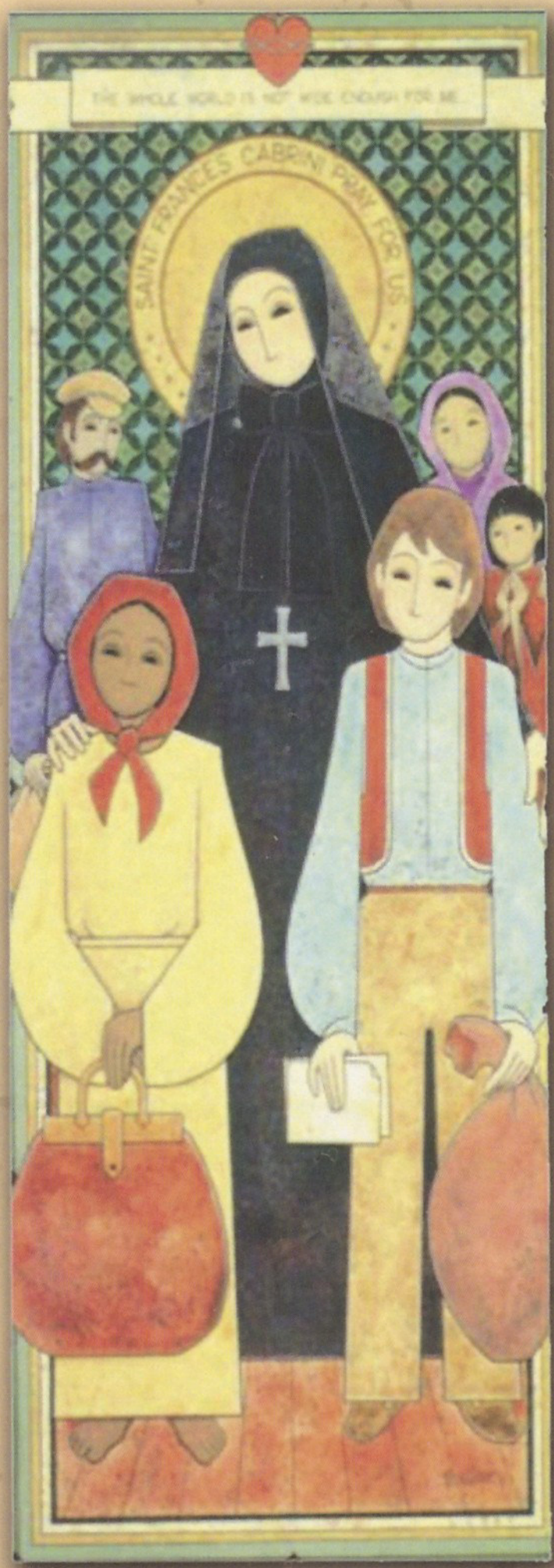
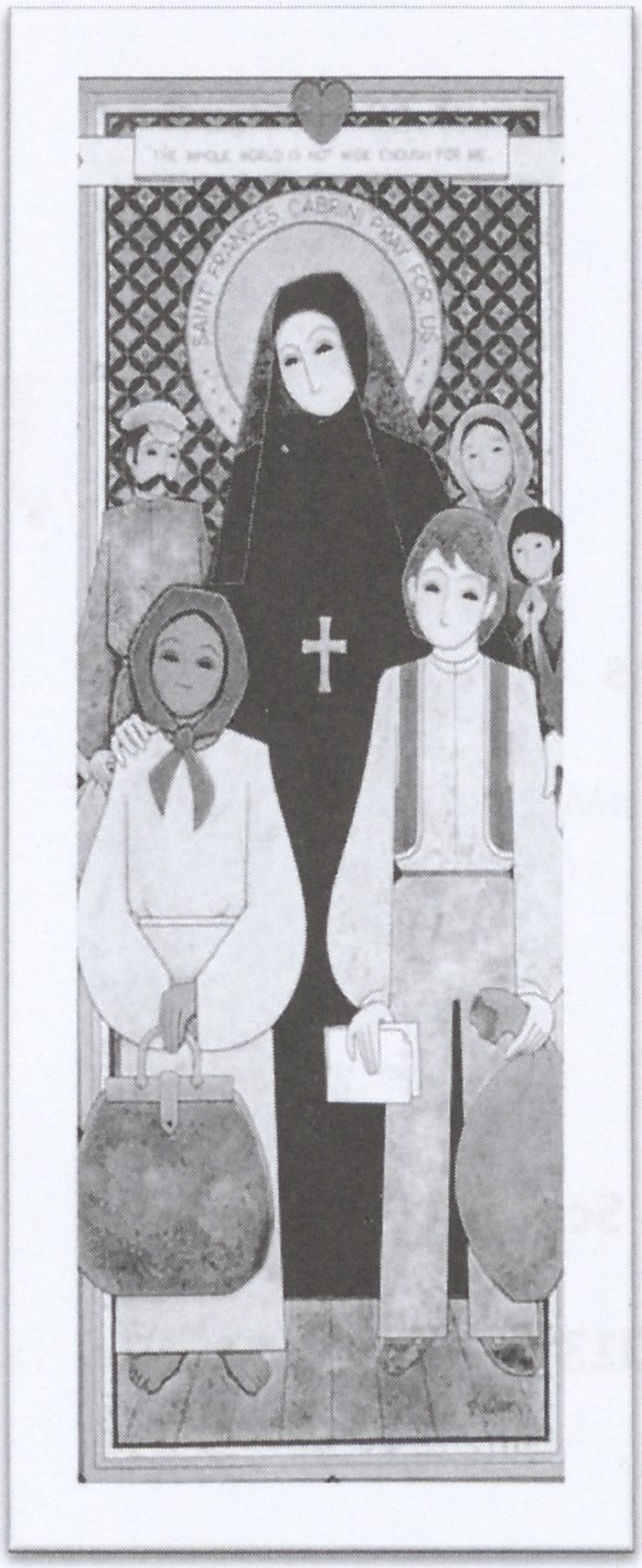


"Good Christians & Good Citizens"

The Educational Mission and Methodology of St. Frances Xavier Cabrini Foundress of The Missionary Sisters of the Sacred Heart of Jesus

By Sister Maria Barbagallo, MSC



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The Educational Mission and Methodology of

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The Missionary Sisters of the Sacred Heart of Jesus

By Sister Maria Barbagallo, MSC

"Good Christians

and

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Introduction by Lucetta Scaraffia

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To Sister Patricia Spillane,
former Superior General,

and to all the
Missionary Sisters of the Sacred Heart of Jesus

and all their lay collaborators
who have put their heart into Christian
and Cabrinian education.

In particular,
Sister Flora Giovagnoli, MSC,
for her passionate commitment to
the Cabrinian Educational Mission.

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Introduction

Mother Cabrini was a committed and passionate educator. Her pedagogical thought was way ahead of her time, as were many of her reflections and her actions.

In a period in which severe punishment was considered as the only effective didactic method in dealing with students, Mother Cabrini taught her religious sisters that teachers ought always to treat their students with love, never to humiliate them or rebuke them harshly. She said that *"correction poorly carried out, or done at the wrong time, harms rather than benefits."*

Mother Cabrini also taught the sisters how to take into account the differences between the girls: *"Let the sisters study well the individual character and the strengths of the students because we ought not to expect the same thing from all of them. Rather, we should expect from each one whatever she is able to give, according to her capacity and the gifts that she has received from God."* She believed that personalized instruction, arising from careful observation of the individual character and the personality of the students, offered much opportunity--above all during the hours of recreation when the girls could express themselves with more freedom. For that reason, the instructors were not to limit their time to the hours of the school day--rather they ought to organize their time to be with the students and to get to know them better.

If these thoughts were especially appropriate to judge the teacher's educational achievements and the assessment of this educational methodology, Mother Cabrini always thought that the individual capabilities of the students had to be taken into account. Indeed, the core of Mother Cabrini's educational method, which she directed to all students, was the education of the heart.

Being devoted to the Sacred Heart of Jesus, Mother Cabrini believed that to educate the heart was the chief priority of all education. The objective of every lesson was to develop good Christians and good citizens, capable of making a basic contribution to society which could then influence social and cultural norms of behavior in a positive manner.

For this reason, the goal of Cabrinian schools was to make a positive contribution to society by preparing the students to be faithful witnesses to the Christian tradition. But to achieve this goal, "*education of the heart"* must be achieved by means of persuasion. It ought to involve young people in this process of growth and make them participants in their own progress, without imposing "what is good" by stern methods--but rather by having them love how they were growing and maturing.

Another educational aspect of Mother Cabrini's thought showed her respect for the Montessori Method. This included attention to the environment in which the classes were conducted so they could be clean, well lit and welcoming. Mother Cabrini always chose joyful places with beautiful surroundings for her schools--because going to school for young people should be a pleasure. Naturally there comes to mind at this point, the comparison with some schools today--often in disrepair, dirty, made with second hand material which gives rise to a feeling of contempt for whatever takes place within.

Nor did the importance of "*educating the educators*" escape the attention of Mother Cabrini-- so much so that she established various schools for teachers.
Although her educational focus was directed at all the sisters that made up the life of the Institute, nevertheless, wherever there were schools, the sisters were expected to come into contact with young people.

An especially beautiful part of this book is the section on "The Precepts." It is addressed to the sisters who would perform all the aforementioned duties, starting with the classroom monitor. Here the specificity of Mother Cabrini--keen to assess every professional competency and also to remember in detail every task that needed to be accomplished--gives proof of her exceptional talent. In her eyes, it was not enough that things be more or less well done. It was necessary to carry them out in the best possible manner--whatever that task might be--and in a manner that could always serve as a living example of virtue for young people.

Naturally, the task of following this example fell principally on the Superior. She had the task, not so much of exercising her authority, but rather watching over the spiritual life of the sisters, trying to remain close to them. Mother Cabrini said: "*She ought to educate them and help them in their difficulties, by offering consolation in their hardships and, more importantly, empathizing with them in their weaknesses. It is her duty to do everything for all of them in order to win them all for Jesus Christ.*"

Above all, Mother Cabrini reminds us that teachers ought to instruct even by their manner of being, acting and living. It is not possible to conceive of education as a collection of subject matters or pieces of knowledge--but rather as a universal process of educating the whole person.

Brief Biography of Mother Cabrini

Mother Cabrini was declared a Saint by the Vatican on July 7, 1946. Four years later, on September 17, 1950, she was declared "Patroness of Immigrants." Above all, she is known for her exceptional apostolic activity in the United States on behalf of Italian immigrants for whom she was sent in 1889 by Pope Leo the 13th. Less well know is her apostolic mysticism which matured in light of two great influences in her life: the spirituality of the Sacred Heart of Jesus and the missionary life which compelled her to travel continuously, crossing the Atlantic Ocean twenty-four times, as well as traveling everywhere by train, automobile, on foot and even on horseback. Francesca traveled over enormous expanses of land—with the sole purpose of bringing the consolation of God's love to the loneliest, most marginalized and hopeless of people.

Francesca Cabrini was born on July 15, 1850 in Sant'Angelo Lodigiano in northern Italy to a modest family of farmers. Early in her life, she experienced suffering due to her poor health, to the precarious economic situation of her family, the death of various brothers, some struggles with her older sister Rosa and other painful situations she had to endure. As a result, although she fervently desired to consecrate herself to God in religious life, she was rejected several times by various congregations because of her poor health—but also because the priests of the area wanted her help in order to assign her responsibilities in the diocesan institutions and parishes of Sant'Angelo.

Francesca first was a teacher in the municipal elementary school of Vidardo. She had already received her diploma from the Daughters of the Sacred Heart in Arluno in 1868. Afterwards, she was given responsibility for an orphanage called the House of Providence in Codogno. The house was directed by two very strange ladies who were also the owners and the foundresses. But besides educating the impoverished young girls, they also abused them—making that place little more than a living hell. In obedience,

Francesca accepted those that she considered her superiors, believing that her role would last only a few months—and that during this time, she would be able to achieve her dream of consecrating herself to God and establishing a house of religious instruction. But the various events that followed were full of contradictions and bitterness. She had been accepted into that house as an intruder or, worse yet, she was viewed with jealousy on account of her desire to bring order to that chaotic situation. On the other hand, she was very much loved by the young girls who lived there—something that made the situation even worse. That period of her life lasted six long years during which time, Francesca's faith matured in silence, in the acceptance and obedience to the two women (who did not want to give up their power), relying on the hope that she placed in God in whom she fully confided.

In 1880, the Bishop of Lodi, Monsignor Domenico Gelmini, seeing the impossibility of being able to change the situation in the House of Providence, released Francesca from that charge and exhorted her to fulfill her dream of becoming a missionary. He said to her *"I know of no institution of this type—so establish one yourself!"* Francesca responded with the simple words "*I will find a house.*" In this way, she became the founder of the Institute of the Missionary Sisters of the Sacred Heart of Jesus—and from that moment on, she was simply called *"Mother Cabrini."*

Mother Cabrini began her missionary adventure. Her original idea was to go to China—a dream she had always had. But the rapid development of the Institute and its foundations, the reputation of her capabilities and the fact that so many young women were seeking to join her—all this attracted the attention of the Bishop of Piacenza, Giovanni Batista Scalabrini. He asked her to dedicate herself to the Italian immigrants who were leaving Italy by the thousands for the two Americas in search of their fortunes—but who lived in desperate conditions, especially in North America.

Mother Cabrini waited for the light of the Holy Spirit before accepting and, above all, sought in herself the compelling reasons that would cause her to radically change her missionary course. It was Pope Leo XIII with whom she had established a deep

filial relationship who helped her to make a definitive decision and renounce the dream she had of going to China. Mother arrived in New York with seven sisters on March 31, 1899.

In the following years, Mother Cabrini's adventures across the Americas and later also in Europe, continued without rest. Her frenetic activity on behalf of Italian Immigrants led her to establish schools, colleges, orphanages, shelters, hospitals and dispensaries. She was motivated by the terrible conditions of so many abandoned children. They were without education; many of them orphans because their fathers had died in the mines and poorly understood in the public hospitals where no one spoke Italian. Families were divided because of the necessity of work, entire neighborhoods were victimized by a terrible life where so many poor people were marginalized because of prejudice and poverty.

Her work also extended to the mines, prisons, cotton plantations, railroad constructions—to all the places where she and her sisters would go in their efforts to help impoverished Italian immigrants who were enslaved by the necessity to earn a living and often overwhelmed by the difficulties of staying alive. She fought for their dignity on their behalf and helped them recover their cultural identity which at times they were ashamed of. She fought so that the Catholic religion would not be abandoned and above all so that religious instruction would be a source of consolation for human and Christian growth. She strived to give them the strength to progress in life and to integrate themselves into their new culture with dignity, without losing their love for their motherland.

Mother Cabrini died on December 22, 1917. She left approximately seventy institutions functioning efficiently and almost 1,000 MSCs. Her institute extended throughout North America in the states of New York, New Jersey, Pennsylvania, Mississippi, Louisiana, Illinois, Colorado, Washington, California, In addition the MSCs were laboring diligently in Central America in Nicaragua and Panama; and in South America they were serving in Argentina and Brazil. In Europe, the MSCs were serving in Italy, France, Spain and England.

Her works spanned education, healthcare, orphanages, parochial and various social works. The Missionary Sisters used to visit prisons, rural regions, needy families and public hospitals. They were always searching, not only for Italian immigrants, but also those who for various reasons found themselves far away from their homeland and, above all, far from God.

In more recent times, the Missionary Sisters of the Sacred Heart of Jesus have extended their apostolic reach to Africa, Australia, Russia and the Philippines, in addition to Mexico and Paraguay. They are especially committed to the defense of life in all its stages and the promotion of the great values of the Christian faith, especially among immigrants, abandoned children and the elderly, in order to support a culture of welcome and solidarity.

The Cabrinian Historical, Cultural and Ecclesiastical Context

Mother Cabrini lived in a historical period of great and profound changes-- between the second half of the 19th century and the first quarter of the 20th century. She was present at the time of the unification of Italy, the decline of the temporal power of the Pope, the wars of independence, the great phenomenon of immigration from Europe and the developing and financing of new methods of transportation and communication. It was a time of great discoveries--such as the telephone, radio, motion pictures and television--and of the entire process of the modernization of structures, which the old continent of Europe was updating as a result of the impact of industrialization.

Having begun her missionary adventure on the American continent in 1889, Mother Cabrini could not have failed to feel the impact that modernization had on the culture of which she had been a part until that time. Although she viewed these innovations in a positive manner, she also warned of the collapse which great Christian values were undergoing and how cultural contamination also had negative implications--especially for the Catholic faith.

The powerful anticlericalism which was threatening institutions--like universities, secondary schools, the family and culture, especially in Italy--made her a defender of Catholic thought in the midst of all the different polarizations which existed even in small villages, such as the one from which she had come. Her native town, Sant'Angelo Lodigano in northern Italy, like many of the surrounding regions, was the site of great polemics and disputes between people of tolerance and intolerance, between Catholics and

libertarians, between moderates and extremists. In fact, even one of the parish priests had been sent to prison on charges of having been disrespectful of the new laws.

Thus we encounter in the writings of Mother Cabrini a deep interest in the socio-cultural situation of her time and a powerful focus in the defense of the Papacy. She wrote to her students of the Magisterium: *"The current world, which appears to be slipping backwards with large strides towards paganism, despite the enormous advances in the sciences and commerce, has forgotten the value of prayer and hardly knows what it means. And this is because man has made himself and his creations into "gods" with pagan attitudes, and has lost the concept of the relationship that must exist between him and God. Our good Lord, who created heaven and earth, has been practically driven out of Creation because there is no place for Him. Man has made an idol of himself--he worships this idol, and does not care about praying to and worshipping the one true God. Why should it be surprising to us that, after almost superhuman efforts, our weak and finite nature, powerless to obtain more time or to attain what it seeks, abandons itself to suicide and crime out of desperation? Prayer would have avoided this! Prayer would have risen to heaven like incense, and would have caused an abundant outpouring of grace to descend which would have restored that lost soul to hope and calm."*

Mother Cabrini was troubled by what was happening in the church (for example, debates which often offended the Pope) and by so many insinuations against ecclesiastical laws. All these aroused a crusade in her heart to contribute to the Catholic cause. In another letter to the students in the Magisterium, she wrote:

"Pray that all the faithful listen obediently to the voice of the Vicar of Jesus Christ, Pope Pius X, who, aware that these great evils are attempting to make our society isolate itself from its foundations, has set his mind on restoring all things in Christ. Strong with the strength from God, aided by the Holy Spirit, he will not fail to fulfill in the Church the lofty mission which God has chosen for him. But at the same time, how many are the preoccupations that he must endure, how many hardships must he experience, how many pains must afflict his heart and preoccupy his mind in the arduous completion of his duty. At the very least, let him be comforted by the love and obedience of his children and let him find in them the cooperation that each of necessity ought to render. That cooperation will make it possible so that the sacred plans of the Pope are accomplished and that this flood of evils, which is threatening to cover the earth, will cease."

Mother Cabrini also confided to her Missionary Sisters her great concern about the world, society and the Church. Her purpose was even more motivated by the atheism that she observed, which was reasserting itself in the society of her day. For the approval of the Rules of the Institute of the Missionary Sisters of the Sacred Heart of Jesus, she wrote to the Sisters: *"You are the brides of Our Lord who holds the world in His hands--and your charity ought to extend itself to the whole world. Think about the four hundred million infidels who test Him, about the nations that have separated themselves from God on account of heresy, about the denominations that insolently have arisen against God and the Church--raising their standards of rebellion against God and His supreme truth. Think about the youth betrayed in schools that have been converted into sects of faithlessness, about God expelled from schools, from court rooms, from governments and from society itself. Think about*

the free thought that has come to take the place of the holy truth of our most sacred Faith, about the materialism that destroys every thought of eternity in the soul. Finally, think about Jesus, forsaken and insulted in the Sacrament of Love, of Jesus scorned in the person of His vicar, of the church oppressed in the religious orders!"

For this reason her educational criteria focused more and more on the need to *"mold good Christians and good citizens."* Mother Cabrini felt in her heart that education could truly be a special means to impart a good moral and Christian foundation for society. This was the strategy that she used when she found herself face to face with the world of immigrants in a foreign land. From the vantage point of education, it was possible for her to provide meaningful answers to a society that looked upon the immigration of the Italians as though it were the invasion of ignorant masses in search of money and resources. Mother Cabrini demonstrated that with the serious and responsible work of immigrants and the Christian and moral education which was given to their children, these men and women would be a cultural and economic asset for the welcoming country. But this work was not easy, nor did Mother Cabrini have time to prepare herself, except with interior prayer and personal sacrifice, as well as through the work of her Missionaries--because prior to their coming to the United States, they had not known the world of immigrant people.

Who were the people that immigrated? Gianni Bonadonna wrote this description: *"It was a tattered invasion, made up of people armed with hoes, shovels and picks. They were desperate men who joined with one another by family and even by region. These were mostly men. They boarded the ships, sometimes without even knowing their destination. The wretched business of the recruiters prospered-- they traveled through countries with the goal of finding*

the most desperate men or those waiting for boats on the arrival docks. The difficult search for work, and the determination of saving as much as possible with the hope of returning home, induced the immigrants to accept living in filthy slums on the outskirts of the main cities. These were marginalized neighborhoods where hundreds of people were packed into shoddy buildings, with little ventilation and no light. It was thus that a degraded and helpless humanity lived each day in indescribable filth in search of a dollar. Everywhere there arose "Little Italy's," small communities of Italians.

What was the result of this situation? Americans often developed a poor impression of the Italians. They were marginalized on a social, cultural and economic basis. There was a wide-spread prejudice that Italians were ignorant, dirty and criminal--because it was not unusual that they would get caught in the snares of an evil way of life. Many boys walked the streets as bootblacks and newspaper boys; they played street games without going to school. They weren't just ignorant--but also petty thieves without manners and social skills. Mother Cabrini knew that she had to educate--not just the immigrants--but also the entire structures that surrounded them.

The accomplishments of Mother Cabrini formed a socio-cultural context in the environment where they took place. She herself explains this to the Immigration Commission: *"Not one of my schools is subsidized with the exception of the one in New Orleans which receives 700 lire a year from the government. Nonetheless, the influence that these schools exercise is not limited to the 5,000 enrolled students--it extends to entire communities. The school in itself is nothing more than the center around which is gathered other works of charity for the poor immigrant families.*

For example: my sisters visit our families,, visit the public hospitals and prisons in order to supply material and moral assistance to those poor unfortunate people. Here there is a wide field open to the good work of our Sisters--who feel fortunate to be able to successfully approach judges in civil courts or major contractors, so that justice might be served on behalf of these poor victims of deceit or oppression."

Mother Cabrini continues: *"The Church is united with the school, which in many cities serves as the parish for the Italians. The one on 150th street in New York City has four or five Masses every Sunday with our extensive assistance. Only a person who has lived far from his homeland, deprived of domestic pleasure--and at times lost in enormous plantations located in subtropical regions or buried in the deep caverns of the mines--is able to appreciate the satisfaction that they derive from these Sunday reunions which our workers attend, dressed in their best attire. There they listen to the Good Word which lifts their spirits in their daily difficulties and gives them strength in their battle for survival. There, gathered on the courtyard of the house after Mass, as in the past in their native home on the courtyard of the church, entertained in the company of their fellow countrymen, they can almost forget how far away they are from their homeland. Right there, after eating, the youth gather to partake in festive games and groups of men and women come to spend a few hours together. It has been estimated that during the year more than thirty thousand Italians have had direct contact with the Sisters. As a result, the relationship between these Sisters and the different colonies is more than cordial--there are neither public nor domestic issues for which they don't seek out the assistance of their Sisters. In times of epidemics, when the doctor or priest is turned away from the homes of our fellow countrymen for fear of*

poisoning, they themselves do not know what to do. Instead, the Sister is always welcomed at the bedside of the person dying from yellow fever. That person calmly passes to the next life with the secure knowledge that his or her orphaned children will be educated and cared for under the maternal care of the Sisters."

And what of the local church? What was the treatment provided by the local Catholic Church, usually administered by the Irish? Here too, without going into detail, there was a certain prejudice and explicit desire that the Italian Catholics should not mingle with Irish Catholics. It was for the same reason that the Archbishop of New York, Monsignor Michael Augustine Corrigan, when face to face with Mother Cabrini whom he himself had invited by mail, urged her to return to Italy right away because he realized her problems with the Irish clerics were on the rise. Mother Cabrini responded: *"I'm sorry, Your Eminence, but the Pope sent me here and here I will remain!"*

This was the situation in which Mother Cabrini found herself. She also experienced the marginalization and prejudice against her fellow countrymen who were considered only good for manual labor, treated like an inferior race. The local church recognized the right to request money only from Italians. Mother Cabrini also encountered this prejudice in England, France and Spain. With patience, firmness and Christian diplomacy, she knew how to meet the challenge of educating without fear, through her example, resisting the rejection of the Italians, while relying on the Sacred Heart with the desire to guarantee the right of her people to live as respected and valued persons.

This is how Mother Cabrini explains her work with the Italians to her Sisters: *"In New York City, at the beginning of September, we will open a new work of the Institute, greatly desired and completed at the suggestion of the Archbishop--that is, a large school for Italian students. It is true that here we also have shelters, hospitals and schools for them, but we feel the necessity of another school, particularly in the center of the city where educational books are given without expectation of pay. It will be sufficiently large to hold many thousands of children who, enticed by any little gift or betrayed by their own fathers who at times let themselves be seduced by a miserable gain, would let themselves fall into the hands of the Protestants. And here it can be easily seen, my daughters, that in exchange for the help which is offered to their souls with education and the mission that is done on their behalf, it is also necessary to rely on the means which must help the very mission. It is possible to easily reach their souls when they have the material necessities and, on the other hand, little can be expected when that individual is careless. This is the means used by the Protestants to seduce them and induce them to embrace their doctrines. You ought always to look for the help of charitable individuals and make them understand how the donations that they give for the benefit of the missions are doubly a good work. Besides being a work of mercy, it is also a work of heaven--given the fact that it is directed to the benefit of the souls who are entrusted to this mission. This school--which is ready to open in New York City--will be a great missionary work, not only for the good that will be done for the children, but also for the families with whom we will come into contact and who also need help.*

You cannot imagine, for those poor persons so far away from their homeland, how powerful is the word of a sister who speaks their own language. Perhaps in a time of misfortune, they came here, finding thousands of difficulties and hardships and for that reason, they lose faith almost without knowing it. But no--the Italian does not lose his faith: it lies in the deepest recess of his or her heart. Although it may appear dead, sometimes only a single word or conversation is necessary to awaken his or her faith. So think, my daughters, if that word does not reach them because of our negligence, what a great responsibility we have before the Sacred Heart of Jesus who made us His Missionaries! Truly there is no time to lose! Think of the more than 100,000 Italians in New York—and how many more of them in the scattered regions of the United States! How many of them throughout the world! This is what I say about the Italians--that we wish to embrace them with charity in different nations and communities--whether they be in Argentina or Columbia where our sisters work--or in the most remote parts of the world. We will speak to all of them in a language that is powerful, the language of the love of Jesus that perceives the innermost secrets of the human heart and makes it vibrate, searching for lofty sentiments and producing the most marvelous fruits for the salvation of souls."

Mother Cabrini was convinced that she did not belong to an inferior race--because she was a daughter of God, a fellow citizen with the great geniuses of art, of culture, of music and, above all, a fellow citizen with the Saints. She answered the challenge with Christian and Italian pride--and with an educated, cultured and institutional vision. She was a teacher, but she was also endowed with a special charism which she had received from the Holy Spirit, which compelled her to use the title of Missionaries of the Sacred Heart of Jesus. She believed that she must, above all, educate

Italians to feel like persons with the same rights and obligations as others--and not to be ashamed of their geographical origin, nationality and above all, of their Christian faith. She desired to bring the love of the Heart of God to all of humanity.

Mother Cabrini devoted herself to an arduous and difficult task, going against the current of society. Her Missionary Sisters of the Sacred Heart of Jesus went forth in search of the Italians in the slums of the city and the shanty towns of the countryside, in the mines and in the streets where they gathered up thousands of children whom they welcomed into their schools and orphanages. She involved their families and awakened in every woman the feeling of dignity and her right to educate her children. She wrote: *"Meanwhile, seated in a comfortable Santa Fe railroad car which was taking me to Los Angeles, my gaze looked out at these spacious plains, seeing the little hamlets all around Denver inhabited by our Italian farmers. In the distance, we see the deserted plains with huge expanses still untouched by humans. My thoughts were with our immigrants, who each year land in such great numbers on the Atlantic coast, with each arrival increasing still more the populated cities of the East where they find many difficulties and little assistance. Meanwhile here in the West and in the South, there is still room for millions. Here the very fertile soil would offer a livelihood better suited to their customs, as well as expansive fields to develop their activities so that their agrarian knowledge could crown their efforts with bounteous fruits.*

But this human flood must be intelligently directed. I know that the commission on immigration is working with this problem, which is so important for the well-being of our immigrants in the United States. However, there are still many difficulties--not simply because of the nearly four thousand miles that separate the Atlantic

from the Pacific--but especially on account of the difficulty of finding people with kind hearts who will help these immigrants and not exploit them with their sanctimonious self- interest.

Oh poor immigrants! Exploited many times by those who call themselves their protectors, they are all the more deceived by the very ones who know well how to cover their personal interests with the pretext of charity and love of country. I used to see them on my visits to those beloved countrymen of ours, managing the railroad lines in the most remote places in the mountains, miles and miles away from any inhabited location. They are separated many years from their families, removed from the Church and deprived of the holy blessings which Sunday Mass brings to the poor worker in our fields. We want our workers to be able to lay aside his hoe, dress in his Sunday best, devote his morning to attending Mass and listening to the homily of the priest. This will remind him of the nobility of his origin and destiny and of the value of work devoted to God. Then he has the entire day to devote to his family and to honorable diversions and can, on the following day, resume work with a rejuvenated spirit.

Here the most onerous jobs are reserved for the Italian workers. There are few who care for them with any trace of sympathy or remember that these people also have a heart and mind--or do not look at them simply as a means of production in the fulfillment of their own obligations. Certainly here, the Italian knows how to make himself valued, because he is serious, honest, loyal and hard-working. But many are the pleasures of which they are deprived when they come to these foreign shores--with no one to guide them along the path of true well-being which consists--not only of accumulating a little money, which often, through the misfortunes which happen--they cannot even enjoy."

Why was education so important to Mother Cabrini? For her, it was not enough to speak about or reveal some information regarding the seriousness of the situation. Rather, It was essential to educate, build and appeal to the conscience of people, to precipitate a deep change in their attitude--not only for the Italians who need a new image of themselves--but also in the American citizens who will receive them in their institutions and in the persons who govern them. Mother Cabrini had to fight her most difficult battles in offices in Italy and abroad, in the Curia of the archbishops, in the Propagation of the Faith, in the Vatican, in her visits to politicians, administrators, governors, bankers, bishops, parish priests and Cardinals. She wanted to arouse, not only interest in the problem, but also a new attitude built on respect, acceptance, collaboration and, above all, concrete actions on behalf of immigrants.

Mother Cabrini wanted to educate culture—so she battled on many fronts. On the one hand, she prepared the sisters for mission—mission built on prayer, sacrifice, patience, tolerance, multi-culturalism—and of complete immersion in the destiny of the people to whom they were sent. The sisters also needed a new mentality. Let us remember that the first two or three hundred sisters that followed Mother Cabrini in her missionary venture were from northern Italy. It was a North, especially Lombardy and Veneto, with a higher level of education and, although poor in one regard, more developed in other ways. The South, before and after the unification of Italy, was considered ignorant--the Italians themselves thought this way. It was the region with the highest rate of immigration and the sisters found that most of the Italian immigrants who came to America were from southern Italy. For this reason, even the Missionary Sisters had to undergo a cultural conversion. It did not come with a high price because the immigrants were generally

good people--humble, sufficiently religious and also intelligent. But they also had to let go of their own prejudices which--if they still exist today, we can only imagine what it was like at that time! In addition, the sisters needed to invent a new way of living every day, sometimes not to their liking. They had to accustom themselves to the American way, to those organizational values and methods of the law which frequently were imposed upon them. There was a kind of institutionalized prejudice: the priority of assistance and concessions from the government were for the Irish, the English and those from northern Europe.

If the sisters wanted to survive in that environment, they had to adapt themselves to this new culture, to its language, to its customs. Mother Cabrini did not judge, did not criticize. On the contrary, she learned new ways of acting, she gained an appreciation of many values, she studied how not to appear inferior in the institutions of the United States. She created good, organized, attractive ministries, mindful of the image of the Missionary Sisters of the Sacred Heart of Jesus. Without being subservient, she developed a creativity that would have been impossible for a woman in Italy at that time.

In addition, Mother Cabrini worked with the organizations which wielded civil, economic and religious power in order to secure the rights of her people--the very Italians exploited by the situation. She visited the so-called Italian "fat cats" lawyers, heads of important companies and businessman who were able to give her advice. We see an example of this in her relationship with the president of the famous Metropolitan Museum of New York, Count Luigi Palma di Cesnola. At times Mother Cabrini was rejected, at times she was admired--and even feared for her qualities as a woman who was not deterred by obstacles. And so we see that often her

persuasion converted her worst adversaries into great defenders of her life's project.

