San Antonio philanthropist Mrs. Alexander (Libby) Oppenheimer and retired business and military leader Col. Charles E. Cheever, Sr., as honorary chairman, a committee of prominent civic leaders, members of the Board of Trustees and of the Development Board, raised the necessary funds from local benefactors and Texas foundations. The campaign goal had been achieved by the time the building was dedicated on September 18, 1980.



Participating in the ribbon-cutting ceremony were Elizabeth Huth Maddux, alumna and major benefactor for whom the new structure was named, as well as Col. and Mrs. Charles E. Cheever, Sr., donors for the Cheever Downstage Theatre II. Archbishop Patrick Flores offered the blessing for the dedication, and Academy Award-winning actor Gregory Peck was the principal platform speaker. Opening performance in the theatre was Molière's "*Le Bourgeois Gentilhomme*," with Ronald Ibbs and Maureen Halligan appropriately playing the leading roles.

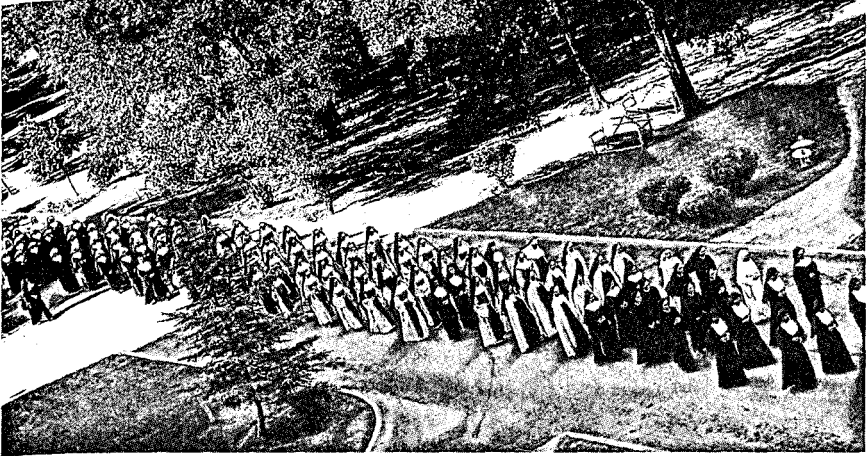
Two years after the College completed its centennial celebration tragedy struck the campus. On April 20, 1983, fire broke out in the Brackenridge Villa causing severe damage to the building. The Villa, part of which dated to 1852, had been purchased by the sisters from prominent San Antonio businessman and philanthropist George Washington Brackenridge. It had been used as the first novitiate and motherhouse for the Congregation from 1897 to 1900, when the four-story, red brick building was constructed to provide more space for the growing number of sisters. The Villa had then been converted into a residence for priests serving as chaplains and instructors at the College. When Dr. Raymund Roehl taught on the faculty, he also lived there.

The Villa was one of the finest examples of Victorian architecture in San Antonio and in 1978 was listed on the National Register of Historic Places.<sup>88</sup> Although the building was not under the direction of the College administration, it had been used for entertainment of alumni and benefactors, and its presence dominated the campus.

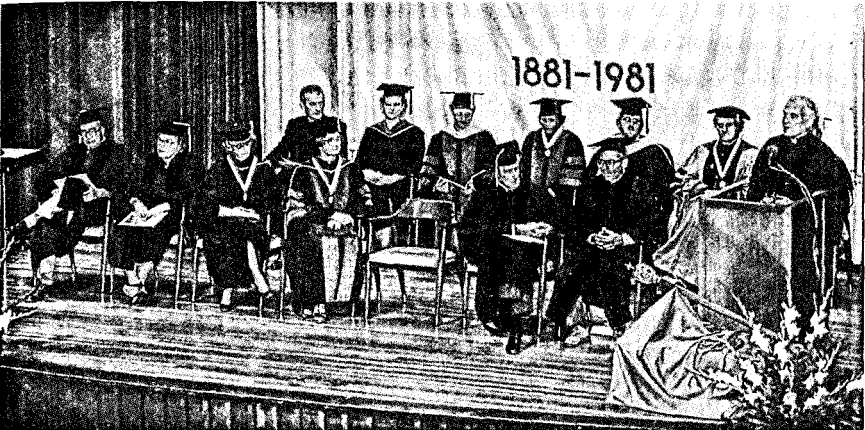
Congregational leaders were unable to assume the \$1.5 million restoration cost. They proposed that the College take over the task of raising the necessary funds and upon completion of the work, be given the right of leasing the building for its own use. A total of \$481,250 was raised through foundation grants and donations from friends and benefactors; insurance coverage yielded \$850,000; and from its own resources, the College made up the remainder, \$148,334.

Total restoration was necessary in both the exterior and interior of the building. With painstaking exactness, Jack Duffin served as architect for the project, and the F. W. Riesenecker Construction Company refinished and in some areas even re-created the structure to match its original beauty. Under the direction of Assistant Professor John Lodek and Associate Professor Sister Mary Elizabeth Joyce, students in interior design planned the restoration and redecorating of the various rooms. Mary Ann Queen, senior interior design major, was the project director. The work was completed in 1986, and the Villa was converted to use for official College entertainment and for offices of institutional advancement.

## INCARNATE WORD COLLEGE



*Beginning in 1911 and continuing through the 1960s, Incarnate Word College offered special summer programs for the professional preparation of teachers in the Catholic schools. Each year, more and more sisters enrolled in summer classes. Pictured here are some of the many congregations represented: Dominican Sisters, Marianites of the Holy Cross, Sisters of the Holy Cross, Benedictine Sisters, Sisters of Mercy, Sisters of the Incarnate Word and Blessed Sacrament, Presentation Sisters, Sisters of St. Joseph, Missionaries of Our Lady of Victory, and Salesian Sisters.*



*Rev. Theodore Hesburgh, C.S.C., President of the University of Notre Dame, was awarded an honorary degree and presented the keynote address at the academic convocation during the 1981 College centennial celebration. Other honorary degree recipients are seated in the front row, far left and far right: Julián Samora, Dorothea Orem, Polykarp Kusch, and Hans Furth. College representatives participating in the ceremony were Dr. Amy Freeman Lee, Chairman of the Board of Trustees; Rev. Jack O' Donoghue, Director of Campus Ministry; Sister Margaret Patrice Slattery, President; Dr. Susanna Katz, Professor of Anthropology; Sister Teresa Stanley, Professor of Nursing; Sister Mary Daniel Healy, Professor of Chemistry; Dr. Carl Hoagland, Professor of Education; Dr. Bernard O'Halloran, Professor of English; and Dick McCracken, Assistant to the President (partially hidden).*

College fund raising became increasingly important during this period of rising costs in every aspect of the educational process, particularly faculty salaries. Efforts were made to enlarge the endowment by establishing professorial chairs. A total of \$400,000 was secured for an endowed chair in nursing named for Brigadier General Lillian Dunlap, USA, Ret., College alumna, member of the Board of Trustees, and former chief of the U. S. Army Nurse Corps. A grant of \$2 million for endowed chairs in English, religious studies, biology, and education was received from the Sarita Kenedy East Foundation, and work began on securing donations for a chair in the humanities and fine arts to honor Trustee Chair Dr. Amy Freeman Lee.<sup>89</sup> Tom Benson, civic leader, banker and businessman in San Antonio, donated \$250,000 toward the establishment of a professorial chair in banking, challenging the College to match his contribution through appeals to other banking institutions in the city. The chair was later named the Tom Benson Professorial Chair in Banking.

The College introduced an associates organization for benefactors contributing \$1,000 or more in annual gifts. The Swing-In Golf and Tennis Tournament was started to benefit athletic facilities, and publication of the performing arts program generated revenues for productions in music, drama, and dance. Estate planning and deferred giving programs were introduced, together with the Verbum Society formed to recognize benefactors who included the College in their wills. Through all of these efforts, the endowment fund was doubled, and new scholarships were established.

In 1985, Sister Margaret Patrice resigned after thirteen years in the presidency. Her decision to leave the position was prompted by the realization that leadership in education always needs new ideas, new directions, new vigor and energy. "Education is constantly changing," she told the faculty in her farewell address, "and it demands changing leadership." At the request of the Board of Trustees, she assumed a newly created position of chancellor with responsibilities to work with the next president on the external relations of the College.

Upon the recommendation of a search committee chaired by George Mead, vice-chairman of the Board of Trustees, Dr. Louis J. Agnese, Jr., was appointed president. Originally from New York City, Dr. Agnese had earned his doctorate in administrative development and supervision from the University of Pittsburgh and had served as Vice President for Student Affairs at Briarcliff College in Sioux City, Iowa. At the age of thirty-four, he became one of the youngest college presidents in the country and brought with him all of the youthful energy needed for moving the College into new directions.

By the end of his first year, he had launched a successful marketing campaign through advertising on television, in the local newspapers, and on public billboards in an effort to project the image of the College and to increase enrollment. Admissions in 1975 had begun to decline, dropping only 4 to 9% each year, but nevertheless having a cumulative impact. Some of the decline could be attributed to the opening of the University of Texas at San Antonio; some was caused by the College's own efforts to raise admission standards, requiring higher ACT and SAT scores of entering freshmen, and some was the result of a decline in financial aid, particularly on the state level.

By 1986, the losses had been recovered, and enrollment reached 1,570, compared to 1,573 in 1980. As the marketing campaign continued, the figures rose steadily, reaching 2,860 in 1994. The percentage of full-time undergraduate students remained the same as it was in 1980, approximately 60%. The greatest increase (155%) was in the number of Hispanic students, a fact that indicated the success of the television advertising offered in both Spanish and English and addressed primarily to the increasing Hispanic population of San Antonio.

Another significant factor in the increasing enrollment figures was a parallel increase in financial aid. Scholarships had always been granted to students with outstanding intellectual ability, and in the 1960s, when the many student aid programs were introduced during the Johnson administration, Sister Brigida Smiley had organized the financial aid office, while Col. Robert Nelson handled student loan programs. In the 1980s, scholarship funds increased by over 78%, but the most significant change was in federal and state programs—the National Direct Student Loan Program, the College Work-Study Program, the Supplemental Educational Opportunity Grant Program, the Nursing Student Loan Program, Pell Grants, the Hinson Hazelwood Student Loan Program, and the Texas Equalization Grant Program. The College was administering a financial aid program of over \$3 million. More than 80% of the students were receiving some form of assistance; 38% were on full financial aid.

The marketing campaign focused on Incarnate Word as the only four-year college in San Antonio.<sup>90</sup> Television and newspaper ads captured the idea by referring to the institution as "*The College*." The name became familiar throughout the community, and the Board of Trustees officially changed the title of the institution to Incarnate Word, The College.

Added to the marketing campaign in 1988 was the theme of "Brainpower." Dr. Agnese explained the relation of the concept to the mission of the College by saying, "When we help develop brainpower,

we promote individual dignity; when we promote individual dignity, we ensure social justice; and when we provide our students with flexible skills we ensure that they always have something to offer their society. A society of individuals who believe in the potential of their minds is a wise, caring, and just society.”<sup>91</sup>

Increased use of the media for the marketing campaign led to cooperative agreements between Incarnate Word and the local television stations and newspapers to exchange scholarships for publication time and space. The arrangement enabled the College to continue its advertising, while media production staffs registered for college courses. Their enrollment in turn helped to increase the size of the student body.

Another means of increasing enrollment was expansion of off-campus centers for course offerings. The College had previously conducted classes at Fort Sam Houston, Brooks Air Force Base, and the U. S. Army Academy of Health Sciences. Offerings were now extended to other military installations—Randolph Air Force Base and Kelly Air force Base—as well as to USAA, Santa Rosa Medical Center, and Santa Rosa Northwest Hospital. A nursing program was developed in Laredo in coordination with Laredo Junior College and Laredo State University. Funds from the Lamar Bruni Vergara Trust and from the Laredo community made it possible for the College to initiate on-site courses and also to offer instruction through interactive video from the main campus. Under the leadership of College trustee Olga Hachar LaVaude, the Laredo Advisory Council was formed to raise funds for the newly established program.

During his first year as president, Dr. Agnese was successful in securing \$7.5 million in tax exempt bonds under revised state laws that made the funding available for financing higher education projects. Some of the funds were used for the development of the sports and recreation complex on the west side of the campus. At the same time, the College became involved in the formation of the Heart of Texas Conference of the National Association of Intercollegiate Athletics with St. Mary’s University, Texas Lutheran College, St. Edward’s University, Texas Wesleyan College, and the University of Mary Hardin Baylor.

Added to the complex in 1986 was a combined athletic-academic convocation center constructed at a cost of \$4.7 million. The new building included basketball courts, dressing rooms, classrooms, faculty offices, and a multi-purpose lecture hall/meeting area named the Gorman-Mitchell Room to honor Mrs. James (Tena) Gorman and Mrs. John (Dolores) Mitchell, members of the Board of Trustees. The athletic facilities could be converted into an auditorium to accommodate 3,300 persons for academic convocations, including the College com-

mencement. In 1990, the building was dedicated as the Alice P. McDermott Academic Convocation Center to honor the late Mrs. Robert F. (Alice) McDermott, deceased member of the Development Board who had offered years of generous support to the work of the College.

With the new athletic facilities in place, the gymnasium, which had been constructed in 1955 and that had become much too small for the College's increased enrollment and participation in athletic activities, was transformed into a wellness center. Cost of the renovation project was \$1.2 million. The following year, work began on expanding the facilities of the art department by the addition of the Marcia and Otto Koehler Lobby and the Semmes Gallery, both made possible through foundation grants. Renovated also was the Marian Hall Student Center.

To accommodate the increase in resident students, a new apartment complex was constructed and named Avoca, recalling the early Irish settlement by that name located in the vicinity of the College at the headwaters of the San Antonio River. Additional student housing was made available in 1992 through the use of a residence hall at Incarnate Word High School, with transportation to and from the main campus provided by means of College vans.

In 1994, through a refinancing of the original bond package for a total of \$11,075,000, construction of another apartment complex, together with a parking garage, was completed. Located on the top of the five-story structure was housing for the president and his family. At the same time plans were drawn up for a major capital campaign to raise \$6.5 million for expansion of the library, doubling the size of the building to include the latest technology for research, for visual learning, and for communication.

In an effort to communicate the importance to the College and High School of the feast of Christmas, the celebration of the birth of the Incarnate Word, the practice of lighting the campus for the holiday season was introduced in 1987. Students, faculty, staff, and administrators on the campus volunteered to string over 50,000 lights for the first event. With the financial support of local businesses, such as Crain Distributing Co., Halo Distributing Co., Southwestern Bell Telephone Co., Garden Ridge Pottery, Paragon Cable, Texans Warehouse, and Kroger Food Stores, the display became more spectacular each year, completely illuminating the campus with 500,000 lights and attracting thousands of visitors throughout the Christmas holidays. The tradition, called "Light the Way," became an extension of San Antonio's lighting of the downtown riverwalk during the Christmas season.

Faculty members, led by Sister Helena Monahan, executive vice-president and vice-president for academic affairs, and Dr. Robert Connelly, assistant to the executive vice-president, had been involved in a re-examination of the core curriculum since 1984, and the revised program was introduced in 1989. It offered a course of study aimed at the integration of knowledge. Central elements included critical thinking and learning, communication skills, the ability to use emerging technologies, social interaction, a comprehension of the dimensions of physical wellness, and an understanding of God in relation to His creation. The Senior Synthesis aimed at combining intellectual development with service, and students participated in some form of community volunteerism while exploring issues of ethical decision-making and social justice in the workplace.

New undergraduate business majors were introduced in hotel/restaurant management, international business, and merchandising. A bachelor's degree program was offered also in environmental science. On the master's level, sports management and telecommunications were added to the master's program in business administration, while physical education became an area of concentration for the master's in education. Faculty in teacher education became involved with other San Antonio institutions of higher education in establishing a Center for Educational Development and Excellence. The project was funded through a grant from the state.

In 1989, the College took over the management of Incarnate Word High School, which had been experiencing financial problems. At the same time, the nursery school, that opened on the campus in 1939 and had at one time served as a child development laboratory for the home economics program, was transferred to a new off-campus location. The College management of the two schools opened the possibility of establishing a broader consortium of elementary and secondary schools in the city and of pooling academic and physical resources. Called the Brainpower Connection, the alliance was extended to St. Peter Prince of the Apostles School and St. Anthony's Elementary School.

A new tradition initiated in the same year was the Brainpower Convocation with the national Secretary of Education, Dr. Lauro Cavazos as the speaker. Dr. Cavazos' wife, Peggy Anne Murdock Cavazos, was an Incarnate Word alumna. The College awarded Dr. Cavazos the honorary degree of Doctor of Education and at the same time granted Dr. Earl Lewis of Trinity University an honorary doctorate of Humane Letters in recognition of his work in urban planning and development.<sup>92</sup> During this period, The College also inaugurated the *Insigne Verbum* award to recognize outstanding service to education and

to the South Texas community. First recipients of the honor in 1987 were Charles O. Kilpatrick, Bernard Waterman, William Moll, and Emilio Nicolás.<sup>93</sup>

In 1990, Dr. Amy Freeman Lee resigned as Chairperson of the Board of Trustees after serving a total of twenty-two years on the organization. As the first lay person to chair the Board, she had played a key role in leading the College through years of change and expansion. The Amy Freeman Lee Professorial Chair in Humanities and Fine Arts had been established to honor her contributions as an artist, her commitment to humane ethics, and her dedication to education.

Dr. Lee was succeeded by Mrs. John (Dolores) Mitchell, prominent civic leader and alumna of Incarnate Word High School. Board membership was increased during this period to thirty persons, including eight sisters and twenty-two lay persons.

Following all of the changes in the Catholic Church brought about by the Vatican Council, the number of sisters in the Congregation had declined sharply, and the decrease was reflected in the College faculty and administration. By 1994, sisters made up only 8% of the total number of faculty, administration, and staff. They comprised 26.6% of the Board of Trustees.

