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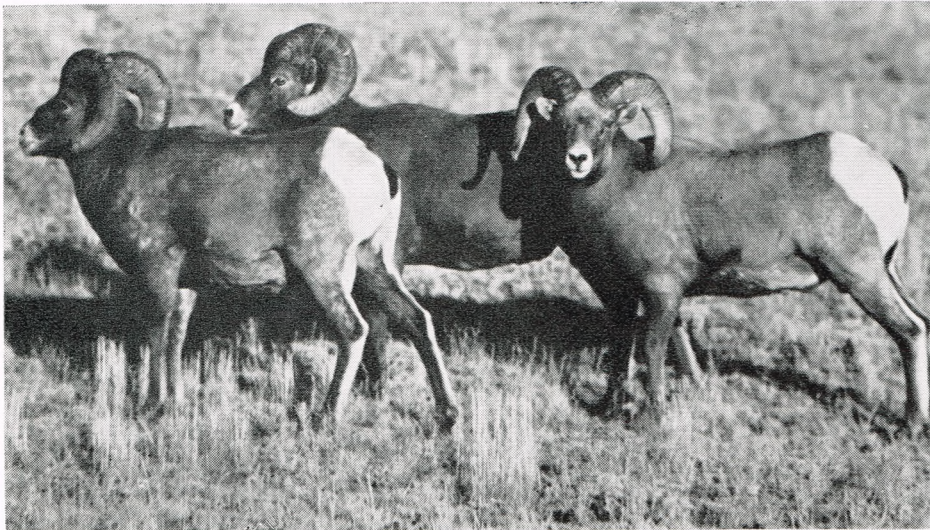
WINTER, 1953
VOL. V No. 1

The Balance in Nature

By
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Beavers live on trees and in the water: the trees need land, sun and water. Before the White Man nearly exterminated the beaver, the fur of this mammal was a very important commodity and played an important role in the settling of the Middle West.



Mountain sheep, like cattle, eat grass and other vegetables for food. In return, they, like cattle, furnish food for man. Here the dependency is again brought out... water, sun, grass droppings or manure produce good grass, and this in return produces meat and clothing for man. Photograph, courtesy National Audubon Society.

Nearly everyone is familiar with the term "Conservation." Within the past several years this topic has been brought to the attention of the public through newspapers, magazines, radio, and television. Numerous societies have been organized for the purpose of developing public interest in various phases of the subject. Lecturers, assisted by motion pictures, have opened a new world of interest to great numbers of people. Through the interest thus developed a great amount of legislative action has resulted and we are all more or less familiar with some of the outstanding accomplishments that have been made in the field of conservation.

Have you ever tried to define "Conservation"? The dictionary is rather terse in its definition and, in effect, says that conservation is the preservation of something that exists. No one who has spent much time in the study of natural

history is likely to accept such a definition. The physicists have elaborated upon this definition and your dictionary makes special reference to the Conservation of Energy, Mass, Matter, Momentum and Electricity. Each of these definitions is preceded by the words "The principle that . . ." For the purpose of this article let us presume a definition for the "Conservation of Nature" to be "The Principle that all tangible natural things are dependent upon each other." Such a definition is not likely to be accepted universally and it is not offered as a definition that may be applied with the assurance that one may have in stating a geometrical axiom. It should, however, be sufficient for the purpose of discussing the "Balance of Nature."

The tangible things in nature are usually classified under three subjects, Animal, Vegetable and Mineral. No ex-

tensive understanding of any one of these subjects may be attained without a considerable knowledge of the other two and anyone who is interested in any one subject will find a wealth of information in published form that has resulted from a life time of study by a great number of people throughout the recorded history of the world.

Such organizations as the Audubon Society have done a great deal toward the development of cultural and recreational interests through nature study with the fine programs they have organized. Such programs appeal to people of all ages and one need not be a scientist or a student in order to enjoy them. These programs are concerned chiefly with animal life which, to the non-technical person, is usually much more interesting than subjects listed under the Vegetable and Mineral classifications.

Those who are interested in subjects coming under the "Vegetable" classification are usually people who cultivate plants as a means of livelihood or for ornamental effect or perhaps as a form of recreation. With few exceptions, those who are interested in the Vegetable kingdom in regard to its correlation with the Animal and Mineral classifications are scientists. Since the work of these scientists is closely associated with the work of scientists in other fields, their writings are usually expressed in technical terms and in minute detail. For this reason the results of their studies provide rather tedious reading for those who pursue nature study as a form of relaxation and recreation.

The purpose of this article is to attempt to demonstrate the importance of plants in the "Conservation of Nature" in accordance with the foregoing definition.



The much disliked and discredited coyote has his place in Nature's plan. He is necessary to keep a balance in the rabbit and other grass-eating animal population, or else such small mammals would become so numerous they would destroy all vegetable food so necessary for other forms of life. The coyote is part of Nature's balance and control plan.
 Photograph by Dick Jones.

Plants are the basis upon which all other life depends. They supply food to nearly all members of the animal kingdom and they maintain the oxygen content of the air. They are also the primary source of the all-important accessory foods, the vitamins. Without plants it would be impossible to support animal life for any appreciable length of time.

The essential relation of plants to food and air is based upon two of their characteristics. First is the ability to convert the energy of the sun's rays into sugar, starch, cellulose, oils, fats and other constituents and to store them in the plant body where it remains available for animal consumption. Secondly, at the same time they are able to construct, from simple and elementary substances, types of chemical compounds necessary for the existence of animal life.

The ability to convert the energy of the sun into constituents available for food is through the familiar but vaguely understood process of photosynthesis in which the plant transforms water obtained from the soil and carbon dioxide obtained from the air into sugar and oxygen. This ability is limited to plants which contain the green pigment chlorophyll, the same chlorophyll which has received so much publicity recently in connection with manufactured articles. The details of the manner in which chlorophyll is able to perform this miracle are not yet understood although scientists have for years conducted a feverish research for the answer.

The second characteristic of plants so necessary for existence of other life is the ability to convert simple elementary substances into complex chemical compounds. Thus sugar is made from carbon dioxide and water, amino acids are made from inorganic nitrogen and or-

ganic carbon compounds. In the mysterious process vitamins are synthesized and made available for animal consumption. Although science has not been able to determine the manner in which all these remarkable processes are accomplished it recognizes the fact that plants are complex chemical laboratories and that there is no substitute for them.

Further study of the foregoing remarkable processes will disclose the fact that there must be some sort of balance or control that maintains a state of equilibrium between the Animal, Vegetable and Mineral kingdoms. Simply expressed, this balance consists of the conversion of the sun's energy by plants into forms available for sustaining animal life. In the process the plant must depend upon the mineral elements of the soil for sustenance. In converting the mineral elements of the soil into plant elements there is an interchange of function and the soil also undergoes physical and chemical changes that renders it adaptable for different types of plant growth and provides a habitat for certain types of animal life that, in turn, further condition the soil so that it is more favorable toward plant growth. Other members of the animal kingdom disperse seeds of plants over wide areas and store them in places where they may, at some much later date, find favorable conditions for growth.

In all of the foregoing remarks, no mention has been made of any specific member of the Animal, Mineral or Vegetable kingdoms; however, our present concern for conservation has been created by a member of the animal kingdom who is not conforming with the principles involved in the concept of a Balance in Nature. This animal is Man, a comparative newcomer to Nature's

orderly scene. From earliest times Man has made it his business to convert natural resources to his advantage. Since he possesses an intellect he has not been satisfied with an existence provided by the natural resources at hand. He has selected those things which could be used to his advantage and has developed means to increase them. In so doing he has changed the physical aspect of the world without regard to any thought of a Balance of Nature. As a result, through the pursuit of agriculture, he has replaced the plant forms of vast areas with plants more advantageous to his needs. Animals that have no economic value have been replaced with animals that may be converted to his use with the least effort. Under this system of management, very little attention has been paid to the soil or to an understanding of its functions. The natural processes that provided for refertilization of the soil can no longer operate. Under cultivation the natural physical condition of the soil cannot be maintained and the process of erosion has laid waste to many areas that were formerly quite productive.

