

The World of Sister Elizabeth Hayes

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THE NINETEENTH CENTURY was a period of great political and social upheaval which effected changes in every facet of human life. Europe was the scene of constant struggle and unrest, diplomatic maneuvers, intrigues and counter-intrigues, where "reasons of state" justified any means, provided only that these yielded the desired results. Each of the powers—France, Britain, Prussia, and Russia—sought to achieve territorial expansion. A constant state of alert had to be maintained lest the balance of power be upset by an over-ambitious neighbor. The Church, too, under the able leadership of Pope Gregory XVI, had to take a firm stand in opposing the secularizing tendencies of state governments that sought to bring the Church under their control. To emphasize the Church's independence of civil powers, Pope Gregory wrote his encyclical *Mirari Vos* (August 15, 1832), addressed to the whole Church, stressing the supernatural character of the Church's constitution and its primary position as a teaching power. Gregory strongly upheld the Church's right to control appointments of bishops, which right was threatened by civil encroachment. He was particularly concerned for the fate of Catholics under Emperor Nicholas I of Russia, who persecuted the Ukrainian Catholic Church in an attempt to unite them with the Russian Orthodox Church. Pope Gregory confronted Czar Nicholas, whom he met during his visit to Rome in 1845, and reminded him of the duties of conscience his position as Czar imposed on him. This confrontation led in time to negotiations which resulted in the signing of a concordat between the Holy See and Russia (1847).

Pope Gregory ranks as the greatest Missionary Pope of the 19th century. He rebuilt the missions, brought them directly under Papal control, and worked out solid guiding principles and methods for missionaries. He urged religious orders and congregations to staff the missions, and assigned the territory each order or congregation was to evangelize. During these years, Pope Gregory created a large number of dioceses and vicariates apostolic and named almost two hundred bishops. Through his apostolic letter *In Supremo* (Dec. 3, 1830), he condemned slavery and the slave trade. To ensure financial support for the missions, he provided Papal protection for the work of the Society for the Propagation of the Faith and the Pontifical Association of the Holy Childhood (1843). Because of the large number of immigrants to Canada and the U.S. from European countries, the Pope increased the number of dioceses in these countries.

During his Papacy, Pope Gregory saw the remarkable progress of the Church and the influence and the authority of the Papacy spread and respected throughout the world.

From the time of Henry VIII, Catholics in England and Ireland were denied their rights as citizens. Due in large part to the efforts of Daniel O'Connell, leader of Irish Catholics, the Act of Emancipation was passed in 1829, restoring to Catholics their rights, making them eligible for government office and seats in Parliament.

The year 1832 marked the start of the Oxford Movement, which affected the Anglican clergy and intellectuals attending Oxford University, a large number of whom were seeking renewal in their Church and a revival of those Catholic truths which the Acts of Supremacy and Uniformity under Henry VIII had tried to suppress and obliterate. The Movement was spearheaded by John

Henry Newman, a man of great natural gifts, a powerful and sensitive intellect, and insightful understanding of human nature. He attended the University on scholarship, and was elected fellow at Oriel, where he was appointed public tutor. Ordained an Anglican priest, he served as a public examiner for the B.A. degree for the University and, on graduation, was given the vicarage of St. Mary's, the University Church. Here, he served as select Preacher until 1832.

While traveling later through Europe, Newman fell dangerously ill. During his convalescence, he visited the Catholic shrines and churches in Europe. On returning to England, he wrote his own "Veni Creator," the outpouring of a sincere, suppliant, troubled heart, seeking direction from the Holy Spirit:

Lead, Kindly Light, amid th' encircling gloom;
Lead thou me on.
The night is dark, and I am far from home;
Lead thou me on.
Keep thou my feet; I do not ask to see the distant scene;
One step enough for me.

Once home, Newman threw himself into his work, writing tracts and preparing sermons which he later published as *Parochial and Plain Sermons*. These sermons reveal the essence of the Oxford Movement, its quest for holiness, its stark asceticism, as well as its scriptural wisdom.