Mother Cabrini also struggled in the front ranks of these very immigrants. Lucetta Scaraffia includes, in her book about Mother Cabrini, an article from the Italian-American newspaper, **Il Progreso**, in 1889: *"The Italian community found itself in a deplorable state, economically and morally exploited by other Italians and by Protestants. The Italians were hated, treated like animals, persecuted worse than the blacks."* The situation became worse in great measure because of the hostility that prevailed among the Italians themselves, divided between Catholics and the anti-clericals, including those who had gained the support of the House of Savoy and Mazzini, as well as immigrants from the different regions.

Upon entering their world, Mother Cabrini promoted by all means a sense of responsibility, legality, honesty, work ethic, punctuality and a respect for the religious and cultural origins of others. The immigrants also needed a change of attitude. They needed to learn to make themselves respected, to request a fair wage, to have rights--but also they had to know how to win the respect of others with honest work, with their manner of acting, with their active participation in the society where they lived and with solidarity among themselves. Mother Cabrini practically had to force them to seek the help of rich Italians and, in return for their work, to find a way to collaborate among themselves. She recommended to the sisters: *"I hope that you are already imposing order in the school and that you find a way of doing it in the best possible manner. Go from house to house of the Italians and build a good relationship. Now you no longer have the parish, so you must be true missionaries. For this reason, take care of the Italians—go out and find them to perform good works for them. I want to have a*

pharmacy for the children and for medical visits, something more complete for the benefit of all. The benefit that will come from this is not small, because to get close to their mothers is the greatest good that you can do with the goal of helping their souls. You can help them to think about how to bring good to their families, because today some do not know what family means. Stay committed to the Italians because, little by little, you will find support among them. Today, thanks to the help of Our Lord who assists the work of our Italian girls, we put on a beautiful concert which we hope has raised close to $200--a considerable amount for Italy, but a small amount for us here. Nonetheless, it is better than nothing— meanwhile our works continue to move ahead reasonably well."

Mother Cabrini had an important positive relationship with money because of her relationship with people of substance, with banks, as well as with people who were in need of everything. It was an educational relationship in the best sense of the word. In the first place, money never was something to which she was attached. Even when she struggled to obtain funds, she felt that she was asking for it from the Providence of God--and this was a guarantee for her and for her congregation. When one of her sisters was lamenting the fact that she never had enough money, Mother Cabrini told her not to worry—"*Is not the Sacred Heart the treasurer of all our goods?*" Furthermore, she did not ask for handouts; she instructed her sisters in fiscal responsibility. An example is her encounter with a rich gentlemen in New Orleans--this is what was written by an MSC to the sisters in her memoirs:

"In the year 1891, our dear and beloved Mother General, returning to New York after a trip through Central America, received news of the sad conditions in which many of our unfortunate Italians lived in the city of New Orleans. She exclaimed: "I shall not return

to Italy without attempting to help our poor immigrants in that region." Full of confidence in God and burning with fraternal charity, she accomplished it, prevailing with her missionary spirit over every difficulty—especially when the enemy of the common good always seeks to prevent those works which are for the glory of God and the salvation of souls. In effect, with her motherly heart and with her mind illuminated by clear inspirations, she recognized the need of schools to lift so many children from the grave dangers that were to be found in the streets--children abandoned and growing without religion and exposed to vices."

What had happened? A few months earlier, the local chief of police had been murdered. Eleven Italians had been charged, but after they had been processed, they were all found innocent. But no sooner were they released from prison, the local population, enraged and prejudiced, lynched the poor Italians in front of a defenseless police officer who did nothing to protect them. They all died. The Italian community was terrorized. Mother Cabrini learned the news on her return voyage after a demanding trip from Central America to New York. Despite the fact that diplomatic relations with Italy were rocky on account of the response from the Italian government, she immediately opened a school and then an orphanage in New Orleans. She gathered the families about her and by the following year, she had hundreds of Italian boys and girls parade through the streets of New Orleans, all of them dressed in uniforms, playing various instruments with strict discipline, arousing admiration among people accustomed to seeing Italian boys in the streets begging and robbing.

Later, needing money for this undertaking, but abandoned by the local authorities--with the exception of some good advice from a local pastor--she appeared without notification at the doorstep of a rich Italian, Captain Pizzati, the owner of a maritime company. The

Captain asked her *"How can I be of help to you, Reverend Mother?"* Mother Cabrini responded immediately *"In nothing! It is I who want to be of help to you."* Mother Cabrini, knowing that he did not have any children, proposed that he become a father. To which the captain responded that at present he was not inclined to adopt a son. To which Mother Cabrini *responded "A son? Who told you I wanted you to adopt one son?"* And he asked *"Then, how many?"* And she responded *"Sixty, to start with!"*

Much to the surprise of the captain, she convinced him to finance the orphanage that she was planning with a capacity for 200 children in New Orleans, focusing on the sad fate of so many street children and mindful of the serious dangers which surrounded all Italians--the good and the not so good—but especially the children. She secured the money from the captain--who truly became a father! Yet again, Mother Cabrini had come up with an educational project that was born out of the tragedy of her people. Her response to the situation was education, character building and instruction! According to her, these were the fundamental resources in order to confront, at least in part, the great challenges that society always experiences. Her educational dedication was directed to all sectors that the world presented to her. When she established a mission, it was at the service of young people--but also for the family and the neighborhood. Here is her description of what happened:

"Upon arriving in the city of New Orleans, our sisters truly found a vast amount of work to be done. Although our effort reaches all without taking into account nationalities, the large number of Italians that are found here means that it is more necessary for their benefit. We need a school to make sure that our Catholic children do not attend public schools, where they will be deprived of a Christian education which they can only receive in a parochial school. In a

public school, they will grow up pre-occupied with obtaining material gain--while forgetting about their souls. There are young men and women who are approaching 30 years old who still have not made their first communion. Their marriages are not blessed by a priest and their children are not baptized. In the mountains are found hundreds of Italian workers who, oppressed by work and far from the church, where Holy Mass is rarely celebrated and who, for many years, have not participated in the Holy Sacrifice of the Mass. Yet, these people are of such good disposition that we believe that they only need to be educated! We must reach out to them with the charity of Christ, which is so essential for all. Then, they will once again become good sheep, docile, listening and desiring to return to God."

One aspect of Mother Cabrini's educational activity which is not always highlighted, was her courageous defense of Catholic education. Her educational establishments were authentic schools of evangelization, although they always needed to be in perfect harmony with the educational laws of the state where they were--provided that these laws respected the fundamental principles of the human person. Frequently, Mother Cabrini found herself having to take a stand in defense of the rights of students to be educated in a manner consistent with Christian values. Years before, the young Francesca demonstrated this belief of hers in the town of Vidardo, Italy--when she went to the mayor to defend the right of religious instruction in her school. This was also her attitude in the United States where religious pluralism was part of the culture, but where Mother Cabrini defended the independence of the parochial Catholic schools.

In this sense, there had already been many debates about education within the Catholic Church itself. Some priests and even bishops wanted the parochial schools to be subsidized by the government. Apparently, the request was thought to be good because frequently private schools closed due to a lack of economic resources. The Catholic schools knew perfectly well the "Via Crucis" that they needed to undergo in order to prosper. But in the case for which Mother Cabrini fought, there was the risk of losing independence and, consequently, the right to teach religion. This is what she recommended to the director of our house in Rome:

"I hope that you have delivered my message to the Cardinal of the Propagation of the Faith, to the Cardinal Vicar and to Cardinal Rampolla. Communicate again to Cardinal Rampolla that another American bishop will visit him and the Holy Father to obtain their approval so that parochial schools will be paid for by the government--and he will demonstrate the great necessity of this approval! ***But in reality, this is not the truth!*** *For example, he will say that the government pays without intervening and that the poor bishops do not have money to support themselves. As far as money is concerned, if you need an example, you can tell him that the diocese of New York spends approximately $300,000 a year to educate 60,000 children in its parochial schools--the same as in the other dioceses. This proves that it is not necessary to seek the aid of the government. Furthermore, it is not true that the government does not intervene, because, at the very least, it will behave like the Italian government which does not allow religious instruction in the schools. It is true that there is Sunday catechism and young people take advantage of it. But the young people we see every day going to public schools generally do not come to the catechism class or, if they do come, display an attitude of apathy which is painful to see.*

Meanwhile, the young people from the parochial schools demonstrate that they have faith and it is a comfort to see them in their devotion. In the end, there is a difference between those who attend our municipal schools and those that attend pontifical schools. So if the Holy Father wants to support the pontifical schools with such great sacrifice, how can he permit in the United States that they be left to decline, when with the freedom which exists, they can support themselves with the means which are not lacking over here?

The good bishops from here lament when they see that some liberal bishops do much to confuse our Holy Father regarding this topic. Over here, there is much talk about Cardinal Rampolla, saying that it is he who speaks to the Holy Father, after having given audience to the Irish bishop of Minnesota (I believe it was Minnesota, but I don't recall exactly which state) who allowed that government assistance be requested, but the word "allows" is with great effort, attempting to be turned into "supports" in the eyes of others. Tell him, that those individuals who have been offended by this response, I will defend at all cost, demonstrating how Cardinal Rampolla never joined forces with the liberals. On the contrary, he has always distinguished himself for his great piety and I wish he were better known by all. Go at once, because I believe that the other bishop is already on his way, so that the Holy Father will know how to act. You should know that another Irish bishop is about to come to obtain confirmation for support of the word "allows" that, with the united liberal bishops, will be translated as full and legitimate approval. Tell him that it would be prudent to advise the Holy Father so that he knows how to respond and how to act accordingly. Tell him that our Archbishop Corrigan trusts that he will do everything in his power to make sure that he does not permit the misfortune of having to obtain government assistance for parochial schools."

This example of Mother Cabrini's support of the freedom of religious education and the Catholic school system in the United States was the basis of all her struggles to finance Christian ethics which in her time, a period deeply marked by anti-clericalism, was in danger of being relegated to the sphere of parochial churches.

The Educational Charism of Saint Frances Xavier Cabrini and her Spiritual Formation

The life, work, spirituality and approach of Mother Cabrini all reflect, in an exemplary way, that education was a key part of her approach to life. Her actions reveal that not only was it necessary to learn, but also it was necessary to give good example and therefore to teach. Even her interpersonal relationships had something pedagogical about them, but they were always expressed with moderation and humility. In this synthesis, we want to clarify the pedagogy of Mother Cabrini in its different aspects: those that were most directly educational--and those that indirectly had the same purpose and were oriented to provide some other forms of instruction. Some examples will be sufficiently eloquent to support what we are saying.

Before establishing any educational institution, Mother Cabrini had internalized a method of assessment that came to her as a result of her relationship with Jesus. She always studied the actual situation in which she was living, the individuals with whom she was dealing and the events that she had learned to read with critical wisdom and discernment in her mind and heart. This meant that her educational vision was a global one--that is, she was capable of keeping the entire reality foremost in her mind, especially the spiritual reality, because through it she was able to develop a synthesis of the total situation. At the same time, she could reflect on education itself in its social and cultural reality with respect to the person--while keeping an eye on physical, psychological and rational realities.

From her earliest youth, Francesca had learned interpersonal skills that formed her strong and determined personality--but her personality was also flexible. Raised in the school of an excellent Christian family as the tenth daughter, she had been educated somewhat radically by her sister Rosa, who was fifteen years older than she. The energetic education of her sister Rosa could have precipitated rebellion and aggressiveness in this young girl. But it did not turn out that way. Francesca's docility was not passivity because, already from her youth, she intuited that it was necessary to have a good spiritual director who could help her mature in a life of faith. At a certain point, she wanted to change her spiritual director because although the priest that was guiding her was very good and understanding, she thought she needed a more energetic director than her parish priest, Monsignor Bassano Dede. In this way, Francesca developed the virtue of obedience in a positive manner which--if on the one hand it mortified her spontaneity--on the other hand she found her recompense in the imitation of Jesus. That was the reason why her spiritual director accustomed her to go to Jesus when her interior questions became insistent and painful.

How can we describe Francesca's own Cabrini family? Various realities were present: the hard work of her father whom the people called "the good Christian," the exceptional example of her mother who woke up every morning before dawn to pray, the premature death of so many brothers and sisters, various interior and exterior difficulties in the family, her studies and the religious environment of Italy which at that time was deeply characterized by an intense pastoral and catechetical liturgy. In addition, the political and social events of her time and the economic hardships in which her family found itself--all of these played a part in the formation of Francesca's personality. She discovered profound reasons in every

event regarding the project that God had in mind for her. With her Christian faith, Francesca resolved many conflicts with which she would have to live. At the same time, she did not cease from planning her life and from preparing herself for the future--even when the future appeared uncertain to her.

Hardships did not prevent Francesca from dreaming or from having hope for the future--guided by her conviction that God always wants good things for us. Her childhood, nevertheless, was full of activities, maintained in the silence of her heart. Above all, her central desire was to consecrate herself to God, to be committed to study, to charity towards the poor and to her dream of missionary work. After an adolescence spent working in the pastoral activity of her school and parish, Francesca heard the call of God to religious life. She did not have a single doubt that this invitation came from the Holy Spirit. Her life, her prayer for unity, how she met all the personal, familial and social challenges of her time, the firmness of her desires, the energetic spiritual direction of her confessor Msgr. Bassano Dede--all these factors testify to the truth of her call to Religious Life. Even in the darkest moments of her early years, when she was asked to take charge of the House of Providence in Codogno, forcing her to set aside the fulfillment of her dream to become a religious—those were difficult but still very formative years. In those years, Francesca was able to demonstrate her organizational capacity, her ability to mediate conflicts and difficult situations--as well as how to act without satisfying others or having their approval. She trusted only in God and her good conscience.

Francesca was always discerning, always seeking the will of God, detaching herself from her personal preferences and mastering feelings which might produce unbearable anxieties. This gave her spiritual power and wisdom, the gifts of the Holy Spirit. Thus, when

the Bishop of Lodi, Msgr. Domenico Gelmini told her that the time had already come to fulfill that which she desired--that is, to become a religious sister--he exhorted her to establish a congregation. She was ready, her judgment was completely mature and she responded *"I shall find a house."* The interior assurance, with which Mother Cabrini undertook this great unknown journey to found a missionary congregation, was the fruit of a will which had allowed itself to be illuminated by the Holy Spirit. Her interior freedom made it possible for her to realize that the plan expressed by the Bishop was truly the will of God. Trusting in God, Mother Cabrini also had to trust in the inspirations that the Lord was sending her. Since humility was her preferred virtue--because it was the virtue preferred by Jesus, meek and humble of heart--she could trust Him with her whole heart.

Mother Cabrini had learned to place her trust in the Sacred Heart of Jesus. She learned from God what she needed to do and she transmitted to others what she had learned. She would say to Jesus in the Blessed Sacrament: *"My beloved, You who through Your generosity have desired to make me a Missionary Sister of Your Sacred Heart, instruct me as I kneel before Your tabernacle--and I will learn from You! Reveal to me the wonders of Your love, the marvels of Your wisdom in this sacrament and I shall recount them to all your peoples--so that all may learn to love You more and more."*

Above all, the Heart of God had taught Mother Cabrini how to love—a solid love full of passion and generosity that wished to spread itself in all directions. Mother Cabrini understood that the ideal of a Missionary Sister ought to be to bring the love of God to everyone in the world and that she ought to do this with her life and work. She had to do it with all the means that she had available at her disposal, knowing that He, the Sacred Heart of Jesus, would give her

the strength, the courage, the assistance and the capacity to do His Will. This capacity to act with serenity and assurance was nothing more than the fruit of a constant discernment which she had learned, studying the reality of her environment and reading it in the light of faith. Because of her love of God and of humanity, Mother Cabrini internalized a pedagogy that she applied to all her works.

Mother Cabrini's Educational Ministry

By 1880, Francesca Cabrini founded the Institute of the Missionary Sisters of the Sacred Heart of Jesus in Codogno, Italy. She quickly learned how much influence she could have regarding the well-being of people and nations, the education of their children and the role of women in the world. She was very clear about the importance of growth in holiness of her sisters and the honor due to the Sacred Heart of Jesus. One of the goals of her apostolic ministry was to give young people a healthy Christian education and a solid cultural basis. She opened her first elementary and high school in Codogno, accepting immediately fifteen orphaned girls and opening an orphanage which quickly grew in number. Her work would include festive oratorios for the young girls of the area, as well as religious meetings for girls and their mothers, preparation for the sacraments in the home and in the parishes, the teaching of catechism in the churches, visits to the poor and the sick and, in addition, creating libraries for spreading literacy.

In 1882, Mother Cabrini opened a free school in Grumello, Cremonese, which was soon attended by hundreds of children. In 1884, aware of the importance of a good education for young people, she established schools for the formation and education of her Missionary Sisters who would become teachers. She was concerned because the Normal Schools of that time did not address faith and Christian morality. She established in Milan an internship for young women who attended the State Normal School, opening a high school at the same time. Mother Cabrini thought that a good professor, who was also a good educator, was the first link for a perpetual chain of educational growth. This school continues its educational mission even to today. In 1885, she answered another

call from Casal Pusterlengo, opening a school and an orphanage in that town.

Mother Cabrini went to Rome In 1887 with the objective of finding a house for the sisters. More importantly, she wanted to obtain authorization from the Pope to depart for the missions of the East in China. She also was working for the approval of her Rules for the Missionary Sisters. She opened a Pontifical School for the children of Rome and also a boarding school for the students who attended the Magisterium for women. Mother Cabrini always had a special predilection for these female students, entrusting to them many principles of her pedagogical method for the Cabrinian Schools. In 1888, she was invited by Monsignor Battista Scalabrini to take charge of an elementary and a high school in Castel San Giovanni. Later on, she opened an orphanage in the same location with the help of the Contessa of Cesnola.

In 1889, Mother Cabrini began her missionary apostolate on behalf of the Italian immigrants, heeding the wish of Pope Leo XIII who invited her to go, not to the Orient, but rather to the West! She departed for the United States with a few sisters and opened a small school in Manhattan for Italian children near the church of Saint Joaquin. This school quickly became full and soon she opened an orphanage, again with the help of the Contessa of Cesnola. In 1890, Mother Cabrini bought property in upstate New York at West Park on the Hudson River. It would become a permanent home for the girls whom she had rescued from the streets of New York—and eventually, it would become the site of the American Novitiate. In 1891, she was invited to establish an elementary school and high school in Granada, Nicaragua for young ladies of the middle class.

In 1892, after returning from Nicaragua, Mother Cabrini arrived in New Orleans, Louisiana where she heard immediately about the lynching of eleven Italians accused of having killed the chief of police. After the trial, even though they had been declared innocent, they were murdered by a rabid mob that had deep-seated prejudices against the Italians. Mother Cabrini understood that it would be difficult but necessary to gather the Italian children who were scattered throughout the streets of New Orleans--in order to recover the honor of Italy, to restore to Italian families their personal dignity and to defend their rights. So she opened an orphanage, obtained the collaboration of the local church and the help of several rich Italian men. She encouraged the sacrificial spirit of her Missionary Sisters who would go into the countryside and the factories looking for the Italians who were workers and day laborers. These Missionary Sisters would be rewarded by the civil authorities for their dedication—both educational and social--as in the case of the great epidemics of yellow fever.

Also In 1892, Mother Cabrini undertook a new apostolic venture in favor of sick Italians who were often forgotten and rejected in hospitals because they could not properly express themselves in English. In addition she also established in Brooklyn, New York, the Italian school of San Carlos, which quickly reached an enrollment of more than 800 students. In the beginning the students were housed in very poor facilities, but later Mother Cabrini successfully relocated them near the Church of the Sacred Hearts of Jesus and Mary where the attendance eventually reached more than a thousand students. In that same year, in Monte Competri near Rome, she opened a school for the children of that area. In 1893 she opened a school in Genoa, along with a high school for needy youth. This

was also an opportune time for Mother Cabrini to facilitate the continuous departures of Italians from the port of Genoa.

In 1894, the Missionary Sisters were expelled from Nicaragua. Mother Cabrini gave them permission to seek refuge in Panama where they opened a high school for girls. Afterwards, she undertook a long voyage of fifty days, crossing over to the west coast of Panama to reach the Pacific Ocean. She and the sister who accompanied her sailed down the western coast of South America and crossed the Andes on the back of a mule—and she was almost killed when she fell off her horse in the ice and snow! She eventually arrived in Argentina where, in December, 1895 she opened in Buenos Aires a high school for young people, despite serious and significant difficulties. The inauguration of this school took place in May, 1896—and it still flourishes today.

Meanwhile Mother Cabrini continued her work for health care, starting the first Cabrini Hospital construction in New York. In 1898, she was invited to Paris where she opened an orphanage for Italian boys in Neuilly-sur-Seine--which afterwards was relocated to Noisy-le-Grand--and supported by noble Italian ladies and by the Italian Embassy. In all the orphanages established by Mother Cabrini, the female students, besides attending the appropriate school level according to their age and the laws of the different nations, studied the Italian language. They also were trained in manual handiwork and embroidery, sewing, needlepoint and other activities that could be useful to the young ladies once their education had been completed.

Also in 1898, Mother Cabrini established another six schools in New York--four of which were for young boys living in destitute neighborhoods. One was the School of the Transfiguration, near

Chinatown--where hundreds of boys had to live in terrible conditions. The Missionary Sisters recounted that when they started the school, they only had a few hundred dollars--and it was not clear from where they had collected it! Later the boys said that, before the Sisters came, they had received a penny every time they went to a certain place where there was a snake that was worshiped as a divinity. They believed that if they knelt before that image, they received the penny! Needless to say, the sisters worked until they could help their boys lose certain bad habits. After several months, the boys were completely changed! Another school in New York City was dedicated to St. Rita, near the Church of Our Lady of Pompeii and another in Chicago, near the Church of the Assumption of the Servite Fathers of Mary. A fifth school was established in 1898 in Newark, New Jersey and eventually, on the shores of the Hudson River in upper Manhattan, an elementary school and high school for girls.

In 1899, Mother Cabrini traveled to Madrid where the Queen of Spain wanted the Missionary Sisters to educate her children, but Mother Cabrini discovered a way to avoid this commitment and in its place, she opened with the help of the Queen a school in honor of Pope Leo XIII and much later, an orphanage in the Canary Islands. In 1900, she returned to Italy where she dedicated herself to building a church in the neighborhood of Ludovisi in honor of the 50th anniversary of Pope Leo. However, he was unable to see its completion because he died before its consecration as Church of the Redeemer in 1906. In 1900, Mother Cabrini also established a school in Turin.

In 1901, again in Argentina, after the success of her first foundation in Buenos Aires, Mother Cabrini opened a school in the neighborhood of Caballito, as well as an orphanage in the

neighborhood of Flores. Here the Missionary Sisters developed an intense apostolate with the poorest of the people. They gathered together many children and adolescents who did not attend school. They visited the prisons, the public hospitals, and the most abandoned neighborhoods, dedicating themselves with much prayer and sacrifice to the task of reclaiming young boys and girls. They also opened two schools--one in Rosario, Santa Fe and the other in Mercedes, San Luis.

In 1902, Mother Cabrini, driven by necessity to obtain religious vocations in the Spanish and English languages, decided to establish foundations in Spain and England. With great difficulty, she began an orphanage in Bilbao, Spain. In 1903 on the outskirts of London in Brockley, she opened a school for young girls. After establishing the school in London, she returned to the United States and established a school for Italian children in Denver. Meanwhile the Missionary Sisters began their visits to the mines where, isolated from the world, hundreds of Italians labored in extremely difficult work. The sisters were almost like mothers for the children of the miners--and almost like sisters for the families that endured the difficulty of separation.

In 1903, Mother Cabrini, recognizing the suffering and isolation of sick Italian patients, established a hospital in Chicago which opened to the public in 1905. In 1910, this hospital was expanded so that it could devote itself even more to the care of the immigrants. In New Orleans in 1904 with the help of a rich benefactor, Captain Pizzati, Mother Cabrini began the construction of a new orphanage, better suited and more attractive than the previous one. Finally, after many delays, the new building was inaugurated in 1905. Before leaving the United States, Mother

Cabrini returned to Denver where she opened another orphanage for Italian girls.

In 1905, Mother Cabrini headed for Los Angeles, California where she opened a school and an orphanage. Later on, having found a huge piece of property in Burbank, California, she relocated the orphanage from Los Angeles, as well as opening a sanatorium for weak children of poor health. Taking advantage of the 25th anniversary of the establishment of the Institute of the Missionary Sisters of the Sacred Heart, this achievement was celebrated with great joy.

In 1906, a great exposition of Italian work in foreign countries opened in Milan. Mother Cabrini participated in this event and was rewarded by the Queen of Savoy. From 1908 to 1909, she spent time in Brazil where she set up a foundation in San Paolo, as had been suggested in 1903. She was also invited by the apostolic nuncio to establish a presence in Rio de Janeiro and started a school there as well. In 1910, Mother Cabrini returned to Italy. She believed that it was time to select a new Superior General in accordance with Canon Law--but the Missionary Sisters obtained from the Holy Father, Pope Pius X, his permission to keep her as Superior General for life.

In 1912, Mother Cabrini was recalled to the United States, because the oldest institutions were in need of reform--especially Columbus Hospital in New York. It was also an opportunity to demonstrate that both healthcare and education were Cabrinian ministries. Mother had already established a school for nurses with the goal that they would be set up according to ethical and Christian criteria. She presented to the hospitals a rule in which she herself had written: *"These criteria are good not only for the religious, but also*

for all, since human nature tends to relax and take it easy and to change opinions according to events. So it is important to be firm and constant in maintaining the direction that each one has established for herself despite the contrary events and the difficulties which can arise. These criteria develop character and are safeguards that guarantee a good outcome--as much for an individual person as for the institution."

Mother Cabrini had restored various houses in a rundown state and expanded others to be houses for students, as enrollment was increasing. In 1914, in Dobbs Ferry, north of New York City on the Hudson River, she bought a Protestant boarding school for boys on the Hudson River—which would become a Cabrini Boarding School for girls. Now on that same property is St. Cabrini Nursing Home which ministers to elderly men and women, as well as MSCs, sisters and priests of various orders.

By 1915, Mother Cabrini was exhausted from the fatigue of her travels and the sufferings inherent to the leadership of her Institute. The blockade imposed by World War I kept her in the United States, but she always tried to keep alive among the sisters their enthusiasm and missionary spirit by means of her letters. In 1916, while still in Seattle, she opened a house for abandoned boys and a hospital which would cause her many sufferings, but which later would become very successful.

In 1917, Mother Cabrini died on December 22 in Chicago, worn-out by her work and sufferings, but content for having helped thousands of people find, once again, the correct path and hope which they had lost. But Mother Cabrini was especially content to have given her life *"All for the honor and glory of the Most Sacred Heart of Jesus!"*

Education and Evangelization

"Jesus, let Your voice sound so that I may understand what You want of me, so that I may find You always to love You, that I may know You in order to imitate You, that I may love You in order to possess You, that I may possess You in order to delight You. Oh my Jesus, You desire that I always seek You with all my affection. You desire that I find You, that I know You, that I love You, that I glorify You, procuring with all the strength that comes to me from You, that all may serve and honor You in whatever way possible. Yes, Infinite Kindness, You made me a missionary of Your Divine Heart because of Your mercy. I must do it and I will do it--with Your help which will never forsake me!"

Mother Cabrini had received from the Holy Spirit a charism that had been formed and developed in the spirituality of the Sacred Heart of Jesus--a spirituality which placed, in the center of Christian life, the merciful love of God who wishes that all humanity will be redeemed and saved. This love of God, which is known and experienced, expands and spreads itself. It finds all the means necessary to transmit this love to others--as well as involving them in the project of love which God has had for all men and women from the creation of the world.

For Mother Cabrini, education was a privileged means to create an awareness of the love of God in children at an early age, as well as in families, neighbors, workers and in any person who would come into contact with the sisters and their mission. Elementary schools, high schools, orphanages, parishes, chapels, help centers, hospitals—all these were centers and means of evangelization for Mother Cabrini. Evangelization thus assumed educational characteristics which could help strengthen faith, starting from the

youngest and making men and women *"good Christians and honest citizens."*

To accomplish this, the educational institutions founded by Mother Cabrini and the MSCs needed to have a style which conferred on them special prerogatives. They needed to have a "Cabrinian Identity," that is, those characteristics and criteria that would be consistent with the goal that the MSCs were trying to achieve. And what was that goal? None other than to develop a genuine awareness of God, to serve, honor and love Jesus and one's neighbor with all the consequences which would derive from this. Thus, religious formation was the essential foundation of the MSCs in order to open minds to a genuine relationship with God--as well as to bring them to a scientific knowledge and method of all the disciplines that formed the cultural foundation of people of faith. For this reason the charism of Mother Cabrini was a missionary charism which can only be understood within the system of values upon which her educational and evangelical mission was based.

Viewing some of Mother Cabrini's words gives us an idea of what she wished her missions to promote:

- Love for the Sacred Heart of Jesus which inspires love for the poorest, the weakest, those in greatest need and those who were furthest from the love of God. *"On account of our status as women, it is not appropriate for us to undertake great tasks by helping to resolve large social problems--but in our small circle, there is much to be done in whatever city or region our institutions are found.*
  There we gather together the orphans, the sick and the poorest and we instruct thousands of children. Not only this—as Missionary Sisters, we labor for the immense good

that is done by means of the contact we have with the people in these institutions.

- Yes, CHARITY encompasses all of the other virtues! Another great virtue that results from the practice of love is the spirit of family. In this value is encompassed unconditional welcome, acceptance of diversity, courtesy, hospitality, justice, generosity, internationality and respect for each person. Mother Cabrini said: *"One bond unites us, charity binds us together--we are a true family in the Heart of Jesus."*
- This system of values engenders a spirit of belonging. It is an ecclesiastical value that makes us feel part of one body. It is more than solidarity because it makes us feel part of a common destiny, of a project greater than our individual projects. This value encompasses responsibility, co-responsibility and interest for all that takes place in the body of Christ to which we belong: the church, the family, the work for which we labor, the people for whom we work, the house in which we live, our neighborhood, the people that live with us and our nation.
- Mother Cabrini said: *"The proper aim of our work is the magic wand that turns whatever we do into pure gold. The Christian virtues which we practice allow perfumed flowers to flourish wherever we live. So long as we remain faithful to our divine mandate and to the teaching of our Holy Church, we can go forward fulfilling the mission which has been entrusted to us--even if it is modest. Our angels keep dangers far from our path. Faithfully they observe our good works and will accompany us until we are together with God--where our joy will be complete and our happiness eternal.*

- *My beloved young ladies, I am not going to give you a sermon which many of you have already heard over these past years in your schools. You already know the path and you have been given the weapons to do combat whenever it is necessary. At that time, that resolute conviction will become apparent to you, the very one I have in my heart for you. And even after having left the Cabrini institution which received you, instructed you and loved you, you will always show yourselves in all ways to be worthy of the mission to which God calls you. You must always impart to others all that the Lord has taught you, remembering that life is short and fleeting like a shadow--that the body dies, but that our soul is one and is destined to live eternally in a state of glory-- or a state of pain--for what has been done in this life."*
- This is the Cabrini missionary spirit, the constant desire to share with others the faith that motivates us. In first place is the love that God has for us—as well as our faith, our hope and the salvation that comes to us by means of those activities that favor life, happiness, culture as well as our dignity, health, friendship and communion. To this aspect of our missionary spirit is added a deep feeling of solidarity with the suffering of the world--within which it is necessary to be properly educated--so that that our solidarity is not a simple humanitarianism that could end up disappointing us with its excessive expectation of reward.

The educational vision of Mother Cabrini was subordinate to her missionary ideal because her project was: *"All for the greater honor and glory of the Sacred Heart of Jesus* "and in times of trouble: "*I can do all things in Him who strengthens*

me." This light, which illuminated the educational horizon of Mother Cabrini, also testifies to her success.

At the same time, placing her trust in the love of God gave her the strength to accept the educational challenges to grow and fight for the human projects which she resolved to achieve every day.

Evangelization in the mind of Mother Cabrini cannot be viewed as a moment of catechism or a series of lectures. Rather it is an experience that grows with age, with the help of grace, with on-going education. Evangelization expresses a system of values that determine the unswerving behavior of an entire life of a person, under a light which gives meaning to everything.

The Educational Methodology of Mother Cabrini: The Cabrinian Pedagogy

A). The Love of the Sacred Heart of Jesus: Ideals and Motivation

> *"The Missionary Sisters of the Sacred Heart of Jesus are in the world and ought to take part in the fullness of His Divine Heart which embraces everything, understands everything, gives life to everything, unites everything and centers everything around this Sacred Heart." (From "Journal of a Trusting Heart" by Mother Cabrini).*

The love of the Sacred Heart of Jesus is the motive, the center and the goal of the educational work of the Cabrini tradition.

> *"To love Jesus, to seek Jesus, to speak of Jesus, to help others to understand Him--His divine perfections and His boundless generosity--all this will be my primary interest, the endpoint of all my steps, all my actions, all my preoccupations--in short, of all that is required of me to fulfill the responsibility which I bear."* (from "*Journal of a Trusting Heart*").

When speaking about education, Mother Cabrini insisted that the love of God ought to transform our hearts so that they will be as similar as possible to the Sacred Heart of Jesus. When that happens, our every work will be fulfilled. Our hearts will express the love that God has for humanity because *"this Divine Heart of Jesus unites all peoples into one with His burning love."* Because she was so imbued with this Divine Love, Mother Cabrini insisted:

"The soul must be loyal to the never ending tasks of Divine Love, submerging herself in God, in perfect detachment from all. Soon the soul will not run, but rather will fly along the proper and sure road of that perfection which is unspeakable joy for the soul who enters into it. Therefore, let us seek the direct and certain road of perfection, inspiring ourselves with true charity towards God and to our neighbor. All the more, even though we may never be separated from each other, let us strive to bring to the Sacred Heart of Jesus as many people as possible, since this is precisely the objective of the life of a Missionary Sister."

