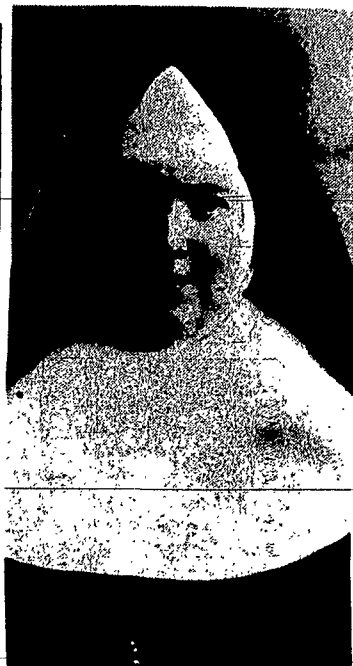


Mother Stanislaus, S.S.J.

A Very Founding Nun

This is another of several articles Father McNamara is writing for the Courier as a prelude to observance of the diocesan centenary in 1968. He is also authoring a book on the history of the Diocese to be published early next year.

By FATHER ROBERT McNAMARA S.T. Bernard's Seminary



MOTHER STANISLAUS

One of the most interesting Sisters in the history of the Diocese of Rochester was Sister M. Stanislaus Leary of the Sisters of St. Joseph. An early member of the Canandaigua convent of that order — established in 1854 — she later became first mother general of the independent Sisters of St. Joseph of Rochester. Then, as if that were not enough, she played a part in the establishment of three other Josephite communities out west.

Sister Stanislaus was born in New York State, and probably in New York City, on August 15, 1841, the daughter of Michael and Anna O'Connor Leary. Her family settled in Corning. It was while they were living in Corning that Margaret Leary (so she had been baptized) sought admission to the Josephite order at their novitiate in Canandaigua. This was on Oct. 15, 1856, when she was fifteen. She received the holy habit on February 14, 1857, before her sixteenth birthday. She thus became the first woman to receive the habit of the Sisters of St. Joseph in the State of New York. Bishop John Timon of Buffalo presided at the rite.

In 1864, Bishop Timon established St. Mary's Orphan Asylum for Boys in Rochester. Sister Stanislaus headed the three sisters who were given charge of it. Father James M. Early was the motivating force behind the foundation. The orphanage was opened in a building at No. 3 South Street, Rochester — right next to the original mother house of the Rochester Sisters of Mercy.

In 1867, the Orphanage purchased Halstead Hall in order to better accommodate its growing registration. Halstead Hall had originally been the old Bull's Head Tavern, at the corner of West Main and Genesee Streets — a corner that has ever since been popularly known as "Bull's Head."

In 1868, when the Diocese of Rochester came into being, Bishop McQuaid named Sister Stanislaus mother superior of the now independent Sisters of St. Joseph in his diocese. The Orphanage at "Bull's Head" became the temporary mother house and novitiate until the permanent mother house was opened in 1871, on Mother Stanislaus' thirtieth birthday. There were a dozen nuns in the new community. When Mother Stanislaus' term of office ended in 1882, there were 160. Today there are 900.

As the first superior of the Rochester Josephite community, Mother Stanislaus participated in the program of developing a parochial school system which Bishop McQuaid launched in the 1870's. By 1879 he had set up and staffed with his Sisters of St. Joseph eleven truly parochial schools — three in Rochester, one apiece in Auburn, Lima, Webster, Geneva, Brockport, Avon, Dansville and Seneca Falls. He had also opened Nazareth Academy in 1871. It was in one wing of the mother house, which was on Jay Street not far from old St. Patrick's Cathedral.

During that first decade, the Bishop also began his policy of sending promising nuns abroad for further education. When one of them fell ill in 1881, McQuaid asked Mother Stanislaus to go to Belgium to see her. A year later, the Mother Superior made a shorter journey — to Canandaigua — to celebrate her silver jubilee as a nun in the place where she had been received.

Unfortunately, there had arisen by that time a certain amount of friction in the Rochester Josephite community. The Bishop therefore decided it was time to change pilots, so he instructed the nuns to vote for a new superior. Mother Stanislaus had been widely popular among her Sisters, and it seems that they cast the majority of the votes for her retention. But Bishop McQuaid was convinced that fourteen years was enough for any superior to be in office, so he acted on his own prerogative and named Sister Agnes Hines to head the congregation. Mother Agnes therupon entered upon her notable career.

Mother Stanislaus acceded in all obedience to the Bishop's action. But the situation was rather trying. Since her health had become somewhat impaired, the Bishop allowed her to

go to Florida for an extended rest.