As time went on, circumstances precipitated action among the Anglican clergy and the university students who had leanings toward Rome. One such circumstance was the suspension of Dr. Pusey from preaching for two years, after his delivery of a sermon on the Holy Eucharist. This harsh treatment of his friend caused Newman to withdraw from the Anglican Church. Later, he and his followers made their profession of faith in the Roman Catholic Church to Passionist Fr. Dominic Barberi on October 9, 1845. Through Bishop Wiseman's encouragement, Newman decided to become a priest. He spent a year at the Propaganda College, Rome, studying systematic Catholic Theology, and was ordained priest on the feast of Corpus Christi, 1847.

Newman's writings are living monuments to his memory. His *Apologia Pro Vita Sua* is a passionate defense of his own intellectual and spiritual integrity by one who, for many years, was constantly under attack. To defend himself, he felt it necessary to give the history of his spiritual journey from Anglicanism into the Catholic Church. Written in clear and beautiful prose, it is still being read today, over one hundred years after his death.

Before returning to England, Newman, encouraged by the Pope and his Roman friends, spent some time at the Oratory of St. Philip Neri, learning the rule and customs of the Oratory. On his return to England, he established the Oratory in Birmingham on Feb. 3, 1840. Here he was joined by convert Fr. Frederick W Faber and other converts from Anglicanism. Faber later established an Oratory in London (1849) which, like the Birmingham Oratory, became a centre for Catholic activities, prayer, and service where many converts found a home.

EVENTS THAT INFLUENCED ELIZABETH HAYES' THINKING

Elizabeth Hayes must have followed all of these developments very closely, and read the writings of Newman and those of the other Anglican intellectuals as they sought to clarify their positions in their search for Truth. Newman's *Apologia*, which traces the history of his

conversion to the Catholic Faith, and Ward's *The Ideal of a Christian Church (1844)*, which held up the Catholic Church as a model of what "a church should be," must have given her pause. These works, and the example of the great Dr. Manning and members of the Anglican clergy and the Sisterhoods who had come into the Catholic Church and were known to Elizabeth Hayes, must have influenced her thinking and enabled her to make an informed decision regarding becoming a Catholic.

Henry Manning was considered one of the leading thinkers of his day. He developed a keen understanding of the social evils and strongly condemned the abuses of wealth, the poverty of the exploited, and the lack of educational opportunities for the new middle class. In these respects, Elizabeth Hayes could be considered a kindred soul with Dr. Manning. She, too, sought to improve the lot of the poor; by education, she hoped to enable them to rise above the status quo, make themselves self-supporting and give them a sense of their own dignity and worth. Conscious of the need for holy ministers in the church, Dr. Manning urged the clergy to personal sanctification. In 1850, Cardinal Wiseman appointed Manning inspector of schools—the first important appointment after his conversion. In his new position, Dr. Manning organized a network of elementary schools in the Archdiocese of Westminster, and made provision for university education for Catholics, besides special training courses, chiefly in science, for Catholics of the middle class. On the death of Wiseman, Pope Pius IX appointed Dr. Manning his successor.

HOW MIGHT THE WORLD IN WHICH SHE LIVED HAVE FORMED ELIZABETH IN HER UNDERSTANDING OF RELIGIOUS LIFE?

Elizabeth, now a Catholic and living with Elizabeth Lockhart's community, followed the way of life of her new community. Dr. Manning, their chaplain, offered Holy Mass daily and gave Benediction on certain days. Elizabeth Hayes engaged in the same works as the Sisters of her new community—teaching in the poor school for girls, instructing converts, visiting the poor and the needy, and undertaking any work of charity compatible with the spirit of the Institute. Later, Elizabeth Hayes left Bayswater for Glasgow, where she made her novitiate. Here, she studied the Rule, familiarized herself with the Constitutions, and received instruction in prayer and guidance in her spiritual life. After her profession, Elizabeth went to the missions in Jamaica.