Mother Cabrini said the following to a superior that confided to her the difficulties that she had with one of the sisters:

"Let me repeat, when there is a need for change, find a way not to impose your will, but rather try to lead with words of advice and suggestions. Then you will obtain much more and you will find the opportunity to speak to that sister without giving offense. I myself have had success doing it this way, especially with individuals of a difficult character--and I have always felt satisfied. On the other hand, when I have used dry and severe methods, I have never accomplished anything! It is useless, we are Missionary Sisters of the Sacred Heart of Jesus and we ought to imitate the meekness of His Heart, so worthy of adoration, to make things work for the benefit of souls."

To another sister Mother Cabrini wrote:

"Upon reading your letter, I felt quite disturbed, but I calmed down right away, after I read the letter from that

other woman. I understood that the matter had not come to that point which you described, nor will it ever reach that point if you show great charity. In the meantime I commend the manner in which you have used the kindness and sweetness which the Sacred Heart of Jesus has suggested to you. For now, continue to act in this manner towards that sister. Try to show her respect and deference, recommending her to one or another sister, speaking with them confidentially. You will see that you will be successful in doing a greater good for her soul. After doing all this, by approaching her with kind gestures and keeping yourself calm, you will win over her heart. It will be difficult in the beginning, but when everything has turned out well, you will understand the beautiful work which you have done and you will experience a tremendous satisfaction. All those efforts which you may have to use to treat the sisters well and to get close to them will become like the rungs of a ladder for you--so that you will elevate yourself and join yourself to God. I myself have experienced this and I tell it to you from my experience. After all, this is what the charity of the sweet and peaceful Heart of Jesus taught us, when He said to us: "Learn from Me, for I am meek and humble of heart."

To keep in mind the love of the Sacred Heart of Jesus in all our actions makes human relationships easier and facilitates educational work. This is not about a charity that overlooks malice, or that ignores errors to avoid creating problems which can occur. No, true charity, led by the Sacred Heart of Jesus, knows how to respect the law without violence. It accepts the educational challenge without using poorly defined terms or fictions. According to Mother Cabrini, love knows how to influence people and create profound

changes in them. Occasionally, our difficulty as Missionary Sisters arises from the relationships between people we meet in a spontaneous and superficial manner. Mother Cabrini always recommended charity as a principle of missionary education:

> *"The relationships between the general population and the sisters are most cordial. They call them "Mothers" and "Sisters." Such words are not devoid of meaning--because they know that these titles are matched by truly maternal hearts that beat as one with their own hearts and which, leaving aside all self-interest, make their own both the suffering and the joys of others."*

The love of Jesus commits us to impart to our educational ministry those important details that include our relationships with others:

> *"...let us be charitable--let us love one another with the holy love of the Sacred Heart of Jesus. Let us sacrifice ourselves with a good spirit and always be kind to each other, never harsh nor short nor resentful--rather let us be peaceful and affable. Let us see who will know how to pour a greater quantity of that oil of gentleness and calming balm on people. With the precious stone of charity from the Sacred Heart of Jesus, you will know how to relieve pain, to soothe wounds, to heal injuries, to console in times of tribulation and to revitalize the weak. Love your fellow sisters and do not envy anyone of them--rather share in their misfortunes. What a beautiful spectacle it is to see so many souls from different nationalities and diverse languages, all united in the same religious family, all bound together with a knot*

much stronger than the one of kinship--the gentle knot of the sublime charity of the Most Holy Heart of Jesus."

The formation which Mother Cabrini gave to the Missionary Sisters--who were the educators of her schools, families, orphanages and hospitals--was the one that she wanted, not only for children, adolescents and youth--but also for adults. The formation of the teachers and professors was no different than the one demanded by Mother Cabrini for our Missionary Sisters--all of whom, directly or indirectly, were engaged in the exercise of charity. These acts of charity could be exercised with a child, with a sick person or with a person whom the sister might encounter just once--but always with the same universal dimension and a Christian view of salvation, committed to the charity of the Sacred Heart of Jesus.

"Charity, that celestial and sublime virtue, is fundamental for a Missionary Sister of the Sacred Heart of Jesus who ought to make every effort to practice it in all circumstances--in word and in deed, taking joy in every act to imitate the Sacred Heart of Jesus."

This ideal vision was needed to practice and promote, according to the spirit of Mother Cabrini, the pedagogical platform on which is based her entire educational method.

B). Persuasion as Method:

"The primary objective that the Cabrinian Educator ought to set as her goal is to shape the hearts of the young people who have been entrusted to her, so that they grow in the love of religion and in the practice of virtue. She should make sure that they approach the sacraments frequently and that

they grow in piety and in the holy awe of God. She should watch over them as precious gifts, bringing them to the Lord with frequent and excellent examples of devotion. Examples are worth more than words!"

For every role assigned to the Missionary Sisters or lay persons who worked with the sisters, Mother Cabrini wrote a Rule which became a pamphlet distributed to all the schools, orphanages and infirmaries. In every text, one can see the importance that Mother Cabrini gave to education of the heart. In these and in other scattered texts found in her letters, exhortations and in her thoughts compiled by the Missionary Sisters, we can understand Mother Cabrini's pedagogy of the heart.

Mother Cabrini devoted great interest to the students of the Magisterium who studied and lived in her houses--she never stopped entrusting her educational precepts to these young students. She wanted these young teachers, after graduating from the Magisterium and having obtained their diplomas, to be collaborators in the educational work of the Missionary Sisters of the Sacred Heart of Jesus. She wrote various letters to them and whenever possible, she would meet with them in order to inspire them for the great mission that awaited them.

C). A School of Habits to make Good Christians and Good Citizens

"My dear daughters, in your great mission as educators, you are the first collaborators of the Missionary Sisters of the Sacred Heart. For this reason, I hold you so dear to my heart, so dear within the great family that Jesus has entrusted to me. I expect much from you! Not only your

country and your religion--but also the entire world--expects much of you!

Today it is no longer necessary to be a Missionary Sister in order to travel around the world. The availability of the means of transportation and immigration make it possible for us to change countries with the same ease that, in another time, it was possible to travel from the house to the garden. Here we see thousands and thousands of our fellow countrymen arriving every year--we see them in constant contact with other people. If every child that is entrusted to us in our schools grows in the holy awe of God, if in addition to instructing their minds, we also educate their hearts, we will inspire in them the religious principles of honesty, with the result that they will grow to be good Christians and good citizens. Is it not certain that these students of ours will make themselves effective teachers the more frequently they hear exhortations and examples--instead of sterile and academic lessons? The teacher who educates her students in this manner sows many seeds of mustard which, in accordance with the words of our Divine Teacher, will grow to a great height--and we will not be able to imagine how many fruits of salvation it has produced. My dear daughters, make sure that your schools are not only schools of literature, science, mathematics and history--but also schools of good habits and of sound Christian morality. In that manner, you will have performed a great service--not only to your religion, but also to your country--and you will have contributed greatly to the fulfillment of the desire that we all carry in our hearts in these times--in which so many children of Italy

immigrate to a foreign country. Work so that your country is honored and respected by the other nations."

Mother Cabrini, with her integrated vision and educational system for the human person, stresses the importance of education--that is to say, education ought to lead to the formation of good Christians and good citizens, capable of making a fundamental contribution to society and to influence positively its social and cultural habits. With this cultural revision, she wanted to project an image of Italy as a great nation--while she fought to give dignity to the immigrants from Italy who were so denigrated in that time.

D). The Importance of Teaching Religion

"If it is necessary to possess a solid knowledge of our holy faith in all places of the world, it is especially important in Protestant nations. And this causes us to take into account the necessity of the serious study of catechism. How can a poor immigrant be loyal to a truth whose principles he scarcely knows? How can he practice things about which he doesn't have the foggiest notion? Catechism, in its compact manner, contains the loftiest doctrines of our holy faith. In it, a learned man finds sustenance and, like an eagle, penetrates into divine mysteries. And the simple man who, without wishing to involve himself in more speculative matters, is pleased to discover the path which he must take in order to live a Christian life and reach his eternal reward. If we deprive mankind of religion, what remains for us in this life of disillusionment and countless pains? Where will he find the strength to accept his lot in times of sorrow--if it is not in the consolation that religion provides him? And from where do rebellions and public disturbances arise, if

not due to the lack of religion? We are completely mistaken if each and every one of us want to contribute in our environment to the greatness of our country--but we do not build the correct power structure on that Rock which is Christ and His Church."

Mother Cabrini was greatly saddened about the impoverishment that happens when society loses the fundamental values which must be its foundation, especially those values which give it a transcendental vision of life--those which point to a supernatural hope upon which all other hopes are based. According to Mother Cabrini, religion must possess the necessary power to show people the meaning of life and to battle against difficulties and obstacles which get in the way of earthly hopes.

E). Education of the Heart and Development of Character

"My dear daughters, you are fortunate because, while you are acquiring that knowledge which is so necessary, you do not neglect the study of that highest branch of learning which is above all the others--that is, our religion. You are even more fortunate as you gain much benefit from this study, because your learning is not empty--it is not a learning which only puffs you up, but rather it reshapes your habits, educates your heart, and strengthens your character. Happy are you if in doing so, you make yourselves worthy instruments in the hands of God. The Church and society will be able to secure great things from you, seeing that your presence, your virtue and your teaching will create a healthy environment in the classrooms. You will spread a constructive influence which is educational in the true sense of the word--and great indeed will be the good that you do!"

"Education of the Heart" is the core of the educational methodology of Mother Cabrini. She desired that education fulfill its mission in all her undertakings--"from the Sacred Heart of Jesus to the Heart of Humanity"--and in this case to the heart of the child or young person. Education of the heart ought to grow by means of persuasion, so that young people might participate in the process and promise of growth without imposition--but rather by having young people come to love and appreciate this growth as it contributes towards their becoming better persons. In the time of Mother Cabrini, the pamphlets developed by the teaching sisters highlighted the directives that they needed to apply in their schools. They explained how the teachers needed to conduct themselves. The following are some examples.

F). Careful Study of Each Individual's Character

> *"You must study carefully the character and the strength of your students and not presume that they are all equal. Rather you must identify what each one can do, according to her capacity and the gifts which she has received from God. As we observe their development, the beginnings of their passions and the natural inclination towards vice or virtue, let us be prepared to moderate the former and cultivate the latter, with the conviction that the goods deeds of which they are capable will grow in time."*

Mother Cabrini made special recommendations to the teachers. She herself was a teacher and at times she taught in the classrooms and took the lead. She would continue the lesson,

emphasizing what she considered to be fundamental--always with reference to a supernatural vision of life. As a teacher and foundress, she had learned through the experience of guiding the sisters the importance of understanding the difference between one person and another--and how each one has her own rhythm which must be respected. Her constant reference to the Sacred Heart of Jesus was always apparent. Mother Cabrini had her secret--her trust in the love of God. She taught that it is not our own weaknesses alone which can give rise to fear, but rather closing our hearts to trusting in our loving God. Helping her students also meant that she would give them the hope that, with good will and reliance on God, it will be possible for them to gain what, humanly speaking, is not possible to attain.

G). Building a Sincere and Open Character

> *"Teach your students to have a sincere and open character, avoiding deception and lies, but at the same time, accustomed to being reserved and prudent."*

Likewise in the development of the novices, Mother Cabrini reiterated many times the importance of the gift of good character--in fact it was a requirement in order for young ladies to be accepted into the MSCs. The First Rules were written directly by Mother Cabrini and were later approved by the Holy See in 1907, making various references to the education of the person's character:

> *"... Let them work to develop an open character, serene and joyful--one that preserves a holy joy in their own souls and in that of others."*

Mother Cabrini always praised the idea of character. She attributed it to the virtue of simplicity, which reveals a person to be interiorly free, capable of making free decisions, capable of discernment and transparency. She encouraged the students to:

> *"Be energetic to undertake the development of your character which must be firm and steadfast for whatever is good. You must never allow it to go off course--neither to the left nor to the right. Praise does not augment your character, humility does not diminish it, setbacks must not frighten it, storms will not destroy it. Good character does not listen to false praises which seek to undermine it. It possesses keen discernment, sound judgment and always, in all places, it perceives clearly and lucidly what it must do. Independently of what people think, a good character fulfills its obligations. It is obvious that such a character must trust in God alone and entrust herself only to Him with all her soul and strength."*

The formation of a person's character was always based on the necessity of making sure that the young women would grow in virtue, in their being and behavior and in a style that was particular to each one of them.

> *"With the alumnae, battle against the rashness which is common at that age and put all your effort in cultivating in them those virtues which will make them be loved by God and will be useful to their families and to society. Grant to the young girls the leisure which is necessary for the development of their bodies and their intellectual faculties, but see to it that they enjoy it in a manner becoming to Christian and educated young women. Instill in them a*

respectful demeanor and behavior, for this will be a powerful defense of their innocence."

H). Be Sparing in Punishment

"Be sparing in punishment, especially when it has to do with errors that do not arise from bad intentions or from hardness of heart. When necessary, correct with patience, remembering that a correction done poorly or at an inopportune time, does more harm than good. Before making a correction, be sure to invoke the assistance of Our Lord."

Following education of the heart, in and of itself, we ought never to use harsh punishments. Rather, embracing the example of the Sacred Heart of Jesus, it ought to tend towards compassion, forgiveness and repentance. The educational lessons that came from Mother Cabrini are lessons of humility, of meekness, of serenity. The teacher ought to bear in mind that punishment must be the result only of bad behavior, in order that these young boys or girls can arrive at an understanding of themselves by means of persuasion. But correction, even when it is necessary, must never arise out of anger or resentment. In regard to difficult individuals, including those physically sick or psychologically unwell, Mother Cabrini made these recommendations:

"What you must always do to help them grow, along with good manners, is to show sympathy with them in their weaknesses, just as a good mother performs countless cures for her sick child-- even when he or she rebels."

Frequently, the Missionary Sisters found themselves managing schools with children who never had a good upbringing, or education or discipline. Thus, the sisters' patience was always being

put to the test. Nevertheless, Mother Cabrini always desired "education of the heart" more than punishment. In an eloquent letter, she responded to a sister who had indicated that, in the country in which she had just opened a school, there was no custom of using the rod—and therefore, she was unable to enforce discipline with the students. Mother Cabrini responded *"Tell those teachers that the rod of the Missionary Sisters of the Sacred Heart of Jesus is the love of Jesus Christ!"* At the same time, she recommended that they respect the students and never offend them. For this reason she also told the teachers:

> "*Deal with your students in a civilized and respectful manner. Do not use physical punishment, and do not belittle anyone, neither with your treatment or your words."*

Mother Cabrini did not want the teachers to present all of the rules together, so as not to intimidate the students. She said the following to a sister who had organized a group of young women so they could participate in the Association of the Daughters of Mary: *"Do not show them all of their obligations at the same time. Rather do it gradually because young people can feel intimidated with too many rules."* Truly the pedagogy of Mother Cabrini was exceptional! Once she saw that a young teacher had been very severe with a rebellious little girl during a lesson. After observing her, Mother Cabrini took her aside and said:

> *"Sweetness in speaking, in making corrections and in work, gains everything! In our schools, humility, charity and patience must always reign. Never let there be harsh or humiliating punishments, never caustic words or sarcastic replies and never slapping the students. Always try to employ good behavior with the young ladies, correcting*

whenever necessary but always with patience--keeping in mind that one captures more flies with a spoonful of honey than with a barrel of vinegar! The Sacred Heart of Jesus has missioned us and has entrusted many young girls to us. Let us not hold back in our sacrifices to instruct them, educate them and save them. Our primary sacrifice will be precisely this: to master our own human nature and our passions so that we are able to attend to their education with success."

I). Know Your Students Better in Order to Educate Them More Effectively

"You must pay close attention during recreation and not leave the students without careful supervision. Be prepared to take advantage of this time when the young girls reveal their character, so that you may know them better and educate them more effectively."

In all the schools of the Missionary Sisters of the Sacred Heart of Jesus, recreation time was no less sacred than the time spent in class. To those sisters or teachers who supervised the recreation periods, Mother Cabrini used to advise them to pay close attention because, in the case of younger children, they ought not to disappear from sight nor harm themselves. In the case of the older children, the goal was to know them better in order to educate them. In addition, the goal was to prevent the formation of small cliques that could favor negative tendencies or inappropriate behavior. Mother Cabrini advised the sisters:

"Be attentive with the girls and maintain a sharp eye and good sense. Never leave them alone, so that excessive familiarity would grow or that they would cultivate special

friendships or groups, or that they would separate themselves from the others to have private conversations."

One aspect especially favored by Mother Cabrini's educational method was the formation of a serene, transparent and open character which she sought to promote in her students.

J). Art, Music, Song and Dance--Privileged Means of Education

In the houses of the Missionary Sisters of the Sacred Heart of Jesus, artistic presentations occurred frequently. There were theater and dance presentations, artistic gymnastics, singing, religious dramas, sports competitions, etc. Those events were called "academies" or "competitions." They were conducted both for liturgical or patriotic holidays, as well as for school assemblies which were required by the curriculum. These events involved much work for the instructors, teachers and for the sisters--who involved the parents and friends--aiming to give these performances an educational, social, cultural and apostolic outcome. Since a large and varied public attended these events, they turned into true educational strategies because they were always bearers of a message. Mother Cabrini, while traveling through various continents and countries, understood the value of these moments which were so dear to the students and so appreciated by the religious and civil authorities. Every Cabrinian school still has showcases full of trophies which boys and girls earned in the different events in which they participated and continue to learn and participate today. It is worth quoting some of the many experiences of Mother Cabrini to confirm what has just been mentioned:

"There is often little time for the sisters to begin to prepare those beautiful and happy functions which are so enjoyed in

Louisiana and other states. After having prepared the poor country folk to receive the Lord in the Holy Eucharist, perhaps sometimes after fifty years, they will prepare a small altar in a little hut or perhaps beneath a tree--with the sky as a canopy and with the beauty of nature as the background. There, in the midst of so much poverty, Jesus, obedient to the word of the priest, will descend into the hearts of those poor people who are so beloved by Him. At other times it will be the very Bishop who, in that gigantic temple formed by nature--having the stump of a tree for an altar, the moist side of the mountain as a rug and the green meadow still damp with dew before him--will administer the sacrament of Confirmation to the children upon whom the good Lord smiles from heaven.

Here we began our work, immediately opening the school which 200 students attended on the first day. Yesterday, we had the consolation of seeing its consecration by the good Bishop of Denver. This man is a worthy prelate, made according to the Heart of God--he is all charity and zeal, doing all the good for the sheep entrusted to him. The Most Sacred Heart of Jesus has inspired in him such strong conviction in the work of the Missionary Sisters, for whom he feels a strong affection, that we ourselves feel that we have found in him a good father who will always help us, who will always back up our efforts and will always give us new means to do good works. As the good father that he is, he himself desired to bless our children. For this reason we will need to prepare a reception for his Excellency. It is easy to imagine with how much affection the sisters will be disposed to give this tribute of recognition to the good

Bishop. Everything seems easy. It would seem easy even if we had to break up the rocks of our mountains if it were necessary! And so it is with our beloved children, among most certainly are hidden jewels of exceptional quality, even if for the moment, they are rough and unpolished.

We must confess that we were surprised by the vitality of our children's intelligence, of their docility and the natural kindness which is accompanied by a most attractive simplicity. The children worked with all haste for an entire week, awaiting the appointed day with great anticipation. It was a beautiful sight to see them arrive in the morning from all parts of Denver--without any concern for the snow which covered the earth as though it were a beautiful white cloak. The sun shone brightly on the students' white uniforms as they filled the center of the old church which was now transformed into a school. The two lateral naves were filled with family members and invited guests while, in the middle they had prepared an artistic display decorated with the colors of the Pope. In the middle of this display was the venerated image of our immortal Pope. From our perspective, we could see that the spectacle was something new for the Italians of Denver and in them all, we saw the most sincere joy shining forth. From the parish priest who mingled among his parishioners with a smiling face--to the good Fathers Pantanella and Gubitosi from the Society of Jesus who have so greatly assisted us in this establishment--and even to the family members who with a modest smile concealed the pride of watching their children portrayed in perfect order to the sound of a march to take their seats with a precision that competes with that of other schools which

had been established for many years—what a joy all of this was for us Missionary Sisters!

Our meeting place provided an agreeable and comforting sight. To me it seemed to represent the first fruits of this mission that would develop, without a doubt aided by the most Sacred Heart of Jesus. A few minutes before 10 o'clock, the ringing of the bell provided the signal that the Bishop was approaching our house where he had wished, on account of his generosity, to come and visit us. After a few minutes, his coach was at the entrance of the house and the good Bishop, accompanied by several priests, made his entrance. Walking quickly and with a smiling face, he entered greeting the children in the language of their parents, our Italian language which he spoke fluently as well as English, German, Spanish and French! The children had been trained to bow before their Bishop, as is appropriate for person of his high rank. They understood upon hearing his gentle and confidential greeting that he was like a father coming to visit them and they greeted him with a lively enthusiasm. As he confided to us afterwards, the kind prelate did not expect such a large number of children and upon seeing all of them sheltered beneath the protective wings of Holy Mother Church, his heart was deeply touched and filled with happiness. He understood better the feelings of Jesus on that day when, surrounded by children, He spoke these words "Let the children come to Me because the kingdom of heaven is theirs." This was the basis of his homily which he gave after the children presented a brief performance for him--which they did exceptionally well,

considering the short amount of time they had been in school.

In his moving discourse, the heart of his Excellency revealed itself in all its goodness, providing an opportunity to demonstrate the extraordinary qualities of his mind. Addressing especially the Italians who were present, he demonstrated the necessity of imparting a Catholic education to young people and made them appreciate the advantage which their children had, to learn not only the language of their new country, but also that of their fathers--the sweet and harmonious Italian language. He spoke of the advantage of knowing many languages especially in the United States where many foreign nations gather and where a man is truly as many times a person as the number of languages that he knows--according to the saying of the Jesuits. He spoke at length praising our Italy, a nation of genius, of art and of culture. He highlighted the work of our Italians in foreign lands, their strong and vigorous temperament, the energy with which they work and how much the world expects of them. He had words of encouragement for the children. He generously praised how they had behaved, their songs and their speeches--and he encouraged them to do good deeds with the kind of lessons which a good father can give to his beloved children. For the parish priest, the Bishop also had words of praise, encouraging him to build a new school quickly. His prediction would become reality because, before the school year could end, we had doubled the number of our students. To the Missionary Sisters, the Bishop also directed words which a loving father would share with his daughters whom

he knew were committed and appreciative. Now the school has assumed its normal course and the Missionary Sisters have begun their missionary work in this area with great expectations."

K). Harmony in the Educational Community

"Between the teaching sisters and the tutors, there ought to prevail perfect understanding and harmony, and more importantly, all the educators ought to be in complete agreement with the Mother Superior."

Mother Cabrini was aware of the harm that could arise in a school where the students could find themselves in an environment where harmony and good relationships were lacking. There were times when the goals of the tutor and the Mother Superior of the community were at odds with one another since the young girls were entrusted to the tutor during the non-school hours, whereas the Mother Superior at that time had the specific authority over activities of the school. Therefore, it was not easy for her to maintain a specific hierarchy of responsibilities--and it took the simplest of misunderstandings for the students to take advantage of the situation. All those involved in leading the school needed to create a good educational climate. This is what Mother Cabrini says, regarding each educator:

"Kindly and gently, each educator must make her beneficial influence felt in the school, assisted by the grace of the Holy Spirit which, without the sound of words, penetrates into the most secret place of young hearts which are like soft wax, ready to receive impressions. Such is the fruit which you, the educators, are called to give to the Kingdom of God."

L). The Education of Women: A Special Focus in the Educational Philosophy of Mother Cabrini

Lucetta Scaraffia, in one of her many articles about Mother Cabrini, mentions a letter that Mother Cabrini wrote which can be found in the archives. Miss Scaraffia maintains in this article that Mother Frances Cabrini was already, by the end of the year 1908, a foremost example of feminine emancipation:

> *"The Congress of Italian women, that took place in Rome in 1908 under the sponsorship of Mayor Nathan and the participation of Queen Margaret and Queen Helena, marked an important moment in the history of Italian feminism. The gathering of all of the exponents of the emancipation groups--such as Manzini as well as socialists and Catholics with a modernist vision-- converted itself into a truly vanguard moment in the social debate of Italy. After days dedicated to discussing the social programs of public assistance, health and the protection of maternal care (all themes universally supported), the members of the Congress came to a thorny question regarding the teaching of Catholic religion in elementary schools. Despite the fact that the Catholics were progressive, the motion was defeated by an alliance between the socialists and secularists who together voted for its abolition. In the course of the debate on this topic, it became quite apparent that almost all the feminist groups were strongly against the Catholic Church (which they considered the worst enemy of the emancipation of women) or they were affiliated with Masonic thinking and Theosophical ideas. The church hierarchy, for its part, fearful on account of the anticlericalism revealed in the Congress, immediately decided to oppose this secular feminism which, up to this*

point, it had refrained from condemning. The Church created a Catholic women's organization that would principally operate in the defense of the faith. Pope Pius X entrusted the management of this organization to Princess Christina Bandini, the founder of the Union of Catholic Women, who had gathered a considerable number of followers.

In the reports and commentaries of the Congress up until this time, there is no mention of the letter of Mother Cabrini which she directed to the organizers. In it, it is inferred that she had been invited to the Congress, but that she had not been able to attend, given the many commitments she had throughout the world. It would appear that the future saint was invited as much as being a religious, as well as being an expert in charitable organizations and as someone familiar with the situation of Italian immigrants abroad. In fact, this can be deducted from the text she had received with instructions to report on the issue of immigrant women, a topic amply covered in the letter."

In this letter, Mother Cabrini provided an analysis of immigrant women unlike few others. This indicates how important was the education of women for Mother Cabrini--especially the education regarding their responsibilities as wives, mothers and the educators of their children. Certain aspects elaborated by Mother Cabrini are particularly significant:

"I have had many opportunities to see our immigrants, people long-established in the Americas-- and I must say they are an honor to our country and to themselves. I have always had a favorable impression of them. Of course their

conditions and income vary in a country which occupies the Western Hemisphere with such a great variety of climates and customs. In New York, Chicago, and other large cities of North America, I found them engaged in every type of industry. The factories of paper, tobacco, candies, cardboard and flowers offer secure employment to the girls--with earnings that vary according to their age and work aptitude, ranging from $4-$10 a week. For those that know how to sew, the textile factories offer an excellent salary sometimes $14 a week and the pay increases for the seamstresses, designers, etc. As waitresses and nannies for children, they are highly sought after and once employed, they receive good salaries which range from $20-$40 a month. It is sad that that modern ideas have taken root even among them, and unfortunately diminished the number of good and loyal domestic workers, in order to increase the ranks of women who fill the factories every morning. In the afternoon, exhausted and worn-out from work, their ears ringing with the noise of the machinery, they leave the factory in a wave to scatter themselves--not only in New York City--but in the surrounding neighborhoods. How much better suited to their traditional customs and their health would the quiet work of a domestic be!

But the prevailing wind of present times is independence and there is little desire to submit oneself to any authority. They no longer feel happy with the voices that used to teach the following: "Children, obey your parents, serve them and be submissive to your masters." Thus in a century of so much growth, social evils have increased instead of decreasing. Fortunately, not all our Italians find themselves in this

agitated life in the major cities of America where the individual is turned into another wheel in the great machinery that turns on a single hinge, from morning to night without rest-- and with one purpose: the dollar! Even in the densely populated neighborhoods of New York and Chicago, where the Italian population is most dense and where there exist Italian colonies, there are thousands of our good women who will tend to their domestic tasks, focused on their own children. It can be said with pride repeating the words that a great official of Chicago said several years ago: "In the Italian neighborhoods, there prevails order and morality much better than in any other neighborhood of foreigners. The family ties are strong since God has joined them in the sacred bond of Matrimony, their offspring are many and delinquency is rare. These facts are recognized and appreciated by the very citizens of the United States. I have always seen the Italian woman meet her obligations without regard to her social status, knowing that her faith was deeply rooted in her soul so that she carries within herself the sense of her own dignity, loyalty to her family, honesty, work ethic and the sacrifice of herself for the well-being of those she loves."

In the letter which was read in the presence of the Queen of Italy, Mother Cabrini indirectly denounces certain deficiencies of the state--but she also highlights positive aspects to which she had contributed through the good name of Italy:

"It is no longer the time during which the Italians used to be condemned to ostracism due to racial hatred. Now they live interspersed with the citizens of the United States and occasionally they live side-by-side. They have learned how

to open the path to every type of work and industry. But not much time will be needed before our immigrants suffer from the influence of their environment, before they desire to rise in their social status and above all, that they desire the well-being of their children--seeking the most effective means to guarantee that they will be well educated in the language of the country. I have observed the great preoccupation of many parents in the selection of a school. Those little private schools run by Italian teachers sometimes do not inspire much confidence. But I must add that our schools, which more than 5,000 children in the United States already attend, are being considered. There is a certain suspicion about our schools and they say "But you are Italian and you are not able to teach English!" And only when they are certain that the language of the country will be taught by competent sisters--and that the Italian language will be introduced only as a supplement to their studies--do they decide to entrust their children to us. It is well known that for many Italian families the question of sending their daughters to school is not easy. We know that the sound of the school bell is music to a mother's ears. But for her daughters, it's a different matter. I have frequently seen in our schools, girls who are 13 and 14 years old--the firstborn in a family of eight or ten--who must reconcile many things that are often incapable of being reconciled: regular attendance at school, the supervision of her younger siblings, the sharing of domestic chores with her mother and, what is most important, to remain awake until the late hours of night to help her mother with her sewing work to increase the income of the family--because the salary of her husband is insufficient."

Upon making this analysis, Mother Cabrini offers an indirect praise of her schools which is certainly one of the few solutions in favor of the women immigrants:

> *"Having been invited and fully committed to the support of immigrants and, responding to this invitation from a deep desire within my soul, I have established for these young ladies orphanages, schools and hospitals in the principal centers of immigration. I know that these institutions are an effective source of help for our poor fellow countrywomen. They rear and educate their children, they care for the children of those who, in the misfortunes of work and minds, have left their children orphaned. They minister to those who on account of illness are forced to enter a hospital or, when they fall sick, are unable to get out of bed or must travel to a dispensary in search of care so they don't have to abandon their families. But all this counts for little. I have calculated that there are close to 50,000 people annually who have benefited by our institutions. And this number would be much smaller if it did not contain the most beautiful, noble, holy and humane role of missions—that is, to place sisters of good and generous hearts among the immigrants in the different countries. Our orphanages are good, our schools are excellent, our hospitals are even better—we have an organization that does good work (which all our immigrants need!) and a charity which must be shared with all without distinction-- especially with women."*

Before concluding the letter, Mother Cabrini, who knew about the anti-clericalism which was then prevalent in the ruling class of Italy, unleashed a plea in favor of religious education which was the crucial knot of the school:

"A little while ago, there were disturbances in the United States and people were asking "How are we to educate our young people? How can we raise a generation loyal to the nation without also filling them with the knowledge of God?" The problem for them was very serious, given the great diversity of elements that make up our country. For us, Italy, cradle and mother of civilization and of so many beautiful and magnificent things, the faith has been a precious inheritance. Let us preserve it in the hearts of our young people, preserve it in the hearts of our immigrants, especially in the women in whose lap nations have been formed. Then we will see diminishment among the ranks of those who, after they have rebelled against God, attempt to overthrow any established authority and later on, to crush in a revolution our beautiful country and the entire world."

From all this we can deduce the desire of Mother Cabrini to guarantee a special attention to women in whose lap nations are formed:

"The man or woman who is loyal to God, loyal to their country and to their families, will be all the more important to the extent that the respect of God motivates the citizens of that country. Moreover, as has been said before, since nations are formed on the laps of mothers, the more revered she is in her family, the more the female model will be adapted, making amends for the damages caused by Eve. Women will elevate the destiny of humanity; therefore, so much greater will be the future generations who will thus increase the glory and the prosperity of the country.

You, my daughters, ought to teach them these principles in your schools since you as educators are obliged to mold them for God, but also to make them good citizens for the country in which we all want to be great and respected. In addition to you, I want to count on our good young ladies of Rome who attend the school of the Magisterium. Soon they will be called to instruct and educate others in their turn. Make them understand how great is the task entrusted to them and how much the church and society expect of them.

The world is teaming with false theories and it needs good people to teach healthy and true doctrines. But how difficult is the task to correct that which has taken a bad turn! In your hands are entrusted the task to mold future generations, to make them move in the right direction, to inculcate in them those good principles which are good seed--which at present appear to be buried but which, without doubt, will bear good fruit in its own time."

The desire of Mother Cabrini to contribute to the regeneration of society through the work of evangelical education allowed her to always maintain a keen focus on women. Every house which she founded, as well as every school, had an association of "Christian Mothers," so that they could receive a solid Christian and human education in the meetings and programs which they attended. The family was the center of the educational work of Mother Cabrini. When it was not easily accessible for students, or members of the parish, or for adult catechumens, the sisters would make an effort to reach them. Civil society and the church were the two arenas in which Mother Cabrini saw a fundamental role for women. This is especially clear in two letters written in succession to her students of the Magisterium:

"I would like, my dear young ladies, that you engrave deeply in your minds and more so in your hearts, the great mission which will be entrusted to you by Divine Providence and the sacred obligations which it entails. The life of our future society is in your hands! A teacher must not only deepen the human sciences, but she must also conscientiously commit herself to sowing in the hearts of young people the seeds of love for what is good and what is honest--making herself the model of each virtue. Only then will the mission of women--in such steep decline today and unfortunately so poorly understood--carry out its beneficial effects. In that way, its blessed fruits will be passed from generation to generation by means of the sound influence of the educator who, having understood her lofty obligations, also knows how to secure unexpected wonders that could renew society through the principles of true moral and material well-being.