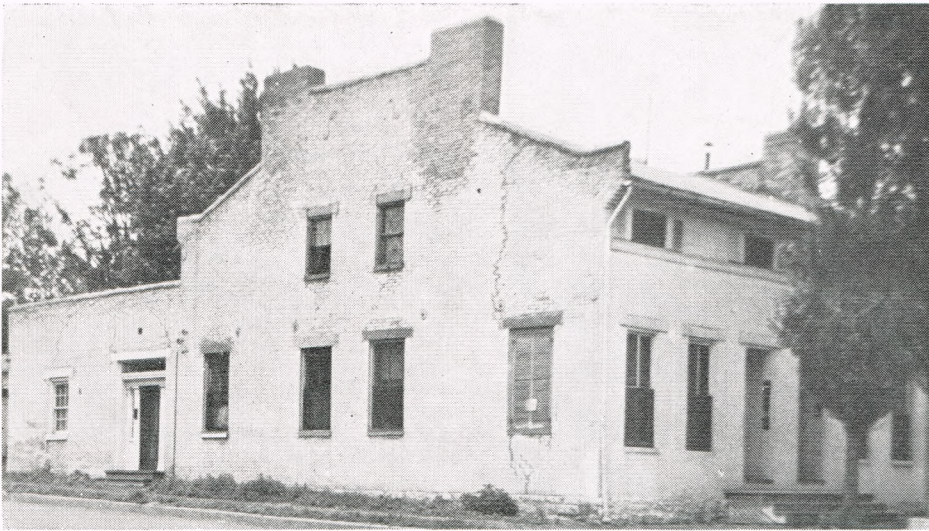
With an increase in the world's population and a decrease in the productive capacity of the soil, it was inevitable that a time would arise when Man would take notice of this situation. Within the past fifty years it has become a problem of Man's existence and, very naturally, Man is doing something about it. Conservation is the result. Being a new science, its progress has been slow and has been handicapped by apathy, superstition and ignorance. In order that a real program of conservation be successful it will be necessary to revise the thinking and practices of vast numbers of people. This can be done only through a process of education and can be accomplished only when a sufficient number of people have come to realize the significance of the Balance of Nature. Fortunately for Man this program is under way and he is beginning to learn that it is a most interesting and profitable study.

When one contemplates the geological age of the earth in comparison with the age of Man he is likely to be impressed with the fact that Man, in a comparatively few years, has been able to upset a schedule that Nature has maintained through hundreds of thousands of years. Yet most of our progress can be traced to the operations of nature that were performed thousands of years before Man existed. For example, the cars we drive and the electrical appliances we use in our homes are operated by power derived from the rays of the sun and stored in the living tissues of plants which were later converted to coal and later to petroleum products. Have you ever given thought to the fact that grasses are the most important plants in the world and that without them Man could not exist? All cereals are grasses and we are familiar with the phrase "Bread is the staff of life." The existence of more than half of the population of the world is dependent upon rice alone which is but one of the thousands of kinds of grasses. All of the meat animals used by man live almost entirely upon grasses of some kind.

Since our very existence is dependent upon the maintenance of desirable plant life, it is essential that every effort be directed toward methods that will provide a Balance in Nature.

This Community of the Sacred Heart---A Centennial

By BARTLETT BODER



This is the Beauvais home at Second & Michel Streets Saint Joseph, Missouri where the four Religious from Saint Louis established this community of the Sacred Heart in 1853.

One hundred years ago this year, 1953, four women of the Society of the Sacred Heart came up river from Saint Louis on the steamboat Polar Star. Their purpose was to establish a community of their society in Saint Joseph. Missouri soil was not strange to this French society. Its first house in all the Americas was established in 1818, in what was then Missouri Territory, by Philippine Duchesne of France. It was a severe assignment for a woman of forty-nine.

Saint Joseph, first settled by Frenchmen, was a natural place to start another Sacred Heart house, similar to those she had established at Saint Charles and Florissant near Saint Louis, and later near New Orleans. The four religious first occupied the home in Saint Joseph at Second and Michel streets known as the Beauvais residence. It had been a wedding gift of Joseph Robidoux to his daughter Sylvania in 1850 when she married her Monsieur Beauvais. When that couple moved to Saint Louis, the house was then free for its coming occupation by the four members of the Society arriving from Saint Louis. Joseph Robidoux, himself a native of that city, was the French founder of Saint Joseph and he probably traded with the Missouri Indian tribe here as early as 1803, or about the time Napoleon ceded the area to the United States.

By 1856, mostly with funds supplied by the Mother House in Paris, the foundation of their permanent Saint Joseph convent was laid. Its glistening dome still seems to float in the sky atop one of the city's seven hills, and is visible for miles. At five-thirty o'clock on clear frosty mornings when sound carries well a smiling choir member with her good work-toughened hands pulls joyful peals from far above. It is the Angelus, and the released rope hastens upward for more angelical salutations. For three times the bell rings three, as the world rolls into the dawn. With the first three is recited:

The Angel of the Lord declared unto Mary and she conceived of the Holy Ghost.

With the second three:

Behold the handmaid of the Lord. Be it done unto me according to Thy word.

With the third three:

The Word was made flesh and dwelt among us.

During the nine strokes of the bell that follow a prayer is recited. The Angelus is sounded at dawn and dusk, and at noontide, omitting no day in the year.

The Saint Joseph house is known as the Academy of the Sacred Heart, the corporate name of its school. Here are still taught to girls and young women of high school age the things the young Frenchwomen founder of the Society trusted: gentility, courtesy, modesty and respect for elders. Many Protestant families from afar, over the years, sent their daughters here. French was taught, for in those earlier days the girl who couldn't utter a few polite French phrases was not felt to be well qualified for aristocratic living. Sewing was also taught and the domestic arts to fit the girl pupils to be good wives and mothers. The classics and mathematics were not neglected. But the classroom emphasis now is more in keeping with the turbulent world as it is today and not the romantic world of yesterday's years.

It sometimes happened in those horse and buggy days that members of other Sacred Heart houses would be transferred to the Saint Joseph community. Two came one time and were met at the railroad station by a colored coachman with a carriage, lent by neighbors, to transport them to the Academy of the Sacred Heart on its hill. For privacy, the two conversed in French, not knowing that the coachman was from New Orleans and understood French. They talked about the new bishop Saint Joseph was to have. Soon the news spread over

town to the dismay of the two sisters, for it still was supposed to be a secret.

The founder of the Society of the Sacred Heart, Madeleine Sophie Barat, was born in the Burgundian provincial town of Joigny. Another famous French girl, Joan Arc (Jeanne Arc) just missed being reared among Burgundian partisans by the width of the Meuse river. Madeleine's mother had the same Christian name as hers. Madeleine's father was Jacques Barat, a vine dresser and cooper. She had a brother, Louis, who was eleven years old when she was born an hour before midnight December 12, 1779, when the town was on fire, and the boy Louis acted as godfather when Madeleine was baptised the following morning at the church of Saint Thibault. Eleven years later Louis returned home to be professor at the men's seminary at Joigny. He taught his little sister Latin, Greek, History, natural science, Spanish and Italian. She soon was reading Greek and Latin classics in the original, excelling his pupils at the seminary.

Madeleine had received her earliest education from her mother and is said to have attended the petite ecole for the usual two years. Her mother had a background of culture which her father, Jacques, lacked. Madeleine spent happy hours with him in their little hillside vineyards, but her brilliant mind called to days she spent in study in the attic, overlooking the roofs of the town with the old square church tower beyond. In 1790 when her brother returned home he was astonished by the progress Madeleine had made. At this early age she realized the truth of the old Hindu saying: "A man in this world without learning is as a beast in the field," though she probably never heard of the saying of those wise men of the east.

