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THE FONT

CENTENNIAL EDITION
Commemorating the
ONE HUNDREDTH ANNIVERSARY
in America, of the
SISTERS OF ST. JOSEPH OF CARONDELET

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The Cathedral Builders

Dedicated To
MOTHER ST. JOHN FONTBONNE

To you, as to those artisans of God
Who caught in lithic loveliness the beauty of a soul
Who paused not, till they gazed with awe upon the finished whole
Which raised immortal majesty where earthly mortals trod.

These carved their fears of life in prayers of wood
And breathed their hearts with rev'rent breath into this
heartless stone;
These spent their sanguine strength to blend it with the
structure's own
And smiled at last, victorious, for what they did was good.

To you, shall Time's revealing tides unfold
The lasting wonder of the work your zealous hands have wrought
And yours shall be the knowing that the end your labor sought
Has found as deep fulfillment as the cup of life can hold;

For so all these shall glorify your name
Who light their torch of wisdom at your flame.

DOREEN McMAHON
1936

Life.... of Mother St. John Fontbonne

The memory of Mother St. John Fontbonne lives in Fontbonne College, the lineal descendant of the original log cabin in Carondelet, which belongs to the Sisters of St. Joseph. The life of this intrepid nun of the era of the French Revolution gives a colorful picture of the eventful period of French history.



At the outbreak of the French Revolution, Mother St. John Fontbonne was superior of a large community of St. Joseph Sisters in the beautiful city of Monistrol, in the diocese of Le Puy. She was then thirty-three years of age. When the venerable Bishop of Le Puy, Msgr. de Gallard, upon refusing to take the required civil oath, was exiled into Switzerland, and the pastor of Monistrol joined the constitutional clergy, her responsibilities deepened and her position became very difficult. At length fearing for the lives of her Sisters, she persuaded all but two, her own Sister Teresa and Sister Martha, to return to their homes. She and her two devoted companions remained until their doors were broken in, and they were forcibly driven into the streets. The three, thereupon, went to the Fontbonne home in Bas, where, disguised in peasant dress, they taught the young and ministered to the poor. After two years spent in this way, their retreat was discovered. In the fall of 1793, they were dragged to the prison of Saint Didier.



Here, for eleven months they suffered in damp cells, deprived of all physical comforts. Mother Fontbonne's aged father, bowed with years and grief, frequently walked the twelve miles from Bas to Saint Didier to bring wholesome food and to beg for their release. They neither hoped nor desired to be released but prayed for the martyr's crown, and held themselves in daily readiness for death. At length they received word in the mid-summer of 1794 that the morrow's sun would witness their execution.

Denied the consolations of religion, Holy Mass, the Sacraments, the visits of a priest, they made what preparations their jailers would permit, to meet death in a seemingly manner. As a great privilege, each was granted a small amount of water for her personal ablutions, and a bit of starch to freshen up her

(Continued on Page 38)

THE WHITE HOUSE
WASHINGTON

APRIL 10, 1936

Dear Reverend Mother:

It has come to my attention that the Sisters of Saint Joseph, on April nineteenth and twentieth, will celebrate the one hundredth anniversary of the arrival of the members of the Order in St. Louis.

The story of the growth of the Order in the United States since those far-away days of 1836 reads like the parable of the sower whose seed fell upon good ground.

I am informed that the Order of the Sisters of Saint Joseph, which made such a modest beginning one hundred years ago when six heroic women landed in Saint Louis, now number thirty-one hundred sisters who, besides engaging in educational work, operate hospitals, orphan homes and deaf mute institutions—truly a remarkable increase in good works.

Upon the happy occasion of this centennial, I offer to you and through you to all the members of the Sisters of Saint Joseph, my hearty felicitations. This anniversary must give to each and every one of your members added conviction to the words of the Master, "Mary hath chosen the best part, which shall not be taken away from her."

Very sincerely yours,

(Signed) FRANKLIN D. ROOSEVELT.

Reverend Mother Agnes
Mother House
Sisters of Saint Joseph
6400 Minnesota Avenue
St. Louis, Missouri

1836
1936



Jeanette Young
Pageant Dances



Betty Sturrock
Pageant Orchestra



Elouise Laumann
Pageant Glee Club

A PAGEANT

COMMEMORATING ONE HUNDRED YEARS OF SERVICE

OF

THE SISTERS OF ST. JOSEPH OF CARONDELET

TO

CHURCH AND STATE IN AMERICA

By

Sister Mary Pius Neenan, C.S.J., Ph.D.

Presented by the Students of Fontbonne College
with assisting groups

at

St. Louis Theatre, April 19 and 20, 1936

Director of the Pageant
PERCY RAMSAY

Orchestra:

Alfred E. Hicks
James J. O'Donoghue

Dances:

Miss Anna Agress

Costumes:

Miss Margaret Bishop Breen

Make-up:

Joseph P. Kelly and Staff

Director of Speech and Dramatics,
Fontbonne College:

Miss Kathleen Scott

Chorus:

Miss Antoinette Bafunno
Miss Thersa Burmeister
Dr. Patrick Gainer
Jacob Kremer

Director of Dramatic Art,
St. Joseph's Academy:
Miss Lucille Remmers

A

IMPORTANT feature of the Centennial Celebration in America of the Sisters of St. Joseph of Carondelet is the Pageant. Written by Sister M. Pius, C.S.J., director of the department of philosophy at Fontbonne, the Pageant has a cast of one thousand selected from present and former students of Fontbonne, the high schools, and elementary schools in St. Louis taught by the Sisters of St. Joseph.