Elizabeth was well aware of the works a number of converts to the Catholic Faith were engaged in after their conversion. Some either joined religious communities or founded new ones with a specific work in mind. Mary Hayes left her Anglican Sisterhood to enter the Roman Catholic Church, became a nun, and later co-founded the Congregation of Franciscan Sisters of Perpetual Adoration. Mother Mary Veronica Cordier and her nuns established a convent at Kingston, Jamaica. Sister Elizabeth Hayes became part of this community. From her experiences in different religious communities and observing others, Sister Elizabeth Hayes must have come to a clear understanding of the religious life.

THE INDUSTRIAL REVOLUTION

Britain, too, was undergoing great internal changes through the Industrial Revolution. The invention of machines and the building of factories enabled modern industry to grow and expand. The British textile industry pioneered the use of power-driven machinery starting with the spinning jenny, followed by the mechanical loom for weaving thread into cloth, the flying shuttle, the water frame, and later the cylindrical calico printing machine; all of these greatly facilitated and expanded cotton production. Further inventions led to coal, iron, and steel production, which increased the output of new machines.

James Watt's invention of the steam engine ushered in the automatic era. George Stephenson and others put the steam engine on wheels, thus creating the locomotive, which made travel and transportation easier. The network of roads, canals, and railway lines gave easy access to inland towns and distant places, drawing distant regions more closely together. Increased scientific knowledge and better methods of production led to further production. Gas, the product of coke, was being used for cooking and the lighting of homes and streets. The power of electricity was likewise harnessed and widely used as early as 1850.

In spite of all of this "progress," people who had moved from the healthful conditions in the country to the crowded industrialized centers found themselves living in disease- and epidemic-infested hovels.

The poet Gerard Manley Hopkins bewails these changes in his sonnet "God's Grandeur":

*The world is charged with the grandeur of God.
It will flame out, like shining from shook foil;*

*Generations have trod, have trod, have trod;
And all is seared with trade; bleared, smeared with toil;
And wears man's smudge and shares man's smell: the soil
Is bare now, nor can foot feel, being shod.*

In the next lines, we see that Nature's inexhaustible resourcefulness constantly compensates for and replaces the destruction man has wrought and, like the Holy Spirit, recreates and restores all to its pristine beauty-"God's Grandeur."

*And for all this, nature is never spent;
There lives the dearest freshness deep down things;
And though the last lights off the black West went,
Oh, morning, at the brown brink eastward, springs —
Because the Holy Ghost over the bent
World broods with warm breast and with ah! bright wings.*

With increased land and sea transportation, trade between Europe, North America, Africa, and the Far East developed. The United States bought British goods; India and the Spanish colonies joined in this very successful trade. England began to buy large quantities of raw cotton from America. Thus, the Atlantic Ocean became a veritable highway of traffic, trade, and business exchange between Europe and the Americas. These were the years when Pope Gregory's call (and later that of Pope Pius IX) for a rebuilding and an expansion of the missions found a ready response in the increased number of personnel engaged in missionary work in foreign lands. So, a new kind of "traveler" swelled the ranks of those seeking fame and fortune overseas. These were missionaries seeking only the spread of the Kingdom of God and the undying Love of His Divine Son for all of us. Among those missionaries were Sister Elizabeth and her Sisters on their way to Belle Prairie or Augusta or the island of Jamaica, intent only on doing great things for God and souls.

Thus, the Industrial Revolution proved to be a godsend not only for the material wellbeing of mankind, but also for man's coming to a knowledge of God and growth in his Love and service. The increase in industrialization saw large numbers of people move from the predominantly rural and agricultural areas of the south to the mechanized and industrialized north. The rural south, once the most populous area in the country, now had more representatives in government than its population warranted, while the teeming new industrial centres of the north, Manchester, Liverpool, Sheffield had no representatives. Modernization of government

was in popular demand. Reform began in 1832. The First Reform Bill wiped out more than fifty "rotten boroughs" and gave seats in government to more than forty previously unrepresented industrial centers. Further reforms were introduced which improved the lot of the poor. The Factory Act of 1833 forbade child labor below the age of nine and restricted the number of hours children and young adults might work. To draw the attention of the wealthier classes to the sad lot of the poor, Charles Dickens, in his book *Oliver Twist*, vividly depicted the conditions of the poor, especially of children working long hours in factories in inhuman and unsanitary conditions for a mere pittance.