In 1793 at the height of the terror Louis Barat was recognized in Paris and denounced by a former college companion. He was thrown into prison for two years and narrowly missed the guillotine, but was finally released. Already secretly ordained he returned home to Joigny in 1795. Madeleine was then a lively and intelligent girl, and the center of an idolizing group. Louis did not approve and obtained the reluctant consent of their parents to take her to Paris to train her for the religious life. Theological treatises replaced the classics. By her needle she contributed to the support of the household where she was living, and looked forward to the yearly holidays at Joigny during vintage time. When she had first gone to Paris in the fall of that year, she had worn the prim cotton frock and wide frilled collar of a young peasant girl. The ninety mile trip by stage coach had required three days.

She had seen much but she was not very old, for she was born in December, 1779, and it was July 28, 1794, that Robespierre, who had sent so many to the guillotine, himself reddened it. Seventeen ninety-three had been a bloody year and also 1794 through July. All who dared oppose the madness were dragged to the guillotine. Human blood

flowed in the gutters from which had come the howling mobs. Gentility, refinement and modesty were execrated. The catalogue of public crimes to be punished by death was extended to the most innocent actions, and the first fruits of French liberty were these. Christianity was declared a useless superstition, an attitude strangely remindful of the communists of today. In the provinces there were uprisings against these mass murders. In Madeleine's Burgundy, the city of Lyons set an example and endured a long seige by the revolutionary army, but its end was fearful. Thousands of persons perished, and army executioners were unable with the portable guillotine to destroy respectable men and women quickly enough. The captives were mowed down with grapeshot fired from cannon.

How Louis Barat, Madeleine's brother, even after the terror, managed to remain in Paris is a mystery, let alone to have his little sister there. He had joined a little band of priests known as Fathers of the Faith in the hope, with the others, of becoming a member of the Society of Jesus (Jesuits) whenever the government's ban should be lifted.

Louis Barat one day spoke to a certain Father Joseph Varin who was trying to carry out a plan of founding a society of women which would do for girls what the restored Society of Jesus would do for boys. Father Varin had vainly sought for someone to lead this work. Two titled women elsewhere had already failed in the project: Princess Louise de

Bourbon Conde, who had been a Benedictine abbess before the French Revolution, and the Archduchess Mary Ann of Austria. Father Varin found the answer to his search in Louis Barat's little sister Madeleine; modest, retiring and just turned twenty. He unfolded to her his project. She accepted, as a fulfillment of all her aspirations.

November 21, 1800, with three women companions, she made her first consecration. This date marks the foundation of the Society of the Sacred Heart, though that name was not publicly assumed at first. A revolt of the peasants of western France had taken the French government several years and the lives of many soldier to suppress. The peasants were Catholics and one of their symbols, as well as of the royalists who supported them, had been the Sacred Heart. Lest political significance should be attached to that name the newly founded community temporarily called itself Dames de la Foi de l'instruction cretienne—Women of the Faith for Christian Instruction.

The first members began their community life in Paris and opened their first convent at Amiens in 1801, and in 1802, with the assent of that community, Madeleine Sophie Barat, youngest of the group, was named Superior. The convent had taken over an already existing school and its aristocratic quality was tempered by the addition later of a school for the poor. The first act of the new superior was to kneel and kiss the feet of each of her convent sisters.

In November, 1804, Madeleine went to

Grenoble in southeastern France and received a number of Visitation nuns into her institution. The leader of them was Philippine Duchesne who was to introduce the Society of the Sacred Heart into North America in Missouri Territory, and later in the state of Louisiana. Of a prosperous family, she had purchased after the French Revolution, and as a novice, partly with her own money, the Visitation convent near Grenoble, but found it impossible to reunite its dispersed community.

Madeleine and she presented the new Sacred Heart Institute to the Bishop of Grenoble and it was approved by him. His bishopric was founded in the fourth century, one hundred years before the end of the Western Roman Empire in 476. By this latter year the Roman Church had already begun to separate its cause from that of the Roman Empire. Odoacer, the Teutonic barbarian deposed the youthful Emperor Romulus at Ravenna in 476 (where the capital had been moved from Rome seventy-two years before), and proclaimed himself king of Italy. With his hairy arms he lifted the boy from his throne, and stood him on the pavement. Pope Simplicimus had continued in Rome at the Basilica of the Savior, remaining heir to the ceremonies and pageantry of the emperors, including the title Supreme Pontiff (Pontifex). Julius Caesar five hundred and twenty years earlier had borne the title of Pontifex Maximus, and also his nephew, the Emperor Augustus and the other emperors in succession. It was the title of the head of the religion of the



CONVENT OF THE SACRED HEART



The Reverend Mother Helen Sheahan, superior of the Saint Joseph house of the Society of the Sacred Heart, and Miss Leocadia McGinnis, local bank executive, who is treasurer for Associated Alumnae of the Sacred Heart which embraces all of North America. Miss McGinnis is named for Saint Leocadia, a martyr of third century Spain, then the Roman province of Iberia. Behind them is the door of the Academy of the Sacred Heart, ordinarily called the convent.

Roman state, already Christian for 150 years.

At Grenoble where Philippine Duchesne was born, she and Madeleine Sophie knew how Roman gentlemen and gentlewomen of long ago had been shocked by the vulgarities of their conquerors. And the French Revolution had much in common with those barbarian vulgarities which had ushered in the Dark Ages.

They knew of the breaking of the dikes which permitted the barbarian floods to enter the Roman Empire, bringing about the catastrophe which caused Europeans for so long to bemoan the Roman peace which had lasted for hundreds of years. A contemporary observer speaking of those invaders might have said they were rough and tough and very gruff, though they tried to become Roman gentlemen. There ensued a period of anarchy twice as long as the Roman peace, a perfect demonstration of the fragility of any civilization.

The education of well-bred women in those late Roman days, in Grenoble as elsewhere, was based on the Latin and Greek languages. Grammar, rhetoric, poetry, mathematics, philosophy, music, and the arts of embroidery and weaving were matters of careful study of those women of rank. Religious instruction: Ecclesiastes, to arm against the vanity of vanities; Job, as a preparation for adversity to come; finally the Acts of the Apostles, the Epistles, the Prophets and Historical Books. Madeleine was not a stranger to such learning and began to teach girls again along the same lines, and in the same town of Grenoble, after a hiatus of more than thirteen hundred years. The Germanic Burgundians, who by strength settled in the Rhone valley in 443, and gave it the name Burgundy, did not devastate the country as the Huns and Vandals would have done. They were already Arian Christians, and were absorbed by their subject race, the more numerous and civilized Latin-speaking Gauls, whose language they soon adopted, as well as finally their Athenasian or Catholic doctrine.

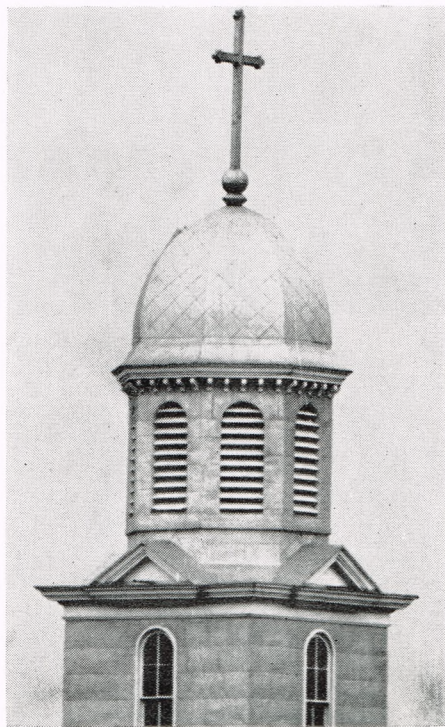
The Society was scarcely eighteen years old when the first members left for North America under Mother Philippine Duchesne, one of the best loved companions of Madeleine Sophie. It proved a laborious work, long unsuccessful, but the young society was affirming more and more that its spirit was Catholic rather than national, crossing national boundaries in answer to the original Christian mandate.