Josephine Reynolds
Sister Marguerite

Rosemary Michelson
Spirit of the Future

Virginia O'Hearn
Spirit of the Present

The time is 1650. In the dim spectral world, the Spirit of the Present looks sadly upon the scarred earth and mourns its deplorable state. She is inconsolable, but the Spirit of the Future comes to her and reveals that even now a band of valiant women is being formed which will bear as its emblem the lily of St. Joseph. This little company with God's help shall bring hope to the present world and shall live gloriously to bring hope to the worlds of the distant future.

Meanwhile, in the world of actuality, the Right Reverend Henry de Maupas du Tour, Bishop of Le Puy, France, feels himself overcome by the sordidness of life in his parish and his powerlessness to remedy conditions. The Reverend John Paul Medaille, S.J., enters and discloses to the Bishop the wishes of a few holy women of his acquaintance who desire to retire from the world, to unite the duties of Martha and Mary: the exterior works of charity with the repose of contemplation. This is consoling news to the Bishop, and happier than he has been for a long time, he plans to execute Father Medaille's designs. It now becomes his ambition to follow in the footsteps of St. Francis de Sales, to establish a congregation to fill the place left vacant by the Sisters of the Visitation when they embraced enclosure.

A symbolic dance follows. Satan and his fiendish cohorts hold sway over the earth until the Spirit of Light and Peace overcomes them. However, Satan himself appears indomitable until he perceives Bishop de Maupas receiving the vows of the First Sisters of the Congregation of Saint Joseph, on October 15, 1650, the feast of St. Teresa of Avila. Powerless against the onslaught of such purity and selfless devotion, Satan lets fall his sceptre: then he slinks away. Now the world may rest awhile in the shadow of the Spirit of Light and Peace.

The Sisters of Saint Joseph, their good work well begun, are next shown in the orphan home at Le Puy. The little ones are busily engaged, working and talking, with Sister Marguerite in charge. There is a revolutionary spirit in the air, and echoes of dissension penetrate even the convent walls.



Jane O'Connell
Mother St. John Fontbonne



Rita Buechler
Sister Toussaint



Marcella Carlton
Sister Martha

A peasant comes to the Sisters, asking shelter for his two deaf children. Some of the Sisters who have been studying the sign language are overjoyed to have an opportunity to make use of their knowledge. Thus humbly begins their splendid work for the deaf.

A court dance, a graceful minuet, exemplifies the extravagant splendor of the French court. This scene of cultured enjoyment is rudely interrupted by the entrance of the revolutionary mob. Crime and suffering run rife.

The time is 1789. The insensate revolutionists in their hatred have reached the Church and have wreaked their vengeance upon the Sisters. Mother St. John Fontbonne, her sister, Sister Teresa, and Sister Martha are thrown into the same cell of the prison of Saint Didier, near Bas, with three others of their community, Sister Toussaint Demoulin, Sister Saint Croix Vincent, and Sister Madeline Senovert. After some time, the Judge of the prison brings the horrible announcement that the three last named are now to be guillotined. The others are not left long to mourn, for they are soon told that they are to die. They are preparing for death when their jailer breaks in upon them crying out, "Citizenesses, you are free. Robespierre has fallen!" Saddened because the crown of martyrdom has been taken from them, the Sisters, at Mother St. John's direction, leave the prison for the Fontbonne home, as their own convents have been destroyed.

The fruitful restoration of the Community after the Revolution is exemplified by a colorful French vintage dance.

Comtesse Felicite de la Rochejaquelein, a wealthy French exile now living in Lausanne, Switzerland, is a staunch friend of the Sisters. Hearing from the Reverend J. M. Odin, C.M., of the need of the Right Reverend Joseph Rosati, C.M., for the Sisters in America, she offers to pay the passage of the Sisters, if Mother St. John is willing for them to go. Bishop Rosati's diocese, the Comtesse learns, centers around St. Louis, Missouri.



Clare Harder
Sister Teresa Fontbonne



Mary Lou Sackbauer
Ann Eliza Dillon



Ruth Mosberger
Sister Celestine
Pommerel

In the peaceful beauty of a convent garden in Lyons, the Sisters are recalling the history of their Congregation. Mother St. John enters and tells of the request of Bishop Rosati. Unwilling to impose on any an exile so complete, a sacrifice so heroic, and a mission so full of peril, she contents herself with making an appeal to their apostolic zeal and goodwill, recommending them to weigh the matter well and to pray for divine direction.

The desire to labor in far-off America inspires Sister Febronie and Sister Delphine Fontbonne, nieces of Mother St. John, Sisters Febronie Chapellon, Philomene Vilaine, Saint Protais Deboille, and Marguerite-Felicite Boute. Accompanied by Mother St. John's nephew, the Reverend Jacques Fontbonne, and John Escoffier, a young theologian, the six Sisters embark at Havre, January 17, 1836. The hardships of the passage by sea are expressed in the wild dance of the wind and waves.

After a weary voyage of almost two months, the missionaries reach St. Louis, Missouri, March 25, 1836, at six p. m. Here they are greeted by Madame Berenice Chouteau and many prominent citizens. The Sisters had been accompanied from New Orleans by Bishop Rosati and the Reverend John Timon, C.M., the future Bishop of Buffalo. A "Te Deum" is sung in Thanksgiving for a safe deliverance from the perils of the long sea voyage; then the Sisters are conducted to their temporary home with the Sisters of Charity, who own a hospital near the St. Louis Cathedral, Second and Walnut Streets.