It is not possible to account for the contributions of every one of the sisters throughout the years, although the notable accomplishments of many have been included in this historical account. The record would not be complete, however, without recognizing others who have had long tenures of twenty, thirty, and even forty years of service, such as Sister Dolores Marie Murphy, who taught music; Sister Claude Marie Faust, who chaired the mathematics department; Sister Pascaline Mulrooney, who taught chemistry; Sister Teresa Stanley, who chaired the division of nursing; Winifred [Sister Mary John] Murray, who chaired the department of sociology; [Sister] Mary Louise Mueller, who chaired the department of religious studies; Sisters Mary Stephen Healion, Collette Ross, Matilda Fagan, and Walter Maher, who served as librarians; Sister Anne Birmingham, who developed the program for the teachers of reading; Sister Rita Prendergast, who chaired the department of English; Sisters Margaret Clare Brice and Louise [Benedicta] Delisi, who served in the business office; Sister Anne Dossmann, who directed the admissions office; and Sister Evangelist [Susan] Costigan, who taught nursing.

Also Sister Martha Ann Kirk, who is Professor of Religious Studies; Sister Eleanor Ann [John Magdalen] Young, who serves as Associate Professor of Nutrition; Sister Bernadette Anderwald, who taught history and continues her service in campus ministry; Sister Ann



Finn, who is Director of Housekeeping; and Sister Teresa [Edward] Grabber, who in the past taught German and linguistics and is Assistant Professor of Mathematics.

In the early years, when the sisters filled all of the administrative positions and served in the majority of faculty appointments, an awareness of mission permeated the campus, although it was a subject that was rarely discussed and simply taken for granted. As the makeup of the faculty and administration changed, however, and particularly as the College experienced rapid growth, it became necessary to make conscious efforts to keep the mission alive and to transmit it from one generation to the next. In 1993, the College initiated a tradition of honoring a member of the administration, faculty, or staff who reflected in his or her service to the campus and to the broader civic community the distinctive qualities and characteristics of the Incarnate Word mission. Using the traditional monogram for the Latin title of the Congregation, *Congregatio Sororum Caritatis a Verbo Incarnato*, the honor was named the C.C.V.I. Spirit Award.

First recipient was Dr. Barbara Herlihy, Professor of Nursing, recognized for her dedication to teaching, her concern for the individual needs of students, and her commitment to helping others “heal the human hurts of failure, grief, illness, depression, dissension, discord, and anger.”<sup>94</sup> The following year, 1994, the honor was given to Sister Ann Finn, Director of Housekeeping, as a tribute to her dedicated service to the College and her “loving concern for the people who worked with her.”<sup>95</sup>

From 1909, when the sisters first decided to expand the Academy of the Incarnate Word and to establish a college, the character of the institution changed greatly. Located in an upscale area of San Antonio, the school initially served the needs of affluent parents interested in having their daughters educated in religious and moral principles; in the traditional studies of history, literature, language, science and mathematics; and in the practices of refined manners and good taste. By the 1990s the student population included both men and women, older students as well as those of the traditional college age of 18 to 21, and persons of diverse ethnic, social, cultural, and economic backgrounds. They represented different religions, different races, and different philosophical orientations.

Other aspects of the College show the same radical changes. Authoritarian styles of leadership have given way to participative governance. Unilateral administrative decision-making has been superseded by committee recommendations and consensus-seeking. Concentration on the liberal arts has shifted to professional preparation for careers. Compulsory attendance at religious, social, and intel-

lectual activities has disappeared and been replaced by student choice and personal responsibility. Strict regulations governing student life have been transformed to a minimum number of guidelines, a focus on adult patterns of behavior, and a statement on student rights. The financial support provided by the sisters' contributed salaries, which sustained the institution for close to 100 years, has been replaced by tuition increases, federal and state financial aid, government grants, and donors' contributions.

What administrators and faculty have tried to preserve through all of the years of change has been the mission that recognizes "the love of God and service to God's people" as the foundation of the College; that upholds spiritual and moral as well as intellectual values; and that recognizes the divinely created human dignity in persons of diverse religious, economic, ethnic, and educational backgrounds.

What Incarnate Word College is today is not the result of any single development in any single period of its history. Neither is it the work of any one professor or administrator, although some persons have made distinctive contributions to the advancement of the institution. Rather, it is the sum total of the efforts of students, faculty, staff, administration, trustees, alumnae/alumni, and benefactors. Each one has left an imprint on the College. Each one has been part of the continuity of spirit and mission. Each one has helped to fulfill Rev. Mother Pierre's directive, "The glory should be for God, the utility for others, the trouble for ourselves."

PROMISES TO KEEP

HONORARY DEGREES CONFERRED BY THE COLLEGE

Genevieve Tarlton Dougherty, Doctor of Laws	1956
Covelle Newcomb Burbank, Doctor of Humane Letters	1956
Rosemary Cooper McCone, Doctor of Laws	1958
Katherine A. Ryan, Doctor of Laws	1960
Most Rev. Mariano Simón Garriga, Doctor of Laws	1961
Montague Kingsmill Brown, Doctor of Laws	1964
Amy Freeman Lee, Doctor of Humane Letters	1965
Msgr. John J. Oesterreicher, Doctor of Laws	1967
Ronald Ibbs, Master of Arts	1971
Maureen Halligan, Master of Arts	1971
Norman Cousins, Doctor of Humane Letters	1980
Dorothea Orem, Doctor of Science	1980
Hans Furth, Doctor of Education	1980
Very Rev. Theodore Hesburgh, CSC, Doctor of Humane Letters	1980
Polykarp Kusch, Doctor of Science	1980
Julián Samora, Doctor of Laws	1980
Henry Cisneros, Doctor of Laws	1983
Charles E. Cheever, Sr., Doctor of Laws	1983
Most Rev. Patrick Flores, Doctor of Laws	1984
Brig. General Lillian Dunlap, Doctor of Science	1987
Sister Angela Clare Moran, CCVI, Doctor of Science	1987
Most Rev. Thomas Drury, Doctor of Humane Letters	1987
Brig. General Robert McDermott, Doctor of Humane Letters	1988
Lauro Cavazos, Doctor of Education	1989
Earl Lewis, Doctor of Humane Letters	1989
Buckner Fanning, Doctor of Philosophy in Religion and Humanitarianism	1992
Sister Eleanor Cohan, CCVI, Doctor of Humane Letters	1994
Sister Dorothy Ettling, CCVI, Doctor of Humane Letters	1994
Sister Neomi Hayes, CCVI, Doctor of Humane Letters	1994
Sister Carol Ann Jokerst, CCVI Doctor of Humane Letters	1994
Rev. Msgr. Thomas A. French, Doctor of Spirituality	1994

INCARNATE WORD COLLEGE

PRESIDENTS

Rev. Mariano S. Garriga	1919
Mother Columkille Colbert	1923-60
S. Thomas Greenburg	1960-70
Sterling F. Wheeler (Interim)	1970-71
Earl Jones	1971-72
Sister Alacoque Power (Interim)	1972
Sister Margaret Patrice Slattery	1972-85
Louis J. Agnese, Jr.	1985-

BOARD CHAIRPERSONS

Rev. Mother Alphonse Brollier	1900-1918
Rev. Mother Mary John O'Shaughnessy	1918-1930
Rev. Mother Bonaventure Burns	1930-1941
Mother William Cullen	1941-1942
Rev. Mother M. Laserian Conlon	1942-1954
Rev. Mother Mary Clare Cronly	1954-1957
Mother Columkille Colbert	1957-1966
Sister Alacoque Power	1966-1972
Amy Freeman Lee	1972-1990
Dolores Mitchell	1990-

## NOTES TO "SANTA ROSA HOSPITAL: RESPONDING TO CRIES FOR HELP"

<sup>1</sup>Many of the details given in Chapter I, Volume I, are repeated in this section on Santa Rosa, since the founding of the Congregation began with the founding of the hospital.

<sup>2</sup>The first hospital in San Antonio was established in 1805 in the Alamo and probably existed until 1812. Pat Ireland Nixon, *A Century of Medicine in San Antonio* (San Antonio: privately printed, 1936) 16. The Committee of Public Improvements recommended in 1853 that the City Council establish a city hospital and poor house "for indigent sick and poor persons . . . under the control and direction of a Board of Commissioners, selected from the people," but there is no record that funds were ever authorized for the project or that the facility was ever built. Nixon 94. It has been recorded that a hospital was set up in 1867 in an area west of San Pedro Creek, but this facility, if indeed it did exist, must have closed before 1869. *San Antonio Weekly Express* 5 May 1870: n.p.

<sup>3</sup>Nixon 96.

<sup>4</sup>George Cupples, M.D.; L. Fairfax Dashiell; A. E. Carothers, M. D., "Report of the Board of Health," *The Daily Herald* 1 Nov. 1866: n.p.

<sup>5</sup>Pat Ireland Nixon describes some early theories on the source of the disease: "Many and varied were the opinions concerning the cause of cholera. Some thought that it was due to a putrid animal poison, recognizable by its characteristic odor; some, that it was caused by a miasma rising from swamps and marshes; some, that it got into the body through the lungs; and some, that the infection was transmitted through the medium of clothing." *The Medical Story of Early Texas, 1528-1853* (Lancaster: Millie Bennet Lupe Memorial Fund, 1946) 296. For more information on the causes of cholera, see "Report of the Board of Health," *The Daily Herald* 1 Nov. 1866: n.p.

<sup>6</sup>The city had suffered major floods before this time. One of the worst had

occurred on March 22, 1865, when seven persons were drowned in the San Antonio River.

<sup>7</sup>The property was later turned over by Bishop Dubuis to the sisters. The deed of trust, dated March 16, 1874, specifies that the land be used for "purposes of a hospital or other beneficent or charitable institution for the relief of the poor, the sick, aged or orphans, . . . in accordance with the rules of the Order of the Sisters of Charity of the Incarnate Word and in conformity with the direction of the Catholic bishop." Deed of Trust 16 March 1874, filed 21 March 1874. Recorded in Vol. X-1, 560-61, Deed Records, Bexar Co., Texas. On March 1, 1919, the Congregation officially deeded the property to the hospital. See Warranty Deed with Vendor's Lien, filed 4 March 1919. Recorded in Vol. 551, 496-97, Deed Records, Bexar Co., Texas. Copies in AMIW.

<sup>8</sup>*San Antonio Weekly Express* 22 July 1869: n.p.

<sup>9</sup>*San Antonio Weekly Express* 25 Nov. 1869: n.p.

<sup>10</sup>Some sources state that the hospital was originally called St. Mary's Infirmary, but there is no support for this idea. See "History of Santa Rosa Dedication to Ideals," *Alamo Messenger* 10 July 1964: 1. The confusion may have arisen from the fact that the hospital in Galveston, from which the sisters came to San Antonio, was named St. Mary's Sanitarium. The name of Santa Rosa was not generally used until the hospital moved to Houston Street in 1874. After that, it was characteristically referred to as Santa Rosa Infirmary until 1930, when the congregational administration determined that all of the health care institutions under their jurisdiction should be called hospitals.

<sup>11</sup>In this era before the consciousness raising of the civil rights movement, records specified the nationality of a Mexican patient and the race of a black person, characteristically referred to as "colored." In some instances, the name of

a minority patient was not included in the record. Black persons were characteristically assigned to special wards offered at lower rates.

<sup>12</sup>*San Antonio Weekly Express* 28 Sept. 1871 and 28 Dec. 1871: n.p.

<sup>13</sup>"Our Hospital," *San Antonio Weekly Express* 13 Jan. 1870: n.p.

<sup>14</sup>Shortall 16.

<sup>15</sup>"Our Hospital," *San Antonio Weekly Express* 13 Jan. 1870: n. p.

<sup>16</sup>Paul Starr, *The Social Transformation of American Medicine* (New York: Basic Books, Inc., 1949) 151.

<sup>17</sup>The Deed of Trust by which ownership of the property was transferred from Bishop Dubuis to the sisters describes the location "on the west side of the San Pedro Creek, and designated on the map of said city as the Catholic Cemetery, . . . bounded on the North by North Street, on the South by the old City Cemetery, on the East by East Street and on the West by West Street."

The fact that the hospital was constructed on land that had been used as a cemetery gave rise to many stories in later years of ghosts appearing in the hospital rooms and corridors. None of these have ever been authenticated.

<sup>18</sup>*San Antonio Daily Times* 8 Apr. 1884: n.p.

<sup>19</sup>George Carmack, "Dr. Cayo First San Antonio Orthopedic Surgeon," *San Antonio Express* 26 May 1976: 11A.

<sup>20</sup>George Carmack, "Pathological Lab Set Up in 1922 by Dr. John Moore," *San Antonio Express* 26 May 1976: 11A.

<sup>21</sup>*San Antonio Weekly Express* 13 Jan. 1870: n.p.

<sup>22</sup>"Continuing the Journey," Brochure Commemorating Santa Rosa's 120th Anniversary, 1989.

<sup>23</sup>Nixon, *The Medical Story* 474.

<sup>24</sup>Herff 129.

<sup>25</sup>Santa Rosa Remark Book, 6 Dec. 1897 and 11 Sept. 1897, AMIW.

<sup>26</sup>Rev. Mother St. Pierre Cinquin, letter to My Reverend and Good Mother, 15 Dec. 1885, LSPC.

<sup>27</sup>Document placed in the cornerstone of Santa Rosa Hospital, 17 April 1884.

Duplicate in the archives of the Incarnate Word Motherhouse.

<sup>28</sup>Rev. Mother St. Pierre Cinquin, letter to My Loved Sisters, 18 Feb. 1884, LSPC.

<sup>29</sup>Document placed in the cornerstone, 17 Apr. 1884, AMIW.

<sup>30</sup>13 Jan. 1886: n.p.

<sup>31</sup>Finck 83.

<sup>32</sup>Rev. Mother St. Pierre Cinquin, letter to Rev. Mother Marie Salome of Jesus [Lyons], probably May 1883, LSPC.

<sup>33</sup>May 1883, LSPC.

<sup>34</sup>*Constitutions of the Sisters of the Charity of the Incarnate Word*, 1885, 131.

<sup>35</sup>The disease broke out a third time in 1890. By this time, the city hospital had been established, but the sisters were called upon to care for patients both at this institution and at the Pest House.

<sup>36</sup>Matt. 4:23, Mark 1:32-34, 3:7-12, 6:53-56.

<sup>37</sup>Not until 1900, when the motherhouse was moved to Brackenridge Villa, were the offices of the superior general of the Congregation and of the administrator of Santa Rosa separated. In that year, Mother Mary Jane Keegan was the first sister who was not a member of the general administration to become administrator and superior of the hospital.

<sup>38</sup>Rev. Mother St. Pierre Cinquin, letter to Beloved Sisters, 1 Oct. 1883, LSPC.

<sup>39</sup>Rev. Mother St. Pierre Cinquin, letter to the sisters, 25 Feb. 1888, LSPC.

<sup>40</sup>Sister M. Gabriel Wheelahan for Rev. Mother St. Pierre Cinquin, letter to Dear and Loved Sisters, 11 Feb. 1896, AMIW.

<sup>41</sup>Sister M. Gabriel Wheelahan, community letter to the sisters, 14 Jan. 1893, AMIW.

<sup>42</sup>The motherhouse diary records that the first railroad patients arrived at Santa Rosa on June 30, 1887, with "the sisters very busy in moving from different apartments to make room for [them]. Several obliged to sleep on the floor." Motherhouse Diary, 30 June 1887, AMIW.

<sup>43</sup>Charlton Ogburn, *Railroads: The Great American Adventure* (Washington, D.C.: National Geographic Society, 1977) 98.

<sup>44</sup>Address by A. G. Pack, Chief Inspector of the Bureau of Locomotive Inspection, Interstate Commerce Commission," *The Association News* Sept. 1928: 12.

<sup>45</sup>In the Santa Rosa diary for August, 1888, the numbers of railroad patients admitted are recorded as follows: August 1, seven Southern Pacific patients; August 2, five Southern Pacific patients; August 3, eleven Southern Pacific patients; August 4, ten Southern Pacific patients; August 5, seven Southern Pacific patients; August 6, eight Southern Pacific patients. AMIW.

<sup>46</sup>Santa Rosa Remark Book, 14 Jan. 1897, AMIW. See also reference to death of J. B. Gorman: "He had no means whatever and we had to bury him. We gave him one of our coffins and Henry Hoffmann brought him in our ambulance to San Fernando Cemetery, where he is buried in Grave No. 18. Rev. J. B. McLoy read the prayers before he was removed from the dead house. R.I.P. We telegraphed his mother Mrs. Mary Gorman. . . . Late this evening we received an answer from his brother, F. P. Gorman, stating, 'We can do nothing. Bury him there.'" Santa Rosa Remark Book, 30 Jan. 1898, AMIW.

<sup>47</sup>Santa Rosa Remark Book, 13 Dec. 1896, AMIW.

<sup>48</sup>Santa Rosa Remark Book, 10 Nov. 1896, AMIW.

<sup>49</sup>A report sent to the City Physician in 1897 giving an account of patients treated for the year at Santa Rosa shows that the number from outside San Antonio far exceeded that from the City itself:

Number of citizens treated	96
Number of strangers treated	354
Number of railroad patients treated	1205
Total number treated	1655

Sister M. Gabriel Wheelahan, for Rev Mother Madeleine Chollet, letter to Dr. B. E. Hadra, City Physician, 7 June 1897, AMIW.

<sup>50</sup>Records in the Santa Rosa diary show that children of the patients were often cared for at St. Joseph's Orphanage.

<sup>51</sup>St. Mary's Sanitarium was closed in 1930 when the sisters built St. Francis Home in San Antonio.

<sup>52</sup>See Vol. I for information on St. John's Orphanage.

<sup>53</sup>Document in cornerstone of new chapel adjoining Santa Rosa Infirmary, 12 July 1894, AMIW.

<sup>54</sup>Document in cornerstone of addition to Santa Rosa, 13 March 1894. Duplicate in AMIW. In the Annals, this structure is described as having two floors instead of one. Annals, 137.

<sup>55</sup>Sister M. Gabriel Wheelahan, letter to Dear and Loved Sisters, 11 Feb. 1896, AMIW.

<sup>56</sup>Before the 1870s, the United States had few, if any, trained nurses on hospital staffs. Professional training programs were not established until 1873 and opened first in New York, New Haven, and Boston. See Starr, 155.

<sup>57</sup>Charter for establishment of the school of nursing filed in the office of the Secretary of State, 3 Dec. 1903, AMIW.