The Society has never suffered dispersion in the United States as it has in its century and a half of life in certain countries in Europe, such as during the 1848 year of general European revolution, or the year 1859 in Italy. At one time, from 1902, the Society had to provide for twenty-five hundred religieuses turned out by the French government, and to find for them houses and work elsewhere. No members were lost to the society by this French closing of forty-four houses. Switzerland, early in its history, barred the door to the Society and later the same thing occurred in Germany and in parts of Latin America. It is now again firmly rooted in Europe and Latin America except in regions principally under communist control. In the France of today the Society has been occupying its former quarters since World War I, but they are still owned

by the state, which charges no rent for them.

Madeleine Sophie as a child in the Department of Yonne must have labored a little bit in her father's vineyards where good Burgundian wines, rouge and blanc, still come from. She knew nothing then of the larger religious vineyards throughout the world awaiting her kind touch. These Burgundian vineyards were first set out by the legionnaires of Julius Caesar about fifty years before Christ. They grew so well on the hillsides of Gaul that they injured the market for Italian wines in Rome. In the year 96 A. D., the pagan Emperor Domitian ordered the vines uprooted and wheat planted instead. The edict was not fully carried out.

Despair followed the French Revolution. The influence of women, many felt, was needed to prepare a better future on the ashes of the terror. Madeleine's godfather brother had been very exacting as to her studies and also in the self renunciation she was to practice.



Close-up shot of dome of the Convent of the Sacred Heart

She was ready for the new work which had a plan for training what was left of the upper classes to fit them to assist in the altered state of the world. In the Roman Christian world to which Madeleine was in spirit returning, culture had been the badge of rank.

Philippine Duchesne of Grenoble had since childhood had a desire to teach among the Indians of North America, and Madeleine encouraged her as early as the first year of their association together, 1804, at the convent of Sainte Marie d'en Haut at Grenoble, but Madeleine felt that the society was too small to divide itself, and instead took Philippine Duchesne to the mother house in Paris and made her secretary general.

Twelve years later Bishop Louis Du Bourg of Saint Louis, in behalf of his vast diocese in Missouri territory and all of the Louisiana Purchase, appeared at the Mother House in Paris asking for

help in establishing schools and missions. Receiving him at the door, Philippine learned of his purpose. She fell on her knees before Madeleine and asked for permission to go to Missouri Territory, and received her reluctant consent.

In 1818 with four other members she boarded the sailing vessel Rebecca for New Orleans in the new state of Louisiana for the dangerous voyage of eleven weeks. The ship was pursued by a privateer which could have been one of Jean Lafitte's pirate ships. An anxious stay in New Orleans of six weeks ensued, awaiting letters of instruction from Bishop Du Bourg at Saint Louis, which never arrived; perhaps purposely diverted. The primitive wood-burning steamboat Franklin finally carried them to Saint Louis, requiring forty days. That fall, 1818, under the bishop's guidance, they opened their first house in the rented run down Duquette "mansion" at Saint Charles, Missouri. Philippine Duchesne was disappointed when she found no Indians there that she had come so far to teach, but she soon opened a new house at Florissant, Missouri, two in the state of Louisiana, 1821 and 1825, and finally one in Saint Louis in 1827.

With the exception of the houses just mentioned, no houses were established elsewhere outside of France until 1827 when a house was founded in Rome. There followed houses in Belgium in 1836; England and Ireland in 1841; Montreal in 1842; Australia in 1843; Spain in 1846; Chili in 1854 or one year after the founding of the house here in Saint Joseph. Houses to the number of 175 now exist throughout the world, those in China and Hungary having been closed by communists.

The San Diego College for Women is a very recently established house of the Society of the Sacred Heart. It was built there at the invitation of the Most Reverend Charles F. Buddy, Bishop of San Diego. Besides being the resident house of the Superior Vicar, it is the residence of Mother Catherine Parks, the college president. The Bishop of San Diego, a native of Saint Joseph, when a lad attended the primary school here conducted by the Saint Joseph academy. Genevieve Clark, also a native of Saint Joseph, is assistant superior there.

In 1819 after a year's trial at Saint Charles the house there was transferred to Florissant, a town south of the Missouri river and closer to Saint Louis. This move was on the advice and under the supervision of Bishop Louis Du Bourg. While the three story brick convent was being erected there, Philippine Duchesne and her companions lived in a log cabin loft. The space below served as classroom and children's dormitory. Another log cabin with a roof that leaked served as chapel. About this time Jesuits came to Florissant to prepare missions to the western Indians, and she shared her small food supplies with them. Pierre de Smet, S. J., who visited Joseph Robidoux, Jr., in Saint Joseph in 1838 was a later member of that group. In 1839, Father de Smet went on an errand of peace from the Potawattomie to the Sioux Indians.

It was not until Philippine Duchesne was seventy-one that her lifelong desire to instruct Indians was granted. With three companions, in 1841, she went to Sugar Creek, Indian Territory, and opened a school for Potawattomie Indian



Madeleine Sophie Barat, who founded the Society of the Sacred Heart in Paris in 1801, when she was twenty years of age. She has been canonized as Saint Madeleine Sophie.



Rose Philippine Duchesne, of Grenoble, France, who introduced the Society of the Sacred Heart in the new world in 1818, at Saint Charles, Missouri. She has been declared Blessed, usually the first step toward canonization.

girls which grew into the present St. Mary's college in Kansas. Christian Hoecken, who recited the first Catholic mass in Saint Joseph in 1842, was a Jesuit missionary to the Potowatomies there about the same time.

The four members of the Society of the Sacred Heart who came from Saint Louis to establish the Saint Joseph house of the community were choir religious. Lay sisters came later, who helped with the numerous other tasks that had to be done. As used here, the word choir signifies a group or rank. Lay sisters (coadjutrices) are not required to have the educational qualifications of the choir members, but all take the same vow of poverty and hold their small belongings in common. They, one and all, generally occupy the plainest quarters of their houses, reserving the better parts for the boarding students, where boarders are taken. As an example of this, the magnificent marble-halled Ophir estate in New York, depicted herewith, built in 1867 by Ben Holladay, the stagecoach operator of Saint Joseph and Atchison, had servants' quarters which are now occupied by the president and other members who make up the staff of the new Manhattanville College. Ophir Hall now serves as the administration building on the new college campus where Mother Eleanor Mary O'Byrne, a graduate of Oxford, is president.

Used here as a noun, the word religious is confusing to one not schooled in the nomenclature of the order, and the superior flexibility of the French

language is also evident. The word for a woman religious in French is religieuse for one woman, and religieuses for more than one. In English the word religious applies to either sex, to a monk, friar or brother as well as to a nun, and is either singular or plural depending on the context: a religious, or the religious.

Janet Stuart said of the lay sisters: "If none could be received except the grade of choir religious many would have to be refused who are now in great honor, and render untold service to the society. Again, it would close the door against some precious vocations, rich with graces, and bringing a great dowry of virtues."

In the Saint Joseph community there are eighteen choir religious and five lay sisters. The usual total here is twenty-four.

The members who came to Saint Joseph in the spring of 1853 were Ann Shannon who was to be the superior of the new community, Mary Louise English and Alise Gardner. With them came Margaret J. Galway, the superior at Saint Louis, to help them get started. They occupied at first the Beauvais house at Third and Michel streets, pictured elsewhere in this issue. After a few weeks there, they rented a large house at the northwest corner of Third and Angeliue streets belonging to William Jones, who had purchased it from Joseph Robidoux in 1848. The deed to the property was not recorded until after Jones' death in 1865.