While in Florida, Mother Stanislaus was invited by two bishops to make a foundation in their dioceses. One was Bishop John B. Salpointe of the Vicariate Apostolic of Arizona. The other was Bishop Louis Fink, O.S.B. of Leavenworth, Kansas. One can easily understand why they sought out the Rochester nun. She was still in her early forties, but had had a wide administrative experience that would make her ideally fitted to establish a new diocesan Josephite community.

Mother Stanislaus decided to pass up the Kansas offer, even though Bishop Fink had asked her, while she was still superior at Rochester, to send out a foundation to his diocese. The thought that the climate in Arizona might be better suited to her health no doubt weighed her choice.

With the permission of Bishop McQuaid, she accepted the Arizona invitation. The Bishop also permitted anybody who wanted to volunteer from the Rochester Josephite community to do so. Five nuns volunteered: Sister Armella McGrath, Sister Dominilla Gannon, and Sister Josephine (nee Neilly) Leary and Sister Francis Joseph (nee Bridget) Leary. The two last were natives of Corning and blood sisters of Mother Stanislaus. All four were professed sisters. The fifth volunteer was a novice, Sister Antoinette Cuff (subsequently mother general of the Josephites of Concordia). Their assignment was to open a school in Florence, Arizona. So when they reached Chicago, they bought their railroad tickets to Florence.

But they never got to Florence, nor even to Arizona. When they reached Kansas City, they learned of Indian troubles in Arizona. Apprehensive of what possibly faced them in Arizona, the Sisters decided not to go further, but to accept the offer of Bishop Fink, in whose State they now were, and make an establishment there. This was June, 1883. Rejoicing at his good fortune, the Bishop located them at Newton, Kansas, and it was here that the new Josephite community arose. One year later, Mother Stanislaus went to Concordia, Kansas, to open another mission there. Since 1884, the mother house of these Josephites has been located in Concordia.

In 1888, the Sisters established a convent in Abilene, Kansas. This soon became an independent mother house, whose center is now in Wichita. From Concordia and Wichita missions were sent to parishes in Kansas, Texas, Michigan, Nebraska, Illinois, Oklahoma, and Colorado.

By 1899, the health of the Mother General was seriously undermined. She was replaced by Sister Antoinette Cuff at the helm of the Sisters of St. Joseph of Concordia, and went

to Chicago to consult a specialist. After some time, she was assigned as local superior of St. John the Baptist convent in Chicago. Soon after, Father Ulric Martel, pastor in La-Grange, Illinois, invited her to come to his parish and open a new mission. Her two sisters and three other nuns joined her there. Soon plans were made to set up an independent community, not without objections from the Concordia superiors. Mother Stanislaus died shortly after, on February 14, 1900, aged fifty-nine. She was buried in Calvary Cemetery, Chicago.

After his stay at Rochester, the priest-scientist was stationed in the Physics Department of Wheeling College, Wheeling, West Virginia. He was elected president of the Appalachian section of the American Association of Physics Teachers for 1966-67 and State Coordinator of the West Virginia Junior Academy of Science in the preceding year. In July of 1966 he became third president of Wheeling College succeeding Father William F. Troy, S.J.

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Nigeria's New Archbishop Youngest, Most Harrassed

Asaba, Midwest Nigeria — (NC) — With his appointment as metropolitan of Nigeria's war-threatened Eastern province, 35-year-old Archbishop Francis Arinze, former vicar capitular of Onitsha, has become one of the Church's youngest archbishops.

He may also be one of the most harassed, because the area to which he has been appointed has unilaterally declared itself independent of the rest of the nation. In turn, Nigeria's central government has promised to bring its old province, now known as Biafra, back into the fold. Leaders on both sides have insisted that they will maintain their positions by force.

And although war has not yet broken out, its hardships are being felt in the economic restrictions leveled against Biafra. Even such unwarlike necessities as hosts and wine for Mass are being rationed, while newspapers, including The Leader, Overri's Catholic weekly, are faced with shutdowns dictated by newspaper shortages.

Despite isolation and the threat of war, missionaries in the East are staying at their posts.

Five of seven Los Angeles lay missionaries still in Biafra are now in Calabar Town. Betty Risley of Baraboo, Wis., is teaching in a Catholic high school. Dianne Tucker and Linda Lyon of Los Angeles and Emily Kucichyski of Saskatchewan work on the national monthly magazine Catholic Life, and Lucille McDonnell of Scranton, Pa., works as a secretary and accountant.