<sup>58</sup>The first training school was erected on the site of St. John's Orphanage, which had been destroyed by fire. By 1928, the increasing number of students made it necessary to expand the facilities. When the annex to the hospital was completed, a unit of the old building was converted for additional space for the school. When both the hospital and school became crowded to their total capacity in 1938, a new five-story building was constructed for the nurses. Located on Travis St., directly behind the hospital and connected to the main building by an underground tunnel, the school could accommodate 120 student nurses with classrooms, library, recreation rooms, and residence facilities.

<sup>59</sup>The development of the baccalaureate program in nursing is described in more detail in the section "Incarnate Word College: Glory for God, Utility for Others, Trouble for Ourselves."

<sup>60</sup>Bishop Shaw had his residence at Santa Rosa during his tenure as Ordinary of San Antonio and worked closely with the sisters in the management of the hospital.

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<sup>61</sup>Cause No. B-21, 445, *Santa Rosa Infirmary vs. J. R. Davis, et al*, 37th District Court.

<sup>62</sup>Cause No. C-158, *City of San Antonio and San Antonio Independent School District vs. Santa Rosa Infirmary*, 249 S.W. 498.

<sup>63</sup>See *Southwestern Reporter (Texas Cases)*, Vols. 220, 249, 256, 259.

<sup>64</sup>Unsigned letter from Santa Rosa Infirmary to Hospital Committee, Council of National Defense, Washington, D. C., 5 May 1917, AMIW.

<sup>65</sup>F. C. A. Kellam, Jr., letter to Superioress General, quoted in *Annals* 122, AMIW.

<sup>66</sup>Sam C. Bell, Mayor of San Antonio, sent an official resolution expressing the gratitude of the City to the sisters: "Be it resolved by the Commissioners of the City of San Antonio, that the thanks of the city of San Antonio be and are hereby extended to the management and nursing staff of the Santa Rosa Infirmary for their very devoted and commendable services rendered to the patients and management of the Robert B. Green Memorial Hospital during the recent prevalence of Spanish Influenza in this city, at a time when practically all the nurses of the Robert B. Green Memorial Hospital were more or less afflicted by the ailment, and incapacitated for duty." 14 Nov. 1918, AMIW.

<sup>67</sup>H. C. Geddie, Mayor of Kerrville, Texas, letter to Rev. Mother General, quoted in *Annals* 123, AMIW.

<sup>68</sup>Two more sisters, both nurses, died of the influenza in other hospitals of the Congregation, Sister Sixtus Doherty in St. Anthony's Sanitarium, Amarillo, and Sister Scholastica of Jesus Breheny in the Missouri, Kansas, and Texas Railroad Hospital, Sedalia, Missouri. *Annals* 121, AMIW.

<sup>69</sup>"Property Loss Is Heaviest in Downtown Business District," *San Antonio Express* 11 Sept. 1921: 4.

<sup>70</sup>"Southwest Hears Rocksprings Call," *San Antonio Express* 14 April 1927: 2.

<sup>71</sup>Shortall 81-85.

<sup>72</sup>Carmack, "Pathological Lab. . ."

<sup>73</sup>Mother Robert O'Dea served as administrator of the hospital from 1919 to 1925 and again from 1928 to 1939.

<sup>74</sup>Dr. Edwin Mueller, Sr., personal interview, 15 Sept. 1990.

<sup>75</sup>George Carmack, "Santa Rosa: Dedication," *San Antonio Express* 27 May 1976: 19 A.

<sup>76</sup>Sister Mary Gabriel Dalton, personal interview, 1 Apr. 1992.

<sup>77</sup>Sister Evaristus spent over forty years at Santa Rosa. When she left her position in surgery, she took over the administration of the housekeeping department.

<sup>78</sup>Carmack, "Santa Rosa. . ."

<sup>79</sup>Sister Dorothea Burke, personal interview, 6 Sept. 1990.

<sup>80</sup>*JWN: His Story in His Own Words*, ed. Catherine Nixon Cooke and Thomas Baker Slick (La Jolla: Nixon/Pater/Taliaferro/Seeligson, Inc., 1978) 56.

<sup>81</sup>Mother Robert suffered a stroke on November 10, 1939, after returning from a prolonged period of rest in her native Ireland. She died on Dec. 22, 1939, at Santa Rosa and was mourned by all of the sisters as well as the San Antonio community. At her funeral, Archbishop Drossaerts described her as a person who was "physically, morally, spiritually, a superior woman. She was superior in physical appearance, in personality, in mind, and in kindness." Eulogy delivered 23 Dec. 1939, AMIW.

<sup>82</sup>Rev. Mother St. Pierre Cinquin, letter to Very Rev. Mother M. de Jesus, 15 Dec. 1885, LSPC.

<sup>83</sup>"Santa Rosa Infirmary. The New Annex Opened to the Public," *The Southern Messenger* 8 Mar. 1928: 8.

<sup>84</sup>Starr 295.

<sup>85</sup>For more information on the development of the baccalaureate degree program in nursing, see "Incarnate Word College: Glory for God, Utility for Others, Trouble for Ourselves," 317-373.

<sup>86</sup>Most Rev. A. J. Drossaerts, D.D., eulogy at the funeral of Mother Robert O'Dea, 23 Dec. 1939, AMIW.

<sup>87</sup>"Women's Auxiliary to Assist Staff of Santa Rosa Hospital," *San Antonio Express* 16 May 1951: 14.



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<sup>88</sup>Gene Waugh, "Just Interesting Situations," *San Antonio News* 27 Feb. 1959: 5B.

<sup>89</sup>Sister Mary Vincent O'Donnell, personal interview, 22 May 1989.

<sup>90</sup>O'Donnell.

<sup>91</sup>Waugh.

<sup>92</sup>"Sister Mary Vincent Finds Answer for Peace of Mind," *San Antonio Express* 22 June 1963: 15A.

<sup>93</sup>The medical school at Galveston had been established in 1881, and the Southwestern Medical School in Dallas became part of the University system in 1943.

<sup>94</sup>According to a study by Joel David Parker, the Five Oaks Corporation had "hurriedly bought up . . . thousands of acres" in the northside location. "A History of Bexar County Hospital District and Social Medicine in South Texas: An Exercise in Socio-Medical History," ts., n.d., Bexar County Hospital District, 83-84.

<sup>95</sup>Blair Reeves, letter to Mother Calixta Garvey, President, Board of Santa Rosa Hospital, 24 Jan. 1967, AMIW.

<sup>96</sup>Sister Mary Magdalen Cross, letter to Mother Mary Eileen Bermingham and Council Members, 21 Feb. 1966, AMIW.

<sup>97</sup>For a detailed history of Villa Rosa, see "Villa Rosa Hospital: Pioneer in Psychiatric Care," 69-77.

<sup>98</sup>In 1977, Santa Rosa purchased the Rosa Verde Doctors' Office Building, and in 1990, the San Saba Professional Building, later called the Santa Rosa Professional Pavilion, was added to the complex.

<sup>99</sup>Bob A. Roth, President, San Antonio Chamber of Commerce, "Resolution," AMIW.

<sup>100</sup>"Outpatient Clinic Groundbreaking June 15th," *Rosa Scope* June 1968: 2.

<sup>101</sup>"Sister Dorothea," *Rosa Scope* Oct. 1974: 13.

<sup>102</sup>Sister Mary Gabriel Dalton, personal interview, 1 Apr. 1992.

<sup>103</sup>The name was later changed to Santa Rosa Northwest.

<sup>104</sup>Sister Angela Clare Moran, letter to David C. Mullins, M.D., 18 Aug. 1976, AMIW.

<sup>105</sup>Sister Angela Clare Moran, letter to Our Catholic Friends, 6 Nov. 1974, AMIW.

<sup>106</sup>1 Oct. 1982: 11.

<sup>107</sup>Jeff Duffield, "Nun's 'Mission' Wish Granted," *San Antonio Light* 19 Aug. 1976: 4.

<sup>108</sup>W. Mike White, personal interview, 6 Sept. 90.

<sup>109</sup>"Statement from Thomas H. Rockers, President, Santa Rosa Medical Center," 27 Oct 1987.

<sup>110</sup>Only Bexar County Health Department and Humana Hospital reported profits for the year.

<sup>111</sup>"Santa Rosa Vision Statement," 1989, 4-5.

<sup>112</sup>W. Mike White, interview.

<sup>113</sup>Sister Mary Brian Sherry, "Service Excellence," *Santa Rosa Hospice* Fall, 1989.

<sup>114</sup>Sister Mary Brian Sherry, "To Pierre, Madeleine, and Agnes, Reflection on the 120th Journey," AMIW.

## NOTES TO "SANTA ROSA CHILDREN'S HOSPITAL: SHARING A DREAM"

<sup>1</sup>See Vol. I for information on the establishment of both institutions.

<sup>2</sup>See "Santa Rosa Hospital: Responding to Cries For Help," 1-48.

<sup>3</sup>Articles of Incorporation, Crippled Children's Association, 16 August 1923, AMIW.

<sup>4</sup>Sister M. Robert O'Dea, letter to Mrs. A. W. Walliser, 18 Oct. 1924, AMIW.

<sup>5</sup>O'Dea.

<sup>6</sup>J. C. Sullivan, Memorandum Relating to Obligations Undertaken by Santa Rosa Infirmary, According to Letters Dated Oct. 18 and Oct. 23, 1924, AMIW.

<sup>7</sup>Sullivan.

<sup>8</sup>Sullivan.

<sup>9</sup>Minutes, Crippled Children's Association, 15 May 1926, AMIW.

<sup>10</sup>Jack Newman, letter to Rev. Mother Laserian Conlon, 9 March 1945, AMIW.

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<sup>11</sup>Rev. Mother M. Laserian Conlon, letter to Nora Kelly, 26 May 1945, AMIW.

<sup>12</sup>Sister Monika (Febronia) Schonberger, personal interview, 3 Dec. 1990. When Sister Monika was supervisor of the children's department at Santa Rosa, she was known as Sister Febronia. In the years following the second Vatican Council, many sisters, like Sister Febronia, returned to the use of their baptismal names in place of the names given to them at the time of their entrance into the Congregation.

<sup>13</sup>Schonberger.

<sup>14</sup>Schonberger.

<sup>15</sup>Schonberger.

<sup>16</sup>Carmack, "Dr. Cayo. . ."

<sup>17</sup>John J. Lazarsky, O.M.I., letter to Rev. Mother Mary Clare Cronly, 21 June 1954, AMIW.

<sup>18</sup>Theo F. Weiss, letter to Rev. Mother Mary Clare Cronly, 2 July 1954, AMIW.

<sup>19</sup>Charter, Children's Hospital, signed by Jack Judson, President, Foundation, and Sister M. Alban Mannion, Administrator of Santa Rosa, 25 May 1955, AMIW.

<sup>20</sup>Don Jacobs, personal interview, 27 Nov. 1990.

<sup>21</sup>"Many Happy Returns—The Children's Hospital of Santa Rosa Medical Center." Informational brochure, n.d.

<sup>22</sup>W. Mike White, personal interview, 7 May 1992.

<sup>23</sup>White.

<sup>24</sup>Steve Dufilho, personal interview, 14 Apr. 1992.

<sup>25</sup>Linda Porter, personal interview, 29 Apr. 1992.

<sup>26</sup>Alex White, personal interview, 29 Apr. 1992.

<sup>27</sup>Dr. Howard Britton, personal interview, 26 Nov. 1990.

<sup>28</sup>Dr. Irving Ratner, personal interview, 6 Nov. 1990.

<sup>29</sup>Ratner, interview.

<sup>30</sup>Alex White, personal interview, 27 Nov. 1990.

<sup>31</sup>Ratner, interview.

<sup>32</sup>Britton, interview.

<sup>33</sup>Interview.

<sup>34</sup>Interview.

<sup>35</sup>Children's Hospital was under the general administration of Santa Rosa until 1973, when W. Mike White was appointed chief executive officer.

## NOTES TO "VILLA ROSA HOSPITAL: PIONEER IN PSYCHIATRIC CARE"

<sup>1</sup>Dr. Wade Lewis, personal interview, 30 Oct. 1991.

<sup>2</sup>The San Antonio State Hospital had been founded in 1892. It was established on S. Presa St. and known as the Southwestern Lunatic Asylum until its name was changed in 1925. No private psychiatric health facility existed in the city.

<sup>3</sup>Lewis, interview.

<sup>4</sup>The San Antonio Medical Foundation was established in 1947 "to carry forward efforts then being made to secure a medical branch of The University of Texas for San Antonio." Once the establishment of the medical school was approved by the Texas legislature, the Foundation was responsible for the acquisition and donation of land for the development of the South Texas Medical Center. Wilbur L. Matthews, *History of San Antonio*

*Medical Foundation and South Texas Medical Center* (San Antonio: n.p., 1983), 1.

<sup>5</sup>Sister Mary Vincent O'Donnell, letter to James P. Hollers, D.D.S., 18 Feb. 1966, Archives, San Antonio Medical Foundation.

<sup>6</sup>O'Donnell.

<sup>7</sup>Resolution of the development committee of the San Antonio Medical Foundation signed by Merton M. Minter, M.D., Chairman; John M. Smith, M.D.; and F. Carter Pannill, M.D., 22 Feb. 1966, Archives, San Antonio Medical Foundation.

<sup>8</sup>Edward J. Gesick, letter to Sister Mary Vincent O'Donnell, 22 Feb. 1966, Archives, San Antonio Medical Foundation.

<sup>9</sup>*Rosa Scope* Jan.-Feb. 1971: 7.

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<sup>10</sup>Carolyn Pinc, personal interview, 14 Oct. 1991.

<sup>11</sup>Lewis, interview.

<sup>12</sup>Sister Margaret Mary Curry, personal interview, 13 Apr. 1992.

<sup>13</sup>Pinc, interview.

## NOTES TO "SANTA ROSA NORTHWEST HOSPITAL AND SANTA ROSA REHABILITATION HOSPITAL"

<sup>1</sup>Merton M. Minter, M.D., letter to Dr. James P. Hollers, 30 July 1968, Archives, San Antonio Medical Foundation.

<sup>2</sup>R. W. Patton, letter to the San Antonio Medical Foundation, 20 May

1968, Archives, San Antonio Medical Foundation.

<sup>3</sup>John A. Bradley, letter to James P. Hollers, 5 Aug. 1968, Archives, San Antonio Medical Foundation.

## NOTES TO "SAINT JOSEPH HOSPITAL, FORT WORTH: THE LOCOMOTIVE WHISTLE AND A CALL TO CARE"

<sup>1</sup>Sister St. Gabriel Wheelahan for Rev. Mother St. Pierre Cinquin, monthly letter to Beloved Sisters, 8 April 1885, LSPC.

<sup>2</sup>Wheelahan.

<sup>3</sup>Documented records on the number of workers injured or killed in the early operation of the railroads are not easy to obtain. Because of the extremely dangerous working conditions the railroad companies may not have wanted such records preserved.

<sup>4</sup>Wheelahan.

<sup>5</sup>Of the eleven sisters, three later left the Congregation, including Sister Assumption, the superior; Sister de Pazzi, the nineteen-year-old novice; and Sister Julia. Sister Regis died the year after she went to Fort Worth at the age of twenty-six, and within ten years, four more were dead of various causes. Sister M. Gertrude outlived all of her companions, spending most of her life at St. Joseph's Infirmary, where she died in 1921. One member of the group, Sister M. Alphonse, was later elected superior general of the Congregation.

<sup>6</sup>Texas Writers Project, *Research Data, Fort Worth and Tarrant County* (Fort Worth: Public Library Unit, 1941) 7:2514.

<sup>7</sup>Janet L. Schmelzer. *Where the West Begins: Fort Worth and Tarrant County* (Northridge, California: Windsor Publications, Inc., 1985) 48.

<sup>8</sup>Rev. Mother St. Pierre Cinquin, letter to Rev. Mother Marie de Jesus [Lyons], 17 Mar. 1885, LSPC.

<sup>9</sup>Wheelahan.

<sup>10</sup>Wheelahan.

<sup>11</sup>Shortly after the patients were transferred to the hospital in Marshall, the sisters took over the operation of this institution with Sister M. Alphonse Brollier as superior.

<sup>12</sup>Rev. Mother Pierre Cinquin, letter to Very Rev. Mother Marie de Salome, 9 Mar. 1885, LSPC.

<sup>13</sup>Rev. Mother St. Pierre Cinquin, letter to Sister of the Assumption Roguier, 11 May 1885, LSPC.

<sup>14</sup>Rev. Mother St. Pierre Cinquin, letter to Sister St. Xavier Wiss, 1 June 1885, LSPC.

<sup>15</sup>Rev. Mother St. Pierre Cinquin, letter to Rt. Rev. N. A. Gallagher, D.D., 12 Jan. 1887, LSPC.

<sup>16</sup>In spite of the many hardships in the early days at the Missouri Pacific Hospital in Fort Worth, Rev. Mother Pierre was sufficiently pleased with the results of the work to take over the operation of other railroad hospitals. In 1885, the sisters staffed the Texas & Pacific Hospital in Marshall, Texas; in 1886, they began working at the International and Great Northern Railroad Hospital in Palestine, Texas; in 1889, they moved to St. Louis, where they operated another Missouri Pacific Hospital and to Fort Madison, Iowa, where they worked in the infirmary of the Santa Fe Railroad Co.; and in 1890, they went to Sedalia, Missouri, to staff the

Missouri Kansas and Texas Railroad Hospital. At all of the railroad hospitals, except the one in Fort Worth, their work lasted only a few years. Most of the facilities were later closed.

<sup>17</sup>Rev. Mother St. Pierre Cinquin, letter to Dr. W. B. Outten, Chief Surgeon, Missouri Pacific Hospital, 24 Jan. 1889, AMIW.

<sup>18</sup>23 Apr. 1889, AMIW. Hereafter referred to as SJRB.

<sup>19</sup>W. A. Adams, M.D., and F. D. Thompson, M.D., Surgeons in Charge, St. Joseph's Infirmary, circular letter, n.d., AMIW.

<sup>20</sup>Adams and Thompson.

<sup>21</sup>The first city hospital, located at 4th and Jones Sts., was not established until 1907. John Peter Smith Hospital opened on S. Main St. in 1939.

<sup>22</sup>1 May 1889, SJRB.

<sup>23</sup>May 1889, SJRB.

<sup>24</sup>29 June 1889 SJRB.

<sup>25</sup>3 July 1889, SJRB.

<sup>26</sup>24 Nov. 1889, SJRB.