With the arrival of Margaret J. Gal-

way who came along to help, something happened that is not explained. She evidently came well provided with funds sent overseas by the mother house in Paris, where Madeleine Sophie was still in charge. Napoleon the third was emperor when the funds were sent. The United States was still looked upon as a mission land in France and in other European countries. The Saint Joseph cathedral was built fifteen years later partially by funds sent here from Austria. On June 21, 1853, Margaret J. Galway, to whom some legal light had given the prefix of Madam, purchased for \$3,000.00 the thirty acres situated at the northwest corner at the junction of Frederick and Ashland avenues in Saint Joseph. On September 23, 1856, Margaret J. Galway, described this time as "a member of the religious order of the Sacred Heart at Saint Louis, Missouri," as "grantee," sold the land to the Academy of the Sisters of the Sacred Heart at Saint Joseph, Missouri, for the nominal consideration of \$10.00.

In the meantime, February 20, 1854, Frederick W. Smith, a Roman Catholic who had named Saint Joseph, and his wife Jane, sold to the academy the tract where the convent now stands. The price was \$632.50. Evidently the erection of the convent at Twelfth and Messanie streets started soon afterward. One may wonder why the structure was not built on the original site purchased at Ashland and Frederick avenues, and why that land was kept for so long by the society before it was

sold, except that a good profit was obtained by waiting.

July 13, 1872, the thirty acres were finally sold to Albe M. Saxton, bank president, for \$10,000.00, thus realizing a profit for the Academy of the Sacred Heart of \$7,000.00. Fifteen years later Saxton sold the tract to be plotted as Saxton Heights for \$27,290.00. In some of the above mentioned deeds, Ashland avenue is described as the road to Rochester and Savannah, and Frederick avenue as the road to Gallatin.

Only the center of the present convent building in Saint Joseph was completed and blessed in 1857. When the south wing was added in 1890, the second and third floors were for dormitories for the boarding pupils. These spaces are now used as study halls for the girl students of high school age. Boarding pupils are no longer taken, and the primary classes have been abandoned also. The north wing was added in 1884, which includes the chapel.

The records of the convent contain no mention of a stove before 1860. Fireplaces were used for cooking and heating in its primitive days. A deep well in the back furnished pure water. Until 1916 cows were kept, and vegetable gardens were operated principally by the lay sisters. Sometimes beggars did a little work in return for a meal.

In earlier years most of the pupils were Protestants, as their parents valued especially the refining influence of the nuns, and the boarding school flourished until 1910, drawing students from many states.

From the beginning the Society has been much less austere than some other religious orders of the church, though for an early period of about two years efforts were made in France to overthrow Madeleine Sophie's plans in this respect. With tactful temporary yielding on her part, Madeleine's views finally prevailed. The superiors are transferred at intervals, usually of not more than six years, from one house to another, and occasionally from one country to another. This gives the society a cosmopolitan quality and to the members, also moved, the mental stimulation which comes from new scenes and new experiences. During her eighty-five years Madeleine Sophie did much traveling in Europe visiting one house after another.

The public clamor for college and university degrees in the last half century has obliged the members of the teaching staff to obtain degrees. Saint Joseph is in the western vicariate (province) of San Diego, California. Leland Stanford University is near the Sacred Heart house at Menlo Park, California, in the same vicariate, and members from Saint Joseph can stay at that house while taking courses at the university. Madeleine Sophie's classical education needed no college certificate to confirm it. Likewise, Philippine Duchesne, of a highly cultured family of Grenoble, France, needed none.

In 1898, on the eve of the passage of the French laws which temporarily drove the society from France in the early days of this century, Mabel Digby, an Englishwoman and superior general of the world organization, visited the United States. She brought with her Janet Erskine Stuart, who on her father's side, was of the royal Stuart family of Scotland to which Mary, Queen of Scots, belonged. On her mother's side

she was Norman French. She visited the convent in Saint Joseph and presided at Primes when department cards were being passed out. She lingers in the memory of those pupils who saw her then.

Expelled from France, the mother house left Paris to establish itself at Ixelles, near Bruxelles (Brussels), Belgium, where the superior general, Mabel Digby, was succeeded at her death by Janet Stuart. When the Kaiser's troops invaded Belgium in 1914, she, the superior general, as a British subject, had to leave for England, and died there very soon afterward, October 21, 1914. The year before she had visited the vicariate of the society in Australia. She wrote a booklet on the way which is a gem of flawless English. "The Society



The author at Ophir Hall

of the Sacred Heart" is its title. She began it on the Red Sea, wrote it mostly on the Indian Ocean, and finished it in the South Pacific. Here are a few of her observations. They apply wherever mankind gathers in civilized groups for mutual advantage:

Exclusiveness of friendship may very easily do wrong to sacred common rights in an assembly where all are mothers and sisters, where each has a right to the cordiality of all, and must have as well as receive from all a real affection.

It happens too easily that what is lavished on one is taken from others.

Limited as is our power of attention and self devotion and service, the more it is poured out on one side, the less can be given to another, and the balance of the whole is lost.

There must be, especially in religious life, a reserve of strength out of sight. Familiarity breaks it down. There must be one inner chamber of the soul, its Holy of Holies, into which God alone enters. It is one of the requirements of high friendships that the line of this sanctuary should not be crossed.

There must be a loyal reticence about personal troubles, about trying experiences of life, about the demands made, about the places where the harness galls a little, about all those things in fact which a little courage is enough to bear in silence and treat as nothing.

But if these are poured out, the fortitude of the soul is poured out along with them, the best of life goes to waste, and it becomes aemic for want of tonic restraint.

Even for friendship's own sake, satiety is a danger. So long as we are in this world, the most perfect friendships require a frontier.

The spirit is one, but its manifestations are many; and one of the recognized charms of community life is the preservation of the individuality of each member so that no one is made to order, of this or that shape, but that each gives what she can for the common good, the common good demanding for its own sake, as well as for hers, that each should remain herself.

The present superior general is Marie Therese de Lescure, a Frenchwoman. If we except Josephine Goetz, a French speaking Alsatian, Marie Therese de Lescure is the first Frenchwoman superior general since Madeleine Sophie died in Paris in 1865. The mother house is still in Rome where it was moved from Brussels after World War I. Young Josephine Goetz was a great reader, a student of history, and was picked in 1865 by Madeleine Sophie to be her successor. Adele Lehon, a Belgian, succeeded Josephine Goetz, and then came Augusta von Sartorius, another Alsatian, and following her, Mabel Digby and Janet Erskine Stuart, both British subjects. Marie de Loe, a German, followed as superior, probably to protect the Belgian mother house from the occupying troops of her own nationality. Following her was Manuela Vincente of Spain, and then the present superior general from France.

The present superior of the Saint Joseph house is Helen Sheahan, who has served here two years, coming from the Sheridan Road house at Chicago. Preceding her, as superior, for nine years, was Celeste Thompson, who is now at Chicago, which is also in the western vicariate, together with the Sacred Heart houses at Omaha, Seattle, San Francisco, Menlo Park, and San Diego, the western vicariate headquarters.

Rosalie Hill is superior vicar of the western vicariate. The other three vicariate headquarters are at the Albany, Washington, D. C., and Saint Louis houses.

The superiors vicar hold office for life as does the superior general. No North American has yet been elected superior general. Her assistants general and the superiors vicar elect a new superior general upon the death of the incumbent. There are vicariates now in many countries throughout the world. Two days before the death at eighty-

three of Philippine Duchesne in Saint Charles, Missouri, in 1852, Anna Du Rousier received her blessing and then left for South America to establish the community of the Sacred Heart there. Aloysia Hardy, "whose torch had been lighted at the same hearth, spread the fire with marvelous results in North America." The Dominion of Canada comprises one vicariate with houses at Vancouver, Winnipeg, Sault au Recollet, Halifax, with vicariate headquarters at Montreal.