Your admission into society is not limited to the modest circle of the walls of your home. To you is offered the extensive field of education, a field of endeavor so heavily debated by the enemies of religion and of order--a fertile field which, unfortunately, is avoided in great measure by many. Many religious orders by their vocation will have consecrated themselves to cultivate this field. No one with a spark of common sense can deny its importance, especially in these times, when the education of our young people has become weak. How many persons there are who do indeed conspire against our youth! Unfortunately, we are beginning to see the fruits of a secular education! How many mothers today are truly mothers--who educate their children in Christian values? How many mothers make the effort to

study the way in which to mold hearts in the practice of virtue? Some educational institutions are waging war, exiling from the most civilized nations of Europe their religious teachers and not devoting themselves to the education of youth. To whom will we entrust ourselves in such difficulties, if not to the female teachers--and especially to those who are destined to educate other teachers?

My dear daughters, the mission that God has entrusted to you is perhaps much loftier than you realize. We, as people of a certain age, have learned through experience how essential education is for all. And it is for this reason that I hold you in such high esteem and why I am delighted when I see in your letters, the grace and good education you are receiving."

Nonetheless, the place where attention to women was most explicit and evident was in the education that Mother Cabrini set forth for the young ladies who desired to become religious. She expended considerable energy on them, personally following them as far as it was possible for her. Afterwards she attempted to pass on her criteria to her most loyal collaborators, who in turn attempted to continue the style of education which the MSCs came to call "the Cabrinian spirit." A distinguished student of Mother Cabrini, who knew her personally, said:

> *"Mother Cabrini tolerated no concession to the secular world, because she was very aware of what lies within us--which at times seduces us even more than the external world. It didn't matter to her if these were tempting extravagances, oppressive sadness, sentimental attachments, the pleasures of the senses, feelings of nostalgia, thoughts about oneself,*

excessive introspection, excessive prayer and mortification—or those tender "self-denials" which we make so pleasurable for ourselves so that we can admire our solemn piety. Countless passages in her writings and episodes of her life tell us about the speed with which Mother Cabrini would cut off when necessary, either her contact with the outside world or those states of mind created by mere feelings."

Mother used to recommend to the novice directors of the novitiates that they should prepare the young sisters to be "free"--that is to be natural, simple and transparent. She especially wanted the sisters to be capable of "flying"--which for her would mean: not to let oneself be trapped by the snares which can be obstacles to a true maturation of the person. Her sisters were to develop that true liberty that would let them behave with serenity, without fear, without timidity and without losing one's own self-esteem.

"Take heart! My daughters, be pure, without self-interest, detached from all things and all people and even from your very selves. Be detached from your desires and your inclinations-- then you will be like an ocean at peace. Yes, you will be like an ocean because a pure soul is capable of great things and its mind can freely move itself in the infinity of God. The earthly soul, full of her own commitments, is the one that is always tied up, made small, lacking in courage, often debased--and does not know how to give herself to the service of the Divine. Lord, I would not want to have a soul like this among my daughters--not even among my friends. I would want them all to have wings to be able to fly and to remain in the welcome peace of the soul, resting completely in God."

Although the metaphor of "flying" always referred to the practice of Christian asceticism for liberation from the banalities of existence, Mother Cabrini also understood "flying" as the capacity to rise above and transcend the difficulties that are found in life--a sign of the growth of human maturity. In the educational mindset of Mother Cabrini, there was a fundamental value which was useful for the members of her religious congregation--in the same way that it would be useful for mothers of families, educators and for the young today. It was always carried out with the view that the whole world and its perspective was unique to her. Nevertheless, teachers, whether they were sisters or laypersons, needed to educate themselves in order to know how to make the essentials in their own lives follow the path of human and Christian maturity. It was, in essence, a path to holiness. In this sense, we could say that her "Rule" was useful, not only in her schools, but in all of her missions:

"When I arrived, the distinguished Professor Murphy, president of the hospital, asked me in what condition I had found my "children." I wanted to tell him that the many doctors who worked in the hospital day and night had given me great satisfaction and that gave him satisfaction as well. And in this instance, it wasn't just a question of children, but also of doctors and surgeons of all ages--some of them truly world-renowned physicians. It is a wonder to behold how they all submit themselves to our "Rule" which already, after having studied well the conditions of the country, I have imposed on them and which I demand be strictly observed. If discipline in a school is necessary, it is even more needed in an institution of this type where the dangers of abuse are extensive. If I am able to leave Chicago with

peace of mind, it is solely because I see that my directions are being followed precisely."

In the formation of the Missionary Sisters of the Sacred Heart, Mother Cabrini always reminded her sisters to acquire a sense of responsibility. In her biography of Mother Cabrini, Lucetta Scaraffia writes about the emancipation of women as a counterpoint to the one that was prevalent in society at that time:

> *"In place of protests demanding the recognition of rights, Mother Cabrini took up--and made her sisters take up--new and burdensome responsibilities, demonstrating that they were able to take them on. Thus we saw extremely young sisters with very little experience of the world in whom Mother Cabrini placed tremendous confidence. For example, she wanted her sisters to be prepared when erecting important works in far-off places, or designing new buildings and new foundations, or traveling through all manner of places or confronting the representatives of the local authorities. Here is an example: Mother Cabrini chose Mother Maddalena Savare, as the Mother Superior of the community in Rome--who also had to serve the ambassador to the Holy See. She was a young teacher from a school in Lombardy who, up until that time, had never left her native region. She entrusted to her, not only the complex management of the new Roman establishment which had 1000 applicants with limited resources, but also the relationship with a world unknown--the Vatican which, without a doubt, was not in the least accustomed to treating women kindly. But Mother Cabrini told Mother Maddalena Savare that she trusted in her talents, saying "take care to handle everything as a woman of good sense with the*

inspector and the adjunct vice minister so that everything does not fall on your shoulders. From this moment on, and most certainly until next year, I will not be able to give you one cent because I have to satisfy other serious obligations. Keep in mind that I want deeds more than words of praise and be careful with the Romans-- especially those who are very arrogant. Do not trust their good words. Maintain explicit agreements and great friendship with the Pope and all the priests."

Nevertheless, in a letter dated November 1, 1889, Mother Cabrini says:

"You shouldn't blame Father Curator because I trust and rely on you and not on others. Occasionally, I will send you to him to seek advice in important decisions, but you must understand that you have to see to it yourself that matters are in good order."

By teaching the sisters to ignore useless feelings of inferiority and timidity, Mother Cabrini created her own style of the Cabrini missionary vocation by developing in her sisters capabilities which they already possessed within themselves and which would always produce excellent fruit. The education that she gave them was not so much to be extraordinary women, but rather to make them capable of assuming great responsibilities. On the other hand, the purpose of Mother Cabrini was always one motivated by a religious vocation, in the virtue of obedience and in the basic virtues of Christian asceticism--above all humility. Thus, Lucetta Scaraffia continues:

"The instructions that Mother Cabrini gave to her sisters gave them a sense of responsibility without fear and a sense of autonomy with the clarity which, in those years, very few women possessed. She was very much aware of this diversity and wrote about it with irony: "Nothing is really difficult in this world, but for us poor women, everything appears difficult and burdensome. Sometimes, we are brave to speak only when nothing happens to us." To her sisters, Mother Cabrini offered an opportunity at that time that was still almost unknown: to demonstrate that they are not lowly women, but rather that they are capable of assuming responsibilities which in general are appropriate for men, while maintaining at the same time their femininity. Therefore, in this matter they could grow to be self-assured women who knew how to welcome the suffering of the poor and to help them even better than men--thanks to their concrete and practical piety. Women knew how to transform works of construction into beautiful warm homes where they could feel like a family--and where there was always a place for those that wanted to participate. It was all about the exercise of a maternal spirituality to which all the sisters dedicated their lives without reservations, a maternity always open to the unforeseen. Every sister was ready to go forth when she was called, without even knowing her new destination. They needed to accept this, taking Mary as their model, in the moment of the Annunciation. They were to be prepared to accept an unexpected type of motherhood—one that even might someday be socially troublesome."

In the province of Rosario, in the city of Santa Fe, Argentina, Mother Cabrini had opened a university boarding hostel

and a school. She also had inspired an association that called itself "The Ladies of Rosario." To them she wrote:

> *"The holiness of the mission which you are carrying out with good example and with hard work is such that it attracts the kindly gaze of the Sacred Heart of Jesus. Those souls who are full of dynamism, charity and zeal to work for the well-being of souls with true self-sacrifice and true living faith, as well as saintly freedom and openness—they are the ones who are dear to Him without measure. The work of Catholic women in the world is a true apostolate in these sad times, even though there are those who attempt to corrupt women, stealing from their hearts every feeling of morality and religion in order to be successful for the collapse of society. However, to see a strong woman--who sizes up and lifts the banner of faith and calls all to enlist beneath that sacred banner--is a spectacle that is moving and enormously comforting. For this reason, I take great joy in you and I ask the Sacred Heart of Jesus for each and every one of you the fullness of all the graces and all the most special favors of heaven. Work, work with confidence and assurance because the Sacred Heart who seeks souls, desires to satisfy the thirst of those souls who burn continually."*

M). Christian Asceticism in the Service of Education

The educational dimension of Mother Cabrini's thinking insisted on the practice of the Christian virtues. As regards this topic, many times it is difficult to understand to what degree Mother Cabrini speaks about the development of the sisters or refers to their

development in an explicit manner regarding Christian education. In her day there was little difference between education and Christian virtue since the students that attended Catholic schools generally were engaged in the regular reception of the sacraments and participated in religious functions, the same as the religious sisters. But it is clear that Mother Cabrini insisted that her schools be rooted in the practice of human and Christian values. In the letter to the students of the Magisterium written in 1904, Mother Cabrini explains her educational project simply and concisely:

> *"You know that you cannot give me greater pleasure than writing to me and keeping me informed about your studies, your plans for the future and your aspirations. Even though from time to time, your Mother Superior brings me up to date on your activities, nevertheless it is exceedingly delightful to read your letters and, if you permit me to say so, also to read between the lines about the work that comes from the grace in your souls. It is pleasing for me to contemplate how those seeds of virtue, sown in your souls, will continue to develop into beautiful plants, all green with hope, which one day will reach great height with its branches laden with precious fruits. This interest of mine is the natural result of the special affection which I have for you as my favorite daughters in the great family of the Sacred Heart of Jesus who has entrusted you to my care. Indeed you are the ground on which, united with my sisters, I am called to sow the good seed of a solid Christian education. Therefore, I consider you as our collaborators, destined to be associated with us in the great undertaking of the salvation of souls.*

Here you are prepared for the mission which you are called to fulfill in society. Already, many of you are armored against dangers, strengthened and rooted in a solid education. To you we can say at the end of the school year--with sadness but also with confidence--go forth and bear much fruit! And what fruit is this? Even though the experience you have of the world may be small, you see that our society senselessly continues to forget about its God. But consider how much the wise educator can do in these regions to remedy such great evils, provided she has a firm and growing religious and Christian spirit for the cultivation of her mind and heart, as well as for all the requirements which can guarantee the success of her pedagogy. It is the obligation of the educator to direct her intelligence and will to the pursuit of virtue. She knows that those who have not received the holy impressions of religion in their earliest years grow up without having a notion of its lofty truths--truths which alone can arouse in a person the love of virtue and the victory over destructive passions.

On this basis, we can determine the great responsibility of those who neglect this obligation since such early impressions are difficult to erase. Such is the fruit which you are called to give in the Church of God. The key difference is that, while the teacher has the mission of educating her class, you, as sisters, have a mission to instruct others as well, having the advantage of being able to perform a greater good. The seeds which you sow will spread more rapidly and bear more fruit. In this way, you will be affiliated with the great work of the Christian apostolate."

For Catholics, the acquisition of virtue does not simply mean developing good habits--rather it is part of what is expected of an educated person. Mother Cabrini used to say that education is half of holiness. She taught behavior that included the basic virtues--such as modesty, gentleness, kindness, simplicity, humility and tolerance--and she taught them to the little girls, the adolescents and even the young ladies who participated in the Oratorio. Furthermore she would demonstrate to the students with sincerity her willingness to help them and make them aware of the great examples of civil, patriotic and Christian heroism.

Mother Cabrini had developed many exhortations about the theological and cardinal virtues, but she also frequently insisted on forgiving offenses and recognizing our own limitations. For that reason, she considered humility to be essential in order to grow in the faith. By putting the virtue of humility first, Mother Cabrini would teach others, not only how to know oneself correctly, but also to recognize the talent and the values of others. In that way, she encouraged confidence in others to recognize and control envy, jealousy, inferiority complexes and the excessive desire for leadership. These are all the factors that lead to discord, fratricidal conflicts, wars and division. This recognition of one's own appropriate courage and the courage of others, according to Mother Cabrini, leads to the practice of collaboration, combats individualism, prevents self-seeking and makes possible the achievement of great things.

In the schools and orphanages of Mother Cabrini, education was focused on the principles of solidarity. For example, the older children were given some responsibilities in the care of the younger students . They were asked to look after them, help them, watch over them on trips and during playtimes. The students of the upper classes

were assigned times to instruct the younger students. The more capable students had the obligation to help those less gifted.

In a letter Mother Cabrini wrote to the prefects and assistants in charge of the students after classes, she makes the following recommendation: *"When you educate rich and noble girls, make sure to teach them about domestic chores and every kind of woman's work. Do not let them look down upon it--rather praise those who wisely know how to do them. At the same time, be careful not to give the poor girls an overly sophisticated education. Instead take care that they learn domestic skills and practices that will be helpful to them throughout their lives."*

In the educational spirit of Mother Cabrini, her students learned virtue. Virtue is a form of training that would prepare the students to meet more difficult trials later in life. A serious illness, failure in school, a family crisis, financial hardship, etc.--these are experiences which, in some way, all of us will be compelled to experience. Nevertheless, few will know how to find courage for themselves and for those near to them. But it is well known that is not possible to have experience in the classroom--unless it is also an ideal that sustains one's hope. Mother Cabrini taught her students how to cultivate the virtue of hope, the engine which keeps us on our course and motivates us to achieve lofty goals.

N). The Educational Environment

Without a doubt, the schools which were founded and designed by Mother Cabrini were all beautiful. Of course, beginnings were always precarious, but as soon as the plan became a reality, the schools of the Missionary Sisters began to prosper. They would become warm and harmonious places--not luxurious, but always

pleasant. Mother Cabrini tried to select healthy places and, if at all possible, those with gardens, open spaces for games, gymnasiums and well-lit auditoriums. This was not always possible, but Mother Cabrini would not allow that her children would have to spend their lives in diminished and dreary places.

Nonetheless, the environment was not only a logistical aspect of education. It was a part of a set of values that characterized the style of Mother Cabrini's pedagogy. Schools needed to be clean, well lit and welcoming. She always looked for places for her schools which were well situated geographically, with panoramic views and large gardens. From her voyages and the descriptions which she gave of the places that she visited by land or by sea, we can see how she was always fascinated by the beauty of God's creation, as well as the things created by human genius, the cities and the location of the cities. Sunsets and dawns, the interplay of light in the early morning, the flight of birds circling over the water, the colors of nature--all this made her meditate about the greatness of our Creator and for this reason, beauty was a part of her meditation. Beauty in all its aspects reminded Mother Cabrini of the soul created by God in His image, of the person of Immaculate Mary and of the presence of Jesus in us, illuminating us and making us beautiful like Him. Often Mother Cabrini moves from describing the beauty of nature to that of the soul:

> *"Oh, if you could only see the sea at this moment! Round as a beautiful ball, charmingly blue, with a tranquility which I would not have dared to expect--given the recent bad weather! Of late, the sea has been ever so quiet and still. Today we were all united, meditating on the gifts of humble and peaceful souls, the truly beloved children of God. And*

the sea offers us a living image of this--it is without measure and on the other hand, it is total peace and tranquility."

For this reason, Mother Cabrini's works could only be beautiful. Obviously we are not speaking about a luxurious beauty--but rather a simple and harmonious beauty, pleasing to those who live there and for those who, not having any abode of their own, dwell there. Thus in Denver, concerned that the children of her orphanage were breathing in the polluted air of the city, she purchased various hillside properties that were being sold due to the lack of water in the area. On one mountain, she built a house for the vacations of her young girls--where afterwards water was miraculously discovered! From that height, the sisters and the orphans enjoyed panoramic vistas. For Mother Cabrini, beauty was part of her way of thinking, of her vision of the world, of a constant aspiration towards God. It would seem as if she wanted, in some way, to come to Him through the great beauties He made and which have inspired so many men and women of talent. Her homes, schools, hospitals and orphanages were always shining-- because of their cleanliness, their simplicity, their decoration with plants and the harmonious placement of the furniture. All spirituality is directed to that Beauty which is God, and for this reason, it frees everyone who perceives it interiorly from sin--and all those feelings which make our existence less beautiful.

"The boundlessness of the ocean with its brilliant and vast horizon transports us to Paradise. It seems to me that heaven, with clouds of singular beauty, is about to kiss the waters and to unite the Church militant with the Church triumphant. Such beautiful contemplation seem to bring us to the gates of Paradise and to hear there that holy and sweet "Hallelujah" which the Church repeats with great joy,

which it never tires from repeating--as though attempting to imitate here on earth the practice of the celestial harmonies."

Mother Cabrini was always referring to the beauty of Mary. For her, the Virgin is beautiful because she is good, because she is holy, because she possesses the special feminine virtues, because she is humble--but above all, because she is full of grace. She takes these ideas from the great saints who speak of the interior beauty of Mary. Recently, Pope Francis has said that Mary is the reflection of beauty which saves the world--the beauty of God, which shines on the face of Christ. Mother Cabrini wrote the following:

"This morning, a rainbow reminded us of our Celestial Mother, a rainbow of peace that directs the Missionary Sisters across the seas. Mary is like a sky full of life and she is always serene. In her, beams of light and splendors of divinity are reflected continuously. She is like a brilliant and burning wave of love for us. Yes, inflamed, because the splendors which come to her from the face of God are not only unspeakable light--but also a burning floodlight of charity. How many wonders are found in the love of Mary, how many graces, how many gifts, how much good comes from her kindly hands, all sealed by her great love! A single look which Mary directs to us, a thought which she may have for us, produces in us effects of her burning charity."

The Virgin Mary was also a model of virtue and generosity which Mother Cabrini held up to the young boys and girls of her schools. Every foundation had, besides a school, various Marian associations. The religious festivals were especially lively and heartfelt. Many former students, who returned to visit their school

after many years, used to recall with special fondness the celebrations conducted in their schools: in particular for the Feast of the Sacred Heart of Jesus, the Marian month of May, Christmas, the promotions, the theater and recitals, the walks, the vacations spent in the mountains or at the beach with the sisters. Beauty was united to goodness and recreation, to duty and entertainment, as Mother Cabrini advised her teachers: *"Grant to the girls the leisure which is necessary for the development of their bodies and their intellectual faculties. But see to it that they enjoy them as is fitting for educated Christian young ladies."*

This is how a teacher, now more than 90 years old, recalls the setting of the school in which she lived:

> *"Our school was well-run. Teaching was carefully organized by qualified religious and lay teachers, committed to their duty and to fulfilling their mission: that is, to mold and prepare citizens of the future for a life of faith, that they might be witnesses of the noble and great values of the Gospel in all aspects and corners of their social life.*
>
> *Also, we observed a discipline, which was guarded as a precious good, a special duty for the personality of each student--as well as anything else needed to contribute to the formation and the education of young students. The teaching of religion always had a priority which took place in all the classes for two hours every week. The instruction of the upper classes was entrusted to priests who were very enthusiastic and fond of that mandate which they took up with love and pleasure. In the lower classes, this teaching was carried out by other qualified religious personnel. The teaching of religion was sustained and supported by strong*

juvenile apostolic activities through which the students could learn how to put into practice the Christian life which they had learned in the catechism and the study of the word of God.

We collaborated with the Catholic Youth Movements that flourished in the Ambrosian diocese and various religious associations arose in our schools. Mother Chiara Graselli, along with Mother Adelaide Copelli and Mother Theresa Triolo, organized the woman's Catholic Society. They created an Association with a group made up of young aspirants, novices and "little angels." This was greatly appreciated by the central diocesan office of Catholic Action and was officially inaugurated during the celebration of the first anniversary, with the participation of the head of the diocese, Don Giorgio Colombo, and other officials of the diocese.

The group flourished as students from the high schools joined—as well as children from the elementary schools. They participated in all the diocesan activities and get-togethers, as well as catechism sessions and other diocesan initiatives. They sponsored collective acts of charity, such as visiting institutions that took in sick children, those who had been mutilated, as well as other institutions of charity. These encounters were always moments of great joy and celebration by both parties: the shared friendship and assistance awoke the desire for a true charity for all. Many times, the parents who participated in these activities searched for specialists for the sick children, since they often needed prostheses and orthopedic tools. In a short time, a beautiful network of assistance had formed that contributed

to spreading charity and love for all who suffered. And this was not only in the hearts of the students, but also in the hearts of their parents. All of them, students and adults alike, took home new experiences so that joy and enthusiasm could be transmitted to the entire family.

For the children of the elementary school, Mother Chiara organized a different Association. In collaboration with the Apostolate of Prayer, which had its headquarters in San Fidele, there arose an Association for youth and adolescents, which had as its goal the mission of forming and educating children in the principles of Christian life from the earliest age. The director was Father Mario Mason, SJ who, given his extensive pedagogical experience, knew how to entertain those youngsters with activities and varied games, as well as acts of charity which were done in the home, among friends and in special encounters. Mother Chiara and the teachers of the elementary school were very pleased with the progress of their students--a progress that was reflected in their behavior, in their studies, in their playtime, in their personal relationships and in their family life. Even their parents were pleased and appreciated the work of the school. They understood that their children were loved and that they received a true and wholesome educational experience.

Another activity that inspired enthusiasm in the students of the entire Institute was missionary work. Among the books of pleasurable reading and the formative magazines which were circulated through the classes, there were also books and magazines about the theme of missions which were being carried out. The descriptions of far-off places, of

people, cultures and civilizations totally different from what they knew, of reports of various painful episodes aroused interest, admiration and love for our distant brothers who still did not know the true God. Their poverty also aroused compassion, just as did the hardships which they experienced in their lives. Thus there arose almost spontaneously the "Cabrini Missionary Group" which, united with "The Diocesan Missionary Youth Group" in pursuing its program of education and activities with the assistance and collaboration of the Missionary Sisters of the Sacred Heart of Jesus, was engaged in different school districts. It was truly beautiful to see and affirm with what love the entire group committed itself to participate in those encounters and to practice creative collaboration in missionary work. The students of the upper school used to read with great interest the descriptions of the Missionaries who were in great need of assistance. They committed themselves to maintain a list in order of priorities, with the desire and the hope to be able to send a gift of their commitment and their participation to those persons who were far away-- and thus to become a part of their lives, their hearts and their friendships.

*Through the magazine "**Mission**," the students learned about the experience of a missionary who had recently arrived on an island in Indonesia. He had lost everything because of a violent flood, including his church which had been washed away with the little furnishings it had. Nothing remained, not even the sacred vessels to celebrate Mass. The missionary described how he tried to collect what nature offered him and to adapt those natural gifts as substitutes for*

liturgical objects. He concluded his narrative with these words, "Even amid such great poverty, when our faithful congregation comes to celebrate Mass, it feels like being in the Basilica of St. Peter's in Rome." This missionary group mobilized everyone--great and small alike. The students committed themselves to making all of the items necessary for the liturgy—corporals, purificators, cloths for the altar, vestments for the celebrant. Younger students committed themselves to collect donations whenever their parents could accompany them. Mothers would bring linen clothes or white threads which their daughters needed.

It was a pleasure to see our good parishioners participate in such a spontaneous manner in those good deeds which their excellent principles and good preparation for life had inspired in them. Their commitment was so diligent that it attracted the attention of the Guild of Technical Applications. The Guild admired the work of the students and esteemed them for their efforts, which they recorded in their register. With the donations, they purchased certain sacred vessels and liturgical furniture. They also collected various religious objects such as medals and rosaries. Each one contributed his or her gift and the children also contributed their own toys. When everything was ready, the moment arrived to send everything they had already collected—which involved the participation of several mothers and fathers. The joy of the group and of the entire student body was particularly great. Several months later, when the notification arrived that everything had reached the mission in excellent condition, the happiness of the entire group and student body was exceptional. At this point there

arises a spontaneous question: how did the students enrolled in these associations do all of this with its heavy commitment without neglecting their studies? Strength and assistance came to them from another factor, from another rhythm which animated the life of the school. Every morning before beginning class, the students were invited to enter chapel where they could experience a brief encounter with Jesus in the Eucharist and listen to a brief reflection on the Word of God which the celebrant offered that day. On the first Friday of every month, they could participate in Holy Mass, which inspired them with songs. From those moments of prayer and reflection surged the vitality which sustained the students, inspired them and gave enthusiasm to their youthful hearts."

Footnote: This final account in this section on the Educational Methodology of Mother Cabrini was drawn from the writings of Sister Emidia Bergamaschini in "*A School that Educates the Heart and Reason.*" (Cento Cinque, Milano, Italy).

The Pedagogy of the "Precepts"

In all their communities, missions and educational centers, the Missionary Sisters of the Sacred Heart of Jesus had at their disposal a small book in which Mother Cabrini had outlined the description of every role, as well as directions regarding the fulfillment of those roles which the sisters needed to perform. These roles were called "duties" to use the jargon of those times. The little book described the duties of eleven sister roles which were: the local superior, the assistant superior, the cook, the treasurer, the wardrobe manager, the nurse, the teacher, the tutor, the provider, the sacristan and the housekeeper.

The Assistant

> *"The Assistant must always be willing to help the Mother Superior, who is generally overloaded with duties and work. She must be equally faithful and scrupulous in the fulfillment of the instructions which are given to her by the Superior regarding the management of different affairs. She will be in charge of the archives, according to the rules established for each institution. In addition, she will be in charge of maintaining quarterly records, so that nothing is lost and so that each document is available whenever necessity arises.*
>
> *The Assistant must zealously watch over the written documents and, if someone asks for them, to give a copy--but never the original. She will keep a written record regarding every detail of what takes place in the house, or what may have some bearing on the house itself, specifying all the circumstances as well as the exact dates. Upon the death of any sister, she will compose a eulogy about the principal*

virtues in which the deceased sister excelled, about her good works, her efforts to save souls and to serve the Institute. She will make note of the works of charity which were performed in the community during the course of the year.

The Assistant will keep in order the records of the sisters of the community. She must also keep track of the young girls who are being educated in the boarding school and the day school, as well as those young ladies who have been added to the school, those that have been baptized, made their first communion or confirmed in the house. She must make two copies of the "Memorie," sending one to the Motherhouse and preserving the other in the archives of the convent. In the same manner, she must prepare an annual report to send to the Motherhouse, consistent with the wishes of the Mother Superior. In the event that the Superior requires it, the assistant must help the treasurer in the management of the books and accounts."

Mother Cabrini gave priority to precision, order, the care needed to keep the books up-to-date and keep the "Memorie" of the house current. She would make sure that the regular written records about the principle activities that were carried out were faithfully noted: visits, changes that had taken place and above all, the preservation of the writings and documents, with details of purchases, sales, rentals and contracts, as well as the personal documents of every sister. This discipline of order and transparency had--not only the objective of educating the sisters--but also of earning respect for the role of the person who had to assume those responsibilities whenever the assistant was away or had been assigned new duties. This role was very important for the well-being of the community and of the work which was involved in it. A

precise organization also meant that historical records would be available for the future of the congregation. The assistant had to be a person who could supply at any moment whatever information was necessary for civil or ecclesial authorities and could guarantee both the quality of the Institution and the public and private image of the Mission.

The Treasurer

> *"The treasurer must be prudent, an expert in negotiating, wise and cautious in her dealings with merchants and serious in her conversation so that all those who deal with her are edified. She must deal with economic matters according to the spirit of poverty, being responsible for whatever necessity is required of her. She must be in agreement with the local Mother Superior, as well as being obedient and loyal to her. She must be diligent in her responsibility to vigilantly preserve both the large and small assets that have been provided for the use of the house. She must collect the incomes, grants and donations and then remit the receipts in the name of the Mother Superior. She must ensure that the safe box has three different keys. One is to be entrusted to the Mother Superior, the other to the Assistant and the third for herself. She must administer the money for all the necessary provisions.*
>
> *For purchases of great importance, the treasurer must be on the lookout to act at the most opportune time. She must always verify the weight and measure of the provisions delivered, making sure that they are well stored so that they are not spoiled due to negligence. She must wisely take the middle road between stinginess and excess in her purchases.*

When it comes to large purchases, she must consult the local Mother Superior as well as the Regional Superior. At the end of each month, in so far as it is possible, the treasurer must pay the balance of accounts so that the creditors are quickly satisfied and that the house remains free of debt. She must keep the receipts organized, in keeping with standard practice, in case they are needed in a dispute. Every month she will prepare a monthly budget with the help of the assistant or some other individual. At the end of the year, she will prepare the annual budget. She will send an identical copy of this annual budget to the Motherhouse; the Assistant will file a copy of it in the archives of the house.

The treasurer will monitor the structural soundness of the building and attend to small repairs which, if neglected, can cause serious or even irreparable damage. She will maintain an inventory of all the furniture of the house, meticulously caring for their preservation. If the circumstances require additional articles for the house, the treasurer, with the assessment of the Mother Superior, will procure them and will make note in the inventory of the items added. In all the houses, there will be a reserve storeroom which the treasurer will watch over. In this storeroom will be kept extra clothing and special wardrobes to be assigned to the sisters in their roles as sacristans, nurses, etc. If the local Mother Superior agrees, the treasurer will purchase those articles which the house may need by taking advantage of favorable circumstances and opportunities. These would be articles which, if acquired at a time of urgent need, would be more expensive. The treasurer must not be quick to spend, since discretion is the mother of every virtue. In her writings,

record-keeping and notifications, she must adhere exactly to the prescribed method given by Mother General. She should never make a purchase that exceeds the sum of 1,000 lire, without the consent of the Mother General."

"Neither cheapness--nor squandering!" This was the practice on which Mother Cabrini insisted. In reality, it was really charity with a capital "C." This is because justice is found in the balance between prudence and temperance, between generosity and detachment and in the true meaning of property which forms part of the vow of poverty. The education that Mother Cabrini desired was an education that we would call today "ecological." The careful preservation of the goods of the Institute assumed, not only parsimony in all things, but also the possibility to have as many people as possible to enjoy the use of those goods. The effective administration of goods was the foundation of Cabrinian life and mission which needed to be both sober and prudent, so that these goods would not be viewed, in a moment of necessity, as having been squandered--as the parable of the wise virgins in Scripture advises. The treasurer needed to feel responsible for the sisters who lived in the house, as well as responsible for the just distribution of the community's resources. In time of war, the treasurer needed to guarantee that necessities would not be lacking to the orphans and the girls in the boarding school, as well as the sick who had been hospitalized--even though at times, the sisters would have to deny themselves of basic necessities in order to take care of their charges.

The education of the treasurer was truly an example for the lay collaborators who worked with the sisters whom they had learned about and remembered. That entrepreneurial and prudent Cabrinian system, which was both daring and humble, transparent and trusting in God's providence, was also a strategy which allowed many of the

missions, established by Mother Cabrini and administered by the Missionary Sisters, to enjoy optimal success.

The Wardrobe Manager

> *"The individual in charge of the wardrobe must have a good heart, be judicious, impartial, a lover of order and cleanliness. She must know how to provide for the necessities of the sisters never permitting that necessities be lacking, so that she could avoid complaints and reconcile charity with religious poverty. She must remember that poverty requires that no sacrifice or effort be spared to preserve for a long time the wardrobe of the community. The darning and restoring of the religious habits, as long as they are done correctly, will always give honor to the brides of Jesus Christ because they are adornments of holy poverty. If she should discover any sister who is careless or imprudent in these requirements, she must speak to the Mother Superior, but never with the sister herself or with any other sister. If it is possible, the wardrobe should be divided into sections so as to store in good order the clothing of each sister. The wardrobe manager must supply clean linens to the cook and to the sister in charge of the dining hall, while removing what has been already used. When the seasons change, she must have the necessary garments ready for use for all the sisters. In the spring she must take care to clean and store the garments made of wool because unless they are cared for, they will be damaged by moths and the heat. She must be attentive to the condition of the garments and advise the Mother Superior ahead of time, with the aid of the housekeeper, who will opportunely resupply the wardrobes."*

The conventional organization of a house prescribed that the sisters themselves would not take care of their personal clothing or of their habits. Rather, there was a common manager of the wardrobe to whom every sister could have recourse for her personal needs. When a sister needed something extra than what was established for different seasons, she could seek out the sister who was in charge of the wardrobe. Hence it was important that the wardrobe mistress would maintain order in the care of clothing, so that no sister would be in need of what was necessary. In addition, quite often this role also included the care of the clothing needed for the orphans and for the boarding school students in the house. The recommendations of Mother Cabrini referred to that principle of the education of women who needed to be both wives and mothers and also, at the same time, needed to manage the family household.