Three of the newly-arrived Sisters, Mother Febronie Fontbonne, superior, Sister Febronie, and Sister Saint Protais, are sent to Cahokia, a prosperous settlement across the Mississippi. The other three, Sisters Felicite, Delphine, and Philomene, remain in St. Louis until the log cabin in Carondelet shall be ready for occupancy. In Cahokia, the Sisters are welcomed joyfully by the French inhabitants, trappers, and Indians.

The work of the Sisters is already bearing fruit. Ann Eliza Dillon, motherless daughter of a wealthy St. Louis merchant, is the first American postulant. There follows the dance of the lilies, signifying the purity of soul demanded of those who enter religion.

When the Sisters have become somewhat settled in their new home, they begin their work of educating the young. Under trying circumstances, school begins. On the first day news is brought that water has been found on their land. The Sisters rejoice feeling that now they begin to live in comfort.

Word reaches Carondelet that Sister Celestine Pommerel and Sister St. John Fournier have left France, April 4, 1837, for America. Five months later, on September 4, they arrive bringing to their exiled companions news of the French community and some material comforts. Moreover, Mother St. John Fontbonne has sent them a beautiful monstrance.



Vera Stueber
Sister St. John
Fournier



Cecilia Reichert
Sister Emerentiana
Bonnefoy



Kathleen Sloan
Mother Agatha Guthrie

Ever seeking new fields for apostolic work, the Congregation sends seven Sisters to the western wilds of Arizona on April 20, 1870. This courageous band includes: Sister Emerentiana Bonnefoy, superior, Sisters Ambrosia Arnichand, Euphrasia Suchet, Monica Corrigan, Hyacinth Blanc, Maxime Croisat, and Martha Peters. An Indian dance and also a Spanish dance now follow which serve to depict the life in Arizona.

The Right Reverend John Baptist Salpointe, Vicar-apostolic of Arizona, welcomes the Sisters to Tucson. He is accompanied by priests, soldiers, Indians, cow-boys, and Mexicans who show their joy by effusive greeting. A dance represents the ministrations of the Sisters to the sick and dying during the cholera and yellow fever epidemics.

A convent school now stands on the site of the old log cabin in Carondelet. The gay laughter and inconsequential chatter of young girls have replaced the melancholy whisper of the wind and waters. This episode gives a cross section of life at St. Joseph's Academy of the eighteen seventies and eighties. The Congregation of the Sisters of St. Joseph of Carondelet is celebrating its fiftieth birthday in America. Sister Saint Protas, one of the six pioneers, with Reverend Mother Agatha Guthrie witnesses a part of the Golden Jubilee program. The Congregation has increased from six members to eight hundred sixty-five during these fifty eventful years.

The progress of the next fifty years in Saint Louis culminates in the establishment of Fontbonne College. The various activities of college life, such as the Junior Promenade, the ceremonies of May Day, and an academic procession in cap and gown depicting a Fontbonne College Commencement Day, represent the life of the 1936 student. The pageant terminates in a grand choral, "The Heavens are Telling," by Haydn.

Centennial Program

WEDNESDAY, APRIL 15

at ten o'clock

SOLEMN PONTIFICAL MASS

ST. LOUIS CATHEDRAL

Celebrant—HIS EXCELLENCY, THE MOST REVEREND JOHN J. GLENNON, S.T.D.,
ARCHBISHOP OF ST. LOUIS

Arch-priest—THE REVEREND DANIEL J. LAVERY, S.T.D.

Deacons of Honor—

THE VERY REVEREND WILLIAM P. BARR, C.M., D.D.

THE VERY REVEREND ROBERT S. JOHNSTON, S.J., S.T.D.

Deacon and Subdeacon of the Mass—

THE REVEREND JAMES P. MURRAY

THE REVEREND JOHN J. BUTLER

Masters of Ceremonies—

THE REVEREND ALFRED G. THOMSON

THE REVEREND CHARLES H. HELMSING

Sermon—HIS EXCELLENCY, THE MOST REVEREND CHRISTOPHER E. BYRNE, D.D.

Address—HIS EXCELLENCY, THE MOST REVEREND JOHN J. GLENNON, S.T.D.

SOLEMN BENEDICTION

MOTHER HOUSE

at four o'clock

THE REVEREND WILLIAM L. SHEA

THE REVEREND GEORGE P. KEATING

THE REVEREND JAMES I. DOUGLAS

THE REVEREND JOHN L. BRENNAN

Sermon—THE VERY REVEREND JOHN P. SPENCER, S.T.L.

ACADEMY ALUMNAE DAY—Thursday, April 16

at ten o'clock

Holy Family Chapel — Mother House

SOLEMN HIGH MASS

Celebrant—THE VERY REVEREND OPTATUS LOEFFLER, O.F.M.

Deacon—THE REVEREND JOHN JOSEPH BROGGER, O.F.M.

Subdeacon—THE REVEREND ENGELBERT BIENEK, O.F.M.

Master of Ceremonies—THE REVEREND MAXIMUS POPPY, O.F.M.

Sermon—THE RIGHT REVEREND P. P. CRANE, V.G.

SOLEMN BENEDICTION

at four o'clock

THE REVEREND JOSEPH McMAHON

THE REVEREND PAUL RITCHIE, S.T.L.

THE REVEREND THOMAS KENNEDY

THE REVEREND MAXIMUS POPPY, O.F.M.

Sermon—THE REVEREND RAPHAEL C. McCARTHY, S.J.

MEMORIAL DAY—Friday, April 17

at ten o'clock

HOLY FAMILY CHAPEL

MOTHER HOUSE

PONTIFICAL HIGH MASS

Celebrant—HIS EXCELLENCY, THE MOST REVEREND CHRISTIAN H. WINKELMANN, S.T.D.

Deacon—THE REVEREND THOMAS J. LLOYD

Subdeacon—THE REVEREND JOHN P. LYNCH, S.T.L.