<sup>27</sup>Rev. Mother St. Pierre Cinquin, letter to Sisters, 14 Sept. 1889, LSPC.

<sup>28</sup>28 Nov. 1889, SJRB.

<sup>29</sup>2 Oct. 1889, SJRB.

<sup>30</sup>11 Feb. 1890, SJRB.

<sup>31</sup>5 Jan. 1892, SJRB.

<sup>32</sup>28 May 1889, SJRB.

<sup>33</sup>30 June 1889, SJRB.

<sup>34</sup>6 June 1889, SJRB.

<sup>35</sup>"Fewer Nuns Carry St. Joseph's Heritage," *Fort Worth Star-Telegram* 26 March 1979.

<sup>36</sup>St. Joseph Hospital Charter, Office of the Secretary of State, Austin, Texas, 1917. The sisters secured their first charter for the operation of hospitals and schools in 1881. The place of operation was limited, however, to San Antonio. The charter was amended in 1887, authorizing the sisters to operate hospitals and schools in all of Texas. The 1917 charter referred to in the text provided for the establishment of St. Joseph's as a separate corporation.

<sup>37</sup>William R. Hoover, *St. Patrick's: The First 100 Years* (Fort Worth: St. Patrick Cathedral, 1988) 34-35.

<sup>38</sup>Sister M. Gabriel Wheelahan for Rev. Mother St. Madeleine Chollet, letter to Drs. Thompson and Saunders [day and month not given], 1901, AMIW.

<sup>39</sup>7 May 1891, SJRB.

<sup>40</sup>Richard L. Griffith and Dewey W. Johnston, *Texas Hospital Law* (Austin: Butterworth Legal Publishers, 1989) 4.

<sup>41</sup>Rev. Mother St. Madeleine Chollet, letter to Fulton and Walker Co., Philadelphia, [prob.] 2 Jan. 1900, AMIW.

<sup>42</sup>F. D. Thompson, M. D., letter to Rev. Mother Madeleine Chollet, 1 June 1897, AMIW. St. Paul's Sanitarium (later known as St. Paul's Medical Center) in Dallas had been started by a group of physicians and some prominent members of the community who purchased a vacant lot at Bryan and Hall Streets and donated the land as the site for the hospital.

<sup>43</sup>W. A. Adams, M.D., letter to Rev. Mother Madeleine Chollet, 26 May 1897, AMIW.

<sup>44</sup>Sister M. Gabriel Wheelahan for Rev. Mother Madeleine Chollet, letter to Drs. W. A. Adams and F. D. Thompson, 7 June 1897, AMIW.

<sup>45</sup>Document in cornerstone of St. Joseph's Infirmary, 1898, AMIW.

<sup>46</sup>W. A. Adams, M.D., letter to Rev. Mother Madeleine Chollet, 26 May 1897, AMIW.

<sup>47</sup>15 Dec. 1890, SJRB.

<sup>48</sup>Caleb Pirtle III, *Fort Worth: The Civilized West* (Tulsa: Continental Heritage Press, Inc., 1980) 85. One of the earliest record books at St. Joseph's notes that Dr. Saunders regularly performed appendectomies assisted by Dr. F. D. Thompson and Dr. R. L. Miller. After surgery, the patient was confined to bed for thirty days.

<sup>49</sup>Rev. Mother St. Madeleine Chollet, letter to W. A. Adams, M.D., 28 Jan. 1900, AMIW.

<sup>50</sup>*Saint Joseph Hospital Newsartery* June-July 1971.

<sup>51</sup>Rev. Mother Mary John O'Shaughnessy, letter to Messrs. Sanguinet and Staats, 19 Apr. 1921, AMIW.

<sup>52</sup>[Thomas Bond, M.D.] "Brief History of St. Joseph's Hospital," n.d., AMIW.

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<sup>53</sup>“Today’s Great Health Centers Were Yesterday’s ‘Pest Houses,’” *The Texas Catholic* 5 Nov. 1960: 7.

<sup>54</sup>March 1931, St. Joseph’s Hospital Diary. Hereafter referred to as SJHD.

<sup>55</sup>26 Apr. 1939, SJHD.

<sup>56</sup>John H. Richards, M.D., personal interview, 11 April 1991.

<sup>57</sup>*St. Joseph Hospital Newsartery* April-May 1972.

<sup>58</sup>Thomas Bussey, M.D., personal interview, 8 Mar. 1991.

<sup>59</sup>W. S. Lorimer, Jr., M.D., personal interview, 11 April 1991.

<sup>60</sup>John H. Richards, M.D., personal interview, 11 April 1991.

<sup>61</sup>SJHD, August 1933.

<sup>62</sup>SJHD, March 1934.

<sup>63</sup>Pirtle 102.

<sup>64</sup>Ruth Carter Stevenson, personal interview, 27 April 1911.

<sup>65</sup>Stevenson.

<sup>66</sup>Stevenson.

<sup>67</sup>Sister John Berchmans Curtis, letter to the sisters, 4 April 1949, AMIW.

<sup>68</sup>Natividad Rivera, personal interview, 8 Mar. 91.

<sup>69</sup>“At St. Joseph’s Hospital—Charity of Sisters Is Strain on Budget,” *Fort Worth Star-Telegram* 18 May 1960.

<sup>70</sup>*Fort Worth Star-Telegram* 14 March 1951.

<sup>71</sup>Kenneth B. Babcock, M.D., letter to Mother M. Claudine Martin, 12 May 1955, AMIW.

<sup>72</sup>Dr. W. S. Lorimer, Jr., personal interview, 11 April 1991.

<sup>73</sup>Sister Mary Vincent O’Donnell, *St. Joseph’s Hospital Annual Report, 1956*, AMIW.

<sup>74</sup>*St. Joseph Hospital Newsartery* 10 Sept. 1964: 10.

<sup>75</sup>City of Fort Worth Public Health Department, Vital Statistics Division.

<sup>76</sup>Sister M. Alban Mannion, letter to Rev. Mother Mary Clare Cronly and Members of the General Council, 20 June 1960, AMIW.

<sup>77</sup>Sister Mary James Whelan, letter to Sister Calixta Garvey and Members of the General Administration, 27 May 1971, AMIW.

<sup>78</sup>Sister Mary James Whelan, personal interview, 28 Jan. 1991.

<sup>79</sup>*Saint Joseph Hospital Newsartery* June-July 1972.

<sup>80</sup>Griffith and Johnston 70.

<sup>81</sup>Arthur A. González, personal interview, 11 April 1991.

<sup>82</sup>Unfortunately, the Daughters of Charity Healthcare System found it necessary to merge the hospital with Plaza, HCA Hospital, and St. Joseph later became part of the Columbia Healthcare System.

<sup>83</sup>Thomas Coleman, M.D., personal interview, 10 March 1991.

<sup>84</sup>Rivera, personal interview, 9 March 1991.

<sup>85</sup>Esther Gutiérrez, personal interview, 8 March 1991.

<sup>86</sup>W. S. Lorimer, Jr., M.D., personal interview, 11 April 1991.

<sup>87</sup>W. W. Moorman, M.D., personal interview, 11 April 1991.

## NOTES TO “ST. ANTHONY’S HOSPITAL: BLAZING A TRAIL OF MERCY ON THE GREAT PLAINS OF THE TEXAS PANHANDLE”

<sup>1</sup>The sisters started St. Mary’s School in Clarendon in 1899. It was one of the first Catholic schools in Northwest Texas and remained in operation until 1911, when an epidemic of typhoid caused it to be closed. Two years later the school was reopened as St. Mary’s Academy in Amarillo.

<sup>2</sup>Rev. Mother Madeleine Chollet by Sister M. Gabriel Wheelahan, letter to Dearly Beloved Sisters, 22 Dec. 1898, AMIW.

<sup>3</sup>Dr. David R. Fly, letter to Rev. Mother Madeleine Chollet, 7 Dec. 1898, AMIW.

<sup>4</sup>Dr. David R. Fly, letter to Rev. Mother Madeleine Chollet, 17 Jan. 1899, AMIW.

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<sup>5</sup>Rev. Mother Madeleine Chollet by Sister M. Gabriel Wheelahan, letter to Dr. David F. Fly, 25 Jan. 1899, AMIW.

<sup>6</sup>Letter to Rev. Mother Madeleine Chollet, 26 Jan. 1899, AMIW.

<sup>7</sup>Rev. J. E. Lenert, letter to Rev. Mother Madeleine Chollet, 2 Feb. 1899, AMIW.

<sup>8</sup>The vast parish of Clarendon was divided in 1899. The northwestern part remained under the direction of Father Lenert. Father J. E. Burns was given charge of the area between Fort Worth and Wichita Falls. When the sanitarium opened in 1901, he was named the first chaplain but remained there only a short time.

<sup>9</sup>*The Amarillo Evening News* 10 Jun. 1899, quoted in Della Tyler Key, *History of Potter County* (Wichita Falls, Texas: Nortex Offset Publications, 1972), 174.

<sup>10</sup>*The Amarillo Evening News* 24 Jun. 1899, quoted in Della Tyler Key.

<sup>11</sup>Decisions of the general council, 11 Mar. 1900, AMIW.

<sup>12</sup>"St. Anthony's Has the Proof," *Amarillo Globe News* 17 Jun. 1965: 1.

<sup>13</sup>Many years later the original deed dated May 12, 1900, that recorded Mr. Bush's turning over the property to the sisters, was presented to St. Anthony's by Tim O'Brien, one of the donor's descendants.

<sup>14</sup>Rev. Mother Madeleine Chollet by Sister M. Gabriel Wheelahan, letter to H. A. Jones, General Freight Agent, G.H.S.A. Ry. Co., 21 Aug. 1900, AMIW.

<sup>15</sup>"Million-Dollar St. Anthony's Expansion Fund Being Sought," *Amarillo Sunday Globe-News* 16 Mar. 1958: C1.

<sup>16</sup>"Hospital with a History," *The Catholic Digest* Nov. 1959: 99.

<sup>17</sup>Sister Conrad Urnau, personal interview, 31 Mar. 1950, AMIW.

<sup>18</sup>It was not until 1903 that the first Sacred Heart Church was constructed on North Polk St., midway between the Rock Island Depot and St. Anthony's Sanitarium.

<sup>19</sup>Sister Stella O'Sullivan, record of personal interview, 31 Mar. 1950, AMIW.

<sup>20</sup>Sister M. Gabriel Wheelahan, letter to Dearly Beloved Sisters, 13 Apr. 1901, AMIW.

<sup>21</sup>Rev. Mother Madeleine Chollet by Sister M. Gabriel Wheelahan, letter to Dearly Beloved Sisters, 24 July 1903, AMIW.

<sup>22</sup>David Fly, M.D., letter to Rev. Mother Alphonse Brollier, 26 Oct. 1906, AMIW.

<sup>23</sup>The railroad came to Amarillo in 1887, when the Fort Worth and Denver tracks were laid across the Panhandle. The town began to grow as a settlement of tents whose inhabitants consisted mainly of the families of the construction crews.

<sup>24</sup>David Fly, M.D., letter to Rev. Mother Alphonse Brollier, 26 Apr. 1907, AMIW.

<sup>25</sup>David Fly, M.D., letter to Rev. Mother Alphonse Brollier, 16 Sept. 1907, AMIW.

<sup>26</sup>Mother M. Presentation O'Meara, letter to Rev. Mother Alphonse Brollier, 26 Aug. 1908, AMIW.

<sup>27</sup>Mother M. Presentation O'Meara, letter to Rev. Mother Alphonse Brollier, 10 Jan. 1909, AMIW.

<sup>28</sup>Bishop Lawrence De Falco, Homily for 75th Anniversary Mass, 13 Feb. 1975, AMIW.

<sup>29</sup>Mother M. Presentation O'Meara, letter to Rev. Mother Alphonse Brollier, 3 Jan. 1909, AMIW.

<sup>30</sup>3 Jan. 1909, AMIW.

<sup>31</sup>Document enclosed in the cornerstone of the new St. Anthony's Sanitarium, 15 Apr. 1909, AMIW.

<sup>32</sup>"St. Anthony's Sanitarium," n.d. AMIW.

<sup>33</sup>Dr. Fly was not Catholic when he began his work with the sisters, but later converted to Catholicism.

<sup>34</sup>Robinson 98.

<sup>35</sup>Thomas Thompson, *The Ware Boys* (Canyon, Texas: Staked Plains Press, 1978) 101.

<sup>36</sup>J. P. Cassidy, M.D., letter to Mother Mary Ascension Ryan, 1924, AMIW.

<sup>37</sup>Mother Bonaventure Burns, letter to Mother Mary of the Ascension Ryan, 28 Mar. 1927, AMIW.

<sup>38</sup>The diocese of Amarillo was established in 1926. It stretched from the Oklahoma border to 100 miles south of San Angelo. Rev. Rudolph Aloysius Gerken was named the first bishop.

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<sup>39</sup>Walter C. Watkins, M.D., "History of St. Anthony's Hospital and Development of Medicine, 1901-1976," address presented at Annual Medical and Dental Staff Christmas Party, 11 Dec. 1975, Archives of St. Anthony's Hospital.

<sup>40</sup>Sister Charles Marie Frank, personal interview, 7 Nov. 1991.

<sup>41</sup>George M. Waddill, M.D., personal interview, 20 Jan. 1992.

<sup>42</sup>When Dr. Gist died in 1955, the medical staff of the hospital established the R. D. Gist Memorial Nurses' Educational Loan Fund to assist students preparing to enter the nursing profession at St. Anthony's. Dr. Gist served on the hospital staff for thirty-five years.

<sup>43</sup>Waddill, interview.

<sup>44</sup>"History of St. Anthony's," ts., 1960, AMIW.

<sup>45</sup>Sister Alfreda Folan, personal interview, 18 Nov. 1991.

<sup>46</sup>Sister Charles Marie Frank, letter to Mother M. Bernardinus Minogue, 18 Oct. 1953, AMIW.

<sup>48</sup>Jordan Grooms, personal interview, 11 Dec. 1991.

<sup>49</sup>"Bishop Praises Incarnate Word Hospital Nuns," *The Amarillo Register* 6 Apr. 1951: 1.

<sup>50</sup>Sister Josephine Brosnan, personal interview, 8 Jan. 1992.

<sup>51</sup>Sister M. Leonilla Sperandio, letter to C. L. Edwards, 8 Jan. 1943, Archives of St. Anthony's Hospital.

<sup>52</sup>Cliff Edwards, letter to Sisters of Charity of the Incarnate Word, 23 Aug. 1990, Archives of St. Anthony's Hospital.

<sup>53</sup>"History. . . ."

<sup>54</sup>"History. . . ."

<sup>55</sup>Sister Lucy Glass, personal interview, 13 Jan. 1992. Sister became the 107th person to apply for the National Registry Examination for medical technologists

back in 1932. By the time she retired from St. Anthony's in the late 1980s, there were over 150,000 registrants.

<sup>56</sup>Glass, interview.

<sup>57</sup>Seventeen other sisters who were associated with either St. Anthony's or St. Mary's Academy are buried here also: Sister Faustina O'Brien, d. 1916; Sister M. Sixtus Doherty, d. 1918; Sister M. Basila Mulvey, d. 1926; Sister M. Praxedes Collins, d. 1932; Sister M. Aiden Abbey, d. 1938; Sister M. Vitus Haslauer, d. 1947; Sister Aloysius Binach, d. 1954; Sister Antonietta Nolan, d. 1954; Sister M. Columban Broderick, d. 1957; Sister M. Kenneth O'Connor, d. 1958; Sister Stella O'Sullivan, d. 1958; Sister George Marie Workman, d. 1959; Sister M. Alphonsine Seiwert, d. 1959; Sister M. Pius Doherty, d. 1960; Sister Agatha Owen, d. 1963; Sister M. Jerome Urnau, d. 1965; and Sister Camilla Murphy, d. 1970.

<sup>58</sup>Jeff Duffield, "Nun's 'Mission Wish' Granted," *San Antonio Light* 29 Aug. 1976: 1.

<sup>59</sup>Patrick Oles, M.D., personal interview, 20 Jan. 1992.

<sup>60</sup>Waddill, interview.

<sup>61</sup>Sister M. Sara Carter, letter to Sister Stephen Marie Glennon, 16 Feb. 1967, AMIW.

<sup>62</sup>Preceding Father Tash were Rev. Norbert Wagner; Rev. J. E. Burns; Rev. J. R. Allard; Rev. Bartholomew O'Brien; Rev. A. E. Robinson; Rev. Joseph Walter; Rev. Alphonse Bock, O.S.B.; Rev. C. H. Jansen, S.V.D.; and Rev. James Regan, O.P.

<sup>63</sup>Monsignor Joseph Tash, personal interview, 11 Dec. 1991.

<sup>64</sup>Tash, interview.

<sup>65</sup>John J. Buckley, Jr., "Letter to the Residents of Dallam and Hartley Counties, Patients and Friends of Coon Memorial Hospital and Nursing," Jan. 1984, AMIW.

NOTES TO "SPOHN HEALTH SYSTEM:  
A STORY OF SACRIFICE AND SUCCESS"

<sup>1</sup>Bishop Peter Verdagner, letter to Rev. Mother Madeleine Chollet, 13 Sept. 1903, AMIW.

<sup>2</sup>Reference here is to St. John's Orphanage for Boys and St. Joseph's Orphanage for Girls.

<sup>3</sup>The sisters initially cared for the aged and homeless by setting aside St. Francis Ward and a few private rooms at Santa Rosa. By 1895, they had secured some land and a house on Flores Street, where they opened a temporary shelter. St. Francis Home for the Aged was established in 1905.

Although the copy of this letter found in the Archives of the Sisters of Charity of the Incarnate Word is unsigned, it seems clear that it was written by Bishop Verdagner and addressed to Dr. Spohn. It was sent from Laredo and dated 24 May 1903. AMIW.

<sup>4</sup>Finck 144.

<sup>5</sup>Bishop Peter Verdagner, letter to Rev. Mother Madeleine Chollet, 13 Sept. 1903, AMIW.

<sup>6</sup>Mrs. R. J. Kleberg, letter to Bishop Peter Verdagner, 22 July 1903, AMIW.

<sup>7</sup>22 July 1903, AMIW.