When the luxury steamboat Polar Star made the record run from Saint Louis to Saint Joseph in 1853, there was a great reception and the Virginia reel was danced that night on board, in the light of whale oil lamps. Captain M. Jeff Thompson, later the famous Confederate general, was declared the best dancer and Captain James Craig presented to Thomas H. Brierly, the owner of the steamboat line, the gilded horns of victory. General A. W. Doniphan, Mexican War hero, was the guest of honor on board. The four religious of the Sacred Heart coming here from Saint Louis to establish a Sacred Heart community

must have walked ashore unnoticed in the general excitement.

On the boat came also Mrs. Isaac Whyte, mother of Helen Craig, wife of Captain James Craig. Mrs. Whyte had visited with the four nuns on the way. When the convent was first built, her granddaughters, Clara and Ida Craig, and her daughter Harriet Phouts by her first husband, were among the first to attend. Recently the descendants of Helen M. Craig, all Episcopalians, presented two cabinets of rare old china and other collectors' items to the Academy of the Sacred Heart in her name.

Pere Louis William Valentin DuBourg escaped from France during the early days of the Reign of Terror. He had been at San Sulpice and Issy colleges near Paris and got as far as Bordeaux disguised as a minstrel with his violin. Arriving at Baltimore he soon became a teacher in the seminary there and later became president of Georgetown college near Washington. It was there that he received his appointment as Apostolic Administrator of the two Floridas and upper and lower Louisiana. Missouri was established as a vast ter-

ritory that same year, and its first assembly met at the home of Joseph Robidoux in Saint Louis, December 7, 1812. It was after he had been treated with scant courtesy in New Orleans that Louis DuBourg set sail for France and was later consecrated bishop in Rome. It was during that period in Europe that the French armies of Napoleon were trying to subjugate Spain.

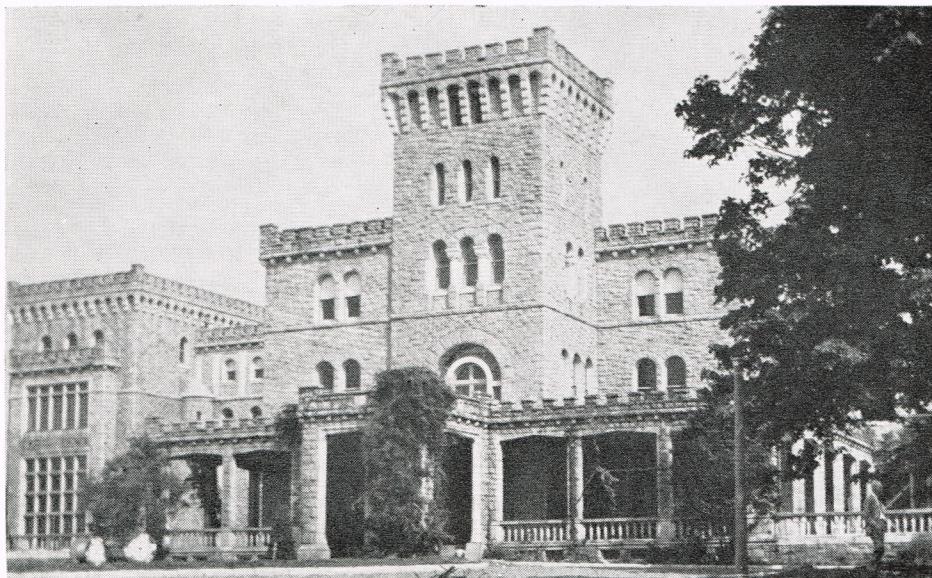
His friends feared for his life if he returned to Saint Louis via New Orleans, so he and those with him landed at Annapolis from the ship La Caravan. Instructed by Archbishop John Carroll of Baltimore he proceeded westward by stage coaches, and partly on foot. He was joined by Bishop Benedict Flaget of Bardstown, Kentucky, who was to accompany him for his installation. They boarded the small steamboat Piqua to descend the Ohio river and thence northward on the Mississippi bound for Saint Louis.

Bishop DuBourg's episcopal see at first included upper and lower Louisiana and the two Floridas. His cathedral was to be the little frame Spanish church dedicated in Saint Louis in 1776, during the forty years that the Missouri French were subjects of Spain. The two Floridas soon became a diocese on their own and the two Louisianas as they were called remained the diocese of Bishop DuBourg. That of lower Louisiana was limited to the area of the present state of that name. Upper Louisiana included the region embraced in the area now in the states of Arkansas, Missouri, Iowa, Minnesota, North and South Dakota, Nebraska, Kansas, Oklahoma, Colorado, Wyoming, Montana, Idaho, Utah and the east half of Nevada on the west, and the west half of Illinois and Wisconsin on the east. All this area except that in the last two named states were officially Missouri Territory as constituted by an act of Congress. The designation upper Louisiana, however, was still preferred by the Church.

The famous church facing the Place d'Armes in New Orleans was rebuilt on a larger scale after the fire of 1788 and when the Diocese of Louisiana and the two Floridas was created the church was dedicated as a cathedral, December 23, 1794. The newly appointed Spanish bishop, Penalver y Cardenas, did not arrive until 1795 and remained a few years only, leaving the trouble making Spanish pastor and his assistants in charge. It was during this latter period that the quadron balls were held in a large dance hall not far from the cathedral. From that time until Bishop Louis DuBourg took charge of the diocese in 1818 at Saint Louis, the vast Louisiana region from Canada to the Gulf of Mexico had no bishop. It was also during those years that Jean and Pierre Lafitte, the buccaneers, prospered in New Orleans. When Spain sold the Louisiana Purchase back to France at the turn of the century only four of the twenty-six priests in all had agreed to remain in their respective stations.

The first steamboat ever to reach Saint Louis was the Zebulon M. Pike, July 27, 1817, so six months later the arrival of a steamboat was still a great event. The two bishops first set foot on Missouri soil at midnight, December 30, 1817, when the Piqua landed at the old French town of Sainte Genevieve. At dawn they dispatched a messenger to the pastor to announce their coming.

(Continued on Page 15)



OPHIR HALL

This is Ophir Hall, built by Ben Holladay in Westchester County, New York, in 1867, as the manor house for his thousand acre estate. Holladay in 1858 had built the Pony Express stables in Saint Joseph and had made his fortune operating stage coaches and in wagon freighting across the plains to Utah, California, Montana and Oregon. After Holladay's financial downfall and death, Ophir Hall was purchased in 1887 by the Whitelaw Reids of the New York Tribune. Mrs. Ogden Reid, present owner and publisher of the Herald-Tribune, recently sold the property to the Sacred Heart community, known as Manhattanville College, and it is now the administration building of the new college quadrangle. Concerning Ophir Hall, Mrs. Reid writes to us as follows:

I have enjoyed reading the article on Ben Holladay that you enclosed with your letter, but I am not able to give you much additional information about Ophir Hall.

I find that a permit for building was issued to Mr. Holladay in 1867 but I do not know more than this. Mr. Holladay kept both elk and buffalo on the grounds. My mother and father-in-law, Mr. and Mrs. Whitelaw Reid, acquired the property in 1887. A wing containing the large library and bedrooms above were completed in 1913. During the summer of 1931 the house was occupied by the King and Queen of Siam and his family. It was here that he had his operation for a cataract. Mrs. Reid had given him the house because she felt it was unfortunate that the United States Government had no place to offer the head of state from another country when he was obliged to live in America for several months during an illness.

Mrs. Reid died in France in April, 1931, and Ophir became the property of her son, Mr. Ogden Reid. On his death in 1947 it was left to me.