Masters of Ceremonies—

THE REVEREND GEORGE P. KEATING

THE REVEREND MAXIMUS POPPY, O.F.M.

Sermon—THE VERY REVEREND WILLIAM P. BARR, C.M., D.D.

SOLEMN BENEDICTION

at four o'clock

THE REVEREND THOMAS V. O'REILLY

THE REVEREND WILLIAM F. MULLALLY

THE REVEREND GEORGE M. RYAN

THE REVEREND ARTHUR J. RYAN

Sermon—THE REVEREND PETER FORBES, C.S.S.R.

Centennial Program

Fontbonne Alumnae Homecoming Day

SUNDAY, APRIL 19

THE ANNUAL homecoming of the Fontbonne Alumnae will take place Sunday morning, April 19. Alumnae in cap, gown, and hood will receive Holy Communion in a body. Mass will begin at 8:30 a.m. Breakfast will follow in the resident students' dining hall.

The celebrant of the Mass, who will also be the speaker at the breakfast, will be the Reverend Mark K. Carroll, assistant Chancellor of the Archdiocese of St. Louis and Director of the Society for the Propagation of the Faith. The breakfast will precede the business and social meeting, arrangements for which are in the hands of the executive board. Members of this board are: Mrs. J. Donald Gunn, Misses Mary Aloysia Knapp, Lucille McDonald, Mary Belle McCoole, and the officers of the alumnae. Mrs. John E. Riley, Jr., is president; Miss Lorene Kavanaugh, vice-president; Miss Margaret Sleater, corresponding secretary; Miss Eleanora Baer, treasurer.

Third Annual Spring Horse Show

Friday and Saturday,
APRIL 24 AND 25

Fontbonne College and St. Joseph's Academy will formally open the spring horse show season in St. Louis with their Third Annual Spring Horse Show, Friday evening and Saturday afternoon, April 24 and 25. The show, part of the celebration in St. Louis for the Centennial of the Sisters of St. Joseph, will be held at the Missouri Stables Arena, 5200 Berthold Avenue. Miss Bernice Sommer, A. B., '31, physical education instructor at St. Joseph's Academy, is in charge of the arrangements for the show. As chairman of the executive board, she will be assisted by Miss Charlotte Lowther, physical education instructor in the college, and the following students: Ann McNamara and Catherine Burmeister, Fontbonne College; Doris Jane O'Connor and Beverly Kraus, St. Joseph's Academy. Charles W. Greene, noted sportsman and resident of Sedalia, Missouri, will be judge. Bernard J. Schilling will be master of ceremonies, and Frederick Berkeley, announcer. The Honorary Committee consists of Bennett Champ Clark, U. S. Senator from Missouri; Governor Guy B. Park of Missouri; Bernard F. Dickmann, mayor of St. Louis; Charles A. Shaw, mayor of Clayton; Matthew S. Cohen, W. B. Sparks, and A. H. Pendleton.

Members of the Advisory Committee are: W. N. Sitton, Paul E. Winter, Harry J. Burkhardt, A. N. Engle, Miss M. M. Greenwood, J. N. Wellman, N. N. Cooper, Miss Marie Hanss, Bernard J. Schilling, Arthur Van Ronzelen, Fred Berkeley, Dr. Wm. C. Gadsby, A. H. Pendleton, Fred Nuetzel, W. Oscar Gibbs, Mrs. Harry J. Summer, and Miss Mary Bailey.

Sketches.....

of the lives of Six Pioneer Sisters of St. Joseph with
Accompanying Pictures of Students in Pageant Cast



Marguerite Roduit

The lives of Mother Febronie Fontbonne and Sister Febronie Chapellon are linked together in a marked manner. They came to America, were missioned at Cahokia, and returned to France together. Soon after their arrival in Cahokia with Sister St. Protais they established a school.

The Cahokia school, called "The Abbey", grew and prospered. In 1844, however, a terrible inundation of the Mississippi submerged the entire village. The Sisters were driven away by the flood a second and a third time.



Mildred Lottes

Great havoc was wrought in Cahokia by fevers following in the wake of the flood. The Sisters suffered especially. So hopelessly shattered was Mother Febronie Fontbonne's health that she was advised to return to France. She left St. Louis with Sister Febronie in October, 1844. Thirty-six years later, word was received that Mother Febronie had died at Changy, April 10, 1881. The Sisters at Carondelet were informed of her death by Sister Febronie Chapellon who had been her companion for forty-nine years. Sister Febronie died January 3, 1890, at Changy.



Melba Durbin

Sister St. Protais Deboille, twenty-one years old, desired to devote her life to converting the Indians, but ill health kept her in Cahokia and Saint Louis until 1856. The next year she went to L'Anse, Michigan, an Indian mission-field.

On the fiftieth anniversary of the American Foundation of the Sisters of Saint Joseph, Sister St. Protais, who was then in Baraga, Michigan, was the only one of the original band of pioneers living in America. She came from Michigan to the Mother House to participate in the celebration.

Her death, the result of a fall, occurred on April 13, 1872. Those at Carondelet wished her body to be brought there for burial, but the Indians in Baraga raised a storm of protest claiming that as she had spent twenty years of her life among them she should not be taken from them in death. She was buried in the mission grave-yard.



Doreen McMahon

Sister Felicite Boute was the eldest of the six pioneer sisters who volunteered to help found the community in America. After their arrival in Carondelet, she became one of the best loved teachers. Her sympathetic nature aptly fitted her to be infirmarian of St. Joseph's Academy and later superior of the St. Joseph's Orphanage for Boys. The last days of her beautiful life were spent in the convent at Nazareth, where she died September 23, 1881. A novice who knew her well wrote: "No one was ever rude in the presence of the tall, sweet Sister. We seldom heard her laugh, but her smile was contagious."