<sup>8</sup>Special Warranty Deed, 25 Jul. 1905, filed for record 23 Apr. 1906. H. E. Luter, County Clerk, Nueces County, Texas, Vol. 17, 567-570.

<sup>9</sup>Alice G. K. Kleberg, letter to Rev. Mother Madeleine Chollet, 31 May 1905, AMIW.

<sup>10</sup>In the decisions of the general council, 16 July 1905, it was recorded that Sister Hildegarde Tinnes would be sent to Spohn Sanitarium. In December of the same year, however, Sister Gabriel Wheelahan announced in the monthly letter sent out to all of the sisters that Sister Austin Kyne, rather than Sister Hildegarde, was stationed in Corpus Christi. AMIW.

<sup>11</sup>Quoted in "Dr. Arthur Edward Spohn," n.d., AMIW.

<sup>12</sup>When Father Jaillet retired in 1914 as pastor of St. Patrick's Church, he took up

his residence at Spohn, where he died on Nov. 30, 1929.

<sup>13</sup>Sister Gabriel Wheelahan, letter to Beloved Sisters, 19 Dec. 1905, AMIW.

<sup>14</sup>Maurice Nast, M.D., personal interview, 6 Feb. 1992.

<sup>15</sup>A later newspaper account reported that Mr. Hernández had been washed across Nueces Bay and rescued. "Spohn May Be Rebuilt," *Southern Messenger* 9 Oct. 1919: 2.

<sup>16</sup>Finck 198-199.

<sup>17</sup>Sister Thais was buried in Rosehill Cemetery in Corpus Christi.

<sup>18</sup>"Hurricane of 1919 a Vivid Memory to Nun at Spohn," *Corpus Christi Caller-Times*, 11 Sept. 1960: 8.

<sup>19</sup>The Kenedy property was given to the diocese in 1938.

<sup>20</sup>Mother M. Bonaventure Burns, letter to Mrs. R. J. Kleberg, 2 Oct. 1919, AMIW.

<sup>21</sup>Deed Records of Nueces Co., Texas, Vol. 129, 147.

<sup>22</sup>Mother M. Bonaventure Burns for Rev. Mother Mary John O'Shaughnessy, letter to Mrs. R. J. Kleberg, 19 Mar. 1920, AMIW.

<sup>23</sup>Mrs. R. J. Kleberg, letter to Rev. Mother Mary John O'Shaughnessy, 22 Jan. 1921, AMIW.

<sup>24</sup>Mother M. Bonaventure Burns, letter to Mrs. Robert J. Kleberg, 8 Feb. 1921, AMIW.

<sup>25</sup>Mother Bonaventure Burns, letter to Mrs. Robert J. Kleberg, 5 Mar. 1921, AMIW.

<sup>26</sup>5 Mar. 1921.

<sup>27</sup>Personal interview, 6 Feb. 1992. Years later Mrs. Haas became an employee of Spohn and served for over thirty years as Linen Room Supervisor. *Spohn* May, 1969: 4.

<sup>28</sup>"Amount Collected by a Committee of Colored Ladies Towards Furnishing in the New Spohn Sanitarium a Room for Persons of Their Race," 1922, AMIW.

<sup>29</sup>Mrs. Robert J. Kleberg, letter to *The Caller*, quoted in "In the Footsteps of Christ the Divine Healer," 1955, AMIW.



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<sup>30</sup>Document enclosed in the cornerstone of Spohn Sanitarium, 2 Aug. 1923, AMIW.

<sup>31</sup>"Spohn Sanitarium, Corpus Christi, Texas," 9 Sept. 1923, n.p., AMIW.

<sup>32</sup>"Spohn Sanitarium. . .," AMIW.

<sup>33</sup>The Redmond home had been the home of Dr. and Mrs. Spohn before they moved into the Kenedy Mansion, home of Captain Mifflin Kenedy.

<sup>34</sup>By-Laws, Oct. 1927, AMIW.

<sup>35</sup>Mother Mary Ascension Ryan, letter to Rev. Mother Mary John O'Shaughnessy, Dec. 1928, AMIW.

<sup>36</sup>Sister M. Octavia McGarry, letter to Mother M. Emiliana Malone, 12 Oct. 1936, AMIW.

<sup>37</sup>Spohn Hospital Daily Record, 25 Feb. 1937, AMIW.

<sup>38</sup>Spohn Hospital Daily Record, 1 June 1937, AMIW.

<sup>39</sup>Spohn Hospital Daily Record, 30 June 1937, AMIW.

<sup>40</sup>Spohn Hospital Daily Record, 30 Mar. 1938, AMIW.

<sup>41</sup>Sister Mary Digna Lynch, personal interview, 7 Feb. 1992.

<sup>42</sup>Spohn Hospital Daily Record, 28 May 1944, AMIW.

<sup>43</sup>The Redmond home had become inadequate for the growing number of sisters. When the 1951 addition was completed, the home was torn down to make room for later expansion.

<sup>44</sup>The Celtic cross dates back to the tenth century in Great Britain and in Ireland, where it was used as a wayside and cemetery cross. The central circle was derived from the Greek cross and represents eternity. The shaft of the cross is Roman and represents the cross used in Christ's crucifixion. Celtic crosses were often ornately decorated with scriptural designs and may have been used by early missionaries to teach Christianity to people who could neither read nor write.

<sup>45</sup>Sister Mary Vincent O'Donnell, personal interview, 22 May 1989.

<sup>46</sup>Joseph Gardner, M.D., personal interview, 6 Feb. 1992.

<sup>47</sup>In 1970, the name of the women's auxiliary was changed to Spohn Hospital Auxiliary.

<sup>48</sup>O'Donnell, interview.

<sup>49</sup>O'Donnell, interview.

<sup>50</sup>Joseph Gardner, M.D., personal interview, 6 Feb. 1992.

<sup>51</sup>Gardner, interview.

<sup>52</sup>The School of Medical Technology was discontinued in 1974, when Texas A&I University established a program leading to a baccalaureate degree. The School of Radiologic Technology was phased out in 1975 with the establishment of a degree program in this area of study at Del Mar Junior College.

<sup>53</sup>Sister Mary Eustace Farrell, letter to all Spohn personnel, 22 Sept. 1967, AMIW.

<sup>54</sup>"A Path of Destruction, Hurricane Celia," 13 Apr. 1970, AMIW.

<sup>55</sup>Sister Mary Eustace Farrell, "Decade of Progress 1962-1972," n.p. AMIW.

<sup>56</sup>Harpole, personal interview, 7 Feb. 1992.

<sup>57</sup>Maher, personal interview, Feb. 1992.

<sup>58</sup>"Spohn 75th Anniversary Rededicates Hospital to Mission of Caring," *Resphonsive* Autumn 1980: 1.

<sup>59</sup>"Growth and Change Highlight 1981," *Resphonsive* Winter 1982: 1.

<sup>60</sup>Sister Kathleen Coughlin, personal interview, 6 Feb. 1992.

<sup>61</sup>Sister Elizabeth Mary Smith, personal interview, 24 Mar. 1992.

<sup>62</sup>Bernadine Morgan, personal interview, 24 Mar. 1992.

<sup>63</sup>Spohn Hospital Mission Statement.

<sup>64</sup>Mission Statement.

<sup>65</sup>Gardner, interview.

<sup>66</sup>Gardner, interview.

NOTES TO "ST. JOHN'S HOSPITAL AND  
HEALTH CENTER: CATHOLIC CARE FOR A  
WEST TEXAS COMMUNITY"

<sup>1</sup>The sisters had come to San Angelo as early as 1888, arriving on the third Santa Fe train to pass through the city. They opened Immaculate Conception School in that year. In time, the institution expanded to include classes on the secondary as well as the elementary level for both boarding and day students. In 1943, it was purchased by the parish and renamed Sacred Heart Cathedral School.

<sup>2</sup>J. A. Forest, letter to John P. Lee, 13 June 1905, AMIW.

<sup>3</sup>"What We Have," advertisement used on the stationery of the San Angelo Business Club, 1910.

<sup>4</sup>Some years later, the sisters felt they suffered from the anti-Catholic prejudice of the people of San Angelo when one of their schools was completely destroyed by fire. They had purchased the former Methodist College in 1912 and converted it into a secondary school called St. Joseph's Academy. Before the end of the first semester, St. Joseph's burned to the ground. The cause of the fire was never discovered, but many persons in the community felt that it had been deliberately set as an expression of bigotry toward the Catholic sisters. Everything was lost, as the local fire brigade refused to respond to the calls for help because the Academy was outside the city limits.

<sup>5</sup>Both of these men remained friends and supporters of the sisters and of the hospital. Helen Collins, John Lee's daughter, says her father brought meat and vegetables to the sisters at least once a week. Sometimes his donations were their only source of food for the patients.

<sup>6</sup>"Proposition to Build a Hospital in San Angelo Has Been Accepted," *Standard* 16 Feb. 1909: 1.

<sup>7</sup>*Standard*.

<sup>8</sup>John Schriever, personal interview, 29 July 1991.

<sup>9</sup>Sister M. Alexis Harrison, letter to Rev. Mother Alphonse Brollier, 14 Mar. 1909, AMIW.

<sup>10</sup>C. A. Broome, letter to Rev. Mother Alphonse Brollier, 19 May 1909, AMIW.

<sup>11</sup>Document enclosed in the cornerstone of St. John's Sanitarium, 29 May 1910, AMIW.

<sup>12</sup>Cornerstone document.

<sup>13</sup>"Public Is Invited to Dedication of Hospital," *Standard* 27 Nov. 1910: 3.

<sup>14</sup>"St. John's Sanitarium Dedicated Monday," *Standard* 29 Nov. 1910: 1.

<sup>15</sup>N.d., AMIW.

<sup>16</sup>Diary of St. John's Hospital, 1932-1938, AMIW.

<sup>17</sup>Ethel Reilly later entered the Sisters of Charity of the Incarnate Word and received the name of Sister Roberta. After serving in different hospitals of the Congregation for a period of twenty-three years, however, she left the order in 1934.

<sup>18</sup>Doctors of St. John's Hospital, letter to Rev. Mother Mary John O'Shaughnessy, n.d., AMIW.

<sup>19</sup>Rev. Mother Mary John O'Shaughnessy, letter to Mother Joseph Calasanctius O'Connor, 23 Dec. 1927, AMIW.

<sup>20</sup>Diary of St. John's Sanitarium, 3 Oct. 1930, AMIW.

<sup>21</sup>Diary of St. John's Sanitarium, 19 Mar. 1930, AMIW.

<sup>22</sup>Dr. K. B. Round, address at Golden Jubilee Dinner of St. John's Hospital, 10 Oct. 1960, AMIW.

<sup>23</sup>Other sisters who spent many years at St. John's were Sister Hedwig Gromke, who served as a nurse and administrator for twenty-two years; Sister Engelbert Reiserth, who graduated from the school of nursing and continued on at the sanitarium for twenty more years; Sister Rosalina Wiggers, who retired from St. John's after forty-five years of service; and Sister Casilda Conrad, who worked in the business office for twenty-two years.

Sister Gottfried Koch, who served at St. John's from 1919 to 1928, died in the hospital and was buried in Calvary Cemetery in San Angelo. Other sisters buried there,

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all of whom were associated with schools rather than the hospital, are Sister M. Alacoque Waters, d. 1907; Sister M. Roberta Bunley, d. 1910; Sister Justina Behan, d. 1916; Sister M. Dorothy Sinn, d. 1921; Sister M. Eliza Inman, d. 1923; and Sister Teresa of Jesus Drennan, d. 1927.

<sup>24</sup>Some persons associated with the hospital believe that the Shannon money was intended for St. John's, since the hospital was the only one in San Angelo and widely recognized for its service to the poor. Rather than being given to the sisters, however, it was used to establish a new institution.

<sup>25</sup>Sister Casilda Conrad, personal interview, 11 Oct. 1991.

<sup>26</sup>His first name is not recorded.

<sup>27</sup>Sister M. Winifred Cullen, letter to Mother M. Laserian Conlon, 18 Oct. 1940, AMIW.

<sup>28</sup>Sister M. Broghan O'Connell, letter to Mothers and Sisters, 23 Mar. 1943, AMIW.

<sup>29</sup>Sister John Edward later changed her name to Sister Bridget Florence.

<sup>30</sup>Conrad, interview.

<sup>31</sup>Sister Mary Digna Lynch, letter to Mothers and Sisters, 8 Oct. 1944, AMIW.

<sup>32</sup>Rev. Mother Laserian Conlon, letter to Monor Shutt, 19 Apr. 1947, AMIW.

<sup>33</sup>"Fund for St. John's Wing Now \$45,729," *Standard-Times* 28 June 1949: 6.

<sup>34</sup>Sister Brigid Mollaghan, letter to Mother Provincial, 3 Dec. 1951, AMIW.

<sup>35</sup>The name was changed in 1962.

<sup>36</sup>"Hospital Unit at St. John's Is Dedicated," *San Angelo Standard-Times* 11 Oct. 1960: 1.

<sup>37</sup>Sister Monika Schonberger, letter to Rev. Mother Calixta Garvey and Members of the Governing Board, 5 Jan. 1968, AMIW.

<sup>38</sup>"Double Blessing Is Cited At Hospital Ceremony," *San Angelo Standard-Times* 28 Nov. 1968: 1.

<sup>39</sup>Rev. George Fey, personal interview, 29 July 1991.

<sup>40</sup>"St. John's Administrator Everywhere," *San Angelo Standard-Times* 5 Aug. 1973: 1D.

<sup>41</sup>Sister Mary Vincent O'Donnell, personal interview, 22 May 1989.

<sup>42</sup>Quoted in Sister Mary Vincent O'Donnell, letter to Sister Mary Eleanor Cohan and Sisters, 12 Dec. 1975, AMIW.

<sup>43</sup>Sister Margaret Mary Curry, letter to Sister Mary Vincent O'Donnell, 18 Dec. 1975, AMIW.

<sup>44</sup>The change of name took place in 1985.

<sup>45</sup>Quoted in Jack Ward Bates, *The Story of St. John's Hospital* (San Angelo: Mulberry Avenue Books, 1985) 117.

<sup>46</sup>Sister Mary Vincent O'Donnell, letter to the Board of Trustees, 17 Jan. 1979, AMIW.

<sup>47</sup>Sister Rosalina died in San Antonio in 1991 at 101 years of age.

<sup>48</sup>Fey, interview.

<sup>49</sup>The name of San Angelo Clinic Hospital was changed to San Angelo Community Hospital.

<sup>50</sup>Philip C. Robinson, personal interview, 29 July 1991.

<sup>51</sup>"St. John's Hospital Changing Ownership," *San Angelo Standard-Times* 31 May 1991: 1A.

<sup>52</sup>Robinson, interview.

<sup>53</sup>Robinson, interview.

<sup>54</sup>Rev. James Plagens, letter to Sister Nora Marie Walsh, 15 Oct. 1991, AMIW.

<sup>55</sup>Lloyd Hershberger, personal interview, 29 July 1991.

NOTES TO "ST. JOSEPH'S HOSPITAL AND  
HEALTH CENTER, PARIS: A CATHOLIC PRESENCE  
IN NORTHEAST TEXAS"

<sup>1</sup>In 1836, Claiborn Chism established the village of Paris. Many stories have been circulated about the choice of the name. One source says that it was a suggestion made by one of Chism's French followers. Another claims that "it just sort of happened" during a friendly gathering of men at the general store. (Skipper Steely and A. C. Greene, "How Did Paris Get its Name?" *Paris Texas Style* (Carlsbad, California: Watermach Publisher, 1990) It is interesting to note that at least fourteen cities throughout the country have been named after the French capital, and Parisians from Arkansas, Idaho, Illinois, Kentucky, Maine, Michigan, Mississippi, Missouri, New York, Ohio, Pennsylvania, Tennessee, Texas, and Virginia hold regular gatherings called "Paris USA."

<sup>2</sup>Rev. Mother Teresa Muldoon headed the small community of three Mercy sisters in Paris. Her brother, Patrick Muldoon of St. Louis, Missouri, purchased the property on Clarksville Street to be used for the school, which was named St. Patrick's after its donor.

<sup>3</sup>According to a letter written July 9, 1929, by Bishop J. P. Lynch, he "had been obliged to borrow \$9,000.00 to pay [the sisters'] debts," after which he persuaded them to leave Paris and affiliate with "that branch of the Sisters of Mercy in Chicago, whose Motherhouse is located at the St. Xavier's Academy in that city." Original letter in diocesan archives, Dallas.

<sup>4</sup>The parish records are not clear on the date of the first Mass in Paris. It may have been celebrated as early as 1863 at the home of Dr. Birmingham or in 1873 at the home of C. F. Thebo. The parish was established first as a mission of the church in Clarksville with Father J. Blum attending as pastor. In 1892, Father J. A. Hartnett became the first resident pastor.

<sup>5</sup>Rev. Mother Alphonse, letter to Dr. L. P. McCuiston, 26 Aug. 1911, AMIW.

<sup>6</sup>"Historical Sketch of St. Joseph's Hospital," ts., n.d., AMIW.

<sup>7</sup>Sister Eugenius Ward, "Sketch of the History of St. Joseph's Infirmary," ts., n.d., AMIW.

<sup>8</sup>The sisters took over the direction of the school which was completely remodeled and named Notre Dame Academy. It served as a boarding and day school for both elementary and secondary students. During the depression years, the enrollment on the secondary level began to decline, and by 1932, high school classes and accommodations for boarding students were discontinued. A new building was constructed in 1943 and opened with an enrollment of sixty students. Just ten years later, the structure was badly damaged by fire, and classes had to be transferred to Our Lady of Victory Parish Hall. The people of the parish were eager to rebuild the school and began fund raising efforts for this purpose. The sisters donated the land to the parish, and the new structure became a parochial school, Our Lady of Victory.

<sup>9</sup>Ward.

<sup>10</sup>Rev. Mother Alphonse Brollier, letter to Mother Alexandre of the Sacred Heart, 19 May 1914, AMIW.

<sup>11</sup>Mother Columbanus Robinson for Mother M. Eucharua Whyte, letter to Sister Mary of Jesus, 20 Jan. 1955, AMIW

<sup>12</sup>"Document Enclosed in the Cornerstone of St. Joseph's Infirmary," 10 Aug. 1913, Archives, St. Joseph's Hospital and Health Care Center, Paris.