If there are any further details you would like to have, I trust you will let me know.

Sincerely yours,
HELEN ROGERS REID.

In My Hundred and Second Year

By CLARA JORDAN



In her one hundred and second year, Mrs. W. D. Jordan had this likeness taken last fall in front of her country home near Richmond, Missouri.

I was born in St. Joseph, Missouri, July 24, 1851, on a small farm located at what is now Frederick Avenue, near 12th Street, said farm being owned by my father, Benjamin Harding, a native New Yorker. At my age of about 18 months, my father sold this home, and took up the work of Indian Agent at Highland, Kansas. A short time after, he was awarded a Government claim of land in Kansas on the site of what is now called Wathena, (a name given by my father to the village in honor of an old Indian Chief). These Indians, with camps on the outskirts of the settlement, came and went among us, as Father kept a store for their benefit.

It seems questionable that a woman of 101 years of age should remember incidents of extreme childhood; perhaps repetition has much to do with the memory, but my recollection of playing "peek-a-boo" with the bright-eyed papooses over my father's rough counters has always stayed with me. The braves and squaws parleyed over prices of blankets, moccasins, and beaded purses, very different from present methods of shopping.

My father was always a strictly temperate man; also he never carried firearms of any sort, therefore had full confidence of the Indians. Also Mother was a brave woman of resourceful mind, and having learned of the love of the Kickapoo Indians for buttermilk,

took care to have a supply. So when a group of Indians dismounted at the door, and came in to make known their wants, she was able to meet them, and send them away satisfied.

When I was three years of age, my father and mother took me and baby brother with them on a shopping trip to St. Joseph, driving over the Missouri River on the ice. Returning later, the ice appeared unsafe for a loaded buggy, so they decided to walk across; Father, first, with me in his arms, was plunged suddenly into an ice-hole. Catching himself by his elbows on the edge, he laid me on the ice, then drew himself out, and they walked on to the shore of the Kansas side. Leaving the three of us in a rude shelter, Father walked back, to drive across. Mother turned her back and covered her eyes, not daring to peep until she heard the crunch of the wheels, outside. Had it not been for Father's wonderful presence of mind, I would not be here today to tell the tale. Or was it God's Providence?

I was the third of my father's large family of ten children, and now I am the only surviving member, as my last sister passed away in 1950, at the age of ninety-two.

There being no educational facilities available for his children, and formerly having been a teacher, Father assigned our lessons one night, then called us for recitation at the end of his next day's farm work. Sometimes sleep overcame the 'First Grade'. Be sure Father lost no time in establishing movements for a Public School.

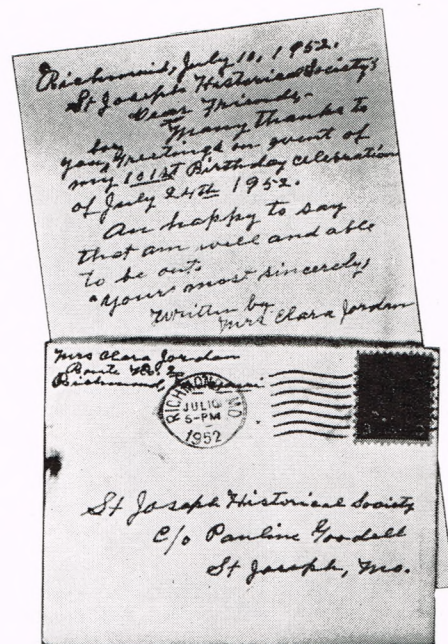
Also my mind does distinctly go back to the famous 'Gold Rush of Colorado' when I was about seven years old. At the sight of the first 'covered caravan' we children would all gather at a safe distance from the road to count the number and survey the cows, calves, and other animals gathered in the wonderful cavalcades, often going over the one hundred mark. Sometimes even the women on foot helped to keep the livestock in line. It was a most exciting movement and lasted years.

Speaking of my father's personal influence over this Kickapoo tribe, on one occasion, coming home from St. Joseph, he met a procession of them on their horses, each with a plump watermelon from Father's patch before him. Father turned the leader back, and had the said watermelons returned to his own doorstep, and sent them departing, most humbly.

Another sight that left its impression on our childhood was that of a stampede of long-horned Mexican cattle, near the site of our home. It was more terrifying than a house on fire.

For five or six years we lived in a two-room log house, when my father built a 10-room two-story concrete house, the first concrete house built in Kansas, a portion of the inside wood-work being of walnut. It is in Wathena and still stands intact, though passed into other hands years ago.

All my childhood and girlhood was spent in Wathena, until in June, 1872, I went to St. Joseph, Missouri, as the



On the occasion of her 101st birthday last July, Mrs. Clara Jordan wrote the above letter from her country home in early Ray County, thanking the Saint Joseph Historical Society for making her a life member.

bride of William Amos Jordan, a native of Pennsylvania, and at that time, book-keeper for the wholesale drug firm of Pennick & Loving, and later assistant cashier for the Commercial Bank of St. Joseph, Mo.

During the next decade or so, I was kept busy with the duties of a family, as in those days, a woman's place was in the home. Shortly before my husband's death, I tried an interesting experiment, due to the suggestions of neighborhood mothers. I established a kindergarten school in my home, thus giving pre-school training to Ruth and Loring, as well as to the neighborhood children.

After twenty years of happy married life, I lost my dear devoted husband. When on a fishing trip with a brother Odd Fellow on Decoration Day, on their way home, and crossing the Missouri River late in the afternoon in a fearful rainstorm, their skiff struck a snag or pile, and broke in two, thus drowning two devoted husbands and fathers, and leaving me, at the age of 40 years, with the care of five children, one unborn. At that time my eldest child, R. H. Jordan, was closing his third year at Yale College, having entered at 16 years of age. My eldest daughter, Helen, was ready to graduate from High School. The next child, Ruth, (now Mrs. Weary) then six years of age, and Loring Kenneth, four years old (now an Engineer in Sacramento, California) and Wm. Amos, now of New Haven, Conn. All three boys, Yale graduates, mainly by their own efforts. Education was my one

(Continued on Page 16)

JIMMY (WHITE CLOUD) RHODD

Becomes CHIEF

Although on March 26, 1952, Jimmy Rhodd was declared by the Ioway Tribal Council as Chief of the Ioway tribe of Indians on the reservations in Nebraska and Kansas, it was not until November 11, 1952 at Horton, Kansas, that Jimmy was officially crowned Chief.

The Ioway tribal members selected Chief Ben Sacquat of the Kickapoo Indians to do the honors.

The ceremony opened with a Flag Dance and dedication to the Indian boys who have given their lives in the past two World Wars, and to those who are now fighting in Korea.

The pictures graphically tell the story of Jimmy being made Chief, and this ceremony was followed by a Soldier Dance, Friendship Dance, Gourd Dance, Shield Dance, Peace-pipe Dance, Snake Dance, and sundry Pow-wow dances.

Chief Jimmy is a direct descendant of the long line of White Cloud Chieftains (see Graphic "Spring, 1952", Vol. IV No. 2, pp 8 to 12")

The Ioway tribe was during the time of Joseph Robidoux, founder of St. Joseph in the late 1820's and early 1830's, one of the major tribes in the St. Joseph area; associated with it were the Sac & Fox, Oto, and Missouri Indian tribes.

Photography by Don Reynolds, for Museum Graphic.





1—Chief Ben Sacquat of the Kickapoo Indian tribe was given the honor, by the Iowa tribe, of making Jimmy Chief of the Ioways. Here Chief Sacquat is placing the traditional vest and bear-claw necklace on Jimmy as the first two steps in the coronation of the Chief.

2—Putting on the Deer-tail Roach, third step in making Jimmy Chief.

3—Putting on the blue, black, and yellow paint last step in making Jimmy Chief.