Vera Gauvin

Sister Delphine Fontbonne, although but twenty-three years old, was the first superior of the ardent, young Community in America. In 1839, requesting relief from her duties, she was appointed assistant in Cahokia. Later she became superior of the Sisters' first parochial school in St. Louis, The Immaculate Conception. This school is now known as St. Vincent's.

In 1850, Sister Delphine was sent to Philadelphia where she became superior of St. Joseph's Orphanage. The St. Joseph Community in Canada, founded in 1851, flourished under Mother Delphine's direction.

The cholera pestilence which swept the Mississippi Valley penetrated Canada and claimed gentle Mother Delphine for its victim on February 8, 1856.



Mary Margaret McKean

Sister Philomene Vilaine was a postulant when she offered herself for the foreign mission field. The day before her departure with the Sisters for America, she received the habit of the Sisters of St. Joseph.

In 1851, she was one of four Sisters sent by Mother Celestine to Minnesota. Here, Sister Philomene established a school at St. Anthony in 1854. Six years later, she returned to the Mother House at Carondelet, where, in 1861, she departed this life. "Ma Soeur", as she was affectionately called, was a great favorite in the congregation, edifying all by her artless simplicity.

MOTHER FEBRONIE FONTBONNE writes in 1870 from Changy, France, to a Sister in America. Her correspondent is unknown, but Mother Febronie seems to be answering some queries about the early days of the Sisters in America. This much leads us to believe that the recipient of the letter was not a pioneer Sister.

This letter as well as the following one is kept in the Archives of the Mother House, Carondelet. Translated from the original French, the letters verify facts formerly obscure or doubtful.

Changy, June 10, 1870.

My very dear Sister;

I shall never be able to express to you the pleasure, I may even say the happiness, which your letter brought me. For our dear Sisters of America are constantly present in my mind and in the night I dream of them often. (Car nos cheres Soeurs d'Amerique sont constamment presentes a ma pensee...la nuit j'y reve souvent.) How much I rejoice and view with admiration the progress which our congregation is making through the zeal of your Reverend Mother and that of all our dear Sisters.

I shall answer as carefully as possible to all the questions and I trust that I may be able to satisfy you. As regards America, I have forgotten all, and I am ignorant of many of the periods when these things took place. Before the Revolution of 1792, our Sisters had no particular novitiate. They made their novitiate in the particular house where they were received and the Bishop of the diocese was their superior.

Our Reverend Mother St. John was received at Monistrol, a little town of the diocese of Le Puy, in Velay. I believe she made her vows at 19 years of age. This community employed themselves in teaching and in visiting the sick. When our Mother left prison, she returned to her family (Lorsque notre Mere sortit de prison elle rentra dans sa famille), until such time as a Capuchin father pointed her out to Father Cholleton, the elder, who was pastor of Saint Etienne. He became later the Vicar General at Lyon, who still later sent a number of the Sisters from St. Etienne at Lyon to establish there a novitiate whence came forth many other novitiates which were formed in France and elsewhere. Our Reverend Mother St. John died the twenty-second of November, 1843, at the age of 85. I cannot give you any details of the last four years of her life for I was then in America whence we left January 4, 1843.

Our obediences were signed for St. Louis in Missouri by Father Cholleton, the Vicar General of Lyon, nephew of the one of whom I have just spoken above. We set sail January 17, and we spent 49 days on sea, 15 days sojourn in New Orleans, 11 days on the Mississippi, with a few days stop at St. Louis; then Bishop Rosati sent three of us to Cahokia, the other three remained in St. Louis until the establishment of Carondelet was made in that same year.

(Continued on Page 40)

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B. S. in Home Economics

Sister Mary Marguerite Sheeley, C.S.J.
St. Louis, Missouri
B. S. in Biology

Sister Mary Lawrence Ludden, C.S.J.
Marquette, Michigan
A. B. in Education

Louise Marie Munsch

St. Louis, Missouri
A. B. in English

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Student Council, '36
Spiritual Council, '35, '36
Footlights Club, '34, '35, '36

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St. Louis, Missouri

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Art Editor of "Font", Centennial Edition, '36
President Footlights Club, '36
Vice-President Senior Class, '36
St. Louis University Prom Maid, '35





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Atlanta, Georgia

A. B. in Philosophy

Le Cercle Francais, '36
St. Louis University Forensic Society, '35, '36
Fontbonne Poetry Society, '36
Sigma Beta Mu, '35, '36



Iris Westhoff

St. Louis, Missouri

A. B. in Art

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D. C., '33
Kirkville State Teachers' College, Kirkville,
Missouri, '34, '35



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Footlights Club, '33, '34, '35, '36
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Sodality, '33, '34, '35, '36



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Lincoln, Illinois

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Legion of Mary, '36
Sodality of Our Lady, '34, '35, '36
International Relations Club, '36



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Missouri University, Columbia, Missouri, '33, '34
Sodality, '35, '36
Riding Club, '35, '36
Delta Phi, '35, '36





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Glee Club, '36



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C. S. M. C. Secretary-Treasurer, '34
Senior Class Treasurer, '36
Maid to May Queen, '36



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Press Club, '33, '34, '35, '36
Footlights Club, '33, '34, '35, '36



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Press Club, '33, '34
Sodality of Our Lady, '33, '34, '35, '36
Footlights Club, '33, '34, '35, '36