<sup>13</sup>Mr. Gibbons belonged to an early Catholic family in Paris and was related to Dr. Birmingham, at whose home Mass was offered before the Catholic parish of Our Lady of Victory was established.

<sup>14</sup>As early as January 1911, when the infirmary was still owned by the Sisters of Mercy and operated by Dr. McCuiston, an educational unit called the Paris Training School for Nurses had been established at St. Joseph's. The first cer-

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tificate of graduation was given in September, 1911, to Miss Willa Hilf and signed by members of the medical faculty: Drs. R. L. Lewis, John B. Chapman, Turner F. Roberts, B. F. Thielen, W. W. McCuiston, and L. P. McCuiston. One month later, however, the school was moved to the Aikin Hospital. The move was associated, no doubt, with the departure of the Sisters of Mercy and the arrival of the Incarnate Word Sisters in Paris, both of which took place during the same year. "The Sanitarium of Paris," n.d., A.M. and Welma Aikin Archives, Paris Junior College.

<sup>15</sup>"Paris Burned 46 Years Ago," *The Paris News* 21 Mar. 1962: 1.

<sup>16</sup>"Paris Fire," ts., n.d., AMIW.

<sup>17</sup>Mother M. Bonaventure Burns, letter to Dearly Beloved Mother and Sisters, 18 May 1916, AMIW.

<sup>18</sup>The sisters began teaching at Notre Dame School in 1914.

<sup>19</sup>"Paris Fire."

<sup>20</sup>A.W. Neville, "Backward Glances," *The Paris News* 6 Oct. 1937: 4.

<sup>21</sup>Sister Charles Marie Frank, personal interview, 6 May 1991.

<sup>22</sup>Sister Bridget Florence Deneny, personal interview, 1 Apr. 1991.

<sup>23</sup>Frank, interview.

<sup>24</sup>"Sister Mary Susanna Retires from Service," *The Paris News* 2 Sept. 1956: 1.

<sup>25</sup>Harold Hunt, M.D., personal interview, 15 May 1991.

<sup>26</sup>Letter to Sister M. Susanna Mayock, 8 Aug. 1932, AMIW.

<sup>27</sup>Frank, interview.

<sup>28</sup>Jane Fitzpatrick Gillespie, personal interview, 14 May 1991.

<sup>29</sup>Frank, interview.

<sup>30</sup>Frank, interview.

<sup>31</sup>Edwin L. Crosby, M.D., letter to Sister Marie Vianney Bihr, 7 Apr. 1954, AMIW.

<sup>32</sup>Mother Marie Vianney Bihr, letter to Rev. Mother Mary Clare Cronly, 28 Dec. 1955, AMIW.

<sup>33</sup>Annals, St. Joseph's Hospital, 31 Jul. 1957, AMIW.

<sup>34</sup>Sister Mary Loyola Liedel, personal interview, 2 May 1991.

<sup>35</sup>Resolution of St. Joseph's Advisory Board, letter to Rev. Mother Mary Clare Cronly, 9 Aug. 1958, AMIW.

<sup>36</sup>Sister Mary Nicholas resigned from her administrative post in 1973. She was eighty years of age.

<sup>37</sup>Sister Mary Nicholas Dittlinger, "Perception of My Role in the Health Care Apostolate and in Community," ts., 29 Apr. 1967, AMIW.

<sup>38</sup>Sister Mary Vincent O'Donnell, personal interview, 19 Apr. 1991.

<sup>39</sup>Courtney Townsend, M.D., personal interview, 15 May 1991.

<sup>40</sup>Mrs. Robert McWhirter, personal interview, 14 May 1991.

<sup>41</sup>"Lamar Closing Plans Continue," *The Paris News* 1 Mar. 1959: 1.

<sup>42</sup>St. Joseph's was not alone in experiencing such prejudice against integration. The practice was common in many hospitals throughout the country at this time, and even in those which admitted different races, black patients occupied the least desirable locations in older wings, basements or attics. Charles E. Rosenberg, *The Care of Strangers* (New York: Basic Books, Inc., 1987), 301.

<sup>43</sup>O'Donnell, interview.

<sup>44</sup>Souvenir of the Fiftieth Anniversary of St. Joseph's Hospital, 25 Apr. 1962, AMIW.

<sup>45</sup>Minutes of the advisory board, 14 Mar. 1962.

<sup>46</sup>McCuiston Community Hospital received a grant of \$1 million in Hill-Burton funds at the same time as St. Joseph's and conducted a community fund-raising campaign also.

<sup>47</sup>Mother M. Calixta Garvey, letter to Mother James Patrick Curran, 6 May 1964, AMIW.

<sup>48</sup>Liedel, interview.

<sup>49</sup>Liedel, interview.

<sup>50</sup>Letter to Mother James Patrick Curran, 8 Feb. 1964, AMIW.

<sup>51</sup>"Sisters of Charity Founded, Operate Hospital," *The Paris News* 22 Aug. 1965: 1.

<sup>52</sup>Sister Mary Nicholas Dittlinger, "Administration Expresses Thanks," *The Lamar County Echo* 14 Nov. 1968: 1.

<sup>53</sup>Thomas Steely, personal interview, 15 May 1991.

<sup>54</sup>Ad Hoc Committee on Pro-Life Activities, National Conference of Catholic Bishops, "Pastoral Guidelines for the Catholic Hospital and Catholic Health Care Personnel, *Pastoral Letters of the United States Catholic Bishops*, ed. Hugh J. Nolan, Vol. III (Washington, D. C.: United States Catholic Conference, 1983) 370-371.

<sup>55</sup>"Sisters of Charity State Abortion Policies for Community's Hospitals," *The Texas Catholic* 23 Feb. 1973: 5.

<sup>56</sup>Sister Francis Jerome Goosen was preparing the altar for benediction when the crash occurred. She had just walked out of the sanctuary and narrowly missed being struck down by the falling debris.

<sup>57</sup>John D. Koobs, personal interview, 14 May 1991.

<sup>58</sup>Koobs, interview.

<sup>59</sup>Sister Mary Eustace Farrell, personal interview, 6 May 1991.

<sup>60</sup>Sister Sylvester and Sister Borromeo were twins. Both of them died at St. Joseph's and were buried in Evergreen Cemetery in Paris. Other sisters buried

there were Sister M. Macarius Zell (1920), Sister M. Basil Sell (1922), Sister Mary Gonzaga Burke (1927), Sister Mary Coleman Bailey (1930), Mother M. Tarcisius Kiernan (1931), Sister M. Simon Molitor (1931), Sister M. Protasia Zentarra (1932), Sister M. Odilia Hoey (1933), Sister M. Regis Eibeck (1935), Sister M. Alcantara Bedford (1943), Sister M. Patricius Conlan (1945), Sister M. Clara Kalbfleisch (1947), Sister Mary Dolores O'Donnell (1947), Sister M. Eugenius Ward (1951), Sister M. Hildegard Tinnes (1953), Sister Francis of Assisi O'Sullivan (1954), Sister M. Norburga Schroeder (1955), Sister M. Fridolina Stendebach (1955), Sister M. Albert Harper (1956), Sister Mary of Jesus Singleton (1965), and Sister Adelgunda Klein (1976).

<sup>61</sup>Townsend, interview.

<sup>62</sup>Among the outstanding leaders of the community who have served on the board of trustees was the late Senator A. M. Aikin, Jr., co-sponsor of the Gilmer-Aikin and Hale-Aikin public school laws in Texas.

<sup>63</sup>Hunt, interview.

## NOTES TO "INCARNATE WORD HOSPITAL: SERVING GOD THROUGH SERVICE TO OTHERS— WITHOUT FUSS OR FANFARE"

<sup>1</sup>"Texas Nun Went Armed: Sisters of Incarnate Word Enlarge Their Hospital Here," *Saint Louis Star-Times* 7 Apr. 1951: 11.

<sup>2</sup>Dr. Frank J. Lutz, letter to Rev. Mother Madeleine Chollet, 27 Oct. 1900, Archives, Incarnate Word Hospital. Hereafter referred to as AIWH.

<sup>3</sup>In 1923, shortly after the move, they left the Missouri Pacific. By this time, the Congregation had established several other hospitals which they were operating at their own expense, and it became necessary for the sisters to be assigned to these institutions.

<sup>4</sup>Annals 67.

<sup>5</sup>Will of Josephine Heitkamp, AIWH.

<sup>6</sup>The Josephine Hospital Corp. per F. J. Lutz, Pres., letter to Reverend Mother Alphonse Brollier, 27 Oct. 1906, AMIW.

<sup>7</sup>William L. Igoe, letter to Mother M. Eucharria Whyte, 8 July 1949, AIWH.

<sup>8</sup>J. C. Burke, S.J., letter to Rev. Mother Alphonse Brollier, 25 Oct. 1908, AIWH.

<sup>9</sup>Minutes of the Board of Trustees, Josephine Heitkamp Hospital Corporation, 30 Dec. 1932, AIWH.

<sup>10</sup>"Brinkman Creditors Can Have Just \$50," *St. Louis Globe Democrat* 10 Mar. 1935: 3.

<sup>11</sup>Sister William Cullen, telegram to Rev. Mother Bonaventure Burns, 10 Nov. 1932. Rev. Mother Bonaventure Burns, telegram to Sister William Cullen, 12 Nov. 1932.

NOTES

Sister Wendelinus Holzer, memo 1935. Mother M. Columbanus Robinson, letter to J. E. Carroll, 4 Dec. 1942. James E. Carroll, letter to Mother M. Columbanus Robinson, 12 Jan. 1943, AIWH.

<sup>12</sup>Minutes of the Board of Trustees, Josephine Heitkamp Memorial Hospital Corporation, 3 Jan. 1933. AIWH.

<sup>13</sup>Notes on the history of Incarnate Word Hospital, AIWH.

<sup>14</sup>Minutes of the Board of Trustees, Josephine Hospital Corporation, 17 Jan. 1933, AIWH.

<sup>15</sup>"IWH: The First 25 Years," *Image* Spring 1984: 4.

<sup>16</sup>"Josephine Hospital Issues Its Report," *St. Louis Globe Democrat*, 24 July 1933: 2C.

<sup>17</sup>"Josephine Hospital Issues. . . ."

<sup>18</sup>"Josephine Heitkamp Memorial Hospital," early hospital brochure, AIWH.

<sup>19</sup>"IWH: The First. . . ."

<sup>20</sup>Sister M. Alexandrina Simons, letter to Mother Provincial, 14 Oct. 1942, AIWH.

<sup>21</sup>"Information Filed Against Hospitals," *St. Louis Globe Democrat* 1 May 1931: 1.

<sup>22</sup>Sister M. Alexandrina, letter to Mother Provincial, 14 Oct. 1942, AIWH.

<sup>23</sup>Mother M. Columbanus Robinson, letter to Rev. Mother M. Laserian Conlon, 26 May 1946, AIWH.

<sup>24</sup>Doctors Gustave Dahms, Joseph Leurbeck, Philip Schuck, Royal Weir, S. T. Vaudone, and Sisters of the Josephine Hospital, letter to staff, 12 Aug. 1946, AIWH.

<sup>25</sup>Mother M. Columbanus Robinson, letter to Rev. Mother M. Laserian Conlon, 11 Dec. 1947, AIWH.

<sup>26</sup>Most Rev. Joseph E. Ritter, letter to Rev. Mother M. Laserian Conlon, 16 Feb. 1948, Archives, Archdiocese of St. Louis.

<sup>27</sup>Mother M. Columbanus Robinson, letter to Rev. Mother M. Laserian Conlon, 11 Dec. 1947, AIWH.

<sup>28</sup>Rev. Mother M. Laserian Conlon, letter to Mother M. Eucharia Whyte, 27 Dec. 1947, AIWH.

<sup>29</sup>"Founding of the Lay Advisory Board for the St. Louis Province of the Sisters of Charity of the Incarnate Word," Minutes of the Advisory Board Meetings, 1948-1966, AIWH.

<sup>30</sup>Mother M. Columbanus Robinson, letter to Rev. Mother M. Laserian Conlon, 5 Jan. 1948, AIWH.

<sup>31</sup>Robinson, 5 Jan. 1948.

<sup>32</sup>Minutes of Advisory Board, 3 Sept. 1957, 29 Oct. 1957, and 29 Sept. 1959. Minutes of Incarnate Word Hospital Board of Trustees, 23 Oct. 1964, AIWH.

<sup>33</sup>Minutes of Advisory Board, 30 Jan. 1949, AIWH.

<sup>34</sup>"Three-Dimensional Feature," *St. Louis Construction News and Review* 17 Jan. 1972: 12.

<sup>35</sup>"Incarnate Word Gets Call from Reagan," *St. Louis Post-Dispatch* 11 Apr. 1983: 1.

<sup>36</sup>Sister Theresa Daly, personal interview, 16 Aug. 1989.

<sup>37</sup>"Serving God Through Service to Man," capital campaign brochure, 1951, AIWH.

<sup>38</sup>James Kaskie, personal interview, 25 Aug. 1989.

<sup>39</sup>Incarnate Word Hospital Strategic Long Range Plan, 1989: I-1.

<sup>40</sup>The sisters left the Josephine Heitkamp Hospital in 1906, and it is not certain how long Dr. Lutz remained in charge.

<sup>41</sup>Records prior to 1956 are not available.

NOTES TO "CONGREGATIONAL SCHOOLS IN MEXICO:  
SURVIVING IN THE MIDST OF REVOLUTION,  
ANTI-CLERICALISM, AND SOCIAL CHANGE"

<sup>1</sup>30 Mar. 1885, LSPC.

<sup>2</sup>Asilo Colón, an orphanage established by the sisters in Mexico City, was closed during this period also. Information on other institutions that had been closed prior to the revolution is contained in Part I.

<sup>3</sup>Although Instituto Mier y Pesado in Mexico City is under the direction of the sisters, it was established through the legacy of Isabel Pesado de Mier and is owned and operated by the Mier y Pesado Foundation. It is therefore not included in this section on the congregationally owned schools but accounted for in Vol. I, p.166.

<sup>4</sup>Quoted in Rev. Mother Pierre Cinquin, Letter to Reverend and Good Father, 14 Feb. 1890, LSPC.

<sup>5</sup>Quoted in Rev. Mother Pierre Cinquin, letter to Rev. T. Mas, S.J., 30 Apr. 1885, LSPC.

<sup>6</sup>18 Nov. 1885, LSPC. Sister Helena Finck says in her history of the Congregation that only two sisters made up the first community, but Mother Pierre's letter clearly states that there were three. Finck 50.

<sup>7</sup>The first principal may have been Sister Francis Simpasteur, who held that position at St. Joseph's School in Seguin and worked with Father Mas during his exile from Mexico. On the 1887 mission list, she is listed as being assigned both to Saltillo and to Monterrey. The double listing may suggest that she was appointed to Saltillo in 1885 and transferred from that city to Monterrey in 1887. Sister Ursula was probably appointed to Saltillo in 1885, since she was replaced in Seguin that year, and her name does not appear in connection with any other institution. She was certainly teaching in Saltillo before 1887, since the archival records show that she was replaced at Colegio La Purísima at that time by Sister Emmanuel Phelan. Sister Mónica is listed as being in Eagle Pass in 1883 and in Rio Grande City in 1884, but after that date her name does not

appear on any list until 1889, when it is included with the community in Saltillo. It seems very likely that because of her facility with the Spanish language, she would have been sent to open the first Mexican school.

Sister María Antonia Fernández states that the first community included also Sisters Manuela Mateus, Augustine Curran, Berchmans O'Connor, and Angélique Descombes. *More Than One Hundred Years*, 1:50-51. However, Sister Manuela did not enter the Congregation until 1918 and could not have been in Mexico as early as 1885. Sister Augustine entered in 1883 and made her first profession in November, 1885. It is unlikely that she would have been sent to Mexico just one month later. Her name does not appear on any mission list until 1889, when she is assigned to teach in Saltillo. Both Sister Berchmans and Sister Angélique entered in 1884 and were still in the postulancy in 1885 when Saltillo opened. They were probably not members of the first community.

<sup>8</sup>Letter to Very Rev. Mother Marie de Jesus [Lyons], 18 Nov. 1885, LSPC.

<sup>9</sup>18 Nov. 1885, LSPC.

<sup>10</sup>Letter to My Dear Sisters, 2 Apr. 1888, LSPC.

<sup>11</sup>Letter to Sister St. Gabriel, 4 Jan. 1888, LSPC.

<sup>12</sup>20 Aug. 1889, LSPC.

<sup>13</sup>Sister M. Gabriel Wheelahan, letter to Beloved Sisters, 20 Feb. 1902, AMIW.

<sup>14</sup>Letter to Mother Alexandre Corveys [Lyons], 12 Mar. 1917, AMIW.

<sup>15</sup>Fernández 2:105.

<sup>16</sup>AMIW.

<sup>17</sup>Letter to Monseigneur, 25 Nov. 1887, LSPC. Rev. Mother Pierre's letter states that three sisters would open the school, and two would arrive later.

<sup>18</sup>25 Nov. 1887.

<sup>19</sup>See note 7.



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<sup>20</sup>Letter to Loved Sisters, 15 Jan. 1888, LSPC.

<sup>21</sup>Letter to Beloved Sisters, 24 Oct. 1892, AMIW.

<sup>22</sup>Letter to Rev. M. Cabello, 9 Nov. 1909, AMIW.

<sup>23</sup>Letter to Beloved Sisters, 25 Jan. 1910, AMIW.

<sup>24</sup>Incarnate Word Convent Remark Book, 11 Aug. 1931, AMIW.

<sup>25</sup>Letter to Very Loved Mother and Sisters, [no day] 1937, AMIW.

<sup>26</sup>Bishop Nicolás Pérez Gavilán, letter to Rev. Mother Madeleine Chollet, 12 Aug. 1903, AMIW.

<sup>27</sup>Quoted in Robert E. Quirk, *The Mexican Revolution and the Catholic Church, 1910-1929* (Westport, Conn.: Greenwood Press, 1973) 51.

<sup>28</sup>Since the school was closed and reopened so many times from 1914 to 1940, there are several gaps in this listing of principals.

<sup>29</sup>Asilo Colón was closed in 1913.

<sup>30</sup>Letter to Beloved Sisters, 12 Mar. 1906, AMIW.

<sup>31</sup>Letter to Beloved Mother and Sisters, 12 Nov. 1914, AMIW.