4—Chief Ben Sacquat congratulates Chief Jimmy Rhodd.

5—Immediately after the coronation . . . Chief Ben Sacquat in center, Chief of the Kickapoos; Chief Jimmy Rhodd on the right; Kickapoo Indian on left.



1



2



4

1—Getting ready for the Flag Dance as part of the pow-wow at Horton, Kansas, where Jimmy Rhodd was made Chief of the Ioways.

3—FATHER AND DAUGHTER DANCE TEAM

4—UNHAPPY INDIAN

2—CHIEF BEN SACQUAT AND WIFE, Chief of the Kickapoos and the Chief honored by the Ioway tribe as being the one to install the new Chief. Chief Ben Sacquat also installed Jimmy Rhodd's grandfather, Louis White Cloud, as Chief, many years before.

5—Life Magazine's Francis Miller was there to photograph the new Chief and George Shiras reporter for Life was there to write the story.

6—Iowa Indian women and part of the Rhodd-White Cloud relatives.

7—FLAG DANCE.



5



6

THE COVER PICTURE

Young Chief White Cloud of the Iowa Indians, shown on the cover is half Pottawatomie, as his father belongs to that tribe. His title as chief descends to him through his mother whose progenitors made a long line of Iowa chieftains named White Cloud. The practice of tracing descent of titles and more especially of tribal property rights through the maternal line is common among Indians, and is affirmed by the United States Government. Philippine Duchesne, who introduced the Society of the Sacred Heart in North America, opened a school for Pottawatomie Indian girls at Sugar Creek, Kansas, in 1841.

Photograph by Don L. Reynolds.

This Community of the Sacred Heart

(Continued from Page 10)

Forty men on horseback appeared to escort the two bishops in a carriage to the rectory where they donned their pontifical vestments, and then headed by the crosier and twenty-four altar boys, under a canopy carried by four leading citizens, the two bishops wearing their miters, the procession of Protestants as well as Catholics proceeded to the village church where a throne had been erected in the sanctuary.

On January 3, 1818, the episcopal party arrived at Cahokia opposite Saint Louis. Not to be outdone by Sainte Genevieve, forty men of Cahokia, in Illinois, mounted on "superb chargers", led the pageant to the river, while on the western shore of the great Mississippi the people, Protestant and Catholic alike, awaited the advent of the bishop to his new episcopal city of Saint Louis (2500 persons). With appropriate ceremonies the party was welcomed and proceeded to the episcopal palace, a tumble-down house!

It was here, with his meager resources that seven months later the new bishop welcomed Philippine Duchesne and her companions of this community of the Sacred Heart!

NOTES:

The Library Research Service of the Encyclopedia Britannica; the Catholic Encyclopedia, 1905 edition; Pictorial History of France, published in 1848; The Society of the Sacred Heart, by Janet Stuart; The Society of the Sacred Heart in North America, by Louise Callon; History of the Archdiocese of Saint Louis, by Rothensteiner; Missouri and Missourians, by Floyd Shoemaker; Local histories and newspaper clippings; Reverend Mother Helen Sheahan, Leocadia McGinnis, Margaret Lawlor of Rockhurst College, Kansas City; Robert Lorenz, abstractor; and the Reference Room of the Central Public Library of Saint Joseph have all been helpful in preparing the above.

B. B.

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In My Hundred and Second Year

(Continued from Page 11)

hobby, and practiced on my children. William, after graduating remained in New Haven, married there, and has been in the employ of the New England Telephone Company in responsible positions ever since. Before my marriage, I taught school in Wathena, so after my widowhood, I took up teaching again in the schools of St. Joseph. For 16 years I taught 6th grade work. Then my son, R. H. Jordan, and my eldest daughter, Helen, became established in the public schools of Minneapolis, R. H. as principal of a new High School, and Helen as primary teacher. Ruth, married and living in Richmond, Mo., Loring in California, and William ready for college, I decided to rent the home which R. H. had built for us out on Faraon Street, and follow my family to Minneapolis. There we took an apartment by ourselves, as R. H. had, with wife and infant son, and in his vicinity. As I had been a Methodist since 16 years of age, and both R. H. and his wife were members of that denomination, we joined the Nennepin Ave. M. E. Church, and for the next thirty years of Helen's and my life, we made that our church home.

My time was given to housekeeping and to activities of the church, the D. A. R. and the 'Memory Club', so designated by its members. Its object was originated by the fact that as mid-life approaches, mind and memory are allowed to become more or less dormant. As a means of solution to this problem, each member was expected to commit and recite a short selection at each meeting—a luncheon—held in turn at each home, the membership limited to twelve. During my 25 years of member-

ship, the associations of this club were the happiest of my life, giving me lasting friendships. The last meeting of the club was held just before we left Minneapolis; the disbandment being caused by the ravages of time, and other members leaving the city. My memory still retains many selections committed during that period, the reciting of which, at times, still entertains my family.

After 14 years in Minneapolis, advancement and scholastic interests took R. H. to the East. Also Helen became interested in the purchase of a home in the suburbs of Minneapolis, so with the help of a car, Helen drove back and forth to school daily. Owing to the advance in real estate, and the growth of new homes in our vicinity, the sale of this home in Minneapolis, was of material aid in the establishment of a new home in Richmond at the time of Helen's retirement. So, to my eldest daughter Helen, is ascribed the fine business ability that enables us to have a comfortable home in Richmond, as well as provision for all needs.

My daughter, Ruth Weary and family, are most attentive; also the fine people of Richmond welcomed us cordially and have made us feel at home here.

On Sept. 11, 1950, came the second crushing blow, on the passing of my eldest son R. H., from a heart attack at Atlantic City, N. J. While the loss fell greatest on me, it left its scourge on each member of the family. It was hard to say "Thy Will be done".

On the occasion of my 100th anniversary, July 24th, 1951, my daughters and one son, William, kept 'open house'; R. H.'s wife and sons attended, with many other guests.

My one-hundred-and-first anniversary was celebrated quietly by the family and a few other relatives, including William and family.

I have seven grand-children, and twelve great grand-children, seven boys, the oldest twelve years of age, and five girls, the oldest ten years of age, all of whom I am very proud. On the fourth of November 1952, I was driven to the polls, and voted for the President of the United States, a procedure I have followed ever since the granting of female suffrage.

God has been good to me in thus prolonging my life to my family and I thank him daily.

Mrs. Wm. A. Jordan, November 14, 1952.

NOTES

The above autobiography was written for us by Mrs. Jordan in her own handwriting. Members of her family were not permitted to see it until it was finished. Professor R. H. Jordan, A. B. Yale, 1893, M. A. and Ph. D. had been instructor at the University of Minnesota and later professor of education at Dartmouth and Cornell before he retired in 1941. In 1950 he sent us the letters of his grandfather, Benjamin Harding, written to Joseph Robidoux in the 1840's when Harding managed the Great Nemaha trading post for Joseph Robidoux. The letters appeared in part in the fall Graphic of 1950 after R. H. Jordan's death.

The top of the piling mentioned above by Mrs. Jordan had been sawed off and presented to her in 1893 by the Odd Fellows Lodge to which her husband belonged. He had pinned his hat to it with his pocket knife before drowning. The members of his lodge had the top of the piling sawed off and presented it to Mrs. Jordan. On it they thought he had tried to carve the words "look here". She retained the pocket knife but returned the piling top to the lodge to be preserved there. B. B.

MUSEUM GRAPHIC

Published by the St. Joseph Museum.....Roy E. Coy, Editor

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The Museum Graphic wishes to express thanks to the following persons and organizations for their assistance in preparing this issue: Joseph Sturek, Art Work; Journal Publishing Company, Composition and Press Work, the St. Joseph Historical Society, and D. L. Reynolds, Dick Jones and National Audubon Society, Photography.

Journal Publishing Company—St. Joseph, Missouri.

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