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Vera Caroline Stueber

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Spiritual Council, '36



Vera Gauvin

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News Editor of "Font," '35
Spiritual Council, '35, '36



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Bachelor of Fine Arts

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Junior Class President, '35
Sodality Vice-Prefect, '36
Student Council, '34, '35, '36

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Laura Lorenz

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Delta Phi, '34, '35, '36
Sigma Beta Mu, '34, '35, '36
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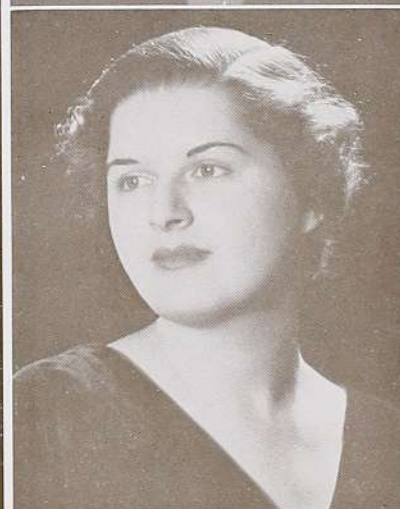


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Mary Jane Sheehan
Catherine Burmeister
Mary Margaret McKean

Mary Elizabeth Emken
Elise Dubuque
Jeanette Young

Elizabeth Helmer
Bernice Becker
Eleanor Amend







(Key to Picture Will Be Found on Page 33)



Marjorie Roth
Jane O'Connell
June Lewis



Virginia Dumphy
Kathleen Hoolan
Cecelia McBride



Marguerite Roduit
Lillian Jostrand
Karleen Hartman



Kathleen Sloan
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Marguerite Gill
Virginia Comer
Betty Ann Richards



Virginia Ottsen
Marion Rosskopf
Mary Catherine Chamblin

SOPHOMORES

Patricia Janus
Eda Mae Klapp
Marie Geiler



Key To Composite Picture

On Pages 30 and 31

Top Row:

Mother St. John Fontbonne
Indian Missions
St. Joseph's Novitiate and Provincial House,
St. Paul, Minn.
College Activity
St. Joseph's Seminary and Provincial House,
Troy, New York.
Chapel of College of St. Catherine, St. Paul,
Minn.

Second Row:

An Early Northern Mission
St. Teresa's Junior College and Academy,
Kansas City, Mo.

Third Row:

Crossing Atlantic on **Heidelberg**
St. Louis, Missouri, March 25, 1836
Postulants in Court Yard of Mother House of
the Sisters of St. Joseph of Carondelet.
May Day at Fontbonne
College Activity
Ryan Hall, Fontbonne

Fourth Row:

Class in Log Cabin
Convent of Our Lady of Good Counsel, Provin-
cial House, St. Louis, Mo.
Fontbonne Junior Prom

Fifth Row:

Nursing on Civil War Battlefields
Centennial Pageant Cast and Orchestra

Sixth Row:

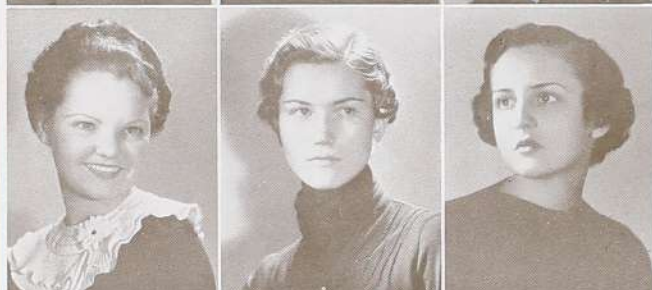
Pioneer Days in the West
St. Mary's Academy and Provincial House,
Los Angeles, California
St. Joseph's Academy Graduates
Mount St. Joseph's Provincial House, Augusta,
Georgia
Fontbonne College Graduates, June, 1936



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Juanita Kardsmeier
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FRESHMEN

SISTER MARIE FEBRONIE CHAPELLON sends the news of the death of Mother Febronie to Sister Saint Protais. The simplicity and the essential human quality of Sister Febronie's letter endear her to her readers in a particular manner.

Changy, May 19, 1881.

My good Sister St. Protais,

We have received your letter with a great sensible pleasure as well as the pretty pictures which you had the kindness to send us. Our good Mother Febronie had planned to answer you at once, but the Good God did not leave her the time for we had the sorrow of losing her, April 10, Palm Sunday. For six months our good Mother had been paralyzed on the right side. She had not lost the use of any faculty and she always thought of you. And in our moments of leisure, our great pleasure was to speak of you, good Sister St. Protais of America, and of all our good Sisters. In spite of this paralysis we had hoped still to keep, for some years, our good Mother, but the Good God did not will it. It was time that she go to receive the reward of all her good works. On Palm Sunday at about six o'clock in the evening she had another attack and at eleven o'clock in the evening of the same day she gave up her soul to God. Our good Mother had gone to confession the evening before and was able to receive the last sacraments. She was 75 years old; having spent 62 years in Religion.

Better than anyone, you will understand, my dear Sister St. Protais, the great loss which I have just sustained, I who had the pleasure of spending 49 years with her and of living with her in intimate relations. Pray for me, very dear Sister, in order that the Good God may grant me the grace to bear her absence and to receive with resignation the heavy cross which it has pleased Him to send me while waiting for my time to see her again in the presence of the Good God. Pray also and beg others to pray for our good Mother and have the kindness to recall to the Sisters of America that she is their foundress, and by this title she has a right to their prayers and their gratitude. (Priez aussi et faites prier pour notre bonne Mere, et ayez la bonte de rappeler a nos Soeurs d'Amerique qu'elle est leur fondatrice et qu'a ce titre elle a droit a leurs prieres et a leurs reconnaissances.) Recommend her especially to the prayers of Sister Marie Felicite.