In the schools, the sisters would offer lessons on home economics in which cleanliness needed to be a major characteristic. The lessons would help young women's capacities to adorn a home, to embellish it with plants, paintings and flowers in accordance with good taste and cleanliness. The furniture, table cloths, towels, sheets all needed to be kept clean. Mother Cabrini insisted that each individual sister should always present herself as though she were going to a special event. It was a principle to which, according to her rule, the sisters needed to adhere to strictly. Disorder on the exterior level reveals, in some measure, disorder on the interior level as well. For that reason, the role of the wardrobe mistress was extremely important, because she was responsible for the good appearance of the sisters. She was also responsible to provide fresh habits during the summer, so that later in autumn, she could give the sisters back their other habits, looking just as fresh as before. All this was certainly no small task!

The Nurse

"The nurse ought to be compassionate, amiable and full of generous charity. She should consider herself fortunate to be dedicated to alleviating the pain of the sisters who are sick and in need of ministration. She should always recognize Jesus Christ in the sick person and consider the service she renders as though it were rendered to Christ Himself. She should be diligent and careful so that the recommendations of the doctor are carefully followed. She must manage the convent pharmacy, being vigilant to preserve in good condition the medicines that are stored there under lock and key.

The nurse must always keep the infirmary completely clean and organized, taking special care to disinfect the sick, their surroundings and their clothing--especially clothing that might have been worn by individuals with contagious diseases. At the appointed time, she must provide the prescribed nourishment for the patients, taking care that the meals be well prepared and presented with clean utensils. She will make sure that each nurse has separate utensils, plates and clothing. She will ensure that nurses should never eat with the sick, nor should they consume any food that was eaten by a patient.

She will never leave one of the sisters alone in the presence of the doctor, nor will she leave a sick young girl alone with him either. She must visit her sick patients frequently, offering positive thoughts and trying to keep their spirits high by those means which she will know how to use with true charity. She ought to cheer them up with whatever story

or reading will be agreeable to them. This will serve to alleviate the sadness that accompanies a serious illness. If the patient should become more seriously ill, she must notify the Mother Superior right away so that, if it is necessary, she may receive the last rites of the Church. When bringing Holy Communion to the patient, the nurse ought to set up a small altar with everything that is necessary."

At the core of the formation of Cabrini nurses was the charity of the Sacred Heart of Jesus with His compassion, mercy and care. The nurse needed to be selected from among the sisters who were professionally trained, but above all, that sister needed to have the capacity to be at one with the sick. In her line of work, she needed to develop different talents. Besides love, charity and patience, she needed the capacity to feel compassion for the pain of others and much more. Being a nurse was a role that was also a privileged mission because she needed to console, encourage and alleviate suffering. She also needed to provide spiritual support to her patients.

Many were the precautions that the nurse needed to take, especially in the case of contagious diseases. These precautions were part of the charity and prudence which were necessary for all. To see Jesus in the sick man or woman must be the guiding principle which made sacrifice easier, which would gave strength to the nurse to assist without being negatively influenced by observing sickness. She also had to learn how fragility is part of human existence and how it is always necessary to find the strength of love which God Himself was pouring into her heart.

Strict cleanliness, careful administration of remedies, sensitivity, understanding and pleasant treatment might heal more

than the most extraordinary remedies. Mother Cabrini acquired an extensive experience which she later transmitted in the education of her sisters and of the students who attended her institutions. In the archives of the community in New Orleans are recorded the vicissitudes of the famous epidemic of yellow fever. During that period, the Missionary Sisters went into the most dangerous neighborhoods to help those people overcome by fear who refused to go to the hospital, to help them survive the disease without despair and to relieve the pain of mothers, fathers and children who had lost their loved ones. It is also recorded in the archives that not a single Missionary Sister became infected with the disease and that not one child in our schools and orphanages contracted the disease either. The civil authorities of New Orleans, for many decades afterwards, offered the Missionary Sisters the privilege of traveling free of charge in all public transportation of the city, as well as recognition of their good works, on behalf of the citizens during the different periods of the epidemic.

The Teachers

> *"The goal which must be set for our teachers is not so much to improve the minds of their students with human knowledge, but rather to help their hearts grow in the capacity to love religion and the practice of virtue. They must care for the girls who have been entrusted to them as a precious gift and they must see to it that these young women grow closer to the Lord with excellent and diligent precepts and with good examples. Examples are more powerful than words! They must watch carefully over the girls and young women entrusted to them so that they may preserve their innocence. They ought to watch over them with a maternal eye so that nothing might compromise their innocence and*

not allow them to have any books which would not be beneficial for them.

The sisters and the teachers will make sure that their students approach the sacraments frequently and that they grow in piety and in fear of the Lord. The teachers must carefully study the character and the strengths of every student. As teachers, they must not assume the same from each one, but rather encourage that which each student could give according to her capacity and the gifts which she has received from God. While overseeing their development, specifically the beginnings of passion as well as the natural inclination to virtue, teachers ought to seek to moderate the former and to cultivate the latter. For teachers know that something small in young girls--be it good or bad--may grow with time.

Teachers must not engage the girls with blind faith, but rather with prudence and careful observation. They must never leave them alone, allowing them to have too much familiarity with each other, or allowing that they cultivate special friendships, or that they form cliques or groups that will separate themselves from the others to engage in private conversations. Teachers must carefully watch over the recreation periods, never allowing that the students be left without careful supervision. They must know how to take advantage of that time during when the girls reveal their character so that teachers may understand them better and can educate them with greater effectiveness. They should not try to win the affections of their students for themselves, but rather to orient them to the love of God, and the love of virtue.

Teachers must try to build up good and sincere characters in the girls, to help them be open but, at the same time, avoiding gossip and untruths. They also ought to have their students become accustomed to being reserved and prudent. They ought to battle against the silliness of the younger students which is present at that time of their lives and instead, have them put all their efforts into cultivating those virtues which will make them pleasing to God and useful to their family and society. They must grant to the girls those pursuits which are necessary for the development of the body and of their intellectual faculties. Let them take care that they help them to grow as young, educated Christian women. They must train young women in good behavior with a firm attitude which inspires respect and will be a powerful defender of their innocence. They must make sure that their young students become accustomed to civilized and respectful dealings with others. They must never disrespect nor scorn anyone, neither in their actions nor with their words.

Teachers must be sparing in their punishments, especially when these are failings which do not arise from bad intentions or from coldness of heart. They must correct when necessary, but they ought to refrain from correcting with impatience, remembering that an act of correction done poorly, or done at an inappropriate time, will cause more damage than good. Before undertaking correction, teachers should invoke the help of the Lord. Teachers should only speak to the Mother Superior or the tutor about the defects of their students. There ought to prevail the good understanding and harmony between the sisters who teach

and the tutor. The tutor is the sister who is in charge of the students outside of class hours. Likewise, there must be complete harmony and agreement with the Mother Superior on whom they all depend for everything.

Teachers must make use of all possible diligence to develop with care and in a timely manner the syllabus of study which, approved by the Mother Superior, has been established at the beginning of the school year. They must always be prepared to give an account to the civil authorities and provide satisfactory answers to the families of the students. They must be very precise in observing and having the students observe the rules of the boarding schools and of the regular schools. It is absolutely forbidden that teachers share the smallest piece of personal information with their students regarding questions related to the school or with regard to their personal lives."

The role of the teachers and their attitudes with the students has been mentioned several times in the previous chapters. What is evident in these exhortations to the teachers is the fact that Mother Cabrini saw in them an educational and pedagogically useful model--if the teacher herself was also a credible witness with her own behavior. This included her human and Christian maturity, her relationships with the other educational figures, her preparation for teaching and her psychological intelligence in knowing how to evaluate, on a case-by-case basis, the behaviors of her various students. An excellent example of this kind of teacher, who was a religious and a director, comes to us from a former student from the Cabrini Institute of Corso Porta Romano of Milan, Italy.

"As though it was a second family, we enjoyed peacefully our years of youth, united in a fraternal spirit in our studies. Our second mother was Mother Augusta. We all went to see her whenever a problem came our way, regardless of whether it was a studious or lazy student, or if she was poorly or well behaved. It is to be noted that the problems of adolescents are many and often stressful, upsetting our otherwise serene dispositions. We would call on her in her office with a certain degree of timidity, which often happens when people are going to share their most intimate thoughts. There she would fix her eyes upon our young faces as though she would want to encourage us and, with great patience, she would listen to our words. After we finished, she--inspired by divine grace, the fruits of which she enjoyed in abundance--would express herself with wise words, making an impression on our very sensitive hearts. She would console us and give us the strength to respond to our troubles so that we could continue the struggle to do good and to prevail. She herself was a living example of the virtue which she taught. When we would throw a party in her honor, which was only done on her Feast Day, she would listen to the praise given in her honor with great embarrassment. In her modesty, she was profoundly touched and our memory of her will always remain in our hearts as the teacher who, with a profound sense of justice, would reprimand us severely when it was strictly necessary on account of our laziness to study. We will always remember her with great affection, because, in her wisdom, she had understood that the human science is to be used to understand the glory of God. She was an attentive collaborator with the parents for the education of their

children. She worked in union with the family and the school for the sole purpose of developing the character of her students. We will be forever grateful to her because our experience has demonstrated for us that character is developed in the classroom and she devoted all her energy to achieve for us that goal that she had set for herself—and for all!

How was it possible to demonstrate Mother Augusta's tolerant generosity when we committed some wrongful act, which unfortunately happened frequently? She would speak to us without resentment, with much humanity, pained by our bad behavior at that moment. Then we sincerely repented and we would go forth from that conversation--totally convinced that we did not want to commit more errors which, in the majority of cases, we were able to avoid. Mother Augusta would follow us all the way through to exam time, suffering and rejoicing with us, consoling us with her lively presence and her experience. Afterwards, her farewell speech at the end of the school year was unforgettable. She would wait for us in the Assembly Hall and while the birds gently chirped outdoors, she would begin speaking, always with a gentle voice, but this time with a little more emotion. "My daughters" she would say, with the tone of all mothers when they greet a daughter who is going to leave the household to face life. Above all else, taking into account our future as grown women, she advised us to cultivate spiritual peace, to have complete trust in the Virgin Mary, to practice generosity, kindness and all of the virtues which she had attempted to inculcate in our hearts--first by means of her example and then with her words. At first we were

touched and a bit frightened, but later we were able to confront our daily challenges. We realized with admiration and joy that the education we had received had deeply transformed our characters. We realized that the positive changes in our personalities would be a help for us to meet the challenge of different obstacles.

Mother Augusta provided the final proof of her boundless generosity when, as the director of the Columbus Clinic, burdened with work, she would always find time to uplift the spirit of her "daughters" who beat a path to her door to seek advice or to unload their cares. And just as she during her entire life wished to dedicate herself to the education of young ladies, so we, her former students, who learned from her spiritual inheritance, desire to express our gratitude to the Missionary Sisters in a concrete manner with a scholarship funded in her name--so that the sublime virtues of that educator might still be of benefit to the youth of the future."

The Prefect

"The primary aim which the Sister Prefect must pursue is to guide the hearts of the young girls entrusted to them towards the love of religion and the practice of virtue. She must make sure that they approach the sacraments frequently and that they grow in piety and in the holy fear of the Lord. She must care for the girls who have been entrusted to her since they are precious gifts--and she must see to it that the girls grow closer to the Lord with the help of excellent and diligent advice and with good examples. Examples are more powerful than words! The prefect must watch carefully over

the girls and the young ladies entrusted to her so that she may preserve their innocence. With a maternal eye, she ought to protect them from whatever might compromise their innocence and not allow that any writings reach their hands which are not beneficial for them.

The prefect must never engage the girls blindly, but rather with prudent and careful observations. She must never leave them alone, allowing them to have too much familiarity with each other, or allowing that they cultivate special friendships, or form cliques or groups that separate themselves from the others to engage in private conversations. The Prefect must be especially vigilant in the dormitories, not allowing that the young girls go to the dormitories during the day without a compelling reason. She must not permit that any girl remains in the dormitory while her companions are gathered in a different place.

The prefect must carefully watch over the play periods, never allowing that the students be left without watchful supervision. She must not assume the same thing from each student. She must know how to take advantage of that time during which the girls reveal their characters, so that they may understand them better and can educate them with greater effectiveness. The prefect must carefully study the character and the strengths of every student. She must not assume the same thing from each one, but rather expect that which each girl can give, according to her capacity and the gifts which she has received from God. While overseeing their development--specifically the beginnings of passion as well as the natural inclination to virtue—the prefect ought to seek to moderate the former and to cultivate the latter, for

she knows that small things in young girls, be they good or bad, will grow with time.

The prefect must strive to help build sincere character among the girls, a character that is open—but also adverse to gossip and untruths. At the same time, she ought to help her students become accustomed to being reserved and prudent. She ought to battle against the silliness of young students, which is present at this time of their lives, and instead have them put all their effort into cultivating those virtues which will make them pleasing to God and useful to their family and society. The prefect should not try to win the affections of her students for herself, but rather to orient them to the love of God and the love of virtue.

The prefect must encourage in the girls those pursuits which are necessary for the development of their body and of their intellectual faculties. But she must be careful that they develop themselves as educated Christian young women. She must make sure that young students become accustomed to civilized and respectful relationships. They must never disrespect nor scorn anyone--neither in their actions nor by their words.

The prefect must be sparing in her punishments, especially when the student's failures do not arise from bad intentions or from coldness of heart. She must correct her when necessary, but ought to refrain from correcting with impatience, remembering that an act of correction done poorly or at an inopportune time will cause more damage than good. Before undertaking corrections, the prefect tutor should invoke the help of the Lord. She should speak only to

the Mother Superior or the teachers about the defects of the students.

When the prefect educates the children of rich and noble families, she ought to teach them that the act of attending to domestic chores and of learning every type of womanly work is not degrading. Rather, they should learn that it offers considerable honor to those women who wisely perform those duties. On the other hand, she must take care not to provide girls of poor families with an education that is too refined. Rather, she should take care that they learn domestic skills and useful practices which will be helpful to them throughout their lives.

It is absolutely forbidden that the prefect share the smallest piece of personal information with her students regarding questions related to the school or to their personal lives. She must always act in complete agreement with the Mother Superior and she must regularly give her a report of the girls and how they behave in her presence. She must be very precise in observing and having the students observe the rules of the boarding schools and of the regular schools. She must watch over the health, nutrition and clothing of the boarding school girls and take great care that they keep themselves clean and in good condition. She must look after the furnishings of the boarding schools and take care that everything is maintained in order and nothing is lost--with the goal of being able to give an account of everything that is necessary.

In the dining hall, the prefect should pay particular attention that the girls always follow the rules of good behavior and

not allow them to bring to the table sweets or other edibles given to them by their families. This will prevent any envy from arising from those who do not have this advantage. She must not allow the girls to write without permission--neither to their friends nor to the teachers. She should make it a practice to have the boarders turn over to her any money that they may have, together with whatever their relatives may have given them to satisfy their fancies.

The prefect ought not to allow girls into the visiting room where other students are gathered with their relatives. She may allow them to visit their sisters in a separate room and on the appointed days. The prefect must be present in the visiting room, making sure that everything proceeds according to the rules. She should pay particular attention to those students who are visited by friends of the family or by family representatives, so that the students might not receive hidden letters or books. She must not permit the students to eat in the visiting room whatever her relatives have brought. She should make sure that the packages received by the students are delivered to the right recipient and dispose the newspapers in which they might be wrapped."

The prefect was the Sister who was responsible for the girls who boarded at the schools or colleges. The recommendations given by Mother Cabrini are similar to the ones that she gives to the teachers--because the educational work is almost the same. However, the prefects were not always teachers. Mother Cabrini affirms that their main aim was *"to shape the hearts of young people."* The prefect had the job of watching over the girls when they were not in the classroom, both day and night--in their pastimes, in their walks, in their hours of study and during meal times. She was the one who

was responsible for managing the relationships of the girls with their families, friends and teachers, as well as with the written communications which the girls received. It was not an easy job. This is because the prefect needed to go against the current to make sure that the rules were obeyed and to mediate conflicts that would arise between schoolmates or their families or with professors. She often needed to avoid interfering with the work of the teachers and she needed to use prudence in this role. There was the possibility of learning the innermost thoughts of the girls, of getting to know the family with all its complications and so, for this reason, she had many opportunities to shape the hearts of her students--that is, to facilitate a harmonious growth between emotion and will, between duty and the desire for freedom in the girls who sometimes ran the risk at times of feeling that the school was a prison.

On this last point, here is the testimony of another student from the same school in Milan regarding the sisters.

> *"Mother Antonietta was in charge of the boarders at the school; this included their studies, their education and their entire life at the Cabrini Institute. If one of the girls became ill, she would not rest until the girl had recovered. She would spend hours with her at her bedside, stroking her hands with tenderness. Heartbreaks and tears were often entrusted to her maternal heart. In times of war, she would hide and protect under false names some Jewish girls, hiding them among the other schoolgirls. My own mother told me this after the war when I was much older. Mother Antonietta was Spanish. There was another Mother Antonietta who was English. Although she spent many years in Italy, she never lost the accent of her native country. She was fair skinned and had blue eyes and was very energetic. She used to give*

special lessons in English covering many topics, but I don't remember them exactly. She moved about quickly through the school, being present in the hallways, in the offices, in the dining hall and wherever there was a need. She knew her students one by one, and aroused great respect and empathy from them all."

The Sacristan

The church or chapel and the sacristy are entrusted to the sacristan. It is her responsibility to keep the church or chapel in order, clean and adorned. Therefore, her desire to enter the chapel should be inspired with devotion. In the same manner, she is responsible to keep all of the utensils of the church clean, orderly and well taken care of. This would show that she has a keen interest in the appearance of the House of God and its sacred proceedings. She will take special care that the sacred flame would burn there day and night, nourished by olive oil. When she has to clean and adorn the church or chapel, she will do so when no outside persons are present.

The sacristan is responsible for managing the book where the priests will note the Masses which have been requested and celebrated. She will not allow any priest to celebrate Mass unless he has first obtained permission from the diocese. If the church or chapel has doors to the outside world, they will be closed at the time that the Mother Superior has appointed. At night, she will take the chapel keys to the Mother Superior, so that she may obtain them from her the following morning to reopen the doors. The sacristan will always take care to put forth a list of indulgences at the appointed time and will keep a record in advance of the novenas which must be observed. She must not go to the sacristy nor tarry with the chapel master, confessor, or other priest without a valid

reason or without the permission of the Mother Superior or without being accompanied by another sister. The sacristan will make sure that holy water is never wanting in the church, in the dormitories or in the places where the sisters gather.

However, the sacristan's role encompasses much more than this because it includes other responsibilities. The role of sacristan is demanding because the utensils and sacred vessels, the altar linens and the attention to the liturgical celebrations are all difficult tasks. The Eucharistic corporals are all made of linen and adorned with needlepoint; these required much work to wash and iron. Every feast day has its own unique decoration and everything needed to be in accordance with the liturgical norms.

Whenever a Bishop celebrates the Eucharist in the house, it was necessary to use special objects and so for this reason, the person in charge of the sacristy needed to be truly an expert. The clean and orderly appearance of the chapel needed to inspire devotion. The sister in charge of the chapel zealously took pride in her work because everything needed to be in its place whenever necessity called. She would always be busy with and devoted to the chapel at all times--this was because our chapels and churches were quite large. Besides demanding precision and exactitude, this role of sacristan imposed great responsibility and required a special type of education regarding knowledge of the liturgy and the decorations appropriate for feast days. These needed to be artistic and solemn, beautiful and, at the same time, simple.

The Purchasing Agent

"The hallmark of the purchasing agent must be seriousness. Modesty must guide her way through the streets which she

will need to traverse in order to attend to the needs of the house. In this way she will represent the most fragrant of the virtues of the spouse of Christ. Whenever she must go out, let her invoke her guardian angel and maintain a sober and appropriate behavior. If she is accompanied by another sister, they should maintain a code of silence and should not engage in conversation with other people without a compelling reason or need. She must not be distracted by other things that are alien to the objective for which she has been sent forth. She should not go to other churches or places without the express authorization of the Mother Superior.

When the purchasing agent returns to the convent, she should report to the Mother Superior, informing her of everything that happened. She should avoid however speaking with the sisters or the girls about whatever or whomever she has seen, heard or done in the outside world. If others have sent their regards or messages for someone, she should not communicate any of these--neither to the sisters nor to the girls to whom they were directed. If she did this, she would be committing a serious error because she ought to communicate everything first to the Mother Superior.

When outside of the house, the purchasing agent must not speak about matters pertaining to the Institute. If individuals persist with these questions, she must change the topic of conversation in an appropriate manner. In securing provisions, she must attempt to combine good quality with thrift, as well as charity towards the sisters with religious poverty. She ought to develop expertise for the merchandise

and its value, so that she will not be deceived and will know how to negotiate with fairness. Let her spare no effort, but rather work in search of merchandise of good quality at a good price. If she buys provisions in some stores which do not keep a book of accounts, she should have the seller prepare a bill of goods with the date of purchase and pay the amount immediately. Upon returning, let her give an account of the provisions purchased to the Mother Superior, presenting to her exactly the item, the price and the amount of money left over."

Without a doubt Mother Cabrini was inspired by the great St. Francis De Sales in the organization of these responsibilities. She chose him to be the protector of various houses and foundations of the Institute because he was a saint known for his balance between asceticism and mysticism, between virtue and sacrifice--and because he had a deep understanding of the human heart. Frequently the sisters got carried away in their thrift by sacrificing quality--or they would make impulsive purchases because of market opportunities which later left them disappointed. In this matter Mother Cabrini was truly a wise woman. She was capable of searching through an entire city to find a home that was adequate, beautiful, affordable and convenient. Rarely was she deceived!

Training in the art of thrift demanded a special school, a discerning eye to know how to differentiate which is better when choosing between two goods. Our losses in matters of business were frequently caused by the lack of ethics of those individuals with whom the sister was dealing and who would regard the sisters as incapable of fair negotiations. We have one of many examples in the events that attended the purchase of the Lake Shore Hotel in Chicago which would later be converted into the Columbus Hospital. This is

how the sisters recounted the difficulties experienced by Mother Cabrini:

> *"Since it is given to God alone the ability to scrutinize the hearts and intentions of people, so we will briefly make mention of the obstacles that were put in the way of Mother Cabrini in this purchase in Chicago. It caused her great pain and literally caused her to agonize for more than two months. But we see how, even in her darkness of soul, she was recompensed for her patience, resignation, generosity, rectitude and all the other virtues which Mother Cabrini possessed. As a result, the intrigues and deceits of our enemies were converted into something good for us and into an advantage in our transaction "Diligentibus Deum, omnia cooperantur in bona..." That is: "For those that love God, all things turn out for the good."*

To arrive at the final contract, Mother Cabrini needed to simply rid herself of dozens of intermediaries--each of whom saw an opportunity for large gains, rearranging the papers every time Mother Cabrini attempted to clarify specific clauses. It was a work of patience, perseverance, humility--but also of education since so many people were trying to deceive her. The sisters summed it up as follows:

> *"And so concluded a matter that caused Mother Cabrini many trials and pains--which were impossible to describe. This was because, for a temperament such as hers--well formed, sensitive and honest--these deceits, scams and betrayals were more painful than open warfare. The Lord permitted all these tribulations because His works are always marked with the sign of the cross and He wanted to*

give Mother Cabrini a sign of the great good which could be accomplished with this mission. He allowed it to happen for our edification because, in the behavior of Mother Cabrini, we received on repeated occasions valuable lessons which we must preserve as a treasure. He permitted it because it was the rock which made the earth fertile. The things which Mother Cabrini suffered in this endeavor will also make our work fertile if we, unworthy daughters of such a mother, know how to work with humility, with trust in God and with perfect indifference to our very selves. This is the virtue which shone in her during those months when we had the good fortune to have her in our presence. By imitating Mother Cabrini, who is for the Institute a reflection of God, given to teach us His ways, we must try to follow in her footsteps by working with great prudence and simplicity, keeping our gaze fixed on God. Then no one can drive us off our chosen path since as sisters, we have little confidence in ourselves, but far greater confidence in God. Furthermore, as Mother Cabrini exhorts us, if we are simple, we will possess all the other virtues. In this way, we will keep far from ourselves the evil spirit of ill will which permeates the air of these neighborhoods and which infiltrates the edifice of religious perfection by gradually undermining its foundations. If we are simple, everything that we undertake for the glory of God will turn out well, as happened in this case where all our setbacks and difficulties were resolved for the better. Mother Cabrini said to us one day: "We want to define simplicity--but how can we define it if it is simple? This is the secret: she who is simple possesses no hidden corners. Therefore, the enemy has nowhere to hide, but the soul that is open to the light of the Lord sees His face and

allows its light and warmth to descend upon her. If God is with us, who will be against us? What good will not be ours?" This is what a wise person says about wisdom—that all good things will come to us with wisdom. In the same manner, we can apply this to simplicity which is the distinctive virtue of our Institute, so deeply inculcated in us by our Mother General."

The Local Mother Superior

Mother Cabrini was very clear about the role of the local Superiors and the essential importance of their role in the Institute.

"The Mother Superiors of the local houses are the representatives of Mother General. She, upon being appointed, is vested with the necessary authority to govern the house according to the established Constitution. The local Mother Superior ought to be prudent and therefore behave that way by handling every detail of the house in such a manner that domestic peace and order flourish. She should see to it that the best outcome--which the sisters can wish to secure for their works--can be obtained with the wise use of the means at their disposal. The local Mother Superior ought to be foremost in the entire community for the perfect observation of the Constitutions and in the exercise of every virtue. She will never excuse herself from the activities of the community without a serious reason--and she will always attend them with edifying zeal and fervor. The primary duty of the local Mother Superior is to continually be vigilant so that the spirit of the Institute will be present throughout the entire house, that new modifications must not be introduced and that everyone

observes our sacred rules in all its applications with a true and exact spirit.

Charity requires that the local Mother Superior treat all the sisters generously and kindly. This will make it possible for her to earn the respect of the sisters which obedience has entrusted to her care. She ought to instruct them and to help them in their difficulties, to console them in their sufferings and, more importantly, to empathize with them in their misfortunes. She should make herself one with all, to win all for Jesus Christ. She ought to frequently speak to the sisters about God and about the need to surrender to His divine will. She must encourage them to consecrate themselves and expand their energies as victims offered in sacrifice for the well-being of their neighbors and for the greater glory of God. She is called to infuse the sisters with great appreciation for the beauty of their souls--which were made by the hand of God and redeemed by the most precious blood of Jesus Christ. She should instill in them courage and the importance of meditation regarding eternal truths, the life of Jesus Christ and the obligations of their own state in life. She must encourage them to continue in this exercise, since it is essential for the formation of a true religious vocation, capable of bearing the weight and of fulfilling all the obligations which the Institute prescribes.

The most important duty of the local Superior is to watch over the community so that the Spirit of the Institute will prevail in each house, so that unworthy innovations will not be introduced and that the Holy Rules in all their applications be applied in a true spirit of exactitude. She must strive with sweetness and firmness, so that the sisters

avoid excessive reflections about themselves and can free themselves from doubts and fears. She must encourage them to relax calmly, to be generous in their obedience and to confidently trust in the beloved Sacred Heart of Jesus who never forsakes those who surrender themselves to His care. She will study all the means necessary to train the sisters in the practice of virtue, but also show them how to be free in spirit so that they will be holy and useful to their fellow sisters.

The Superior must be prudent in proposing austere measures and in imposing forms of penitence, since the Institute, in and of itself, requires much activity from the sisters and it is necessary that they know how to regulate themselves so that their health does not suffer. She must take care not to introduce into the house innovations and new customs even though they may be holy. She must not shut her eyes at the lack of observance and she should make use of sanctions when she thinks it necessary. But she must also know how to temper the required severity with gentleness and, if one of the sisters should demonstrate herself to be incorrigible, she ought to advise the Mother General.

The Superior must make every effort to show herself always as a person clothed in the generosity and docility of the Sacred Heart of Jesus. She should take care to cultivate in the sisters a spirit that is jovial, happy and festive. She ought to correct with gentleness and effectiveness those sisters who are sad and melancholy. She must never allow any first-year sister to leave the house alone, nor to leave accompanied by a layperson. Rather she must be accompanied by one or more sisters--whether it is to visit the sick or to help in some

charitable work. In such matters, the least experienced sisters ought to be accompanied by those who are most expert, so that in this manner they too can become experts in these works of charity and zeal. She ought to bestow this authority on the one she believes is most suitable to watch over the others and to urge them not to separate one from the other, so that they can each be angel guardians for each other. When it comes to deciding the assignment of duties, the superior ought not to look at either the age or the condition of the sister, but focus only on her aptitude and merit. To supervise the visiting parlor, the Superior ought to choose sisters with good habits and honest ways. In this way they will know how to behave when they accompany external visitors who of necessity have to enter into the house. In dealing with matters of importance or duty, she ought to think about what makes sense in her judgment. As long as the matter is not urgent, she should forward it to the Mother General for a final decision. However, in matters of great importance or that require secrecy, she should immediately have recourse to the Mother General.

Given that a good example is more effective than words and that she will be affected whenever good examples are wanting, the local Superior must be solicitous to lead the way for all the sisters in the practice of every virtue and in the observation of all our rules and customs. She must never excuse herself from the activities of the community without a serious reason, which she will fulfill with edifying promptness and fervor. She must rely on the Mother General for all the necessary permissions. From time to time, she must provide an exact accounting of her conduct and

administration. With regard to her conduct with the outside world, she will ask her assistant to advise her of her shortcomings, allowing her assistant to do that with freedom, with the purpose of self-correction and as an example to all. She will keep the Mother General up-to-date on how things are going in the community, keeping her informed in sincere and minute detail, regarding the behavior of the sisters--in so far as it is related to their duties to the community, the fulfillment of their responsibilities and their interactions with the outside world.

In her own work, the Superior should guard against the spirit of vanity, which can spoil the holiest things and ruin divine designs. She ought to give the sisters ample freedom to write to Mother General, though she should not read those letters addressed to her but--on the contrary, they should be turned over to her in sealed envelopes. Every year, she herself ought to transmit to the Motherhouse a record of all events, including all the young girls who have come into the house. She should notify the Mother General of all the good works of charity practiced by the sisters, mentioning by name those who distinguished themselves in their attitudes, wisdom, zeal for the glory of God and the salvation of souls. She should also relate achievements of some importance which have taken place in the house or events that pertain to it.

The Superior must carefully supervise all the sisters and workers in the house and make sure that each one carries out her own duties with precision. She ought to keep a close eye and open heart for the sisters afflicted with illness. She must do whatever is necessary in the boarding schools and

regular schools, so that everything progresses in an orderly fashion for the greater glory of the Sacred Heart of Jesus. She must see to it that the young girls receive the required religious instruction appropriate for their age--and that they be given a strong and energetic education which is essential to our holy religion and makes them useful to their families and society.

The Superior should also take care that the open spaces of the house and land are kept clean and free from clutter. Regarding the fiscal administration of the house, she is required to be thrifty in a manner that is consistent with an efficient operation. If the house should need to be expanded, improvements to be made, or purchases made that surpass the 1000 lira limit, she must remember that it cannot be done without the express approval of Mother General. As far as her conduct with the outside world and the care of her own health, she should seek advice from her assistant who, knowing the obligation that the local Superior has to be a good example, will not go overboard in generosity. The local Superiors, as long as they are vested with the authority granted by the Mother General to govern the houses according to the Constitutions, are the custodians of the rules and the ones responsible for everything in the eyes of God and Mother General--as well as dealing with the lack of observance which can and must be impeded."

In these exhortations given to the local Superiors, it is clear that they must exemplify the synthesis of those qualities which encompass the roles of every type of authority. Always at the core of this culture of authority must be the charity of the Sacred Heart of Jesus which knows how to find the just means for the administration

of the house, its work and the treatment of the sisters and staff. With regard to the sisters, Mother Cabrini used a specific method which took into account the body, the soul and the concrete situation of each person: *"The superior ought to instruct and assist the sisters in their difficulties, console them in their pains and empathize with them in their misfortunes. She must be one for all--to win all for Jesus Christ."* In this synthesis, the local Superior had to recognize in herself the role of spiritual advisor who knew how to guide persons along the path to holiness. In this way she was considered a "true superior"--not so much as a person who was in charge, but rather as a person who can act as a guide for others on the road to spirituality. Mother Cabrini wrote to a local superior:

> *"Always try to be happy and to speak with sweetness, never to be dry and harsh. Whenever you see a sister who is sad or who appears distant, make an effort to get close to her and to win her over, so that later you are able to encourage her in virtue. Rise above yourself, go beyond your very self in all things since now you have true opportunities to make major changes and to advance in perfection. Treat all the sisters with great kindness in order to give them all the necessary medicine which heals wounds caused by their pride, self-love and self-criticism. Consequently, treat them with great delicacy so that you can help them. To help them all, keep in mind the necessity of having boundless charity in your heart. I recommend this to you. Keep Mother Tomasina close to you with the true gentleness of a mother."*

And elsewhere, Mother Cabrini says:

> *"The news that you sent me has filled me with happiness. See to it that the sisters always continue to do well and*

whenever it is necessary, you must meet with one sister or another in order to correct them. Treat each sister as an individual, according to her own unique disposition. For example, you will win over the French sister by never contradicting her and by not allowing anyone else to present her own contrary opinions in her presence. Likewise, no one ought to tease her--either on account of her manner of speaking or for some other reason. Then you will see that she will change. It is necessary to acknowledge that certainly the French have a character different from our own, in that they are a bit impetuous. Soon I will accept a German girl who is very capable and fluent in German, English and French--but she also has a very different disposition. It is necessary that we learn how to reconcile ourselves to all the sisters and to ensure that our own sisters know how to adapt themselves to foreigners. Otherwise we will not be able to go forth in pursuit of our missionary work."