<sup>32</sup>By 1939, the sisters were forced to withdraw from the school.

<sup>33</sup>Quoted in Michael C. Meyer and William L. Sherman, *The Course of Mexican History* (New York: Oxford University Press, 1991), 601-2.

<sup>34</sup>Mother María Luisa also used different names in an effort to deceive the authorities searching for her. At times, she adopted the name of Muñoz; at other times she went by the name of Cortés.

<sup>35</sup>Letter to Beloved Sisters, 12 Mar. 1906, AMIW.

<sup>36</sup>Letter to Beloved Sisters, 3 Jul. 1906, AMIW. Two other schools were opened in Mexico in the same year, the English Academy of the Incarnate Word in

Mexico City and Colegio Corazón de María in General Cepeda, Coahuila.

<sup>37</sup>Letter to Mother Alexandre of the Sacred Heart [Lyons], 8 Apr. 1912, AMIW.

<sup>38</sup>Among the restrictions placed on the Catholic Church through the Constitutions were under civil direction; monastic vows and monastic orders were illegal; all churches were owned by the government; the number of clergy could be determined by the state legislature; and federal authorities had the power to intervene in religious worship.

<sup>39</sup>Although the sisters had come to Torreón in 1906 and began teaching in a small area of the convent, they recognized 1908, the year in which the first building was constructed, as the foundation of the school.

<sup>40</sup>Jean A. Meyer, *The Cristero Rebellion*, trans. Richard Southern (Cambridge: Cambridge University Press, 1976), 203-4. <sup>41</sup>4 Nov. 1909, AMIW.

<sup>42</sup>Mother Gertrudis later left the convent in Puebla and rejoined her order in Mexico City. Sister Luisa, who was already suffering from ill health in 1925, remained at the school, where she died a short time later.

<sup>43</sup>25 July 1926, AMIW.

<sup>44</sup>Some records give the name of Sister Felipe de Jesús Villarreal as one of the founding sisters of the school in San Luis Potosí. The mission list for 1937-1938, however, includes only the names given here.

<sup>45</sup>Very Loved Mother and Sisters, [no day] 1937, AMIW.

<sup>46</sup>Personal interview, 10 Jan. 1994.

<sup>47</sup>Interview, 10 Jan. 1994.

<sup>48</sup>Personal interview, 12 Jan. 1994.

<sup>49</sup>Interview, 12 Jan. 1994.

NOTES TO "INCARNATE WORD COLLEGE:  
GLORY FOR GOD, UTILITY FOR OTHERS,  
TROUBLE FOR OURSELVES"

<sup>1</sup>Annals 45.

<sup>2</sup>Letter to Dear Sisters, 22 Sept. 1892, AMIW.

<sup>3</sup>"A History of Incarnate Word College," 2 vols., ts., 1944-1970, Incarnate Word College Library, 7. Hereafter referred to as HIWC, I or II. Much of the material for this history of the College has been drawn from Sister Clement's work and from the revised text edited by Richard J. McCracken and Sister Theophane Power, C.C.V.I., "Beyond the Dream of the Founders," ts., 1985, Incarnate Word College Library. The emphasis in the historical account given here is on the work of the sisters.

<sup>4</sup>The school constructed on Crosby and Willow Streets was renamed St. Patrick's Academy. In 1957, ownership was transferred to St. Patrick's Parish, and the status of the school was changed from private to parochial.

<sup>5</sup>*Incarnate Word College Bulletin*, 1914-1919, 5.

<sup>6</sup>Our Lady of the Lake College was established in San Antonio in 1911.

<sup>7</sup>"Decisions of General Chapters: 1899-1924," 30 July 1909, AMIW.

<sup>8</sup>Power 196.

<sup>9</sup>Marquette University had established a summer session for women religious in 1909 but did not accept them in classes scheduled during the regular school year. Other Catholic universities, including Notre Dame, Fordham, and St. Louis, all of which were founded in the mid-nineteenth century, did not open their doors to women, either lay or religious, until much later.

<sup>10</sup>"Decisions of General Chapters: 1899-1924," 30 July 1909, AMIW.

<sup>11</sup>*San Antonio Express* 12 May 1910: 11.

<sup>12</sup>HIWC, I, 28.

<sup>13</sup>Father Schneider and Father Lohmann had come to San Antonio for reasons of personal health. Both resided at the Brackenridge Villa and taught classes to

the novices at the motherhouse as well as to the College students.

<sup>14</sup>Antonia Mendoza completed her elementary and secondary education before going on to earn the first baccalaureate degree awarded by the College. She had been sent to the College by her guardian, the bishop of Durango, who was familiar with the work of the sisters through their operation of Colegio Guadalupano in his diocese.

<sup>15</sup>"College and Academy of the Incarnate Word," *Southern Messenger* 16 June 1910: 4.

<sup>16</sup>The practice of having the bishop and later the archbishop confer degrees continued to the late 1960s.

<sup>17</sup>The other two were charity and modesty.

<sup>18</sup>HIWC, I, 195.

<sup>19</sup>"College and Academy of the Incarnate Word," *Southern Messenger* 7 Aug. 1913: 8.

<sup>20</sup>Rev. Mother Alphonse Brollier, letter to Rev. Mother Presentation [Lyons], tr. JoAnn Ott, 15 June 1926, AMIW. Sisters at the College always felt a responsibility to help other religious congregations, many of whom could not afford to pay even the reduced rate of \$20.00 for tuition, room and board for a six-week summer session and were accepted at no cost whatever. By 1946, sisters from twenty-eight religious congregations were enrolled in the summer session.

<sup>21</sup>The name of the regional accrediting agency was later changed to the Southern Association of Colleges and Schools.

<sup>22</sup>Sister Columkille Colbert had earned her bachelor's degree in 1912 and her master's degree in 1913 at The Catholic University of America.

<sup>23</sup>In 1936, Father Garriga was consecrated bishop in San Fernando Cathedral and appointed Co-adjutor Bishop of Corpus Christi, where he continued to work with the Incarnate Word sisters at Spohn Hospital.

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<sup>24</sup>It was Sister Columkille, together with Sister Kevin Murray, who initiated the accreditation proceedings in Austin.

<sup>25</sup>19 Dec. 1919. Quoted in HIWC, I, 42. Mother M. Columbanus Robinson was the congregational supervisor of schools, succeeding Sister Gabriel Wheelahan in this position.

<sup>26</sup>Certification of teachers had previously been attained through examinations given by state or county agents at the courthouse.

<sup>27</sup>Letter to Beloved Mother and Sisters, 18 Dec. 1919, AMIW.

<sup>28</sup>In her history of the Congregation, Sister Helena Finck says the state normal institute was started in 1918. It continued until 1924, when the certification laws were revised.

<sup>29</sup>24 Nov. 1920. Quoted in HIWC, I, 77.

<sup>30</sup>Only nineteen baccalaureate degrees were awarded during the first decade.

<sup>31</sup>The three units were all connected on the ground floor and first floor and actually formed a single structure that was later known as the Administration Building. The architectural design was dictated by the state department of education, which required that the collegiate division be separated from the secondary school.

<sup>32</sup>HIWC, I, 56. The colors of the student uniforms were the same as those selected for the school colors: red for the Sacred Heart and gray for the South.

<sup>33</sup>1 June 1922: 1.

<sup>34</sup>After the resignation of Father Garriga in 1919, the College functioned without a president until Sister Columkille completed her Ph.D. in 1923 and returned from Catholic University. At the same time that she was appointed president, she was named superior of the sisters' community, and her title was changed to Mother.

<sup>35</sup>*Bulletin of Incarnate Word College*, 1924, 6.

<sup>36</sup>Quoted in HIWC, I, 81.

<sup>37</sup>It was a great concession for the University to accept women as members of the student body, and they were not permitted to attend regular classes. Instead, courses were taught in an off-campus location in a special institute called

Sisters' College. The separation was designed as a means of protecting them from contact with other students, members of the clergy as well as the laity. Writing to Rev. Mother Alphonse to encourage her to send sisters to the University, Thomas Edward Shields assured her that "all lectures and academic exercises shall be held, not in the University halls, but *in the institute*, i.e., in a separate building outside the University grounds but within easy reach. Suitable arrangements, however, shall be made whereby the sisters may attend *public* lectures in the University and have access to its libraries, museums, etc., without any inconvenience." 26 Dec. 1913, AMIW.

<sup>38</sup>18 June 1912, AMIW.

<sup>39</sup>As a Latin scholar, she translated the works of St. Augustine and Prudentius and produced a concordance to Statius, working closely all of her life with Dr. Roy J. Deferrari, Graduate Dean of the Catholic University and noted classical scholar.

<sup>40</sup>The enrollment figure of 800 listed for Incarnate Word in this report must have included the summer session, since the number of students in the regular fall and spring semesters did not reach this level until much later.

<sup>41</sup>The Education Hall was later used for classes and facilities of the drama department and named Genesis Hall in honor of St. Genesis, patron of dramatic arts. It was completely remodeled in 1981 as part of the construction of the Elizabeth Huth Maddux Theatre, and the name was changed to the Halligan-Ibbs Theatre/Dance Center in honor of Maureen Halligan and Ronald Ibbs.

<sup>42</sup>Clark S. Northrup, letter to Rev. Frederick W. Dickinson, 11 Apr. 1932, quoted in HIWC, I, 122. As late as 1967, of the total 170 colleges and universities throughout the country that had earned the distinction of having Phi Beta Kappa chapters on their campuses, only four were Catholic: The Catholic University of America, Fordham University, Georgetown

## PROMISES TO KEEP

University, and The College of St. Catherine.

<sup>43</sup>As late as the 1950s, Mother Columkille was still pursuing a Phi Beta Kappa Chapter and sent Sisters Rosa María Icaza and Rita Prendergast to The Catholic University to earn their baccalaureate degrees and membership in the Phi Beta Kappa Chapter.

<sup>44</sup>Incarinate Word continued sponsoring the Southern Branch of The Catholic University until 1963. Course offerings were discontinued at our Lady of the Lake in the 1950s.

<sup>45</sup>The name of the Household Arts Building was changed to the Home Economics Building and still later to the Sister Mary Elizabeth Joyce Building. In the 1970s, curriculum changes in home economics eliminated the need for the Home Management House. It was renamed Incarnate Word House and used as a residence for sisters and for official entertainment during the presidency of Sister Margaret Patrice Slattery. It was later converted into offices for President Louis J. Agnese, Jr., and administrators in institutional advancement.

<sup>46</sup>Sister Mary Claude became director of the nursery school in 1944 and remained in that position until her retirement in 1978. She had a remarkable ability to work with pre-school children, and because of her reputation, many prominent families in San Antonio enrolled their sons and daughters in the nursery school classes, which were always filled to capacity. Many outstanding businessmen in the city attributed their early development of learning skills to her excellent teaching. Even after her retirement, Sister Mary Claude continued for many years to teach classes in religion to the pre-school children.

<sup>47</sup>Trinity University was moved to its new campus on Stadium Drive in the 1950s.

<sup>48</sup>Sister Charles Marie was later appointed Dean of the School of Nursing at The Catholic University of America and was a nationally recognized leader in the development of nursing education.

<sup>49</sup>"The Story of One Collegiate School of Nursing," 1976, Incarnate Word College Library, 63.

<sup>50</sup>Although in 1920 the summer normal institute had been established for teachers and in 1929 the first programs for graduate nurses had been introduced, no reference to the preparation of students for professions is included in the College mission statement until 1948. The bulletin for that year stated that one of the goals of the academic program was "to prepare women . . . for careers in teaching, nursing, home economics, journalism, medical technology, industrial and scientific research, commercial art, dramatic art, and music." The definition of the overall purpose of the educational program, however, remained the same—the preparation of a "woman of taste, feeling, mind and character, the composite of Christian personality fitted for a womanly destiny under the providence of God." No reference was made to the professional woman.

<sup>51</sup>Personal interview, 6 Sept. 1994.

<sup>52</sup>At the same time, the degree in public health nursing was discontinued.

<sup>53</sup>Personal reminiscence, Feb., 1994.

<sup>54</sup>*Bulletin, Incarnate Word College, 1923, 21.*

<sup>55</sup>Unfortunately, the humanities program had to be discontinued because of the difficulty experienced by students transferring to other colleges and universities that were not prepared to offer credit for interdisciplinary courses.

<sup>56</sup>Personal interview, 30 Aug. 1994.

<sup>57</sup>The programs were reaccredited in 1959, 1962, 1967, 1973, 1979, 1985, and 1989.

<sup>58</sup>NCATE approval was renewed in 1968, 1972, 1977, 1981, and 1985. Because of the changing requirements of the State of Texas, some of which conflicted with the NCATE standards, the faculty determined in 1991 not to pursue reaccreditation by the national agency.

<sup>59</sup>St. Philip's College was founded in 1898; San Antonio College in 1925. Enrollment in community colleges throughout the country increased from approximately 500,000 students in 1950 to over 2,000,000 in 1970.

## NOTES

<sup>60</sup>"Mt. Erin, Incarnate Word High School, To Be Dedicated Feb. 2" 25 Jan. 1951: 1.

<sup>61</sup>The old science hall, located behind the Administration Building, was converted into use as a Student Union. It served later as a bookstore and then was converted into classrooms and studios for the art department until the Fine Arts Building was added to the campus.

<sup>62</sup>In 1967, a two-story extension was added to the Science Hall giving more space for offices, classrooms, and a large lecture hall.

<sup>63</sup>The field was named in memory of Father G. P. Mulvaney, C.S.F., instructor in philosophy and English. It was located in an area of the campus later used for construction of Clement Hall.

<sup>64</sup>The old gymnasium on the ground floor of the Administration Building was converted to many different uses over the following years: storage area, bookstore, student center, computer center.

<sup>65</sup>Pope Pius X had approved the constitutions of the Sisters of Charity of the Incarnate Word in 1905, thereby giving canonical status to the Congregation.

<sup>66</sup>Moving the 60,609 volumes from the old location to the new became a campus-wide project. Books were loaded into laundry carts and wheeled across the campus to the new building, where a human chain was formed by faculty and students, passing the volumes from one to another and placing each one in its proper place.

<sup>67</sup>The dining room was added to Marian Hall in 1965.

<sup>68</sup>When the federal funding was withdrawn some years later, the College was forced to discontinue the clinic. Without financial assistance, most parents could not afford to pay the high costs of the program. The center continued to house the reading clinic. Other areas were converted into offices for faculty in teacher education. In 1974, a kindergarten was established in conjunction with the nursery school.

<sup>69</sup>Adina DeZavala was instrumental also in the establishment of the Daughters of the Republic of Texas and the DeZavala

Chapter of the Texas Landmarks Association.

<sup>70</sup>Many interesting stories about Miss Adina have been preserved in the oral tradition of the College. When she became ill and was confined to bed in her later years, the sisters regularly went to care for her, taking the bus from the College to her home in the downtown area of San Antonio. The entire neighborhood, with the exception of Miss Adina's old homestead, was filled with parking lots and run-down business operations. The house itself was filled with empty boxes, paper bags, balls of string, etc. Miss Adina had evidently saved everything that she ever purchased, including the wrapping.

When her physical condition became critical, Mother Columkille convinced her to move to the student infirmary at the College. She insisted on bringing with her a very old cardboard carton that was secured with heavy rope and covered with a blanket. No one ever saw the inside of the box until Miss Adina died. When it was finally opened, the sisters found it full of cash, bills of all denominations, and even some confederate money that had been stored away for many years.

<sup>71</sup>With the exception of The Catholic University of America, Catholic colleges and universities did not receive funding from the Catholic Church.

<sup>72</sup>First appointments to the chair professorships in 1971 were Dr. Donald McLain in the biology department at Incarnate Word and Dr. Antonio Rigual in the Spanish department at Our Lady of the Lake. The terms of the grant required that the two institutions share the benefits of each professor who taught three courses at his home campus and one course on the sister campus.

<sup>73</sup>Don Hogan was appointed the first director of public relations in 1948 and was succeeded in that position by Dr. Sean Burke. Under the direction of Dick McCracken the office was fully organized.

<sup>74</sup>See Vol. I, 207-208.

<sup>75</sup>Sister Eilish Ryan was appointed director in 1981.

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<sup>76</sup>Strangely enough, a student was named to the Board before a faculty member, and the appointment of both the student and faculty member preceded that of the president. Dr. Sean Burke, who was Chairman of the Faculty Executive Committee, was the first faculty member elected to membership in 1972. Sister Margaret Patrice Slattery, who had been appointed president in 1972, was given *ex officio* membership on the Board in 1973.

<sup>77</sup>In 1953, Dr. J. M. Godard, Executive Secretary of the Southern Association of Colleges and Secondary Schools, had suggested to the presidents of Incarnate Word, Our Lady of the Lake, and St. Mary's that a joint graduate school be established. The cooperative effort was strongly encouraged by Archbishop Robert E. Lucey, and Dr. Godard was commissioned to conduct a survey of the three institutions in preparation for the collaborative effort. His proposal for a tri-college graduate center, however, was never implemented.

<sup>78</sup>"Declaration on Christian Education," *Documents of Vatican II*, ed. Austin P. Flannery (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1984), 737.

<sup>79</sup>Quoted in HIWC, II, 314.

<sup>80</sup>Members of the Planning Commission were the academic deans of the three institutions—Sister Theresa McGrath, representing Sister Clement Eagan, and later Sister Margaret Patrice Slattery of Incarnate Word; Dr. Albert J. Griffith of Our Lady of the Lake; and Brother Charles J. Cumiskey of St. Mary's—together with a faculty representative from each campus—Dr. Bernard O'Halloran (IWC), Sister Elizabeth Ann Sueltenfuss (OLL), and Dr. Kenneth Carey (SMU).

<sup>81</sup>In 1991, the building was named the Sister Charles Marie Frank Nursing Building in recognition of Sister's dedication to the profession and her direction of the College's nursing program.

<sup>82</sup>Although there was an understanding among the three Catholic colleges that in order to avoid unnecessary competition for students, no change would be made in their

status as single sex institutions, St. Mary's University became coeducational in 1963. Our Lady of the Lake followed in 1969.

<sup>83</sup>On November 21, 1963, the day before the death of President Kennedy, faculty and students lined up on Broadway in front of the Administration Building to cheer his arrival in San Antonio. As the motorcade passed in front of the College, the president ordered his car to stop so that Mrs. Kennedy could receive a bouquet of yellow roses presented by the students.