Father Fontbonne is stricken by the death of his sister, and he is experiencing an extremely great sorrow. The state of his health did not permit him to assist at the funeral. Nevertheless, he writes me from time to time. I beg of you, my very dear Sister St. Protais, to be kind enough to continue our loving correspondence. I shall always receive and with very great pleasure, news of you, of our dear sisters, and in particular, of Sister Marie Felicite. I am sending my best wishes to all who know me. (Je dis les choses les plus aimables a toutes les personnes qui me connaissent.) We are expecting the appointment of a superior at the end of the month.

Accept, my dear Sister St. Protais, my most affectionate sentiments. Believe me always,

Your very devoted Sister and Friend,
Sister Marie Febronie
(nee Chapellon).



Life of Mother St. John Fontbonne

(Continued from Page 3)

linen head dress. Having done all she could under these miserable conditions to make herself presentable, each sister knelt in her little cell for the last time to address her God. The minutes dragged into hours until finally the heavy tread of the jailer was re-echoed down the corridor. Doors were heard to open, then wild tumult in the street. Each fancied that one of her sisters had been taken and that shortly her turn would come. Eventually the steps reached the Sisters' doors, the keys clanked in the locks, the doors flew open . . . but instead of dragging them away to execution their jailer greeted them, "Citizenesses, you are free!" and left them to their pursuits. Robespierre had fallen. Another freeman reigned.

With her two companions Mother St. John again went to her father's home. Although she ardently desired to reassemble her small band, the laws of France forbade, but in 1807, in St. Etienne, this desire became possible. Then, joined by other religious they joyfully took up the work amid great privations and difficulties. In 1835, to Mother St. John Fontbonne, then superior of her community in Lyons, Bishop Joseph Rosati, C. M., of St. Louis, Missouri, sent a request for Sisters of St. Joseph to assist him in his missionary field. It was no easy task to send her devoted followers into a strange land where poverty and dangers certainly awaited them. However, from among the many volunteers who presented themselves for this noble work, Mother St. John at length selected six sisters, among whom were two of her nieces, Sisters Febronie and Delphine Fontbonne. The six sisters arrived in St. Louis, March 25, 1836.

Undoubtedly, Mother St. John almost envied these young pioneer Sisters, who were destined to labor in the New World. In all the apostolic zeal of her seventy-seven years, she relived, in spirit, the episodes of her own life which had gradually led up to her present position in religion. She had been born in Basen-Basset, a little town of Velay, March 3, 1859. Jeanne Fontbonne, as she was then known, and her sister, Marguerite, had received their education in the convent schools of the Sisters of St. Joseph in Bas and in Le Puy. Both had entered the Congregation in Monistrol, after many pleadings with their parents, Michael and Jeanne Fontbonne. In 1779, they had been received as Sisters of St. Joseph, hereafter to bear the names of Sister St. John and Sister Teresa.



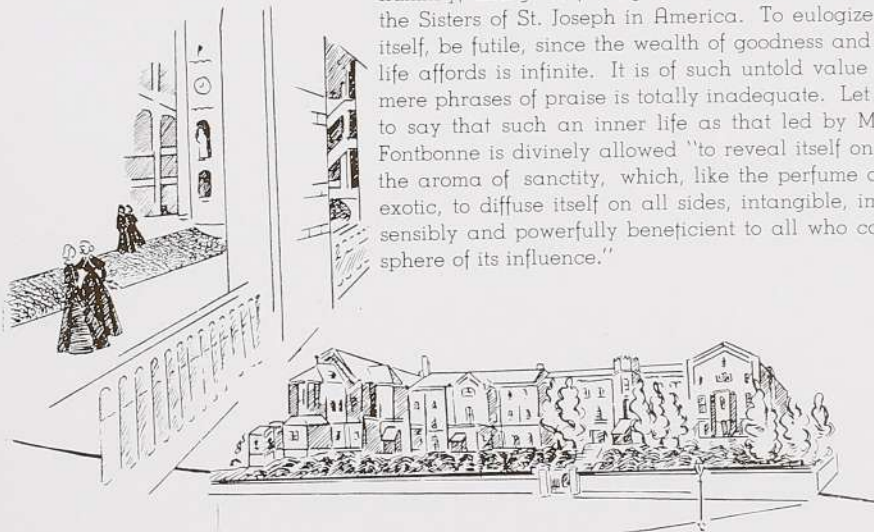
Life of Mother St. John Fontbonne

(Continued)

Sister St. John became supervisor of schools in Monistrol and later superior of the convent there. It was while she was superior at Monistrol that she was cast into prison by the revolutionists. Several years after the French Revolution, when the community had been reorganized in St. Etienne under Mother St. John's leadership, this convent received the recognition of the government. The second convent to be refounded was in Monistrol. As the congregation expanded, Lyons was chosen as the headquarters, and Mother St. John was elected Superior General. From this time forward, the congregation increased in size and strength. After a time the congregation began to spread even beyond France.

Shortly before her death, which occurred November 22, 1843, at Lyons, Mother St. John spoke of her last hour, and it was only the thought that such was the will of God that enabled her to restrain her holy longing for the termination of her exile. "Ah, have I still much longer to live?" was the cry that came from her lips but a few moments before her death. When answered that death would soon come, a smile of ineffable happiness lighted her countenance. Then calmly, almost imperceptibly, she sank into unconsciousness. She had spent sixty-five of her eighty-four years as a Sister of St. Joseph.