This was the method which Mother Cabrini herself used with all her sisters--but in a personalized manner:

"In conclusion, I have nothing more to say to you, but to recommend charity--always great measures of charity with which you will always overcome all obstacles and will be successful in bringing harmony into the community. This is the only means that will demonstrate that we are motivated by the spirit of the Sacred Heart of Jesus and that we are truly His spouses. Try to be a good Mother with all the sisters and even more so, with those whom you must correct on account of some defects. In this way you will lead them all to perfection--otherwise you will not be able to do it."

Mother Cabrini strongly recommended that the superior must maintain good relationships with all the sisters. The officeholders were the sisters who had the responsibility of a specific role or activity—such as the tutor, the sacristan, the gatekeeper and the attendant:

> *"Keep harmony with all the officeholders, treating them with special veneration and keeping them up to date in all matters, never deciding anything by yourself. You know that you are a bit absent-minded and that at times you do good work for its own sake without thinking about anything else. A religious does not do a good deed for its own sake, but rather she feels the need to communicate it to the other officeholders so that she can obtain from them a word of advice. In this way, harmony and true charity are united--which is the very life of the Institute.*
>
> *Make an effort to employ great maternal charity with the sisters, paying no heed if they show you disrespect. Treat them with considerable attention and good manners. It is here where the Mother Superiors ought to sacrifice themselves, by conquering their self-love which is easily offended and by clothing themselves anew with feelings of true maternal charity. What will a poor mother in the outside world not endure in dealing with a rebellious daughter? And what kindness will she not employ with her? The woman with a religious vocation must do this and much more--especially one who claims to be a disciple of the Sacred Heart of Jesus. Let her inculcate these feelings in all her sisters and you will see that the grace of God will rain down abundantly on us and will free us from all our daily cares."*

Authority is a charism which not everyone possesses. It is a service which often people do not know how to exercise without the appropriate pedagogical instruction. Mother Cabrini insisted on the necessity of preparing oneself, of consulting others, of not acting with excessive confidence in one's own capacities but, above all, of imitating Jesus who *"has not come to be served but rather to serve (Mark 10:45)."*

The Caretaker

> *"The caretaker ought to imitate the angels of heaven who are in the midst of the religious, suggesting to them beautiful inspirations. Her primary preoccupation must be to preserve the presence of God in the community, with the frequent use of short prayers as the Constitutions prescribe. She should be punctual in the fulfillment of the schedule and in ringing the bell to summon the sisters to the activities of the community. Let her remind the sisters about the appropriate exercises of piety and the appointed time for each according to the customs of the Institute. It is her responsibility to prepare the liturgies. Let her remind the Mother Superior about the appointed time of the monthly retreat and, in agreement with her, to prepare the books and the schedule. She ought to also prepare the books needed for the meditations, the readings and the liturgies. She will make sure that the books that she distributes for the use of the sisters--books approved by the Mother Superior--are returned on time and stored in their proper place. The caretaker ought to present herself as a model of virtue, especially with devotion and promptness in the activities of the community."*

In 1905, the Institute of the Missionary Sisters of the Sacred Heart of Jesus, founded by Mother Cabrini, celebrated the 25th anniversary of its founding. The Missionary Sisters celebrated the feast, but the people who participated in the festivities were asking with curiosity: *Who is the founder? Who gives them the money to live? Who makes the preparations?* Mother Cabrini, with holy irony, prepared a placard for viewing which said:

"The Executive Personnel of the Missionary Sisters of the Sacred Heart of Jesus"

- Founder: Most Blessed Virgin Mary, full of grace
- Patron and Lord: The Sacred Heart of Jesus
- Treasurer: St. Francis De Sales
- Leaders: Mary Immaculate and St. Joseph
- Caretaker: St. Francis Xavier
- Protectors: St. John Berkmans and St. Margaret Mary Alacoque
- Guardian: The Missionary Holy Infant
- Mother Superior: a humble religious with assigned authority

This holy irony contained a deep truth: Mother Cabrini understood her efforts as the work of Jesus, not her own. And when she referred to the "caretaker," she knew that she was the sister who ought to preserve faithfulness to the schedule, to the liturgical prescriptions and to the customs of the community. She needed to remember the spiritual goal of different moments in the life of the sisters and the Institute. As a result, all these points were automatic because the sisters were living the rules. For this reason the model of the caretaker of the community was St. Francis Xavier who clearly told Mother Cabrini what was her role. This role of caretaker,

apparently so simple, was carried on by sisters who normally were engaged in other roles, but it required a special concentration regarding the hours of the day since because this sister needed to ring the bell five minutes before the prescribed exercise. Punctuality for every task was an exercise of constant concentration.

The Educational Charism of Mother Cabrini Today

The charismatic and missionary legacy of St. Frances Cabrini--thanks to her educational works but also due to all her missions undertaken on behalf of education--continue to bear fruit in our time which is profoundly affected by the crisis in religious vocations and significant changes in our culture. Many prestigious schools opened by Mother Cabrini have been closed: some due to the scarcity of sisters, or the lack of money or the lack of students. The decline in the national birth rate has also caused a reduction in the number of children attending the schools and, in many cases, neighborhoods themselves have changed.

Today there are public schools which offer excellent educational services even though they may be lacking in important aspects, aspects to which Mother Cabrini continually referred, among them being the lack of religious instruction and Christian ethics. Here we refer to certain aspects of the legacy of Mother Cabrini which is still present today in the educational missions of the Missionary Sisters of the Sacred Heart of Jesus in the fifteen countries in which they serve.

- ✓ Catholic schools have strengthened their identity by means of establishing important associations in their schools. For

example, there are **Parent Associations** which today, in some nations, are an institutional force which works for the good of private education despite the battles that are being waged against them. Often these parents are former students of the Cabrini school system who want to continue and improve the Catholic identity of Cabrinian education at both the local and national level.

- ✓ Many lay teachers have been called to take the place of the sisters in the schools of the MSC's. There are many former students teaching in our schools who are programmed to transmit what they received in their own life as a matter of course to the students of today.
- ✓ After the Second Vatican Council, the church has given a powerful incentive to the apostolate of laypeople. Among them have been a large number of lay teachers committed to parochial schools and to Cabrinian schools, all of which have benefited from this gift. In the course of the last 30 years, there has been a great effort in the formation of lay people who have embraced the Cabrinian charism as a way of life and as their own mission.
- ✓ The educational mission of Cabrinian schools, in its missionary dimension, puts in practice missionary initiatives of various types:
    - Many schools organize missionary vacations in rural areas or in very backward areas where educational assistance scarcely exists.
    - The Cabrinian charitable projects of the first world are all tightly joined with the missions in greatest need in Africa, Latin America, the Philippines, etc. They work on missionary projects and collaborate in

the fields of education, public health and evangelization.

- Certain professional groups and Cabrinian lay people are devoted to supporting economic initiatives on behalf of children, women and the poor, in general in places where there are missions. They also undertake the task of missionary education in the company of their friends and acquaintances.
- Education in the spirit of St. Frances Cabrini maintains and develops a true spirit of internationality and a respect for all cultures, races, and religions.
- Men and women missionaries, both lay and Cabrinian, work side-by-side in the work of the Missionary Sisters of the Sacred Heart of Jesus in the development of spirituality, in the work of charity and in the development and pastoral work of vocations of the church.

Synthesis of the Cabrinian Educational Project Today

The Love of the Sacred Heart of Jesus is the spiritual and pedagogical foundation that gives meaning, substance and form to the pedagogy of Mother Cabrini today.

The educational charism of Mother Cabrini has as its goal the unified development of the person, with the objective to develop GOOD CHRISTIANS and GOOD CITIZENS. For this reason, its educational focus is personal, social, and cultural. It is oriented not only towards the individual subject but also to the educational community, to the instructor, to the family, to the neighborhood and the civil institutions. This requires the eyes of faith to look upon the reality that surrounds us so that by means of Christian DISCERNMENT, we will know how to adapt our EDUCATIONAL PROJECT to the circumstances and to the necessities of the individuals and to the society in which the school in question finds itself.

RELIGIOUS FORMATION is the foundation that unites all the disciplines because it achieves the loftiest objective which is to provide an education geared to a transcendental vision of life, which facilitates the fulfillment of human potential by giving it a transcendental meaning and at the same time, a realistic meaning, with a view to the treasures which do not end on this earth. For this, it is necessary to be educated in the art of prayer and religious practice. The strategies of the educational project of Mother Cabrini focus on the EDUCATION OF THE HEART, taking its example from the love of the Sacred Heart of Jesus which does not impose. Rather it rather proposes human and Christian values as guides that serve in THE FORMATION OF CHARACTER. This method is based on the principle of persuasion, which has as its goal, learning

how to love the good and freely choose it, respecting the age and the personality of each individual while patiently waiting for the progressive maturity of the child, the adolescent, the youth or the adult. In addition to faith, Mother Cabrini always exhorted hope and charity which should be taught with simplicity, along with transparency, docility, humility, loyalty, honesty and a sense of duty.

The missionary aspect of the Cabrinian educational project takes into special account the MISSIONARY SPIRIT through which Cabrinian education orients itself today toward INTERNATIONALISM and to SOLIDARITY with all peoples, the SPIRIT of FAMILY through which every member of the Cabrinian family feels part of the whole group with the same ideals and the SPIRIT of BELONGING which contributes to the formation of one's personal, familial, national, religious and institutional identity.

In the pedagogical thoughts of Mother Cabrini, we especially note the emphasis she placed on the development of WOMEN *"in whose bosom future generations are formed."* Women, as wives and mothers, especially if they are well educated and formed, can pass on great values to their children. Even more important is their capacity to be bearers of important human and Christian values in the family, in society, in places of work and in the church. *"The activities of Catholic women in the middle of the century is truly an apostolate"* (Mother Cabrini). Today, other important educational means are the ARTS, MUSIC, LITERATURE and SPORTS.

The entire school environment ought to communicate beauty, harmony, and peace. Even in its exterior appearance, it also ought to emit a beneficent influence in the behavior of the teachers and of any person involved in education. An aid for the integral formation of young people is the creation of groups or associations

with the aim of involving the boys and girls in concrete activities of charity, solidarity, prayer, missionary work and of evangelization. As Mother Cabrini says:

> *"Whoever is faithful to God, faithful to her country and to her family will be so much greater and more respected if this is done in a country where the sacred love of God inspires its citizens. On the other hand, as it has been said before, nations are formed in the bosoms of mothers, so how much more venerated will a mother be in her family the more she adapts herself to Mary, the Woman who remedied the damages caused by Eve by lifting up the destiny of the human race. So much greater will she be able to form future generations and thus all the more the glory and the prosperity of the country will be formed. You ought to teach these principles in your schools since, as educators, you have the obligation to mold, not only good Christians for God, but also good citizens for the country which we all want to be great and respected."*

APPENDIX

The documents included in this appendix consist of the hand-written letters of Mother Cabrini which dealt with her educational theory in great details. These include:

- Five letters written to the students of the Magisterium in Rome
- A letter written to the Board of Immigration where she explains the approach to her schools
- The conclusion of the first International Congress of Cabrinian Education which took place in Rome in 1987

Nevertheless, in all the written and unwritten documentation of Mother Cabrini, there are valuable pedagogical suggestions which reveal the educational character of her style of action and her mission. These include the following:

- Over 2,500 letters written to our Sisters, to Bishops and to civil authorities
- Her exhortations and clarifications regarding the life of her missionary sisters
- Her actions and dealings with various foundations

We find in Mother Cabrini's writings many valid pedagogical suggestions that reveal the educational style of her actions and missions.

Letter to the Students of the Teachers' College in Rome

New Orleans, May 31, 1904

As an educator herself, Mother Cabrini always had at heart the interests of the sisters in her Institute, as well as the care and training of future teachers who received their education at her Teachers' College in Rome. In this letter and the other four following, she speaks affectionately to her student teachers and interweaves colorful descriptions of her activities with wise norms for teachers and advice on fostering womanhood.

All for the greater honor and glory of the Sacred Heart of Jesus

My dear young ladies:

I hasten, before the close of the scholastic term and before you leave for your homes, to thank you for your very welcome letters of Christmas and Easter which you sent me after the Retreat you made during the carnival season. It is, as you already know, a great pleasure for me to learn that you are progressing in your studies, in your designs for the future and in your aspirations. It is true that, now and then, your Reverend Mother informs me as to your good conduct, but it is a great pleasure for me to read your own words and see, if I may say so, between the lines, the workings of grace in your souls and contemplate how the precious seeds of virtue sown in your souls are becoming graceful little plants. One day these will grow to a great height and have their boughs weighed down under a load of precious fruits. This great interest I have in you is a natural outcome

of the singular affection I bear you, as the favorite children of a great family which the Sacred Heart has confided to my care. I regard you, not so much as soil where, with my dear Sisters, I strive to implant a Christian education, but rather I consider you as co-workers, destined one day to associate your lives with ours in this great enterprise of the salvation of souls.

How great, noble, exalted is the mission you are called to accomplish in this world! To you, Our Divine Lord addressed the words He spoke to His Apostles one day: *"I have chosen you so that you will bear fruit and that your fruit will remain."* Reflect a little with me on the predilection of God for you in this call, *"I have chosen you"*—not *"you have chosen Me."* In fact, He did not wish that during your studies you should be exposed to the poisonous atmosphere of the world. He has drawn you into His own House, so that you could breathe into your souls its salubrious atmosphere. There you prepare yourselves for the mission you are to fulfill in society. To many of you, already we may say, despite our great regret at parting from you, *"Go and bear fruit,"* for you are already fortified against the world's dangers by the solid instruction you have received. But what fruit will you bear? However small your experience is of the world, still you see that the multitude is insensible, forgetting God. But how much good cannot a wise teacher do to repair these great evils, if to her mind and her intellectual gifts, she adds that of a soul solidly founded and frankly Christian and religious. She knows, as the immortal and lamented Pontiff Leo XIII said, that we cannot renew Solomon's judgment on the child by the cruel and unjust separation of the intellect and the will. Such a teacher knows that while she cultivates her mind, she is bound to direct her will at acquiring virtue so as to obtain the last end. She knows that those who have not received in their early years

the gift of Religion, grow up without having even the slightest idea of those high truths which alone can awaken in them the love of virtue and the control of the passions. A good teacher then makes her good influence felt in the school, aided by the grace of the Holy Spirit, silently molding those young hearts which, soft as wax, are ready to receive impressions. Here you perceive the great responsibility of those who neglect their duty, for it is difficult to eradicate those early impressions. This is the fruit to which you are called to bring forth in the Church, with this difference however—that while a simple teacher has only to instruct her class of children--you have the responsibility of educating future teachers and consequently have a wider field wherein to sow your seed, which will thus spread more rapidly and bear more fruit. As such you are associated with the great work of the Christian Apostolate. Thus you enter the ranks of those generous champions who, at the command of our great Leader and His Vicar on earth, fight bravely to restore the world to Christ. How far the world is from Him who is our Way, our Truth and our Life! It is better understood by one who has to travel, so to speak, from one end of the world to the other!

A few weeks ago I was in Seattle, the capital of the State of Washington in the extreme west where we opened a mission. The city, recently built on Puget Sound, with all the comforts of its sister cities, has such a charming position that it might be called the garden of the United States. Indeed, here it is distinguished by the name of "Queen City." It might very well also be called the City of Twenty Hills—the town does in fact spread over twenty hills! A most beautiful panorama crowns the city. While the snow-capped peaks of the Rocky Mountains on one side and the Olympic Mountains on the other remind us of the North Pole, the green hills bathed by the sea on the other side are perfumed with lemons and

orange blossoms and rich with splendid vegetation. In February we actually gathered strawberries! Here is a continual spring, though we are fifty degrees north latitude—this is due to a warm stream that comes from Japan. The dark green background of the virgin forests furnishes excellent building wood in abundance.

This town reminds me very much of southern Italy with its beautiful and fertile nature, while it also presents a wonderful field of work for us Missionaries. We found Italians who for the last forty or fifty years have not seen a church. They do not want to go to the English-speaking churches which they believe to be Protestant. Our first effort was to build a simple Church, just big enough to contain them all. It is close to our School and Orphanage which are built on a hill. On the slopes and valleys beneath are scattered the houses of the Italians. At the beginning, we had no bell, so the sisters used to go in twos to call them from the different hills. These poor people would answer the call and follow the good Sisters who led them to the church. When the first signal is given for the service, they all come running to the church--so much so that when in Lent they come for the Stations of the Cross, some of them often have time to make the Stations three times before the service actually begins! Though these Italians have been so many years away from God, I still found our Faith well rooted in them--in their very bones, as it were, even though sometimes latent. Therefore, by means of a little kindness and courtesy, it is easy to bring them back to God. It is very touching to see men of advanced years cry with emotion at seeing an Italian Church in which they hear the Word of God in their mother tongue. There they are reminded of the old country, which they left so long ago and the ever dear memories of childhood—the steeples, the squares, the feasts and the solemn processions in their native land. I expect much from this mission!

During my sojourn in Seattle, I was asked to open a mission in Alaska. You probably know about this region from what you have read, but it is much more interesting when you hear about it from people who have lived there. This peninsula is not far from the State of Washington. From Seattle our Italians embark for Alaska in search of gold, which they say can be found there—an expectation which, though it has proved fatal to some, still continues to deceive others. The natives of Alaska are supposed to have come from Lapland. I think it would be very interesting for the sisters who are going there to visit their igloos. Their system of building is very simple: they need no architects or masons. With a few planks of wood which the sea waves, guided by the hand of God, throw up in quantities on the coast of a country where there is perpetual snow and ice, these Eskimos build their roofs and walls which are supported against the side of the mountain. Then they pour water over the huts and they freeze at once. The operation is repeated until the wall attains a thickness that renders them inaccessible even to the icy winds. The Eskimos pass their lives in these huts which are more like dens than houses and they enter them by crawling through a long narrow opening. They stretch themselves out on skins, in which they dress themselves and they oil their bodies against the cold.

In the summer at ten p.m., the sun is still shining, and in the winter at three p.m., it is already dark night. The sky often favors them with the meteoric display that appears at the North Pole. Now and then, by a mirage similar to that seen in the African desert, one sees suspended in the air an entire city, which is supposed to be the far-away city of St. Petersburg. The Eskimos manner of taking food is very strange. If you are invited by some great personage, such as the head of a tribe, you must not imagine you are going to eat a

piece of salmon or roasted cod fish. Before the head of the family, you see two plates, one with the dressed meats and the other empty. Now his work begins, and this must be very hard for you to hear, for he chews all the food that is given to the guests. When this has been done, it is placed on plates and handed around accordingly. The ceremony over, all the guests eat of this "well-prepared dish." This story was told to me by a Jesuit who spent many years there. This holy Religious also added that this was not the strangest thing done there!

However, the white people have begun to build houses and villages in Alaska, so if any of you wish to join the Sisters who are going there, you need not live in ice-huts. Communication with other countries is interrupted for long periods. Only twice during the winter is the postman seen, dressed in skins and shod in iron-clad boots, making his way with difficulty along the road covered with eternal ice. The letters are sewn up in his coat, as it is too cold for him to have his hands exposed. We see now what sacrifices are made to acquire gold or some earthly gain—efforts which often fail. Is it not right that the Missionary should remember that, in these far-off countries, there are souls to be saved and that she should be ready to sacrifice herself for love of them? And is it not the duty of all who love God and His glory, to pray and to offer some sacrifice for those souls who have been bought by the Most Precious Blood of Jesus Christ?

Our journey from Seattle to Denver was very interesting. We passed through many cities, each so different from one another. In Utah, I saw the lakes and the mountains of salt which had a transparent milk color. But it is even more interesting still to see the Indian Reservations. The territories where the United States Government confines the Indians are called reservations, as the

Indians are not allowed to live with the whites. They are allowed in the towns now and then to sell their merchandise.

Some time ago, when hatred still existed between the red men and the whites, only one Indian woman, Angelina by name, was allowed to enter the city of Seattle—and I will tell you why. Among the many idols that the Indians adore, some of them have truly repugnant appearances. Now it happened that the white men carried off one of these idols and it still stands in a square of Seattle. This idol represented a deformed gnome who, with other smaller monsters, formed a column. The Indians were so exasperated that they swore to avenge this profanation and to vindicate the honor of their idol by the destruction of the town. But Angelina, being a sweet good-hearted woman, did not want so much bloodshed. So crossing mountains and valleys and risking other dangers, she entered the city at night. The white men, having been warned, were thus prepared to defend themselves against the attack of the Indians. So they never forgot the kindness of Angelina. She was therefore allowed the privilege of going into the town at any time, and of lodging at any hotel at the Government's expense. She was called the Queen of the Queen City. It seems a small thing to us, but to the Indians it was quite a big affair, of which they are proud even today. I have passed near the Reserve, called "Coeur d'Alene," because of the ferocious nature of this tribe. Though they retain a few of their old habits, they are now more civilized owing to the progress of religion, especially through the apostolate of the Jesuit Fathers. There is much to be done yet, for there are still many ridiculous and shameful superstitions among them.

When an Indian dies, all his friends are called to weep over the corpse, whether they want to or not. They even have to chant their grief in a more or less monotonous strain like this: *"You were*

so good, oh, oh, oh. You had a lovely house, ah, ah, ah." You may imagine what the rest of the chant is like which continues through the dead of night. When the morning dawns, the Chief arrives and they beg him to tell them if the deceased has gone to heaven or to hell. Then he commands them to fetch him a bowl of bread and water. They hold the strange belief that while the corpse is on earth, it needs nothing, but if it goes to hell, it has to be provided with bread and water, as these items are not to be found in hell! If the dead is destined for heaven, it needs nothing, so it does not return to take bread and water. Consequently the tribe concludes it has gone to heaven and makes merry over it, partaking of a great banquet. Poor souls! These are those for whom Christ shed so much Blood, who so much grieved His Heart in His sorrowful agony when He saw, in all the horror of His imminent Passion, the uselessness of His agony for so many souls. Oh, how bitter for the Sacred Heart was such a thought! How painful those stripes, thorns and nails of the Cross! If only it were possible to console His Divine Heart, to comfort Him and to become victims for the salvation of souls that cost such a dear price! Such comfort we can give to Jesus! All of us can devote ourselves to this enterprise by means of prayer. Let us be generous in our little sacrifices to Our Lord for the success of Catholic Missions. Perhaps, one day, when we ourselves are gathered into the Eternal Tabernacle, we shall meet many souls who will tell us that they owe their eternal happiness to us.

The Indian woman, as in all those nations which have not received the light of faith, has to work while the man quietly smokes his pipe. The poor women and mothers of many little ones, who are too small to stand, are forced to tie their offspring around their waist in a sack. In this unconventional way, she has to do her washing. If the baby cries, she moves it with a shrug of her

shoulders and thus quiets it. This is the way that the Indian baby is fondled.

See how grateful we should be to Christianity which has raised the dignity of women, re-establishing her rights which were unknown to the pagan nations. Until Mary Immaculate, the woman par-excellence foretold by the prophets, sighed for by the patriarchs, desired by the people, until the Dawn of the Sun of Justice had appeared on earth—what was woman? But Mary appeared, this new Eve, true Mother of the Living, elected by God to be the Co-Redemptrix of the human race and so, a new era arose for women. She is no longer a slave, but equal to man; no longer a servant, but mistress within her domestic walls; no longer the object of disdain and contempt, but raised to the dignity of Mother and Educator, on whose knees generations are built up.

All this we owe to Mary, and in the midst of the tenderness that naturally arises in our hearts for such a pious, amiable, good and loving Mother--ever ready to listen to our prayers and to come to our aid--we must never forget what Christian society owes to her and consequently, what our obligations are to her. Mary derived all her greatness from Jesus. If it was her boast that she became the Mother of the Redeemer, to her also, as the Holy Father has said, was given the office of preparing and guarding the Savior of the human race. Mary was the Mother of Jesus, not only in the joy of Bethlehem, but also on Calvary, where she not only contemplated that cruel spectacle, but participated in seeing her Son offered for the redemption of humankind. Therefore, she has merited to become our Co-Redemptrix. If then, we wish to reach the height of the importance of our Mission, let us banish all vanity and levity, and remember that we shall only be true women when, by the discharge of the principal duties that are given to us, we become the true

educators of society, angels of the family and faithful imitators of Mary Immaculate.

But what do you have to do to imitate Mary? I desire that you should look upon Mary, your Morning Star, and become so many copies of Mary Immaculate. Cast an interior glance on your Mother and, if your eyes cannot sustain the vivid light that radiates from her, listen to what St. Anselm says of her: *"Mary was docile and spoke little. She was always composed, was never ruffled or disturbed. She persevered in the reading of the Sacred Scriptures, in mortification and in the works of mercy."*

St. Ambrose says: *"Mary's movement was not indolent, her walk not too quick, her voice not affected or sharp—the composure of her person showed the beauty and harmony of her interior. It was a wonderful spectacle to see with what promptness and diligence, Mary performed her domestic duties to which she applied herself with great solicitude, but always with tranquility and peace. Her forehead was serene and a modesty, more celestial than terrestrial, pervaded her every movement. Her words were few and always dignified, prudent and joyful. In Mary, all and everything was well regulated."*

Our Holy Church in her earliest days appeared to be concentrated on Mary—all hearts were turned to her, after Jesus, all hopes were placed in her. She was the Ark animated by God that contained the Law of the New Alliance, the living Rule of the precepts and counsels of Jesus Christ and the treasure of the wisdom and knowledge of God. The difficulties of the primitive Church are the same after twenty centuries. This should not be a source of surprise--for Christ has always been the sign of contradiction. And so it must be with His Spouse, the Church, in

this vale of misery and tears. Let us not fear difficulties. Let us raise our eyes to our Heavenly Star--let us call upon Mary! She is to us what she was to the Apostles and let us trust her with unlimited faith. The eyes of her soul and mind are turned towards us. Her eyes are sharper and more penetrating than those of the prophets and seers of Judah, more perfect than those of the Ecstatic One of Patmos, higher than the angelic hierarchies. How admirable is Mary Immaculate! Let us abandon ourselves into her hands. She is, I repeat, our august Queen and Mother. Under her mantle, we shall all be safe.

In Denver, I found our school, which I had opened only a year ago, to be quite flourishing. The cheerful predictions made by the good Bishop on that occasion have proved to be true and now, this zealous pastor wants us to found an orphanage for Italian orphans, who are very numerous in Colorado owing to the disasters that befall the poor miners. In a few days I made a rapid journey from the capital of Colorado through Texas to Louisiana. Even here, what beauties of nature are visible—a pale image of Him who is the Eternal Beauty and who, to testify His love for us, has willed to spread them over the earth.

For many hours, we ran through very narrow chasms, called "canyons" which are renowned the world over. They consist of perpendicular walls of inaccessible height which seem to touch the sky, whilst below the river flows in zigzag fashion, alternately impetuous and calm, reflecting in its pure water variegated colors and the most wonderful rocks I have ever seen. It is impossible to describe them. A brush that attempted to paint them in all their reality would be considered bold. These rocks really do excite one's wonder—they even change color at different times of the day, assuming colors and tints that even the most skilled artist could not

hope to reproduce. They are the work of the Immortal Artist whose existence men dare to deny and to forget—while the powerful and wonderful works of His Hands speak so eloquently.

The immense plains of Texas, the greater part of which, owing to the great extension of this State, are uninhabited but most fertile, as well as being rich in vegetation and suitable for every kind of cultivation. These virgin lands are of a reddish color, full of life and promise. They seem to await our Italian immigrants who go more willingly to the populous states of the North, whereas here, ease and a life more like that of Italy awaits them. There are some Italian colonies already, especially in Louisiana, where they are employed in the cultivation of cotton, rice and sugar, while on the outskirts of New Orleans, they gain a livelihood by the cultivation of vegetables. In New Orleans, there are about thirty thousand Italians. You can imagine then, how much work we have to do! The schools hold seven hundred children and, as our houses did not have sufficient room, the Archbishop gave us a present of another house a few weeks ago. But I must think of the orphans who are still increasing in number. I am engaged in this work at present. When I am finished here in New Orleans, I shall return to Colorado for a little while. Then I shall go back to Chicago and from there, to New York, where I will embark for Italy.

To my regret, I will not find you in Rome upon my return, for by the time you have received this, you will have already started your exams--and these will be succeeded by the holidays which will be, for some of you, the end of your scholastic studies. So this is a very busy time. But you have done your best. You have studied with diligence, so be calm and quiet and you will do even better. Have confidence in God and in Our Lady and they will help you to pass with honors. I wish you all the greatest success. You deserve to

be crowned with success for you are very good and of great promise. It is unnecessary for me to tell you to pray, because I know you do--and that you pray from your heart. This consoles me very much because prayer is the weapon which will not only defend you, but will help you at the present and throughout your life. Prayer is the key to the celestial treasures--it is the channel through which grace comes to you. As long as you pray, you will be safe. Blessed Canisius says "*He who prays is on the road to Heaven.*" Never forget this shield, this powerful weapon which will secure for you ultimate victory. In times of great success, pray and you will always take your success moderately for pride comes before a fall. In defeat, pray also--trust will return and you will be strong with the strength of God. Pray for yourselves, for those entrusted to your care, for the world, for the Church. Make a practice of prayer, and if you reach that sweetness of prayer which is found in intimate conversation with God, you will never have discomfort or despair. Dark clouds will not trouble for long the serenity of your souls.

Obey the precepts of Jesus Christ. Pray and pray always and God will do His part in you and will fulfill His promises. *"Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you."* And now, goodbye, my dear children--I shall not have the pleasure of seeing you, but when you come to Rome, you must visit the Sisters, and then I shall have the pleasure of congratulating you on the diplomas you have obtained and the progress you have made in knowledge and virtue. To those who will return after the holidays, let me say a heartfelt "*Au Revoir,*" and to the others whom I know will be leaving us, I say regretfully, although with confidence, the words of Our Divine Savior which are full of wisdom: *"Go and bear fruit and your fruit shall remain."* May the Sacred Heart of Jesus bless you in all the vicissitudes of

life. May His Divine Heart always be for you the door of salvation through which is found shelter, help and comfort. May the mantle of Mary shelter you all. May she clothe you with her virtues and keep you under the shadow of her protection. I, seeing you entrusted to Jesus and Mary, shall fear nothing, but shall implore the blessing of Heaven upon you.

Yours most affectionately in the Heart of Jesus,
Mother Frances Xavier Cabrini, MSC
New Orleans, May 31, 1904

Letter to the Students at the Teachers' College in Rome

Denver, Colorado, May 9th, 1905

While Mother Cabrini was dealing with serious difficulties to establish another orphanage in New Orleans, other problems arose in Chicago regarding the hospital in that city. Upon arriving in Chicago, she took over the management of the projects for its expansion. Columbus Hospital was able to be opened on February 26, 1905 in a solemn ceremony. From there, she traveled to Denver, Colorado to oversee the establishment of an orphanage and school. Later she also traveled to Los Angeles, California, where in September, she opened another school and orphanage for Italians and Mexicans. In Los Angeles on November 14, she celebrated the 25th anniversary of the founding of the Missionary Sisters of the Sacred Heart.

All for the great honor and glory of the Sacred Heart of Jesus

My dearest young ladies,

Several times, I have sat down at my desk to write to you, particularly two months ago when I received your letters which spoke of the Retreat which you had made at the end of the Carnival season. I wanted to congratulate you on the expression of your good will to lay aside the futile, and often times bitter amusements of the world and to give your souls and faculties up to the consideration of heavenly things. After those days of recollection, you opened the second half of the scholastic year which terminates with the fear of

the examinations. I call it fear, for it is really so, since the thought of these examinations makes you so nervous. My work for the last few months has increased so much that I have not had a spare moment of time to write to anyone. Your Easter wishes awoke me to the fact that I had not even answered your other letters. Therefore, in order not to be like the statue of Saint Philip--that is always going to move, but never moving--I must answer your letters at once!

I wish I had your gift of style, so that I could express myself with the kind and elegant language that comes from you but, just as I know that it is your hearts that dictates your sentiments, so it is my heart that thanks you and blesses you, as only as the heart of a mother can. You know well that you form a favorite portion of the great family that the Sacred Heart of Jesus has given me, and that I have a special concern for your welfare and pray for you most fervently. You ask me to pray for your examinations and I shall do so willingly. I know the Sacred Heart of Jesus and Our Lady will obtain for you the grace to pass with credit.

From you, I ask two things: first, continue to pray with fervor, as you have already done. God alone has put into our minds this divine spark of intelligence. The poet, the artist, the scientist--all owe to God the genius that makes them great. The Church, amongst the glorious titles she gives to the Holy Spirit, calls Him the Spirit of Wisdom and Intellect. It is right, therefore, that we should draw water from this source and so, after having worked on our part and studied assiduously, we must have recourse to Our Lord and expect from Him memory, intelligence and success. The celebrated Cardinal Ximenes used to place himself at the foot of the Crucifix when there were great questions of state at hand. When asked by his ministers why he did so, he answered: *"To pray is to rule."* Pray then, but not at great length, for you have no time

except for prayer with fervor. The world of today is going back to paganism and, in spite of its gigantic progress in science and commerce, has forgotten prayer and hardly recognizes it any longer. And that has come about because, with pagan sentiments, man makes a god of himself and of creatures--and loses the idea of the relationships that exist between himself and God. Our good Lord who, as the child recites in the catechism, has created Heaven and earth, is almost banished from the world—there is almost no place for Him! Man has made an idol of himself whom he adores and so does not pray to or adore the one true God. No wonder then, after superhuman efforts, our nature—weak and impotent to fight any longer or to attain what it seeks--abandons itself to despair, suicide and crime. Prayer would have obviated all this. Prayer is like incense rising to Heaven and draws magnificent graces from Heaven. Now here is the second thing I would ask of you--be calm and composed. Place all your trust in God. This is not presumption, as you have worked and studied hard all year, so don't alarm yourselves. Study quietly. Pray and confide in your Mother, Mary Immaculate, and all will go well. She who trusts in Mary will not be confounded.