By 1860, demands for more reform increased. The Reform Bill of 1867 doubled the number of voters by extending the franchise further. Corn Laws restricting the importation of corn from abroad were abolished and free trade established. Thus, a more democratic form of government in Britain came into being, and greater prosperity was shared. By June, 1846, Pope Gregory's very successful pontificate came to an end; Pope Pius IX succeeded him on June 16, 1846. From the beginning of his papacy, Pope Pius IX believed that his work did not include political reform or participating in the government of the States of the Church. Such participation, he felt, was incompatible with the religious character of his work as Pope. Hence he refused to participate in a war for Italian independence against Austria since, as common father of all the faithful, this action would be contrary to his role as Pope. He now became preoccupied only with Church matters and fidelity to traditional values—social, moral, and religious. Under his leadership, missionary work expanded vigorously throughout the world. Centralization of authority progressed steadily and was one of the characteristics of Pius IX's Pontificate.

He promoted liturgical unification by substituting Roman practices for a variety of local liturgies. A concentrated effort was made to standardize ecclesiastical usages according to norms established by Rome. The Roman Curia became more and more the Church's administrative centre. Individual bishops came into more direct contact with the papal authority. Pius IX named bishops himself, regardless of local preferences. Papal initiative was responsible for an increasing number of national seminaries in Rome, where promising future priests and bishops received training and a preference for Roman usages.

The essential part of Pope Pius IX's pontificate concentrated on the internal guidance of the Church. He concluded concordats with Russia (1847), Spain (1851), Austria (1855), and several Latin American states. He promoted Catholic reinvigoration in Germany, reestablished the hierarchy in England (1850) and in the Netherlands (1853), and erected 205 new dioceses and vicariates apostolic, notably in the U.S. and in British colonies.

On December 8, 1854, Pius IX solemnly defined the dogma of the Immaculate Conception in the presence of a great international gathering of bishops and other Church dignitaries. Of special importance to the Franciscan Sisters at this time is the fact that in 1853, Coadjutor Bishop Smith of Glasgow sent the Franciscan Sisters' Rule to Rome for approval. Pope Pius IX suggested that the words "of the Immaculate Conception" be added to the title "Franciscan Sisters." Hence, the Sisters are now known as Franciscan Sisters of the Immaculate Conception — a title of Our Lady dear to every Franciscan heart.

Just four years after Pius IX had promulgated the dogma of the Immaculate Conception, Our Lady appeared at Lourdes to fourteen-year-old Bernadette Soubirous eighteen times between Feb. 11 and July 16, 1858. Bernadette's visits to the grotto of Massabielle were accompanied by huge crowds, but only Bernadette saw the visions. On March 24, after calling for penance, Our Lady directed Bernadette to wash and drink at a spring which came forth as soon as

Bernadette dug in the ground. The water, which now flows at the rate of 32,000 gallons a day, is used for baths and prized as a sacramental by pilgrims. During Our Lady's apparitions on Feb. 27 and March 3, Bernadette was instructed to have a chapel built and to have people come in processions. On March 25, Our Lady told Bernadette in the Lourdes dialect: "I am the Immaculate Conception"-the very title given by Pius IX just four years previously. Today, Lourdes is one of the most popular shrines of Our Lady in the world.

Vatican Council I climaxed Pius IX's pontificate with a solemn definition of Papal Infallibility and Papal primacy of jurisdiction. This Council was attended by approximately 800 bishops and other prelates; it consisted of four public sessions and eighty-nine general meetings held between December 8, 1869, and July 7, 1870.