To this religious, this woman of extraordinary strength, who united masculine fortitude and feminine sweetness, utter simplicity and impressive dignity, who had great courage, great humility, and great foresight, can be traced the Congregation of the Sisters of St. Joseph in America. To eulogize her would, in itself, be futile, since the wealth of goodness and merit that her life affords is infinite. It is of such untold value that to attach mere phrases of praise is totally inadequate. Let it be sufficient to say that such an inner life as that led by Mother St. John Fontbonne is divinely allowed "to reveal itself on earth only by the aroma of sanctity, which, like the perfume of a concealed exotic, to diffuse itself on all sides, intangible, impalpable, but sensibly and powerfully beneficent to all who come within the sphere of its influence."



MOTHER FEBRONIE'S LETTER
(Continued from Page 14)

Sister Marie Delphine was named the superior by Bishop Rosati, our first superior. Sister Marie Delphine some time after the arrival of Sister Celestine and Sister St. John (who arrived one year after us) was sent to Kaskaskia to study English at the Visitandines. Sister Celestine succeeded her in the office of superior. My sister, Marie Delphine, on her return from Kaskaskia, begged me to keep her with me, a favor which we obtained from the Bishop. At about this time we received Sister Antoinette Kincaid. She took the habit at Cahokia. She had come there as a postulant. I do not recall if her two years of novitiate had expired when we were forced to leave America because of the inundation of the Mississippi. We determined to return to France. There are the details which I can give you. (Voila tous les details que je puis vous donner.)

Furthermore, our French Sisters who are still here will be able to supply my lack of memory. We had for our first pastor, Father Doutreluigne, and the one who was still there when the inundations made us leave was Father Loisel. It was on October 2, 1843, that we left from St. Louis for France. I made my profession in 1832, I believe. As to all the other dates I either do not know them, or I do not recall them.

We had left all our records at Cahokia, knowing well they would be worth nothing to us in France. The first spiritual father of our Sisters in France was Father Bochard, Vicar-General of Cardinal Fech. There were some of our Sisters received at St. Etienne. This house was for a long time exempt from sending its subjects for their reception at Lyon. My very dear one, I think I have answered according to my knowledge. I hope I have satisfied you. There now remains to me to beg of you to be the interpreter of my sentiments and those of Sister Marie Febronie to all our Sisters of America.

I content myself to name Sister Mary Felicite and Sister Marie Adelaide. I desire that all be persuaded of my sincere affection. I offer to your Reverend Mother my profound respect, and you, my dear Sister, accept also the esteem which the remembrance which you have been so kind enough to give me has inspired in me, and believe me to be,

Yours affectionately,

Sister Febronie Fontbonne.

P. S.—Please have the kindness to deliver the enclosed note to Sister Saint Protais. I do not know where she is actually missioned. I have not the address.

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Elizabeth English

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Virginia Foerstel

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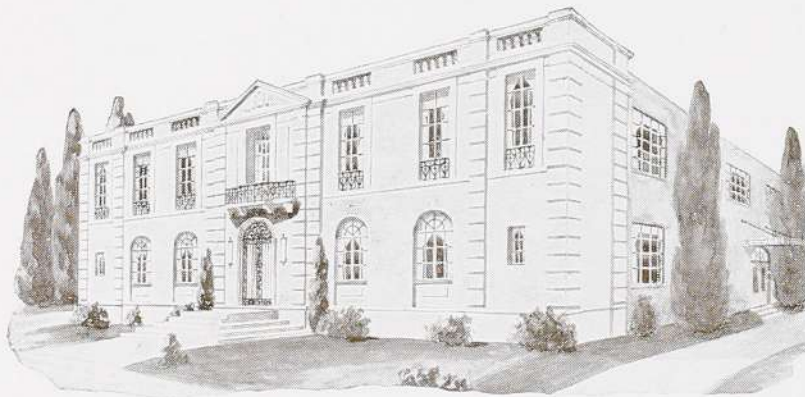
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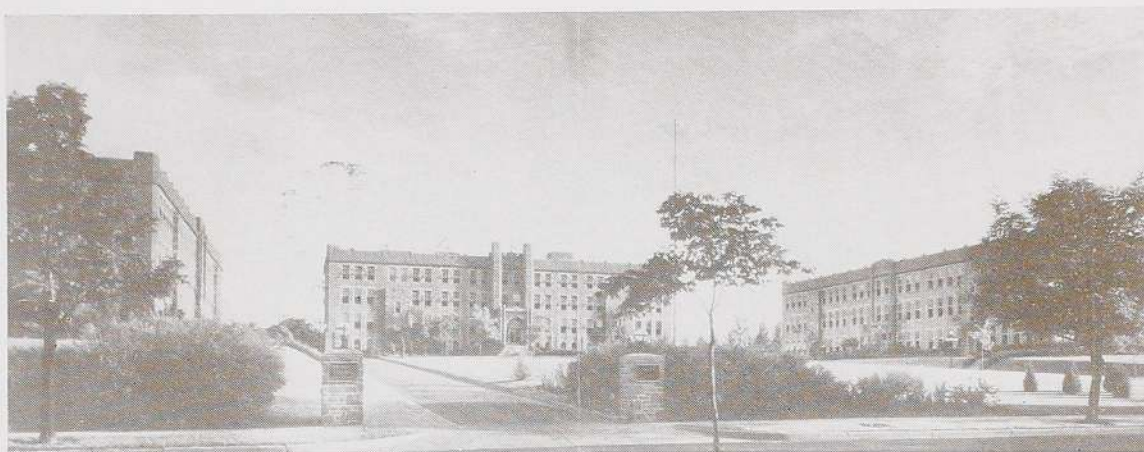
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