In the foundation of the Chicago Hospital, we had a visible proof showing us how powerfully Heaven helps those who invoke her help with faith. We went to Chicago, after leaving New Orleans on the 10th of February where I had bought some property for our Orphanage. Now we have there a beautiful villa, facing some of the principal roads of the town, extending into various parks until the grounds reach the crystal waters of the river Bayou St. John. But when I arrived in Chicago to complete all the arrangements for the hospital which was to be opened on February 20th, I found there were two more months of work to be done! The date of opening had

however been fixed and it could not be changed. The president of the hospital, the celebrated Dr. Murphy, whose fame is world-wide as a surgeon and the inventor of surgical instruments which bear his name, wished to be present at the opening of the Hospital. He was about to go to Florida on account of his health, and would not have been able to be present if the date was postponed—and therefore he would have been obliged to forego such a pleasure. This I certainly could not countenance.

What a work! It is a vast edifice, six stories high. Though it is solidly built of enormous stones, still the interior had to be brought up-to-date to meet the requirements of modern medical science and surgery. So there was needed a number of workmen--masons, carpenters, plumbers, electricians and decorators. But this was the least important of all. There was the organization of the staff, which had to receive the sick the day after the inauguration. Only those who have experienced such a big task can understand what it means. The Sisters worked day and night. The work seemed to increase instead of decrease. People even remarked: *"It cannot be done—it cannot be finished. There are too many difficulties ahead."* But firm trust in the Heart of Jesus kept us calm and, amidst this tranquility, the work was quickly and well done. Therefore, on February 28th, we were able to open the doors of the Hospital and at the same time feel sure that the critical eye of the public would have no reason to find fault or ridicule this new entity.

It was a great day for the new Columbus Hospital. We called it *"The Day of the Lord,"* as it was all His work. There was a most clear sky, with a sun which made the blue waters of Lake Michigan sparkle, seeming to participate in the feast. The opening of a hospital, though it is a great event for the medical profession, does not awaken great sympathy in the public, as people shrink from

these asylums of pain. Great then was the surprise of the worthy Archbishop Quigley, when he saw himself surrounded by 4,000 people who crowded around the chapel and reception rooms to hear him speak. Several thousand people were sent away, as there was no room or any hope of their being accommodated at the ceremony. All agreed that there had never been such enthusiasm over the opening of a hospital in the United States as there was on this occasion. It was the Lord's Day--the work of the Lord!

The morning program was strictly religious, consisting of a procession led by the archbishop during which he blessed the house, followed by a solemn sung High Mass and a sermon by our beloved archbishop. After his eloquent discourse, delivered with the warm fatherly love of this great and zealous prelate, a pleasant surprise awaited the guests when he read a telegram from Rome conveying the Holy Father's blessing. My dear young ladies, you who are privileged to see the Holy Father frequently, experience holy emotions in your souls. You can imagine then with what enthusiasm this telegram was received by the doctors and guests. It came as a heavenly message. It was as precious as the distance is great which lies between these shores and the Vicar of Christ. Not knowing how they could better express their gratitude, they asked me to send a telegram of thanks to His Holiness, which I did very willingly, as I was so pleased to see how well the Holy Father's precious blessing was received. As for myself, I look upon the blessing of His Holiness as a pledge of heavenly favors, for I have always noticed that success attends every work which has been sealed by it. The hand of the Holy Father is never raised in vain. Blessed are you who are able to receive his blessing from him personally. Protected by such a powerful shield, have courage—for His Holiness' blessing

will extend to your families, interests, studies and examinations.

At the dinner, the function was enhanced by a select musical program, interspersed with eloquent speeches by the most immanent persons present, i.e., Doctor Murphy, Chief Justice Brentano and other distinguished persons and visitors. The medical supervisors of the city classify our Hospital as one of the first order. All agree that it is in a most charming position and that its architectural features stamp it as one of the best in Chicago. As for the modern requirements of science, everything is of the latest. Every ward is governed according to the hygienic laws of modern surgery. There are several operating rooms, offices for sterilization, other rooms for electricity, X-rays, etc. Annexed to it is a training college for nurses who, after three years' training, obtain their diploma. The Hospital is located in the vicinity of a park with a splendid view of Lake Michigan. One might say that nature, with its invigorating and oxygenated atmosphere and the science of the doctors who form the medical staff, go hand in hand to secure the well-being of the patients who, in this place of rest, come to seek their health and to recuperate their strength.

I believe that it will please you to hear some of the points of Doctor Murphy's speech which gave glory to the Church and our beautiful land. He remarked that as our country was first in science and art, so also can she boast of being first in the field of Charity. Before the coming of Christianity, there were no institutions, no expressions of fraternal charity, like those of our modern hospitals. Even ancient Greece, with all its culture and civilization, ignored this noble sentiment and hardly took care of its wounded soldiers. But Christ came into the world, lighted by the fire of Charity, and Italy had the glory of having the first hospital in Rome, followed

soon after by one in the Compagna Romana. Some centuries passed before other nations followed her example in these works of charity, among which was England. The Holy Catholic Church did this work and has continued to practice it all through the Middle Ages. There was no convent that had not annexed to it an Infirmary where the poor and the sick were cared for.

Now Columbus Hospital in Chicago has begun its beneficent work for society, and great numbers of sick seek its shelter and remain willingly within its walls. We have patients from Colorado and California. As soon as I saw Columbus Hospital settled, I returned to these Western States and now I am again amidst the mountains of Colorado. While I write, Theodore Roosevelt, the President of the United States, has arrived triumphantly in Denver, after being away for three months, hunting bears in the Rocky Mountains. Ten bears fell victim to his rifle and he is sending the skins to Washington for his daughter Alice, who had asked for them. I have not been able to follow him and admire the wonderful birds which build their nests in the highest peaks of the Rocky Mountains--for this is not my mission nor have I the strength to do so--but in this splendid state which is named, as they say, after its multi-colored mountains, there are flowers and birds of the most brilliant and variegated colors. Let us thank God, who allows such rays of His infinite beauty and power to fall on this earth.

The citizens of Denver wish to name President Roosevelt honorable member of the Press Association of Denver. Do you know what kind of diploma was offered him? In the neighboring mines, they excavated a quantity of gold which they fused in their big foundry. This was then drawn out into a shining sheet of the most pure and shining gold, upon which they engraved in silver (also a product of Colorado) the formula of aggregation, that is, a

body composed of many distinct parts. In turn, it was studded around with the most precious stones to be found there. What a beautiful gift! There are similar wonders in California, where I am going as soon as I have bought the land for our Denver Orphanage. Here is a mineral kingdom which boasts of its wonders. There, the vegetable kingdom opens another page of the book of the beauties of the Universe—a pale image of the Most High.

To Him then, let us turn our souls, created by Him and for Him—these souls in which He has infused a great attraction for the beautiful and the great--a proof of our high origin and the end for which we were created. Let us raise ourselves up from this earth and, since we cannot fly from it, let us rise above the things of the world. The pure intention that we put into our daily labor is the magic wand that changes it all into gold and the Christian virtues which we practice, blossoming forth into so many sweet flowers wherever we pass. And while being faithful to the Divine Commands and to the teachings of the Church, let us discharge our duties, however humble, and the Angels will defend us from dangers and faithfully note our good works. They will accompany us to the dwelling-place of our good God, where our joy and happiness will be complete. I will not preach to you, my dear young ladies, for you have heard many such sermons in past years at the College.

You know the way. You have the arms with which to combat. So I will content myself by expressing the first desire that I have in my heart: that even after you leave our College, you will show yourselves worthy of whatever state of life to which God has called you, that you will impart to others the lights you have received. Remember to call to mind that life is short and that we have only one soul which will live eternally in the abode, either of

glory or of suffering, according as we have prepared for ourselves either for one or the other in this life. The thought of the four last things to be remembered made a saint of St. Theresa. May the blessed and tremendous truths of our Holy Faith strengthen you, not only in the trials of life against the false illusions of the world that try to deceive you, but let them incite you to do as much as you can for the students of the Normal Schools who will be entrusted to your care. In that way, they may become not only cultured, but well founded in the maxims of our Holy Faith which is the Ark--outside of which there is no salvation.

God bless you now in your examinations, in your scholastic career and in your state of life, so that you may render it fruitful to your Church, Country and Society.

Mother Frances Xavier Cabrini,
Superior General
Missionary Sisters of the Sacred Heart of Jesus

Chicago, February, 1906,

During a brief interlude of intense activities and already preparing to make a return trip to Italy, Mother Cabrini compiled a summary of the work which she had accomplished. She took pains to present the living conditions of the immigrants, who need to be educated in the faith and to have someone without self-interest who would guide them in their search for work.

My dear daughters,

I was very pleased to receive your letters and wishes for a Merry Christmas, though I had hoped that, at least this year, I would have been in the Eternal City to spend the Holy Feast with you and so to reciprocate your happy wishes in person. On the contrary, I must now convey them to you a hundred-fold in writing. I confess that such noble and kind expressions of feelings on your part have given me great consolation in the deep regret I feel in finding myself still so far from Rome. Duty alone, which the Missionary must always put before pleasure, has kept me so long from Italy but, believe me, immediately that the business which detains me now will be finished; I shall not delay my departure a single day.

How many times I thought myself almost at the end of my present mission in the United States, when I have found new work to do, work that I could not have neglected without neglecting the holy interests of the glory of God and the salvation of souls. But now I am in a position to assure you that in a few weeks I shall be with you to rejoice in your virtues, in your progress and in your loving company.

I wrote to you from the summit of the Rocky Mountains, promising to tell you something of my journey to California—and I do not think you would be disposed to forgive me if I forgot my promise. Hence I steal a little time, at one moment from my sisters and, at another moment from business, to converse with you. I think I wrote to you of my work in Denver for the enlargement of the Orphanage we have in the city for the daughters of our immigrants. It will be enough for you to know that, with the help of the Sacred Heart, always ready to favor us, I have been able to acquire a beautiful property at the foot of the Rocky Mountains, standing upon a pleasant hill which descends with a gentle slope to the banks of the Rocky Mountain Lake. The house, to which a wing is being added--because space is already limited on account of the thirty orphans which are gathered there this first year—is surrounded by trees laden with fruit and enhanced by the proximity of the clear waters of the lake. To the west extends the imposing Rocky Mountain Chain with its summits covered with snow—to the east is the beautiful city of Denver. To the south and north are great plains, three-fourths of which include the territory of Colorado.

Meanwhile, seated in a comfortable carriage of the Santa Fe railway, which was taking me to Los Angeles, my glance swept across those immense plains which, around Denver, are dotted with the cottages of our Italian agriculturists and which, further on, are uninhabited, there being immense tracts of virgin soil. My thoughts fly to our immigrants who, in such great numbers, land every year on the Atlantic shores, overcrowding still more the already populous cities of the East Coast, where they meet with great difficulties and little gain. In the west there is still room for millions and millions--and its most fertile soil would offer occupation more congenial to the Italian immigrants, as well as a field in which to

develop their activities and their agrarian knowledge and to crown their efforts and labors with copious results.

This stream of population must have its course intelligently directed. I know that the Immigration Department is occupying itself with this problem, which is so important for the welfare of our immigrants in the United States. The solution, however, presents great difficulties, not only because of the four thousand miles which separate the Atlantic and Pacific, but more especially because it is difficult to find good-hearted persons who will occupy themselves with the work and will not speculate in the sacred interests of the poor. Our poor immigrants are so often cheated by those who pretend to be their protectors. This deception is all the more cruel, because these so-called protectors know well how to hide their private interests under the cloak of charity and patriotism!

During my journey, I saw these dear fellows of ours engaged in the construction of railways in the most intricate mountain gorges, miles and miles away from any inhabited region. Hence they are separated for years from their families, far from the Church, deprived of the holy joys which in our own country the poor peasant at least has on Sundays. In Italy, the peasant is able to put aside his hoe and, in his best clothes, after having consecrated the morning to Divine Service and heard the words of the priest--who reminds him of the nobility of his origin and of his destiny, and of the value of work consecrated to God—has at least one day in the week to devote to his family and to honest amusements. Therefore, he is able to resume his work the following morning with his mind invigorated.

Here the hardest labor is reserved for the Italian worker. There are few who regard him with a sympathetic eye, who care for

him or remember that he has a heart and soul—they merely look on him as an ingenious machine for work. It is true that here the Italian wins esteem because he is sober, honest, faithful and industrious, but how much real joy does he give up in leaving his native country for foreign lands, without anyone to guide him on the road to true happiness, which does not consist in hoarding heaps of money, which more often than not, cannot be enjoyed when misfortune comes. How much better his little field in his native land would be for him. What a great social and philanthropic work could be achieved by anyone who knew how to turn these lands, which waste their activity to the advantage of foreign countries, to the benefit of our own lovely land! I do not mean to deny that there are advantages in these immense fertile virgin lands. They certainly offer the immigrants work and a comfortable life, but I hope that some really generous minds may arise who will take to heart the interests of the poor and direct them well and consciously when they land on these shores.

I can assure you now, that in my journey through our Missions, the evidence of the good that is being done by our institutions is a great consolation for me. Being women, that which we are not allowed to do on a large scale--such as help to solve important social problems--is being done in our little sphere in every state and every city where our houses have been opened. In them, the orphans, the sick and the poor are sheltered. The good done by coming into contact with a great number of people, which such institutions of charity make it easy for the Sisters to get in touch with, is immense.

The relationships between the people and the Sisters are most cordial. The poor people call them "Mothers" and "Sisters"--and they feel that these words are not without meaning. They know

that with such titles truly maternal hearts are beating in union with theirs and, having put aside all thoughts of themselves, the Sisters make the troubles, interests and joys of the people all their own. All this, however, is not our merit, but the fruit of the love of Christ and of the prodigious fertility of our Holy Religion, the true friend of the people, the light which guides them in the darkness, the house of refuge, the tower of strength and the port of safety.

While I have been writing to you, we have reached Colorado Springs, the aristocratic city of Colorado that rises in the shadow of Pike's Peak, one of the highest summits of these mountains. Weak and consumptive persons are drawn here by the mild climate, the healthy environment of the surrounding mountains and the various mineral waters that spring up everywhere--fresh, sparkling and foaming. The Indians, marveling at such richness of mineral water, thought that their god Manitou, an Indian word meaning "Great Spirit," lived in those mountains, especially in one called the "Garden of the Gods." When I return, I will show you a view of this natural park, several hundred acres in extent, in which brightly colored rocks are scattered by the thousands and sculptured by Nature in the strangest forms--some imposing, some grotesque, others austere, sometimes frivolous or presenting the strangest appearance. Here, a little further on, General Palmer, one of our good benefactors, possesses a private "Garden of the Gods," a real jewel of art, both as regards the palace he has built and the natural beauty of the rocks, which here form very high peaks, reflecting the most varied colors. Among the rocks can still be seen the nest of an eagle, which has lived here as queen of the mountains. But a short time ago, its young eaglet was killed, and since that day the noble bird has deserted the nest, to the great regret of the General, as may be imagined, since he had become very proud of it.

Leaving Colorado Springs, we reach Trinidad in a few hours. This is an important field of various mines, especially coal, in which many Italians are employed. Our Sisters visit them regularly, and for these poor people, such a visit is like a ray of sun in the darkness of the bowels of the earth. They speak to them of their daughters whom they have under their charge and of their families whom they have visited. They remind them of their religious duties, comfort them in the sadness of their miserable conditions and always leave them happier, or at least more resigned to their poverty. The fatigue of the Sisters in climbing up the steepest mountains are rewarded by the smiles which light up the faces of these poor people on hearing their maternal tongue resounding in these dark vaults. Poor miners! Do you want to know what their life is? Those who work on a day shift enter the mines at six am and remain buried there until mid-day. They come out at half-past twelve for a short meal, return to the mine and leave at five. Half an hour is spent in washing themselves and preparing for supper. When they have finished their meal, feeling worn out, they throw themselves on their little beds, to rise again the following morning at the sound of the whistle which calls them to work. On Sundays, they smoke and sleep. This is the life they lead, far from their families and separated from the company of others. They continue uninterruptedly year in and year out, until old age and incapacity creep over them, or until someday a landslide or explosion or an accident of some kind ends the life of the poor worker—who does not even need a grave, being buried in the one in which he has lived all his life.

Oh, if the voice of religion at least could reach all these poor people and teach them to make holy and noble such fatiguing work

and to render it fruitful for Eternity--what a boon it would be for them! Thus you see the tremendous responsibility resting on those who take away the gift of faith from the working classes, for in so doing, they rob them of every hope for the future, banishing the love of God from their hearts. Take away the supernatural principles and dictates of our Holy Faith and what remains but wickedness and the indulgence of every passion? Pray, my good daughters, that the number of our Missionaries may be increased and that the sisters may be really zealous and good-hearted, because the efforts of such missionaries are capable of arresting the materialism and unbelief which, like subtle ether, infiltrates itself everywhere, causing great, immense and irreparable damage.

Pray that all faithful Catholics may listen to the voice of the Vicar of Jesus Christ, Pope Pius X, who, conscious of these great evils which threaten to shake the foundations of Society, proposes to restore everyone in Christ. Strong in the strength of God, assisted by the Holy Spirit, he will not fail to fulfill in the Church the great mission to which God has elected him. At the same time, what fatigue he must suffer, what cares, what troubles must torment his heart and preoccupy his mind in such an arduous task. At least let him feel that he is comforted by the love and obedience of his children and let him find in each and everyone that co-operation which it is our duty to give to him. This co-operation will make possible the fulfillment of the holy designs of the Pope and the arresting of the many evils which threaten to overwhelm the world.

Having left the large manufacturing city of Trinidad, our train enters the heart of the mountain district. As the locomotive ascends slowly, we are able to admire the beauty of the landscape. Every minute, the view changes! We behold austere mountains whose summits are whitened with shining snow, hills quite green

with pine trees and reddened by the colors of the rock and soil, sharp peaks that seem to touch the sky and on which the eagle alone rests, plateaus where the hardy goat, back from his mountain excursions, comes to browse upon the rich green grass and where the slow ox and the proud buffalo pasture together—quite unconscious of the fact that in the neighboring glen the howl of the white bear resounds. Here and there, silver streams descend among the rocks and soon become threatening torrents which, in rapids and waterfalls, follow their beds of many-colored rocks. The name "Colorado" was never better applied than to this enchanting country, to these most beautiful natural parks, where the hand of man could never add greater beauty than that with which Nature has enriched it.

Here one exclaims spontaneously: "*How wonderful is God in His works!*" But meanwhile, we have begun to descend the western slope and, turning with a rapid pace towards the Pacific, have crossed the frontier of New Mexico. This country is most interesting. Here the Indians still live in their pueblos, little villages constructed like fortresses on steep and almost inaccessible mountains. It may indeed be said that the rock itself forms three sides of the house. The front is hermetically sealed, having neither door nor window, so that only by means of a ladder and an opening in the roof can one descend into their little houses. It seems that these Indians of New Mexico, unlike the other more savage hunting tribes, are a temperate, frugal, industrious race, devoted to agriculture. It is with the object of safeguarding their provisions and the fruits of their labor from being stolen by their neighbors that their pueblos are built like regular fortresses. Looking out of the carriage of the train, I saw these poor Indians sitting before their

hovels, in their picturesque costumes, making small baskets—at which industry they are very clever.

When I arrived at Albuquerque, the metropolis of the Valley of Rio Grande, I was able to approach the Indians as they were arranged in double lines under the arches of the station, offering to travelers the products of their industry. Some were selling terra cotta vases, daisy works and cleverly constructed boxes, while others contented themselves with offering garments, topaz of various colors and other little stones found in the Mexican deserts. The interior of the station contains a beautiful collection of Indian art and the cleverest of the Indian people weave the famous Navajo blankets.

The Indian races are very numerous and varied. Some of them show an erect forehead and aquiline nose, with a proud intelligence shining over their countenance, while their penetrating eyes reveal the hardiness proper to their race, not to mention their nobility and kindness of heart. Other Indian tribes are inferior to these and their faces denote an almost stupid dullness. The women especially seem very fond of painting their faces in various colors in such a way as to resemble tattooing. Many and various are their costumes which I will not attempt to describe, because the illustration which I shall bring back with me will give you a better idea of them than my own description. Just as I got off the train, some Mexicans and a few Indians crowded around us, delighted at seeing the Sisters. Other Indians, more timid than the rest, came forward gradually, offering me their little works. Attracted by our shining Cross, they asked to be allowed to kiss it. While satisfying this innocent desire of theirs, I thought *"How many among these uncivilized peoples do not yet know God, and are sunk in the darkest idolatry, superstition and ignorance, without anyone to do*

them a little good—and all for want of Missionary workers!" How the heart of the Missionary suffers when, kindled with zeal for the glory of God and the salvation of souls, she feels her very forces paralyzed by her powerlessness to enter into every place where the interests of God call her! These poor souls in the meantime fix their eyes curiously on us and seem to say in their mute languages *"Why do you not come and bring the light of your Faith among us?"* Oh generous and Christian souls! Why do you not listen to the call of these distant brothers and sisters of ours? You do not lack courage, energy, intelligence or heart. Why leave hidden and buried so many beautiful gifts with which the Lord has endowed you and not employ them rather for the benefit of those who do not know the true God? Why do you not reflect that these talents of yours, employed in the service of the Lord, will produce immense merit on earth and glory in Heaven? Thus spoke the poor Indians of Albuquerque to my heart. These Indians represent to me the numerous and scattered tribes of western United States. A keen feeling of regret makes my heart bleed at not being able now, through lack of assistants, to remain amongst them and to apply myself to their spiritual and intellectual culture.

The Missionary Sisters of the Sacred Heart, who work day and night in the United States, already number more than one hundred--however they are only as a little blade of corn in a limitless field. May the Heart of Jesus grant that, for His greater glory and for the salvation of souls redeemed by Him, many generous souls may come forward and enroll themselves in our ranks under the banner of the Sacred Heart! There is room for everyone, for every activity, for every talent and for every inclination. She who consecrates herself to Jesus as a Missionary Sister, willing to carry His name even to the utmost ends of the

earth, sacrificing her dearest affections and even life itself, is a true heroine in whose heart the flame of love burns brightly. She does not stifle her own heart nor put under a bushel the shining light of intelligence with which the Lord has endowed her. On the contrary, the flame kindled in her heart becomes a regular volcano of love which embraces everything. That gleam of light becomes a brilliant torch, causing darkness to disappear and erring souls to find their way. Happy the one who, at the tribunal of God, will be able to present herself followed by a great number of souls saved through her. The voice of God calls many, but not all listen to Him. For this reason, very often we are sorrowful at seeing a great harvest lost for want of workers.

You, my dear daughters, in your great mission of education, are the first collaborators in the Missionary works of the Sacred Heart and, for this reason, you are especially dear to my heart in the great family which Jesus has given me. I expect much from you! Not only does your native country and religious faith hope for great things from you, but so does the whole world. The facility of transport and means of immigration today enable men and women to pass from one country to another with the same amount of ease as that with which they go out of their house into the garden. Every year we see thousands and thousands of our countrymen and women landing here. We see them in constant contact with irreligious and godless people. If every child that is entrusted to us in our schools is brought up in the fear of God-- moreover if we train the young mind--we thereby educate the heart and instill into that child the principles of religion and honesty in such a manner that he or she will grow up as a good Christian citizen. Is it not likely also that this pupil of ours may in turn become a teacher herself, and prove much more efficacious in her teaching--because

passionate exhortations may often strike the mind more readily than sterile and academic instructions? The teacher who educates her pupils in the way I have indicated sows the mustard seed abundantly. This seed, according to the words of Our Divine Master Himself, will grow to a great height and the Missionary will never know in this life how much fruit it will have produced for Eternity. My good daughters—may your school be not only a school of literature, science, mathematics and history, but also of virtue and solid Christian morality and you will have rendered a great service, not only to our religion but also to our country. Moreover, you will greatly contribute to make our country honored and respected by all the other nations.

Now we have left New Mexico and have entered Arizona—or, to speak more accurately, the desert. Really, the deserts of Arizona are not at all what we would have imagined them to be from their name—they are neither monotonous nor without life. They are immense territories intersected by chains of mountains, profound abysses, extinguished volcanoes, various colored peaks and mounds of gigantic forms They are so varied that, with a little stretch of the imagination, they seem at one moment like castles with turrets and towers of defense--while at other times they look like colossal monuments adorned with an infinite number of columns and marvelous sculptures. The sands of the desert have already proved to be fertile soil for whatever the cultivator may desire to produce—i.e., if he has the courage to dig wells in dry sands, sow vegetables and plant fruit trees. The great heat of the country enables the producer to gather his products in the winter when they are dear. We are approaching California, the land of the giant of the vegetable kingdom, where the yuccas, shrubs and herbs assume colossal proportions. Here the cactus, which is called

Cereus giganteus, reaches a height of sixty feet. But the greatest attraction of this desert consists in the Petrified Forest and what is called the Grand Canyon of Arizona, which is a tract of land of about one hundred thousand square acres, which probably flourished on the shores of an interior sea, and in the evolution of time became submerged by the waters—and is now covered by the sands of the desert! Here we find lying on the ground or springing up from the sands, innumerable trunks of petrified trees of different dimensions, some of them extending to ten feet in diameter. They seem to have been pines or cedars. Water has gradually filled up the cells with flints, manganese and iron oxide mixed with other such substances which have given them such beautiful tints as to elicit the warm admiration of the traveler. Under the action of the heat or cold, these trunks have become fractured so that they present the appearance of having been sawed by the hand of man into enormous disks. In their natural state, these masses of wood do not possess very brilliant colors, but when they are skillfully worked, they justify the name of "Jewel Forest," an appellation give to this wood because every particle of these trees can be and has been transformed into tints of chalcedony, agate, amethyst, topaz, etc. One of these trees to which I am referring, with its truck still intact, has fallen across a chasm forty feet wide, so that it forms a kind of bridge. Its top and root are buried in the sand, which fact gives you an idea of its height. You will surely be curious to see a specimen of this beautifully petrified wood—and to satisfy your curiosity, I will bring a piece of it on my return.

From this wonder, we pass to another still greater, one which up to the present moment no one has been able to describe—the Grand Canyon of Arizona. So I shall not even try to make you realize its beauties since gifted writers have found that task superior

to their ability. The word "canyon" from the Spanish is often used here to indicate the gigantic gorges, mountains and precipices--call them what you wish--which the immense rivers of these counties have excavated in the course of centuries in these titanic regions. The Grand Canyon is an intricate system of smaller canyons, more than six hundred feet in depth, one hundred and twenty five miles in width and one hundred and eighty miles in length. Anyone venturesome enough to look over the edge of the canyon would imagine he was on the top of a very high mountain, instead of on the edge of a profound abyss, looking out to the stupendous panorama which is spread before him. The Grand Canyon is a labyrinth of immense architectural forms, infinitely varied in design. There is no reason to envy the pyramids of Egypt or the majestic mausoleums of the Pharaohs, decorated as they are with the most curious ornaments--when nature can produce these marvels, resembling sometimes lace or veil, at other times giving a vision of festoons hanging from the rocks which are painted with a great variety of colors--such as only the hand that holds the palette can produce. Diaphanous tints of marvelous delicacy are also to be seen. The highest mountains which dominate this abyss change their color according to the hour of the day. For example, the ruby tints you see now change themselves later on into emeralds, while afterwards they become as brilliant as diamonds under the powerful rays of the sun, while in the evening they are like sapphires. In the presence of such an imposing spectacle, man feels very small. In the eye of the faithful, this is an image, although a faint one, of God Himself.

Down the Grand Canyon, the ridges of which are about six hundred feet high, the train descends at high speed along the sides of the mountains, coasting, as it were, on the brink of precipices,

until we arrived at the city of Needles, which is but a few feet above sea level, only to ascend again immediately another three thousand feet. The position of this city, nearly buried between two very high mountains, coupled with the nature of its soil, all covered with lava erupted during past centuries by the neighboring volcanoes, makes Needles one of the hottest places in the world--or at least in the United States. Really, the heat was suffocating! Not being able to endure the flaming heat, which entered through the small windows and even through the cracks or small openings on the train, I tried to shelter myself behind cushions, but in a few minutes they also became red-hot! Needles is on the border of Arizona and so is the gateway to California. The darkness of night soon enveloped the area which is not very attractive. But the next day, as soon as the sun rose, the train was running amid clusters of orange groves, hedges of eucalyptus and the most beautiful green meadows and hedges of flowers. We were in California!

With good reason, this State is often compared to Italy, and especially to our so-called Riviera, as well as those who say it should be compared with the land of promise, flowing with milk and honey. California is rich in gold, silver and every precious metal, amongst which are the famous mines of Tourinaline which provide a stone which is now being very much used. But one of its principal attractions is its incomparable climate. Here there is constant spring! The sky is even more beautiful than that of Italy. It rains only two months in the year. It is true that there are hot days, but in summer the heat is tempered by sea breezes. The nights are very cool. When I left California in the month of December, the hills were already green and the trees were putting forth their new buds. A beneficent fog, loaded with all the smoke and miasma of the city, rises every evening, but during the night it is pushed slowly

towards the sea by a current of fresh air that comes from the mountains. In the morning, another kind of fog envelopes the hills on which the city of Los Angeles stands. The sun takes some time to dissolve it, so that often it does not rise until ten a.m. This fog, which emanates from the sea, is a transparent blue and, as it is driven by the sea, winds in an opposite direction to that of the evening fog. Therefore, the atmosphere becomes purified and remains limpid and serene for the rest of the day.

As far as the climate is concerned, you know the products of California better than I do. Every fruit tree and every herb grows to immense proportions. Here we find gigantic trees, in the trunks of which chapels are built and arches cut out through which motor vehicles can pass to and fro. Here is the celebrated water-lily *Victoria Regia*, which you know from the description. Here is to be seen a hunded year old trunk of *Victoria Regia which* is the giant of the forest, but it fell by some unknown accident. But its immensity is such that a squadron of horsemen can ride over it as if it were a main street, or better still, a parade ground for military display. Here the geraniums grow to such a height that they form hedges which divide the various properties; sometimes they climb to a height of thirty feet and gracefully adorn the trunks of palm trees that line the streets and adorn the gardens.

The fruits have a special fragrance and flavor. Here, near Los Angeles, lives the celebrated naturalist, Mr. Burbank who, adding new wonders to the marvels of nature by his ingenious experiments and grafts, has produced new kinds of fruits and flowers—apricots and prunes without stones and grapes without seeds. To the glory of the Church, I must tell you that Mr. Burbank was shown the way to success by Abbot Gregory Mendel who, a half a century ago in his monastery in Austria, began the experiment which has made the

name of the naturalist of California famous. What Mr. Burbank now accomplishes is due to the ingenuity and skill of an intelligent Augustinian monk. From this we see how much we owe the Church as the cultivator of the sciences and arts.

As soon as I arrived here, I began to look around the town and its suburbs in order to find suitable grounds for a school and orphanage. There is not a hill or valley which I did not visit, always with an increasing admiration of God's goodness which is so clearly seen in this privileged country. Every valley is a natural sanatorium where, just remaining in the open air night and day, one is cured of some specific disease and there is such a valley for every illness. Those suffering from consumption have their tents placed at the foot of a hill. In these they sleep and live, and after some years find themselves stronger and more vigorous than they ever were before. In other places those who suffer from asthma, nerves and anemia likewise recover their health. The air acts both as doctor and medicine to all.

In 1880, Los Angeles had only eleven thousand inhabitants. Now it has one hundred and fifty thousand and in the winter, this number is increased by the tourists who come to spend the season here. While I was there, thirty thousand more were added to the population. Los Angeles is only about sixteen miles from the ocean, which is easily reached by an incomparable system of electric trains. The most elegant palaces, not to be found in other states, adorn the streets while villas and parks extend from the brow of the hills to the plains. There is no house, however small, that doesn't have a flower garden; furthermore, palms give the city an elegant aspect. It is precisely on one of these hills that I found a place adapted for our mission—and I can really say it was prepared for us by the Sacred Heart! The palm trees in front of the house hide it so

nicely that it seems like a real convent. At the same time, we are but a short distance from the town and, at the foot of the hill where our house is situated, the Italian families are living so that the Sisters find themselves in a few minutes right in their field of work and are able to quickly reach the school that Bishop Conaty is erecting for us. While I was arranging to buy this property, I had the opportunity of visiting what is called the Venice of America. This place is situated in a most charming position on the shores of the Pacific Ocean. It is a small city built after the style of Venice. There are artificial canals and bridges, small copies, as one might say, of the Queen of the Adriatic and the canals are crossed by small gondolas.

In some parts of Los Angeles, stone buildings are few in number, as are also brick houses, but the houses made of wood are of exquisite workmanship. Therefore, except on the principal streets, which reminds one of Italy, the city consists mainly of stores. There are thousands so lined up as to form streets and they are as large as good-sized rooms, lit by electricity. Even the rich leave their palaces at least for a month to enjoy the freedom of the Pacific Beach.