HOW MIGHT THE WORLD IN WHICH SR. ELIZABETH LIVED HAVE FORMED HER IN HER RELIGIOUS PRACTICES AND DEVOTION?

The world in which Sr. Elizabeth lived was undergoing radical changes. Some people were caught up in improving their material lot through taking advantage of the many changes brought about by the Industrial Revolution. This provided the working man and woman with modern equipment, tools, and machinery which improved the living and working conditions as well as travel and recreation. An air of comfort and well-being was beginning to prevail in society, and much of the depressed conditions among the poor were being replaced with more healthful living conditions and surroundings.

Still another segment of society was caught up in matters of a more spiritual nature. Among these were converts to the Catholic Faith and missionaries intent on deepening their faith and prayer life and sharing their newly-found treasure with others both at home and abroad. Among these was Sister Elizabeth Hayes, whose diary reflects her spiritual stance: "I pray for a spirit of prayer and devotion to the Holy Spirit who will inspire my mind and fill it with unction to guide me aright in whatever office I may be called upon to fill." So, prayer and the power of the Holy Spirit are the source of Sr. Elizabeth's strength. "I must pray hard to be guided by a right spirit, to have the spirit of discernment between good and evil, right and wrong, to have much wisdom from above, not knowledge of the world" (p. 2).

Under *Entrance Into Retreat* (Sister Elizabeth's Diary, p. 3), we see Elizabeth experiencing life free from all the distractions of her everyday life where she states: "You are alone here—let all your day be a meditation—all free time—follow your attraction—read little—have no method—no system—converse with Jesus in your heart—listen to the voice of the Holy Spirit."

In the first few lines of this excerpt, we sense a "letting go," a slowing down—a certain paucity of words, a detaching from all props—"read little, no methods, no system"—a deepening into a silence at the centre where a divinizing process seems to be gradually taking place, a movement beyond time and place where words seem to fail; here, where the human heart and the Triune God meet, in what may be called a contemplative stance, where God is constantly speaking His Word through His Spirit of love. Hence, Sister Elizabeth's gentle admonition: "Listen to the voice of the Holy Spirit."

These words are reminiscent of George A. Maloney's reference to the prayer of the desert hermits in his book *Prayer of the Heart*. The Desert Fathers believed that incessant prayer is possible for human beings, with God's grace. This is the goal of the Christian life: "to surrender completely at all times in love to please the heavenly Father. The means was to strive to obtain purity of heart

through desire and ascetical practices aimed at uprooting self-centered love and developing the Christ-like virtues. No matter how austere their practices of asceticism in order to reach purity of heart, they knew that only the Holy Spirit could gift them with such a state of constant prayer. It is the Spirit who pours out into emptied hearts the gifts of faith, hope and love, who enables a person to surrender all anxieties in childlike trust in the heavenly Father and to live in constant love toward God and neighbor" (p. 62).

Besides these religious practices, the one great devotion of Sister Elizabeth's life focused on the Holy Eucharist. Because of this, the Holy Sacrifice of the Mass was central to her religious life. Following naturally on this devotion was her ensuring that every mission she opened had a chapel where a resident priest would celebrate Holy Mass daily. The spiritual needs of her Sisters were her prime concern; this was true, too, of the Poor Clare Sisters, whom she helped to come to the U.S. and for whom she tried to provide Perpetual Adoration.

During an audience with Pope Leo XIII, Sister Elizabeth requested permission to open a house in Rome. Records show that this permission was granted "for the spiritual good of the Sisters and with the indulgence of a private oratory. .. where the sacrifice of the Mass might be offered and also to keep the Blessed Sacrament" (*Unless the Seed Die*, p. 156).

In July, 1883, permission was granted for the reservation of the Most Blessed Sacrament in the little Assisi Convent "when a minimum of five Sisters would be in residence and Mass celebrated daily."