Two other lay missionaries, Alice Kurzon of New York and Sheila Courtney of Los Angeles, are working in Emekuku mission.

Others still at work in Eastern Nigeria include four Medical Missionaries of Mary, and two Irish priests and one Scottish priest. Lay helpers include British and Irish missionaries and American Peace Corpsmen.

Kay Murphy, a young Dublin girl helping in a social training program in Onitsha — on a six-months' leave from her Aer Lingus, Ireland's international airline, successfully begged the airline for an extension of her leave. Dr. Holmes, a British subject working in Calabar's hospitals, has been quoted as saying he would leave the East only after the last Sister has departed.

Joint Service Wilmington, Del. — (NC) — Three private social agencies have jointly established a community service center in a Catholic parish in inner-city Wilmington. The agencies are Catholic Social Services, Jewish Family Services and Family Service of Northern Delaware. Their center is located at Sacred Heart Church.

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College Head Attends Optics Course

Father Frank R. Haig, S.J., President of Wheeling College in Wheeling, West Virginia, has returned to the University of Rochester after a four year absence to attend a two week intensive course in recent developments in the field of optics.

A background in theoretical physics is unusual for a liberal arts college president. Father Haig points out, but is of special value in our age. Father Haig is attending the two week session under the direction of the Institute of Optics of the University of Rochester while residing at McQuaid Jesuit High School because, he asks: "Why should a college president be out of it?"

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BLESSED ARE THE PEACEMAKERS Overlooked by the headlines from the Holy Land are our hundreds of priests and Sisters quietly serving the suffering. A non-Catholic observer at a hospital in Jordan spoke of four nursing Sisters—"They care for the wounded with supreme dedication... hours mean nothing to them." We are proud of them for they are truly peacemakers in a troubled area of the world. Pray, please, they'll be safe. Many young girls that longed for a life of service to God now face disappointment. Their families, impoverished by war, have no means to support their training as Sisters. Will you help? A Sister's training lasts two years, costs \$12.50 a month, \$150 a year, or \$300 altogether. Your "peacemaker" in one of our 18 countries will write to thank you.

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Revolution The nineteenth century period of revolt and in the area of morals. Those in revolt are people between puberty and adulthood who are more articulate and more opposed to conventional behavior. Those in confusion their parents, who are tongue-tied because the seem old-fashioned. If the parents turn away to the Church, Robinson assures that what is needed is an 'ethic of the situation' nothing prescribed — love! 'Nothing,' he repeats, 'can of itself be labelled "wrong".' If parents turn away to the University, they hear that sex relations healthiest and most human sport, that adults probably saved more than it broke up. To hear the statement, mous to any Christian. Christ had said little or marriage as better than no experience of either. Many parents feel because they do not up the world in which their dren live. The problem comes lack of mutual respect parent and child which grossly developed years, and can often back to the first lie to answer to a child's inquiry. Parents should that you demand, one, and youth must that the parental refusal knowledge this is often in a deep and conscious for the child. Many young people themselves living in the world of the 1960's where moral sanctions appear to hold, and at service is given to the traditional pattern of behaviour still make sense their own new, exciting where, free from all pleasures of every calling, including relationships the opposite sex, which expensive form of ment. Magnitude of Pro Look at the statistics In Australia, the rate is now higher than been since statistics kept, standing at 6.8 of all births registered in Queensland during per cent of the mother the age of 20 were (An increase of 10 over the past ten years. It is estimated that 90,000 illegal abortions formed in Australia and a recent World organization survey countries records that lia has the highest due to abortion. The English picture in a 1964 B.M.A. report al disease shows a over four years of 70 for girls and 62 per boys under the age of 15. This report also indicates two out of every three born to girls under 20 ceived out of wedlock. The picture in an equaling depressing one out of five bride nant at her wedding abortion estimates 200,000 to one million year. Among the reasons I. The climate of our There is a sexual nation working through today which the cle Chalice, G Don't Bug London — (RNS) Communion challenge, criticized as a pressure ease, get a relatively of health in the scientific investigation in the old-established medical journal, T here. The investigation by three women so the Central Public oratory in northwest They were concerned out if bacteria can passed along with the cup as it is handed sons to person. They risk was slight. One important fact ing their conclusion the blessed or consec is drunk from the though this is Comm which is compared the investigators' st tains about 1 per ccohol, which is en some bacteria withi tes, and other str 10. In any case, they chalice is wiped-cloth between co the number of gen ly reduced by ab cent. The report held tentatives to people still be anxious ab like as a possible ease — insist cups, or on the practice" whereby first absorbed by wafer.