<sup>84</sup>The Southern Association in 1957 introduced the ten-year cycle of reaccreditation self-study and site visit.

<sup>85</sup>17-20 Feb. 1974: 52.

<sup>86</sup>The former Advisory Board, which had been established as a means of involving lay persons in the direction of the College, had been phased out in 1967 as more members of the laity were elected to the Board of Directors.

<sup>87</sup>Thirty-nine students were in the first class accepted for the master's program in nursing in 1986.

<sup>88</sup>At the same time, forty-five acres of the motherhouse and College property were placed on the National Register and listed as an archaeological district.

<sup>89</sup>In 1987, it was proposed that the professorial chairs be named for four faculty members who had spent many years on the College faculty: Sister Joseph Marie Amer, biology; Msgr. Thomas A. French, religious studies; Sister Theophane Power, education; and Sister Margaret Patrice Slattery, English.

<sup>90</sup>Many private colleges at this time changed their names to universities. The growth of the state systems added a certain prestige to the title, and it was often identified with an extensive campus, large student enrollment, multiple course offerings, and a wide array of extracurricular activities. With the opening of The University of Texas at San Antonio in 1973 and with the identification of Our Lady of the Lake as a university in 1976, faculty and administrators at Incarnate Word discussed the possibility of changing the name of the College but deliber-

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ately resisted the trend. Historically, a university is an institution comprising several professional schools and focusing primarily on research, whereas a college, by traditional definition, is associated with the study of the liberal arts and places particular emphasis on teaching. The identification of Incarnate Word as a college more appropriately reflected the organization of the institution and the purposes of the educational program.

<sup>91</sup>Annual Report, 1987-1988.

<sup>92</sup>A complete listing of recipients of honorary degrees conferred by the College throughout its history is given at the end of this section.

<sup>93</sup>Honored in later years were Roger Staubach and Lionel Sosa (1988); Mrs. Charles E. (Elizabeth) Cheever, Sr. (1989); Sichan A. Siv and Bob Donohue (1990); Solomon Casseb, Jr., Monsignor Dermot Brosnan, and Brig. Gen. Sue Ellen Turner (1991); Albert H. Kauffman, Most Rev. Edmond Carmody, Most Rev. Patrick F. Flores, and Caroline Shelton (1992); Tom Benson and George B. Irish (1993).

<sup>94</sup>Citation for Barbara Herlihy, Incarnate Word College CCVI Spirit Award Celebration, 1993.

<sup>95</sup>Citation for Sister Ann Finn, Spirit Award Celebration, 1994.

## APPENDIX A

### MEMBERS OF THE GENERAL ADMINISTRATION

*1869-1872*

Rev. Mother St. Madeleine Chollet - Sister St. Pierre Cinquin - Assistant  
Superioress

*1872-1875*

Rev. Mother St. Pierre Cinquin - Sister St. Madeleine Chollet - Assistant  
Superioress

*1875-1878*

Rev. Mother St. Pierre Cinquin - Sister St. Madeleine Chollet - Treasurer  
Superioress and Mistress of Novices Sister M. Claude Esparza - Secretary  
Sister Francis Regis Simpasteur - Assistant

*1878-1881*

Rev. Mother St. Pierre Cinquin - Sister St. Madeleine Chollet - Assistant  
Superioress, Mistress of Novices and Sister M. Claude Esparza - Secretary  
Treasurer

*1881-1884*

Rev. Mother St. Pierre Cinquin - Sister M. Claude Esparza - Consultor  
Superioress Sister M. Joseph Krawiec - Consultor  
Sister St. Madeleine Chollet - Assistant Sister M. Ange Hernández - Consultor  
Sister M. Gonzaga Stamcampiono - Sister M. Anthony Kenney - Consultor  
Treasurer and Secretary

*1884-1887*

Rev. Mother St. Pierre Cinquin - Sister M. Ange Hernández - Consultor  
Superioress Sister M. Anthony Kenney - Consultor  
Sister St. Madeleine Chollet - Assistant Sister Francis Regis Simpasteur -  
and Treasurer Consultor  
Sister M. Ignatius Saar - Mistress of Sister Gonzaga Stamcampiono -  
Novices Consultor  
Sister M. Gabriel Wheelahan - Secretary

*1887-1890*

Rev. Mother St. Pierre Cinquin - Sister M. Gabriel Wheelahan - Secretary  
Superioress Sister Francis Simpasteur - Consultor  
Sister St. Madeleine Chollet - Assistant Sister Ange Hernández - Consultor  
Sister M. Ignatius Saar - Mistress of Sister St. John Reibe - Consultor  
Novices Sister M. of the Sacred Heart Bradley -  
Sister M. Alphonse Brollier - Treasurer Consultor



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*1890-1892*

Rev. Mother St. Pierre Cinquin - Superioress	Sister St. John Reibe - Secretary
Sister St. Madeleine Chollet - Assistant	Sister M. Ange Hernández - Consultor
Sister M. Ignatius Saar - Mistress of Novices	Sister M. Stanislaus Nelson - Consultor
Sister M. Paul Boyle - Treasurer	Sister M. of the Sacred Heart Bradley - Consultor
	Sister M. Andre Vallee - Consultor

*1892-1894*

Rev. Mother M. Ignatius Saar* - Superioress and Mistress of Novices	Sister M. Ange Hernández - Consultor
Sister St. Madeleine Chollet - Assistant	Sister St. John Reibe - Consultor
Sister M. Alphonse Brollier - Treasurer	Sister M. of the Sacred Heart Bradley - Consultor
Sister M. Gabriel Wheelahan - Secretary	Sister M. Paul Boyle - Consultor

*1894-1897*

Rev. Mother St. Madeleine Chollet - Superior	Sister M. Gabriel Wheelahan - Secretary
Sister M. Alphonse Brollier - Assistant	Sister M. Ange Hernández - Consultor
Sister Mary John O'Shaughnessy - Mistress of Novices	Sister St. John Reibe - Consultor
Sister M. Alexis Harrison - Treasurer	Sister M. of the Sacred Heart Bradley - Consultor
	Sister M. Athanasius Vauthier - Consultor

*1897-1903*

Rev. Mother St. Madeleine Chollet - Reverend Mother General	Sister M. Gabriel Wheelahan - Secretary
Mother St. Alphonse Brollier - Mother Assistant**	Sister M. Francis Simpasteur - Consultor
Sister Mary John O'Shaughnessy - Mistress of Novices	Sister M. Ange Hernández - Consultor
Sister M. Alexis Harrison - Treasurer	Sister St. John Reibe - Consultor
	Sister M. of the Sacred Heart Bradley - Consultor
	Sister M. Athanasius Vauthier - Consultor

*1903-1906*

Rev. Mother St. Madeleine Chollet - Reverend Mother General	Sister M. Gabriel Wheelahan - Secretary
Mother St. Alphonse Brollier - Mother Assistant	Sister St. John Reibe - Consultor
Sister Mary John O'Shaughnessy - Mistress of Novices	Sister M. Felicitas Ingram - Consultor
Sister M. Alexis Harrison - Treasurer	Sister M. Michael Vauthier - Consultor
	Sister M. Pachomius Hennessy - Consultor

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1906-1912

Rev. Mother St. Alphonse Brollier - Superioress General	Mother M. Gabriel Wheelahan - Second Consultor and Secretary General
Mother Mary John O'Shaughnessy - Assistant General	Mother M. Alexis Harrison - Third Consultor
Mother St. John Reibe - First Consultor and Admonitrix***	Mother M. Michael Vauthier - Fourth Consultor
Mother M. Collette Foran - Treasurer General	Mother M. Bonaventure Burns - Fifth Consultor

1912-1918

Rev. Mother St. Alphonse Brollier - Superioress General	Mother M. Collette Foran - Treasurer General
Mother Mary John O'Shaughnessy - Assistant General	Mother M. Bonaventure Burns - Third Consultor and Secretary General
Mother M. Alexis Harrison - First Consultor	Mother M. Bridget Crowley - Fourth Consultor
Mother St. John Reibe - Second Consultor and Admonitrix	Mother M. Wendelinus Holzer - Fifth Consultor

1918-1924

Rev. Mother Mary John O'Shaughnessy - Superioress General	Mother M. Bonaventure Burns - Second Consultor and Secretary General
Mother M. Alphonse Brollier - Assistant General	Mother M. Bridget Crowley - Third Consultor
Mother M. Collette Foran - First Consultor and Admonitrix	Mother M. Cleophas Hurst - Fourth Consultor
Mother M. Wendelinus Holzer - Treasurer General	Mother M. Columbanus Robinson - Fifth Consultor

1924-1930

Rev. Mother Mary John O'Shaughnessy - Superioress General	Mother M. William Cullen - Third Consultor and Inspectress General of Hospitals
Mother M. Alphonse Brollier - Assistant General	Mother M. Jacinta González - Fourth Consultor
Mother M. Wendelinus Holzer - Treasurer General	Mother M. Kevin Murray - Fifth Consultor and Inspectress General of Schools
Mother M. Bonaventure Burns - Second Consultor and Secretary General	
Mother M. Avellina Meyer - Second Consultor and Admonitrix	

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1930-1936

Rev. Mother M. Bonaventure Burns - Superioress General	Mother M. Loyola Coindreau - Second Consultor
Mother Mary John O'Shaughnessy - Assistant General	Mother M. Wendelinus Holzer - Third Consultor and Admonitrix
Mother Joseph Calasanctius O'Connor - Treasurer General	Mother M. Kevin Murray - Fourth Consultor and Inspectress General of Schools
Mother M. William Cullen - First Consultor and Inspectress General of Hospitals	Mother M. Madeleine Lee - Fifth Consultor and Secretary General

1936-1942

Rev. Mother M. Bonaventure Burns - Superioress General****	Mother M. Loyola Coindreau - Second Consultor
Mother Mary John O'Shaughnessy - Assistant General****	Mother M. Wendelinus Holzer - Third Consultor and Admonitrix
Mother Mary Calvary LePage - Treasurer General	Mother M. Columkille Colbert - Fourth Consultor and Inspectress General of Schools
Mother M. William Cullen - First Consultor and Inspectress General of Hospitals	Mother John Berchmans Curtis - Fifth Consultor and Secretary General

1942-1948

Rev. Mother M. Laserian Conlon - Superioress General	Mother M. Columkille Colbert - Third Consultor and Inspectress General of Schools
Mother M. William Cullen - Assistant General	Mother M. Fidelia Foley - Fourth Consultor and Inspectress General of Hospitals
Mother Mary Calvary LePage - Treasurer General	Mother M. Helena Finck - Fifth Consultor and Secretary General
Mother M. Loyola Coindreau - First Consultor	
Mother M. Wendelinus Holzer - Second Consultor and Admonitrix	

1948-1954

Rev. Mother M. Laserian Conlon - Superioress General	Mother M. Fidelia Foley - Second Consultor and Inspectress of Hospitals
Mother M. William Cullen - Assistant General	Mother Mary Calvary LePage - Third Consultor and Admonitrix
Mother M. Josephina Cleary - Treasurer General	Mother M. Helena Finck - Fourth Consultor and Secretary General
Mother M. Columkille Colbert - First Consultor and Inspectress of Schools	Mother María del Carmen Coindreau - Fifth Consultor

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1954-1960

Rev. Mother Mary Clare Cronly - Superioress General	Mother Charles Marie Frank - Third Consultor and Inspectress General of Hospitals*****
Mother M. Laserian Conlon - Assistant General	Mother M. Micaela Valdés - Fourth Consultor
Mother M. Josephina Cleary - Treasurer General	Mother M. Magdalen Cross - Fifth Consultor and Inspectress General of Schools
Mother M. Columkille Colbert - First Consultor and Admonitrix	
Mother Mary Calvary LePage - Second Consultor and Secretary General	

1960-1966

Rev. Mother Mary Clare Cronly - Superioress General	Mother M. Alacoque Powers - Third Consultor and Inspectress General of Schools
Mother M. Laserian Conlon - Assistant General	Mother Angela Clare Moran - Fourth Consultor and Inspectress General of Hospitals
Mother M. Teresa Reichert - Treasurer General	Mother M. Doloretta Reynoso - Fifth Consultor
Mother Mary Calvary LePage - First Consultor and Admonitrix	
Mother M. Calixta Garvey - Second Consultor and Secretary General	

1966-1972

Mother Calixta Garvey - Superioress General	Sister María Alacoque Cerisola - Second Consultor - Mexico
Sister M. Magdalen Cross - Assistant General	Sister Angela Clare Moran - Third Consultor and Supervisor of Hospitals
Sister M. Teresa Reichert - Treasurer General	Sister M. Hilarian McCarthy - Fourth Consultor and Supervisor of Schools
Sister Eleanor Cohan - First Consultor and Secretary General	Sister M. Raphael Eccell - Fifth Consultor and Admonitrix

1972-1978

Sister Eleanor Cohan - Superior General	Sister Mary James Whelan - Director of Health Services
Sister Stephen Marie Glennon - Assistant General	Sister Mary Pezold - Director of Education and Child Care
Sister Margaret Mary Curry - Secretary General	Sister M. Teresa Reichert - Treasurer General
Sister Laura Argitello - Assistant for Latin America	

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*1978-1984*

Sister Neomi Hayes - Superior General	Sister María Luisa Vélez - Director of Ministry
Sister Mary Margaret Bright - Director of Communications	Sister Rosita Hyland - Director of Corporate Stewardship
Sister Dorothy Ettling - Director of Congregational Development	Sister Mary James Whelan - Coordinator of Health Care Facilities

*1984-1990*

Sister Dorothy Ettling - General Superior	Sister Juanita Albracht - Councilor
Sister María Luisa Vélez - Councilor	Sister Carol Ann Jokerst - Councilor

*1990-*

Sister Carol Ann Jokerst - General Superioress	Sister Audrey O'Mahony - Councilor
Sister Luz María Aguilar - Councilor	Sister Yolanda Tarango - Councilor

\*Rev. Mother Ignatius Saar died October 14, 1894, without having completed her term of office. Sister Madeleine assumed the responsibility of superioress.

\*\*In the General Chapter of 1901, it was decided that the title "Mother" should be used in addressing the assistant superioress, and in 1909, it was adopted for other members of the general administration and for all local superiors. The custom was changed in 1966, however, and the title was used only in addressing the superior general. At the Chapter of Renewal, 1969-1970, it was decided that all members of the Congregation should be addressed as "Sister."

\*\*\*The role of the admonitrix, as defined in the 1901 version of the Constitutions (178), was "to tell the Superior humbly and charitably any defect which she may have remarked in her personal conduct [and to] give notice of the complaints made concerning her or her administration."

\*\*\*\*Mother Mary John died in 1938, and Mother William was named Assistant General. Mother Fidelia was appointed Consultor and Inspectress General of Hospitals.

Rev. Mother Bonaventure died in 1941 before the expiration of her term of office. Mother William, who had replaced Mother Mary John, served as Acting Superior General for one year, 1941-1942.

\*\*\*\*\*Mother Charles Marie was appointed Dean of the School of Nursing at The Catholic University of America in 1957. She was replaced in the general administration by Mother Mary Vincent O'Donnell.

## APPENDIX B

### PROVINCIAL SUPERIORESSES

#### MEXICO PROVINCE

1922-1925	Mother M. Berchmans O'Connor
1925-1928	Mother M. Loyola Coindreau
1928-1934	Mother M. Carmela Dávila
1934-1937	Mother M. Jacinta González
1937-1943	Mother María Luisa Muñoz
1943-1946	Mother M. Herminia Fuentes
1946-1949	Mother M. Genoveva Carranza
1949-1955	Mother María Luisa Muñoz
1955-1961	Mother M. Felicitas Villegas
1961-1967	Mother Luz María Arriaga
1967-1972	Sister Laura Argüello
1972-1975	Sister María Antonia Fernández
1975-1978	Sister Doloretta Reynoso
1978-1984	Sister Delfina Ma. Moreno
1984-1988	Sister Luz María Arriaga
1988-1992	Sister Martha Estela Pérez Curriel
1992-	Sister Ma. de Lourdes Terrazas

#### NEW ORLEANS PROVINCE\*

1925-1928	Mother M. Berchmans O'Connor
1928-1934	Mother M. Edmund Kendellen
1934-1936	Mother Mary Clare Cronly

#### SAN ANTONIO PROVINCE

1922-1928	Mother M. Nativity Henebery
1928-1931	Mother M. Timothy Mullen
1931-1937	Mother M. Emiliana Malone
1937-1940	Mother Mary of Lourdes Hickey
1940-1943	Mother M. Laserian Conlon
1943-1946	Mother M. Bethania Curran
1946-1949	Mother Mary Clare Cronly
1949-1955	Mother M. Mechtildis Dryburgh
1955-1958	Mother M. Calixta Garvey
1958-1961	Mother Mary of the Incarnate Word Ryan
1961-1967	Mother Mary Eileen Bermingham
1967-1973	Sister Bridget Mary Brennan
1973-1978	Sister Neomi Hayes
1978-1981	Sister Margaret Mary Mannion
1981-1984	Sister Theresa McGrath

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ST. LOUIS PROVINCE

1922-1928	Mother M. Casimir Quinn
1928-1931	Mother M. Cleophas Hurst
1931-1934	Mother Peter Nolasco Keenan
1934-1937	Mother M. Crescencia Alt
1937-1943	Mother M. Madeleine Lee
1943-1946	Mother M. Canice Murphy
1946-1952	Mother M. Eucharía Whyte
1952-1958	Mother M. Bernardinus Minogue
1958-1961	Mother Scholastica Creane
1961-1966	Mother James Patrick Curran
1966-1972	Sister Stephen Marie Glennon
1972-1975	Sister Agnes Ditenhafer
1975-1981	Sister Eileen Friel
1981-1984	Sister Juanita Albracht

UNITED STATES PROVINCE\*

1984-1988	Sister Theresa McGrath
1988-1992	Sister Helen Ann Collier
1992-	Sister Brigid Marie Clarke

\*New Orleans was a vice-province of San Antonio from 1922-1925. In 1936, the decision was made to reduce the number of provinces to three, and the houses under the New Orleans administration were divided between the San Antonio and the St. Louis provinces. In 1984, the San Antonio and St. Louis provinces were merged to become the United States Province.

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