Sister Elizabeth seems to have been obsessed with the desire to become a saint, and concluded that "the condition in which she finds herself is the best condition for her to be a saint ... if only she were wilting and used it so."

For Elizabeth, then, prayer, contemplation, devotion to the Holy Spirit, and willingness to accept the circumstances of her daily life, together with a profound devotion to the Most Holy Eucharist and the Holy Sacrifice of the Mass, seem to be the essence of her religious practices and devotion.

To produce any "good results," Sister states in her diary (p. 3), "I was convinced that patience and the very sweetness of charity, a compassion for sinners which Jesus had and which saints were full of," must be the animating force of every good deed — "love never betraying any repugnance, gentle yet strong, pliant yet firm, not weak-not passionate or proceeding from nature."

HOW MAY THE WORLD IN WHICH SHE LIVED HAVE FORMED HER IN HER WORLD VISION, IN HER MISSIONARY INSPIRATION?

Sister Elizabeth Hayes was consumed with the desire to help others whenever she saw the need; she was, moreover, conscious of her commitment to missionary work on the foreign missions. Still, she did not spend her time with eyes fixed on the distant horizon, longing to work on the foreign missions. Rather, the immediate needs — the wounded soldiers during the Franco-Prussian War, for example — became the focus of her attention and energy.

Her diary (p. 10) brings her vocation thrust into clear perspective as she states: "An incessant longing to work for the poor dwelt in my heart and was the subject of my prayers ... a mission without work for the poor and sick, doing little or nothing for the place in which we live is not a very enticing aspect." This entry was made during Sister Elizabeth's disappointing trip to Jamaica: it

reveals more about Sister herself and her missionary aspirations than does any other activity in which she engaged. She went to Jamaica as a mission, but found the work there fell far short of the kind of missionary work she had envisioned for herself; hence, she obtained permission from her bishop to leave Jamaica and continue her search elsewhere.

That Sister Elizabeth was of the "stuff" missionaries are made of is borne out by Brian de Breffny's description of the primitive conditions in which she and her Sisters lived in Augusta: "a small house where their beds were hay mattresses with hay pillows" (p. 146). Sister Elizabeth herself "thought nothing of the privations. This was the true missionary life she had envisioned for her community and if the conditions were spartan, that could only be in their view, a good preparation for the Franciscan life of poverty for novices who were trained under her determined encouragement ... she would even eat discarded food rescued from the rubbish and cleaned" (p. 147). Sister Elizabeth by her own example and by her teaching was able to inspire in her nuns a willingness to live a life of extreme privation with joy when it was necessary. "She expected as much from them as she was willing to bear herself" (p. 172).

When Sister M. Angela and her companions arrived in Augusta from Canada, they expected "'a dignified convent ... simple and comfortable ...' They were disappointed and even more disappointed at the frugal diet. Worse still, Sister M. Angela was terrified of the black people. When they were noisy and boisterous, she was paralyzed with fear" (p. 146). Still, Sister M. Angela persevered, no doubt inspired by the example of Sister Elizabeth, and worked among the black people for many more years. She died in Little Falls, Minnesota, October 29, 1925.

Sister Elizabeth's world vision developed over the years as a result of her own experience working among the poor, the needy, and the marginalized.

Sister Elizabeth's long search for the kind of mission that satisfied "her incessant longing to work among the poor" seems to have come to an end once she arrived in Georgia. Here, she found not only the poor, who made up a large segment of the population, but also the poor blacks who were further alienated from society by the color of their skin. As a race, they were "the most underprivileged, most deprived and the most humiliated inhabitants" of the United States (p. 141).

In 1878, Sister Elizabeth wrote to Bishop Gross expressing her desire to work in the diocese of Savannah "solely and entirely for the poor coloured people within the limits allowed by our Rule and Constitutions." The bishop was delighted to see Sister Elizabeth and to welcome her initiative. He offered her a house and land at Isle of Hope. She and her community were later joined by another Sister and a novice from Belle Prairie. Soon four new postulants arrived from Canada, "attracted to the mission by the fervent letters written to Montreal by Sister Elizabeth." Eager to start work among the black people, Sister had already opened a mission in Augusta which she now hoped to expand.