A restful and pleasant trip was offered to me by Mr. Banning, owner of the famous Catalina Island, who gave us passage on his motor boat. So much I had heard of this beautiful island, that I could not leave California without being able to tell you something about it. We went there recently on a sunny day when the sky was cobalt blue and the ocean well deserved the name of "Pacific." The three hour trip seemed very short--absorbed as we were in the sight of the ocean and sky. As we approached, only the outline of the rocky island could be seen—about thirty miles in length—but on entering the bay, the fog gently lifted like the curtain of an immense stage, revealing the enchanting scenery prepared by

the hand of God. I thought I was viewing an earthly paradise in a dream! Against the background of a sapphire blue sky, green mountains arose, dotted here and there by elegant villas which nestled among pines and palms. The air is so clear that distances can hardly be measured, for the power of vision seems to increase with this clarity. In the transparent blue waters, the bottom of the ocean is easily seen, swarming with myriads of fish--among them the flying fish that suddenly dart into the air like arrows and then dive back into the waves. Seals, imported from Newfoundland, playfully swim among the fish, who accustomed to their company, seem to pay no attention to their antics—just as they are not frightened by men diving and swimming in their midst. Such is the harmony of nature reigning here. More friendly still are the aquatic birds, playing around and hovering over the fishermen. Thousands of sea gulls live in the bay of Avalon, flying, dipping or gently rocking on the waves. They roost on sail masts, on the edges of boats or on rocks. Objects rising above the waters are adorned by their elegant white forms. But a more enchanting sight may be enjoyed by taking a trip in a glass-bottomed boat. I had heard of the gardens of Santa Catalina under the sea and I imagined that, through some optical illusion produced by mirrors and lenses, people could see fantastic plants and flowers at the bottom of the ocean. Originally I did not think it would be worthwhile to take the trip—but what I saw surpassed all my expectations.

In the bottom of the boat, there is an opening with a glass window, through which you can see everything in the sea. We had hardly left land when the sea, which appeared smooth and sandy at the bottom, gradually became full of rocks and then of green mountains. Between these were plains and valleys, all covered with green sea plants which, in some places, reached a height of one

hundred feet, waving to and fro with the movement of the sea. There was a never-ending variety of aquatic plants, some of which bore purple flowers, different kinds of fruit of delicate tints, fresh like spring blossoms which were continually moved by the waters as if by a breeze. If the view of a land park is beautiful, I can assure you that a marine park is much more so, especially when you behold it inhabited by every kind of fish--including gold fish—and with its rocks adorned by shells of the most brilliant colors. After two hours of these wonderful sights, we landed on a beach of moonstones. These are rough pebbles which, when cut and polished, are made up into various kinds of ornaments. The chalcedony (translucent quartz) of which these are formed must have fallen from some high mountain. Who knows how far away? These moonstones are beaten by the waves on the beach. Tourist visitors find them and thus have the opportunity of carrying away with them an interesting remembrance of Santa Catalina. I remained there for twenty-four hours. The island belongs to a rich man who refused to sell it for five million dollars. He has made it a holiday resort and a terrestrial paradise for tourists.

The excellent system of electric trains, which connects Los Angeles with its suburbs, affords foreign visitors the opportunity of a beautiful pleasure trip which I was able to avail myself of through the kindness of friends. In less than four hours after leaving the shores of the Pacific, we reached the top of Mount Lowe, six thousand feet high. Leaving the beach, we had gone through vineyards and fields which reveal the fruitfulness of the soil. There you only have to sow the seed and leave it to the care of the sun and rain—and in autumn, you will get an abundant crop. In less than a half hour, Los Angeles appeared like a majestic queen with her beautiful white palaces scattered through the perennial green of the

surrounding hills. Then, between other hills, we reached the aristocratic city of Paradise, where the millionaires of the United States spend their winters. In the midst of green carpets dotted with flowers and amidst the perfume of orange trees, we reached the foothills of Sierra Madre. To the inhabitants of California, the word "foothill" suggests all that one can imagine as good, beautiful and healthy. There, oranges and lemons blossom and ripen without danger of frost. There one gathers, even in winter, the most delicate vegetables and there also, the sick recover their health.

From Altadena, which is at the foot of the mountain, you can ascend in a railway to a height of one thousand feet. At this height begins the most attractive part of the journey, because once you are there, you immediately enjoy the splendid panorama of the open valleys and plains. An electric railway, constructed by the characteristic boldness of the Americans, spreads its lines from peak to peak, suspended over dizzy abysses below and then climbs the rocks of granite to a height of another six thousand feet which is seemly inaccessible. In this way, one enjoys the whole beauty of the mountains without being an Alpinist. I spent several hours contemplating the splendid sight that one enjoys up there and stretched my vision as far as the ocean, which one can see on clear days.

But I must return to Los Angeles. Already our Sisters are well settled and have begun their work, not only on behalf of the Italians, but also for the poor Mexicans who are numerous here and in need of a great deal of help. Priests are so few that the heretics have already sown their cockle in this beautiful country. I've never seen a country in which there was a greater number of sects--and of the most ridiculous kind. Returning home one evening at six p.m., I had to pass through one of the principal streets, when my attention

was drawn to a group of women and men prostrate on the ground at the corner of the street, crying and beating their breasts, while one of them preached in a loud voice that they should be sorry for their sins. I was told to wait a minute if I wished to see a funny sight.

Then quite suddenly, they all stood up and clapped their hands and jumped and danced very joyfully. The preacher assured them that they were dancing with joy. This practice led to their belief that the sins they had wept over were pardoned—and so the name of the "Holy Jumpers." There are also the Nazarenes who profess to live without eating or drinking. Christian Science holds sway everywhere. Right in the middle of the town, these people have a big tent where there is written in big letters the words of Holy Scripture referring to the miracle performed by St. Peter at the door of the Temple. There they perform their miracles, of course carefully prepared beforehand. There the lame walk and the blind see, in the presence of those foolish enough to allow themselves to be deceived. But a poor lame man who, in good faith, went in the hope of being cured was badly treated on one occasion. The spirit invoked was unwilling to perform the miracle. The minster shouted "*Lord, listen to us because we are holy and innocent, and follow You immediately.*" But it was of no use. The poor man could not walk, and the minister was so displeased and enraged, that had the man not left the tent in a hurry, it would have gone ill for him.

Some of our poor Italians fall into these nets set to catch them. If a good knowledge of our faith is necessary everywhere, it is more necessary still in these Protestant countries. And this shows us how necessary it is to study our Catechism well. How can a poor immigrant be faithful to the truth that he does not know? How can he practice what he ignores? Our small Catechism contains the greatest doctrines of our Holy Faith. In it, the cultured, who like the

eagle penetrate the Divine Mysteries, find food—while the simple, not so anxious to speculate, are contented to find the road which leads to Eternal Life. Take religion away from man and nothing remains in this life but illusion, trials and afflictions without number. Where can he find the strength to resign himself to trials and misfortunes, if he has not the comforting thoughts which religion suggests? From where do rebellions and seditions arise, if not from a lack of religious faith? We are greatly mistaken if, desirous as each one is in his or her own sphere to contribute to the greatness of our country, we do not base our hopes on that corner stone which is Christ and His Church.

My dear daughters, you are very fortunate that while you attend to the acquisition of that culture which is necessary for yourselves, you do not neglect the study of that highest science—religion. You are still more blessed because you know how to draw fruit from this study. Therefore, yours is not a vain science that puffs you up, but that which reforms manners, educates the heart and forms character. Blessed are you in becoming worthy instruments in the hand of God. The Church and society expect great things from you because your presence alone, your virtues and your teachings create a salutary atmosphere. From you emanates a beneficent influence, educative in the full sense of the word—and immense will be the good that you will do.

Having finished my work in Los Angeles, I returned to Chicago where I found our Hospital progressing very nicely. In the past twelve months, nine hundred patients have been treated and three hundred and fifty operations performed with splendid results. When I arrived, the famous Doctor Murphy asked me what I thought of my children—alluding to the many doctors that work there night and day. I answered that I was delighted. It was not a

question of children, but of physicians and surgeons, some of whom are already famous in the medical world. You should see how humbly they submit to the regulations I dictated, after having studied carefully the local conditions. If discipline is necessary in a school, it is essential in an institution of this kind where the dangers of abuse are great. If I am now able to leave Chicago with a tranquil mind, it is because I know my instructions are being carefully observed. Regulations are helpful not only for Religious but for everyone, because human nature is prone to tire, relax and change according to events. To persevere in our good resolutions, in spite of difficulties and aversions, strengthens the character and assures good success to individuals and institutions.

And now, my good daughters, after having tired your patience, I greet you lovingly with the consoling anticipation of seeing you soon, while I implore for you the choicest blessings of the Sacred Heart.

Yours most affectionately in the Sacred Heart of Jesus,

Mother Frances Xavier Cabrini, MSC

A Letter to our Students in London, December 15, 1910

My dear young ladies,

I received your greetings with great pleasure. Your kind letters are here on my desk, next to many others received from different parts of the world. They speak of many good things and good promises! How lofty are the sentiments which are clearly the mark of a good heart! All this together forms a beautiful bouquet with a variety of colors and scents. All yours letters are dear to me, especially the little letter from the seven year old girl who told me about her feelings about her first communion, as much as the letter from the young girl who told me about her difficulties, her hopes and her good resolutions. Whether they come from the South or the North, from the old or the new world, these letters are all most pleasing to me because they come from my daughters. Yes, I admit it! Your letters are dear to me in a very special way. I consider you to be the firstborn children of our great family of young women which the good Lord has entrusted to me. I consider you to be the firstborn children of this great family in England because you not only console me with your good conduct--but also help me in the missionary work that is the purpose of my life.

Your admission into society is not limited to a modest area defined by domestic walls. You are offered the vast field of education, a field heavily challenged by the enemies of religion and order. It is a fertile field which unfortunately is now removed from the care of so many religious who by vocation have consecrated themselves to cultivate it. The importance of education cannot escape the notice of anyone with an ounce of common sense.

Especially in these times, the education of our youth has assumed a great significance--but how many people conspire against this type of education for our youth! Unfortunately, we have already begun to harvest the fruits of a secular education. How many mothers today are truly maternal women who educate their daughters in a Christian manner? Some educational institutions are waging war, exiling the religious from the most civilized countries in Europe—religious men and women who by vocation have devoted themselves to the education of the young. To whom shall we turn to in such difficulties if not to teachers--and especially to those who are destined to teach other teachers?

My dear daughters, the missionary work which God has entrusted to you is loftier than what you assume. Its significance is apparent to those of us who are of a certain age and to whom experience has taught a thing or two. It is for this reason that I hold you in such high esteem and that I am joyful when, in your letters, I perceive the workings of grace and the good education which you are receiving. Continue to write and study, not only to enrich your mind with the learning that will make you ready to pass your exams brilliantly and to pursue an honorary career in science or literature (or whatever you have chosen), but also to contribute to the education of the young. Above all, take advantage of these years to develop your character, to overcome your weaknesses, to practice meeting the challenges of the future battles of life and to give a serious direction to your talents which will become solid nourishment for your minds. I know that every week you make an effort to imprint upon your hearts some truth of faith or morality which will serve to develop your character and be a model for your life. This study of our holy religion, often discussed among you, is very worthy of your intelligence. Make a treasure of it and use it to

develop practical proposals. In this way, you will prepare yourselves worthily for your mission and you will be assured of a good outcome and happiness. This is because, while you look to develop yourselves as true women who live in faith and in the practice of God's law, you will also obtain for yourselves and your families the blessings which are promised one hundred fold to whoever seeks the kingdom of God.

May our good God grant you this good desire. May the angels who descended on the manger in Bethlehem sing peace to men and women of good will. I cannot think of a better wish for you. May the Lord grant you good will so that the fruit of that good will may be peace. Even though peace does not exclude struggles and battles, it is necessary to prepare for battles because our lives here on earth are ones of constant struggle. However, peace is the result of a triumph over our own passions, the peace that comes from the constant and daunting struggle against whatever difficulty that may occur. You know well that the weapon that can protect ourselves and our children in the present time is faith and good behavior.

At any rate, trust in the advice that I am sending you. Be good pious women, devoted to your Virgin Mother. Partake of Holy Communion as frequently as the Holy Father desires. Seek to know and love Jesus so that you can assure yourselves that your life will be happy and blessed as He desires it to be for you.

Yours most devotedly in the Sacred Heart of Jesus,
Mother Frances Xavier Cabrini

A Letter to the Students in Los Angeles California, December 28, 1916

My dear young ladies of the Magisterium,

Yesterday your kind wishes for my Feast Day happily reached me. They were most pleasing to me. You can be quite sure that since you remember me with such affection, my feelings match yours with solicitous thoughts for your well-being and progress. I take great comfort and joy from you whenever I can admire the nobility of your souls and the loftiness of your ideals. It is on account of you that I see how the well-being of society is linked with the future of so many young women who, under your wise and virtuous advice, will develop themselves for goodness and for the advantage of countless numbers of families. You understand how I cherish all of you in my heart, how I pray for you daily, how I share with you these moments even when they are painful. For a very long time, I have been forced to be far from you. I have not been permitted to cross the ocean because travel by ship is dangerous and uncertain in this time of war. If it had been permitted for me to travel, I would have been at your side long ago, rejoicing in your moral and educational advances. I would want to show you that, as much filial devotion as you displayed towards me, so I also returned those sentiments to you with a mother's heart.

Courage, energy and drive in the difficult task of study which, accompanied by determination and religious zeal, will

greatly strengthen your character. It will also promote generosity which, fortified by virtue, will yield the happiest outcomes. You will not only find success as dedicated educators, but also as the true "women of strength" so often praised in Holy Scripture. You will be a true remedy for the evils which surround us and you will acquire the chosen balm which heals and comforts us in any trial of life.

In a few years and for some of you, perhaps in a few months, you will return to your families with your diplomas which you have rightly earned on account of your studies and efforts which qualify you for positions of great importance in our society. My dear young ladies, I would like that you carefully engrave in your minds and more importantly in your hearts, the great mission which will be entrusted to you by Divine Providence and the sacred obligations that are linked to it. The life of our future society will be in your hands. As an educator, you ought not only to deepen human knowledge, but also to scrupulously dedicate yourself to sowing in young hearts the love of what is good and honest, making them models of every virtue. Only then will the mission of women, in such decline in our day and unfortunately so misunderstood, deliver its beneficent effects--and so its blessed fruits will be passed from generation to generation! It is the healthy influence of the educator who, having understood her lofty obligations, will know how to secure unexpected wonders, renewing society in the principles of true moral and material well-being!

The educator is the true mustard seed which takes root and grows into a giant tree. The birds seek refuge in its beneficent shade and in a pure environment. This is why the atmosphere must be healthy with solid and serious teachings and where the students will develop in virtue and knowledge, achieving great benefits for this society and before God. Endowed with such good talents and favored on account of your special graces, you will be able to provide your students with great virtue and knowledge during the time that you are on the school staff. For you, it will be a joy to fulfill the real goal of your existence--the true well-being of future generations! You will be able to accomplish a great good! I envy your good fortune and I ask the Sacred Heart of Jesus who, burning with the fire of His sweet love, will instill in you the lofty ideals of the mission which has been entrusted to you and that He will grant you every kind of help, light and assistance for the satisfaction of all. For this reason, you will be pleased to be able to do more good and the sisters will feel well compensated for any sacrifice which they make today with such willingness in order to be of help to you.

I wish you all a Happy New Year! May the Sacred Heart be generous in His blessings upon you and upon your families while I remain…

...in the Most Sacred Heart of Jesus,

Your affectionate Mother Frances Xavier Cabrini.

Letter to the Most Illustrious Commissioner, Mr. Leone Reynaudi - General Commissioner of Emigration, Rome, Italy

Most Illustrious Sir,

I take the liberty of proposing for the consideration of your honorable commission an overview of my efforts in the United States for the benefit of Italian immigrants. Taking into account the number and development of these Italians, I would like to refer to the request which I am making to you for this purpose: subsidies for some of these Institutions and an increase to the earlier amounts which are insufficient to meet the needs of other works which have already been subsidized. This prospectus, which specifies the quality and location of our various works, each with its respective date of establishment and the number of individuals assisted by those establishments, makes mention of the assistance already granted and clarifies those for which I am requesting.

In all the schools established by me in the United States, leaving aside the course of study prescribed by government programs, our curriculum employs our Italian religious sisters to teach the Italian language. Instruction, books and educational material are completely free of charge for all the children admitted into our programs. We have admitted into our orphanages Italian children who, due to work-related accidents or other misfortunes inflicted upon their parents, have been left orphaned. We also instruct them in our beautiful language while they are prepared for work in industry in order to earn an honest living. The young people who find refuge and instruction in our schools and orphanages

represent a global number of more than 5,000 children who are taught to learn about and love our country.

Columbus Hospital in New York City is exclusively Italian. Of the 1,355 patients hospitalized in 1905, according to the latest public relations release which I attach, 1,217 patients or over 90% were Italian. Those belonging to another nationality, who were admitted as emergency cases which could not be rejected--or they were admitted at full price to support the cost free service which the hospital provides to immigrants. You can see how effective has been the care and service which has been provided to our fellow countrymen by our sisters who know their traditions well and feed them with a diet consistent with our customs. The evidence of this is supported by the low mortality rate which for this past year was a little more than 2%. The dispensary attached to the hospital provides proof of its value as an institution since in the past year almost 5,000 Italians have been treated and have received free of charge 22,400 medical consultations, 22,400 prescriptions and 10,500 surgical procedures.

Our Columbus Hospital in Chicago makes twenty-five beds available for Italian immigrants. Although established by me with the sole purpose of giving relief to our poor and sick fellow countrymen and women, I was persuaded, in keeping with the custom of the country, the laws of the state and other relief considerations, that a charitable institution in Chicago would be better positioned on a more solid basis if it were combined with a commercial hospital, since those paying patients thus accommodated would contribute abundantly to the upkeep of those patients too poor to pay. Therefore I reserved 25% of the beds for Italians, always with the intention of increasing the number as our resources grow.

If the commission were to agree to add to my request for a loan of $60,000, secured by a lien on the building which has a value of $200,000, it would lessen in this way the heavy burden of the interest payments which I must pay--and I would be able to increase immediately the number of beds for the Italians to forty. Established only two years ago, the hospital has already produced impressive results as can be seen in the bulletin which I attach here. I now have the pleasure of knowing that the Roman Consul of Chicago is beginning to send us their patients.

All the works mentioned have need of assistance because, without capital or fixed income, they are maintained by the charity of the American public. The contributions, which are received from our fellow countrymen, can be considered more proof of their interest and goodwill than an effective assistance for the maintenance of these institutions. These institutions are exclusively dedicated for the well-being of Italian immigrants and they are the largest institutions of their type which can be found in the United States. Their upkeep costs me almost 800,000 lire annually. The ever increasing number of immigrants demands a continuous expansion of our sphere of action. And so, all our resources are employed each year for the benefit of the immigrants who arrive here. The Hospital in New York, established 15 years ago, still has a debt of $90,000. All the institutions, from the largest to the smallest in the United States, have secondary mortgages.

None of my schools are subsidized--with the exception of our school in New Orleans which receives money from the government each year. Nevertheless, the influence that these schools exercise is not limited to the 5000 students enrolled in them--it extends to the entire Italian community! The school itself is the center around which are grouped various other charitable works

on behalf of poor immigrants--such as visits to families, public hospitals and prisons--as well as supplying material assistance and encouragement to those unfortunate poor. Here we have a wide open field which lends itself to the good works of the sisters--who have the good fortune of being able to approach effectively some judges in civil courts or some important contractors, so that justice could be rendered to various fellow countrymen who had fallen victim to scams or abuse.

Our schools are attached to the Church which, in various communities, serves as the parish for the Italians. The Church on 150th St. in New York has four or five masses every Sunday which are heavily attended by our people. Only someone who has lived far from his native country, deprived of domestic comforts and at times lost--between the enormous plantations located in tropical regions or buried in the cavernous caves of the mines--can appreciate the kind of satisfaction which this Sunday reunion offers them as they arrive dressed in their finest attire. There they hear the Word of God that encourages them in their daily difficulties and gives them the needed strength in the daily battle for existence. There, gathered on the patio of the house following Mass, as in times past on the patio of the church of their native Italian village, enjoying the company of their countrymen, they almost forget how far away they are from their native land. Right there, after eating lunch, young people gather and take part in festive recreations and groups of women and men in turn have some time to spend together. It has been estimated that during the course of the year, more than 30,000 Italians have had direct contact with the sisters. For this reason the relationship between our Missionary Sisters and the various communities is more than just friendly. There is neither a public or domestic need for which the people do not seek out our Missionary Sisters. This is

especially true in times of public epidemics, when the doctor or priest stays away for fear of contagion from the very homes of our fellow countrymen, as they themselves would threaten the life of public officials who wanted to force them to observe the law. The Missionary Sister was always welcomed to the bedside of the person dying from yellow fever. That patient could pass to the next life in peace with the full confidence that his orphaned children would be educated and cared for by the maternal care of the Missionary Sisters.

I have the pleasure of being able to confirm that the above-mentioned works not only compete with those of other nations, but they also confer honor on the name of Italy on account of the importance which they have assumed among American institutions. Our hospital in Chicago is considered among the very finest in that city. Columbus Hospital in New York is considered the second best hospital in the entire great city. Our orphanages have been ranked on a par with the American ones and enjoy the same rights and privileges. The local officials who inspect them as well as the schools have submitted reports which are rich in praise. This fact--for those persons who know the nature of the country and public opinion regarding Italians over the last few years--justifies the phrase which is spoken by those who have observed the development of our work from the Atlantic to the Pacific: *"Look how these Italians are progressing!"*

Therefore, I retain the hope that this meritorious commission on immigration, for the well-being of our immigrants, will want to contribute to the prosperity of these institutions which are so needed but also, after many years of effective existence, have placed a seal upon the labor of our institutions which is conscientious, serious, interested and effective.

Trusting that this commission is willing to pay heed to my request, I express my appreciation in advance and I take respectful leave of you, most illustrious Commissioner.

Your most devoted,

Mother Frances Xavier Cabrini

Rome, Via Montebello

1, July 20th, 1907

The Cabrinian Educational Project

International Congress of Cabrinian Education, 1987

The Cabrinian Educational Project

"Now is the time that love must not remain hidden, Rather let it be active, alive and true." Mother Cabrini

PRINCIPLES

Cabrinian education today revolves around the person of Christ, the image of the new man or woman, in order to develop and be true children of God. This fundamental principle is nourished by the love and mercy of God and finds its expression in the "education of the heart" which favors the development of freedom, respect for the dignity of the person and the quality of interpersonal relationships. At the same time, it creates a family atmosphere among the members of the educational community.

The missionary spirit of Mother Cabrini helps us to understand the reality of our time and to perceive the signs of the future. The Cabrinian Spirit permeates our structures of historical and social reality and transforms it with the strength of the Gospel. The life and witness of men and women educators bears witness to this truth and requires a response of faith and hope. Such witness promotes human and Christian maturity as part of the educational process. Mission, solidarity, respect for our roots and cultural traditions are the constants that characterize the thought and work of Mother Cabrini's educational theory and program today.

APOSTOLIC PRIORITIES

If we reflect upon the mission of the Church in the contemporary world, upon the directives of our Institute and upon the experience of our missions, we pledge to work on these apostolic priorities for the coming years as we build on the following aspects of evangelization itself:

- Catechesis
- Promotion of peace
- Promotion of the whole person
- Respect for life
- Social justice
- Dignity of women
- Pastoral ministry for immigrants and marginalized people

Keeping in mind the suffering of our poor and oppressed brothers and sisters, let us exert ourselves to promote the transformation of structures, taking positions that are critical, brave and unceasing in the face of realities which are contrary to the Gospel. Therefore, in whatever activity in which we may be involved in the various social contexts, we must adhere to these principles in order that our missionary spirit can be a response to "Make Christ the Heart of the World."

THE ROLE OF CABRINIAN EDUCATION IN OUR TIMES

General Objective:

To affirm, in the different educational institutions of the Missionary Sisters of the Sacred Heart of Jesus throughout the world, the principles of Cabrinian education by promoting, above all, the integral formation of the members of the educational community, orienting them to a critical vision of different realities, coherent with the values of the Gospel and openness to the mission of the Church.

LINES OF ACTION:

- To create an international center of information, integration and evaluation at international and provincial levels to advance the exchange of experiences, to increase documentation and study of materials and to offer continuity in the spirit and in the decisions of the first Cabrinian International Congress on Education (1987).
- To develop in every educational community, a group of persons who commit themselves to becoming expert—as well as having others also become expert--in the principles of Cabrinian education. This can be promoted by favoring on-going formation, evaluation, study groups and other means, such as internal bulletins, sessions for parents and informational classes.
- To program encounters at the national level to make known the principles of Cabrinian education and its educational objectives.

- To ensure that every educational MSC center periodically evaluates its practice of the educational principles of Mother Cabrini.
- To orient our educational centers so that they are accessible to all social classes, making the effort to guarantee the presence of Christ among those most in need.
- To assure in the different educational centers, the presence of religious and lay personnel who are committed to teach and promote the Cabrinian educational project.
- To favor at a national level the exchange of social, cultural and sporting groups among the different centers in order to support the spirit of fraternity in a more concrete manner.
- To nourish, among the students, former students, teachers and parents, various charitable initiatives of reciprocal assistance in order to enhance our missionary spirit and activity.

THE FUNDAMENTAL PRINCIPLES OF CABRINIAN EDUCATION AND ITS PEDAGOGICAL CONSEQUENCES

We, the Missionary Sisters of the Sacred Heart of Jesus today, as Mother Cabrini did in her lifetime, affirm that the purpose of education is to assist the person in his or her conscious effort to develop into a fully human being, just as God has intended for that individual. There exists a correlation between the vocation of the person to completely fulfill his or her potential and God's call to become a "new person" in Christ.

Mother Cabrini felt the totality of God in the world of salvation *"because the Kingdom, precious inheritance of Christ, is destined for the great glory of God."* It is with Him, along with our brothers and sisters, that the new man or woman can be born in the love of Christ the Redeemer, working together to repair the rupture between God and man. The most important duty for Mother Cabrini was to develop free children of God, through her pedagogical activities which were focused on the love of the Sacred Heart of Jesus. To achieve this goal, she believed that it was essential to develop the totality of the person.

The primary foundation of the educational work of Mother Cabrini is the "*education of the heart."* Taken in its common meaning, *"the heart"* is the source of every movement of the person (Mt 15:18-20). It is the inner sanctum, the interior from which every human action springs. It is the source of human freedom that forms the foundation of our conscience and responsibility. The education of the heart, to which St. Frances Cabrini refers, is centered on the Sacred Heart of Jesus whom she loved with a human heart in the

fullest manner. In Jesus, she found the capacity to love and to be in communion with Him (Jn 17:20-26).

In ecclesiastical harmony and friendship today, we feel the revival of the Cabrinian spirit, calling us to respond to the command "*which the Church has received from its Divine Founder, that is, to proclaim to all men and women the mystery of salvation and to establish all things in Christ. It has the duty to be concerned for the eternal life of men and women...and for this reason, the Church has a special duty concerning the progress and development of education.*"

With her daring missionary spirit, Mother Cabrini urges us "*to mold a new generation which must be well formed and instill good principles in them which are like sprouts. For the time being, they seem to be buried beneath the earth—but without a doubt, in time they will bear good fruit. It will be our responsibility that young people, upon reaching the age of maturity, can be ready to establish the dignity of the family, of society, of the state and especially the honor and support of the Church.*"

In this way, in the desire to revive the spirit which inspired Mother Cabrini just as she inspires us, her Missionary Sisters, we see the presence of Mary, resplendent in the Church as the Mother who educates us in faith and who stands watch so that the gospel enters into communion in our daily lives. We place our trust in Mary so that our educational work becomes missionary activity at the same time. By embodying as Mother Cabrini did, St. Paul's words "*The love of Christ urges us on,*" we must be always ready to respond to the most urgent needs of humanity and eager to spread the love of Christ.

CONCLUSIONS

These Cabrinian legacies, such as the elections of the MSCs for various responsibilities, have always been illuminated by our charism in whose educational work, it is necessary to read the footprints of history. In effect, Mother Cabrini listened, lived and faced the events of history and the social changes of her time. Her deeds and work are replete with the daily meaning of history which determined her preferences for the service of the poorest and most destitute in society.

"Charity is what makes us participate in the suffering and joys, as well as the hopes and aspirations of the people with whom we live and work. It will help us to surrender ourselves to them with a sense of prudent discretion and respect which is fitting, without the need to be a source of bother or humiliation. Inspired by the spirit of Mother Cabrini, the Missionary Sister will do her utmost to advance the respect for human life, the values of the person and the dignity of women with the goal of guiding all to the fullness of Faith." (Mother Cabrini, Letter #16, last paragraph)

FUNDAMENTAL PRINCIPLES

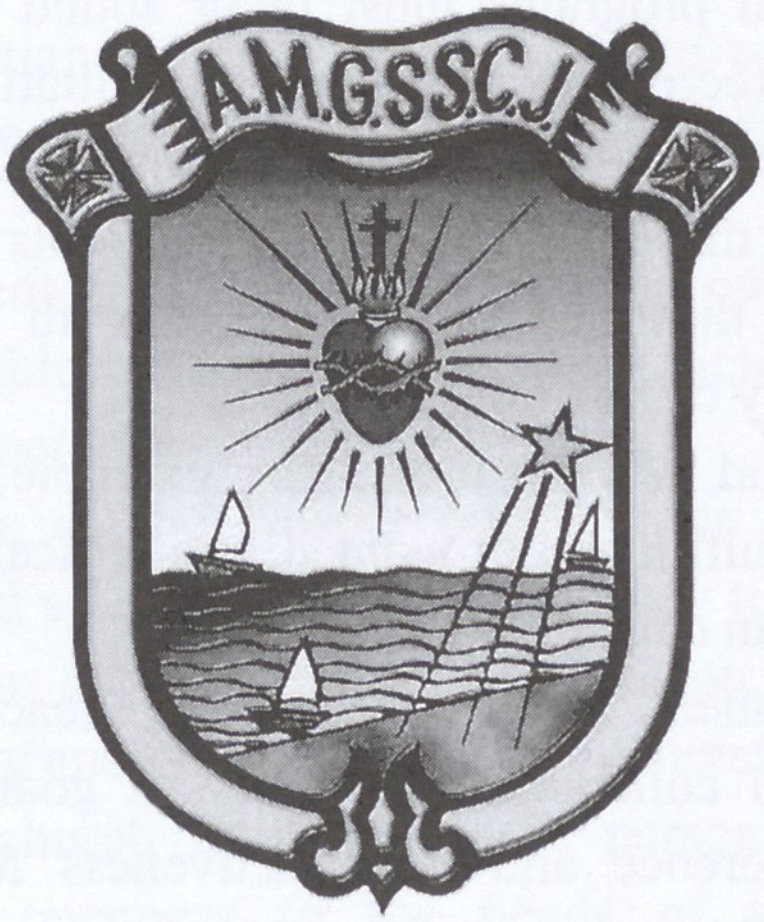
1. The principal and fundamental value of the human person comes from God the Creator who wishes that all people reach the measure of the "new man or woman" in Jesus Christ.
2. Centrality of the person of Christ in the development of Christian maturity.
3. Essential role of faith in the growth of the person.
4. Experience of God as love, the dynamic and significant mover of life, brotherhood and sisterhood.
5. Proclamation and respect for the dignity of the person.
6. Liberty and responsibility which drive human development.
7. The right and duty of access to education for all people.
8. "Education of the Heart"—the expression of the unity and formation of the whole person.
9. Affirmation of the natural right of parents for the education of their children.
10. Social commitment and the responsibility of every person to be an agent of change in his or her own environment.

Keeping in mind the suffering of our poor and oppressed brothers and sisters, let us exert ourselves to promote the transformation of structures, taking a position that is critical, brave and continuing in the face of the realities which are contrary to the Gospel. Therefore, in whatever activity we may be involved in the different social contexts, we must adhere to these principles in order that our Missionary Spirit can be a response to ***"Make Christ the Heart of the World."***

PEDAGOGICAL CONSEQUENCES

1. The work of Cabrinian Education is based on the pedagogy of love and mercy, revealing the attitudes of the Heart of Jesus.
2. The Christian message must permeate education so that it reaches the mind, heart and practice of life. The education of the heart, in the Cabrinian sense of the phrase, is a commitment of persuasion, more than one of obligation, so as to be able to create authentic convictions which engage the entire person.
3. The ideals of the Gospel ought to be the foundation of human and spiritual values with a view towards a formation whose aims are the growth of the person, of the educational community and of the family and of society.
4. Being a church must bring the person to a human and Christian openness to the needs of the world, to the missionary ideal and to the heroism of charity.
5. A peaceful educational environment is needed to favor interpersonal relationships.
6. The value of unity and the uniqueness of the person demands a personalized and complete education.
7. The educational path to freedom and self-control ought to favor the growth of solid and mature individuals, capable of making decisions, freely able to enter into relationships and to grow in creative responsibility.
8. The whole educational process must lead to an understanding of one's own vocation, taking into account one's own gifts and talents and recognizing that every life is a mission.

9. Respect for all people, the act of welcoming, solidarity and reconciliation ought to be attitudes characteristic of the Cabrinian educator--since bearing witness is the inspirational and operational force of education.
10. Educational programs must favor sound activities for free time and recreation by means of initiatives and activities according to local traditions and options.
11. Education must strengthen cultural roots and traditions so that, once they has been enriched with the values of the gospel, they can be transmitted.
12. Dignity and advancement, for example, the human and Christian fulfillment of women, is a critical point in the spirit of Cabrinian education.
13. The permanent connection between teachers, parents and educational collaborators has, as its goal, educational and social coherence and its effectiveness for the growth of Cabrinian Education at all levels.



Missionary Sisters of the Sacred Heart of Jesus

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