By the end of the eighteenth century, the only contact the Negro had with the Catholic Church was in Maryland and in the Spanish territories of Florida and Louisiana. A few priests worked to preserve the faith of the native Catholics, but there was no special apostolate.

In 1828, French missionary Rev. Jacques Nicholas Joubert de la Muraille began a school for the instruction of Negroes. He also founded the Oblate Sisters of Providence, the first black Catholic Sisterhood in the United States. The community was approved by Pope Gregory XVI in 1831. Their chapel became the first parish church and the first Negro Catholic edifice in the U.S. Through the efforts of Jesuit Father Michael O'Connor, funds were raised in 1863 to enable them to establish their own parish; a year later, St. Francis Xavier Church under the

care of the Jesuit Fathers was formally dedicated. In 1842, another religious community, known as the Congregation of the Sisters of the Holy Family, was established in New Orleans, dedicated to ministering to the Negro.

Although Bishop John England showed real concern for the Negroes in his diocese, he was forced to close his Negro school because of threats from anti-abolitionist mobs. Thus the efforts of the Church to minister to the Negro were often hampered by an anti-Catholic milieu, a shortage of priests, lack of financial support, and the absence or weakness of Catholic influence in the areas of heavy Negro population.

Fortunately, the Third Council of Baltimore (1866) took steps to eliminate all of these problems. By instituting the Commission for Catholic Missions among Coloured People and Indians, the Council initiated a yearly national collection which made possible more rapid expansion of their apostolate. The already established religious communities ministering to the Negroes — the Oblate Sisters of Providence and the Holy Family Sisters- — were joined by other religious communities intent on serving the Negro. Some religious communities assigned some of their members to this apostolate. Among these were the Franciscan Sisters of the Immaculate Conception under the leadership of Sister Elizabeth Hayes, who pioneered work among the Negroes in Georgia.

At a price of great personal sacrifice, Sister Elizabeth and her Sisters courageously undertook missions in Augusta and Savannah, where they "worked within the black population exclusively, giving girls plain, simple English schooling, teaching them domestic duties, visiting and nursing the sick coloured people. ..." (*Unless the Seed Die*, p. 144).

The establishment of the Commission for Catholic Missions among Coloured People and Indians inspired a prominent Philadelphia family, the Drexels, to aid this new apostolate. Katharine had inherited a large fortune at the death of her parents. During her visit to Rome, she asked Pope Leo XIII to recommend a religious order to which she could give her fortune on condition that it be used solely for the Indian and the Negro. When the Pope challenged her to be their missionary herself, her vocation was decided.

In 1889, she began her novitiate with the Sisters of Mercy of Pittsburgh, Pa. She and a few companions founded the Sisters of the Blessed Sacrament for Indians and Coloured People in a convent made over from the old Drexel summer home at Torresdale, Pa. She was driven by a consuming desire to save souls and provide a God-centered education for the Indians and the Coloured People. By the end of her life, she had spent twelve million of her inheritance on this work and in training and educating her Sisters to minister in schools and parishes.

The great inspirer of her life was the Pope of that time, Leo XIII, whose pontificate came to be ranked among the most significant in recent times because of his numerous teachings and his great wisdom in choosing solutions to problems and abiding by them. Through his encyclical *Annum Sacrum* (May 25, 1899), he consecrated the whole human race to the Sacred Heart. He issued nine encyclicals concerned with devotion to the Blessed Virgin and to the Rosary. The encyclical *Susplicato Concessum* (May 25, 1882) had as its objective the renewal of the Franciscan Order. Like his predecessor, Pius IX, he gave a great deal of attention to the missions. He wrote two encyclicals on the Abolition of Slavery: *In Plurimis* (May 5, 1888) and *Catholicae Ecclesiae* (Nov. 20, 1890). In the same year, Leo XIII established the hierarchy in India.

Social questions occupied Leo's mind and gained wide attention among unbelievers. *Quod Apostolicae Muneris* (Dec. 28, 1878) condemned socialism. *Arcanum* (Feb. 14, 1880) defined the Christian concept of the family. His greatest social encyclical, *Rerum Novarum*, was Leo's

most important social pronouncement. It was directed against socialism and economic liberalism. It marked the papal approval of the Catholic social movement. It clearly set forth the Catholic principles, and owes much to the practical social attitudes toward labor and agrarian problems of Cardinal Gibbons in the U.S., Henry Edward Manning in England, and Archbishop Joseph Walsh of Dublin. In it, Pope Leo stresses the natural right of man to possess private property, to direct himself in virtue of his intelligence and foresight, his personal independence, and his right to found a family and his duty to care for it.

The encyclical also deals with the role of the Church in social affairs, keeping ever before our minds the truth that certain inequalities are inevitable, that to suffer and endure is the lot of humankind, that our final end is not here but hereafter, that the Church is concerned not alone with man's soul but also his body. Poverty is not a good in itself, so every action should be taken to alleviate poverty through the practice of charity and the promotion of justice. The State also has the responsibility in relation to the protection of private property, the regulation of conditions of work, seeing to it that employees receive a just wage and equitable distribution of property.

The history of the 19th century reveals the consistent work of the Holy Spirit in all levels of human existence. Through the material growth and development of the Industrial Revolution, human life was enhanced. Missionaries were provided with means of transportation to the most distant and inaccessible reaches of the known world, bringing the Good News of Salvation to peoples who would otherwise be left in ignorance.

The Popes of this century--Gregory XVI, Pius IX, and Leo XIII--all zealous men of high spiritual and intellectual caliber, led by the Spirit, gave genuine and dynamic leadership to the Church, gaining the recognition and respect of the world at large.

Converts from Anglicanism fired with zeal for their newly-found Faith--Newman, Manning, Ward, and other intellectuals of the Oxford Movement--led the way through their teachings and writings, inspiring others to follow in their footsteps. Not the least among these converts was Sister Elizabeth Hayes, who courageously, patiently, and untiringly founded her Community — the Missionary Franciscan Sisters of the Immaculate Conception — whose members today continue her life-work of ministering to all levels of society, especially the poor and the marginalized, in almost every continent of the world.

Sister Elizabeth Hayes may be regarded as a Woman of Her Times in the ways in which she, like her contemporaries, left the "security" of the Anglican religion and "went over to Rome." Like many of the converts of her day, she became a religious Sister and went on to found a community of Sisters in the U.S., Belle Prairie, Minnesota. Enduring many difficulties, setbacks, and adversities, she strove to secure her new foundation. This she did by establishing its Mother House in Rome and placing her young community under Vatican Protection. She established her first mission in Belle Prairie, whence she moved to the other States until she came to Georgia. She made the world a better place to live in by setting up schools, orphanages, and clinics where the Gospel teaching was central. Included in her vision were the children of the neglected, the abandoned--the Negro--whose lot, through teaching, counseling and encouragement, she helped upgrade. Today, many of these children of the formerly oppressed Negroes are accepted on a par with the rest of society. Through education, initiative and their own indomitable spirits, they have found their rightful places in society as contributing and respected citizens whose lives are a constant inspiration to their fellow Negroes and to society at large.

Sister Elizabeth Hayes, too, may be regarded as a WOMAN FOR ALL TIMES because of her Christ-centered life and her dynamic and adaptable personality. Whenever she saw the need, she

unhesitatingly and unselfishly stepped forward and attended to it. Extremes of climate were no obstacle; neither the extreme cold of Minnesota nor the intense heat of Georgia deterred her in her eagerness to minister to God's people, as she and her Sisters responded to the promptings of the Holy Spirit-the Animating Force of her life and work.

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