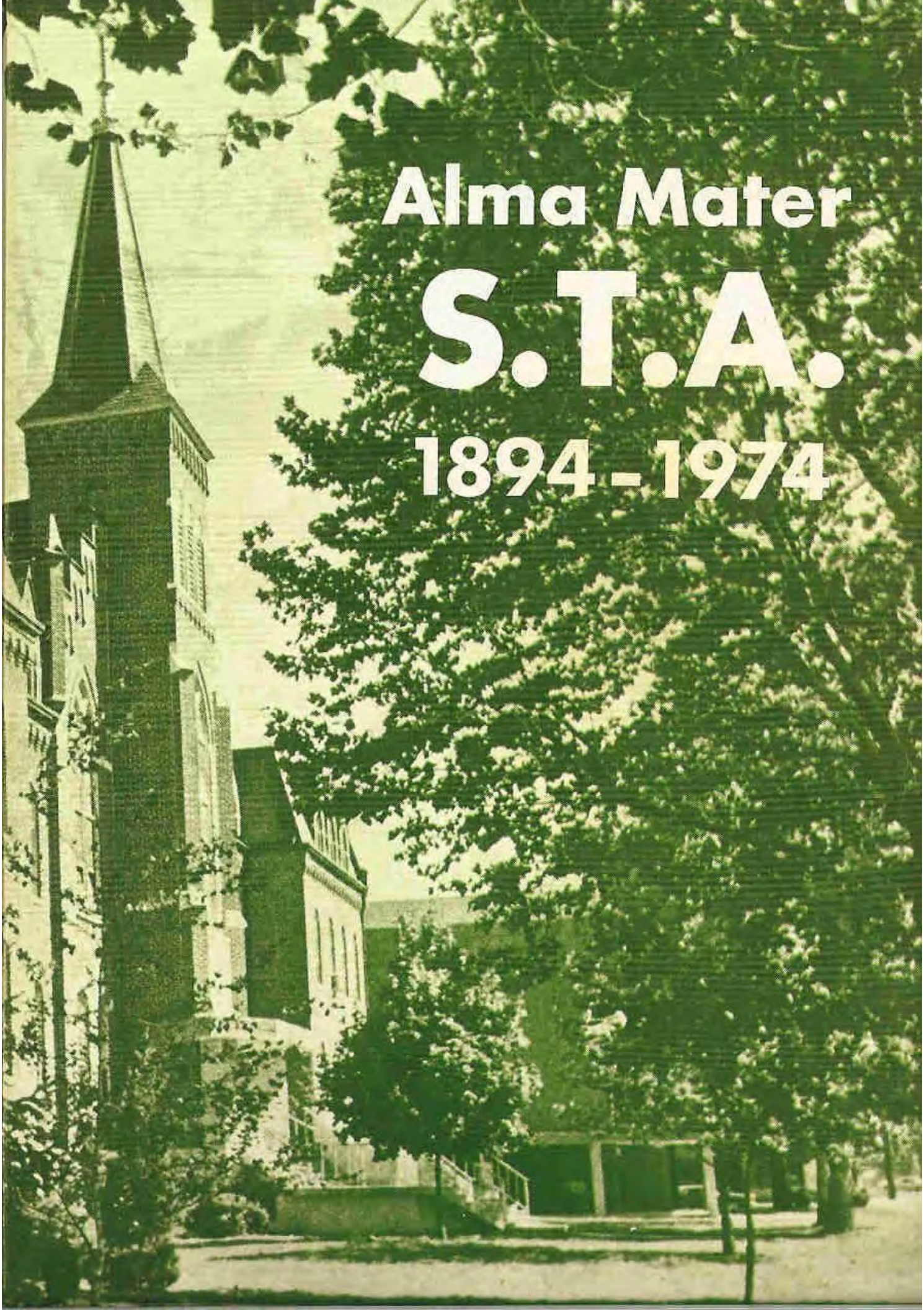
Alma Mater
S.T.A.
1894-1974

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Sister Mary Pauline Grady, A.S.C.

A chronicle of St. Teresa Academy,
East St. Louis, Illinois

Adorers of the Blood of Christ
Ruma, Illinois

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ALMA MATER STA

Dedication

To the alumnae and friends of St. Teresa Academy, and especially to those many Teresans who have enriched my own life as my pupils and friends. You have written this story, and I thank you.

SISTER PAULINE

CHAPTER I:

Pioneering in the Gay Nineties

Player pianos were tinkling "A Bicycle Built for Two." Middle class beaus in East St. Louis were escorting their belles on evening excursions on the Mississippi. Business was bustling and erratic, life was lived dangerously. The United States, and particularly the mid-West, was having its second big wave of immigration. Little enclaves of German newcomers had invaded places washed earlier with successive waves of Irish younger sons seeking their fortunes in Illinois in the 1840's and 1850's. Warned of dangers to their faith in the big cities on the east coast, especially New York, these earnest travellers came to the mid-West, bringing with them their religion and its ministers, their language and customs, and only slowly releasing their vigorous character and stability into the mainstream. There were eastern Europeans, too, Hungarians and Lithuanians and others, arriving in East St. Louis to join the old French families who had come in the 1700's, and a small number of industrious Negroes, mostly freed slaves of the old French families or immigrants from the Bahamas and San Domingo. For the most part, the surnames of the leaders in East St. Louis, until the onset of the First World War, were predominantly French, Irish, and German.

Sister Clementine Zerr, 1832-1906, founder of St. Teresa Academy.

Sister Clementine Zerr had come to East St. Louis looking for a place to establish a central house. Since 1889 she had had sisters at St. Henry's and St. Mary's, two of East St. Louis's three parishes, but she needed a place to carry out her congregation's distinctive task of educating young girls in boarding schools and she needed a central house for the sisters, easily accessible by train. Sister Clementine was one of a group of forty-nine sisters who, in 1873, had followed their congregation to Illinois, the last of the exiles from Gurtweil in Baden, fleeing from persecution of the Catholic sisterhoods under Bismarck. Twenty years later, her struggling young foundation at Ruma, Illinois, five miles from the nearest railway, numbered more than one hundred sisters and novices, over half of them American-born. The central house they now sought to establish in East St. Louis would be St.

Teresa Academy, destined to have an eighty-year history of civic and religious influence.

In June of 1893 a building site of just over four acres (600 x 300 ft.) was purchased from Mrs. Elizabeth Winstanley, daughter of East St. Louis pioneer Captain John Trendley, who had owned the first ferry across the Mississippi to St. Louis. This outstanding citizen of the tiny settlement of Winstanley Park, several miles from East St. Louis, was glad to cut the purchase price of the plot of land Sister Clementine sought from $2500 to $2000, in view of her eagerness to see a school established in the neighborhood. Mrs. Winstanley and her sisters, Mrs. Josephine Fuchs and Mrs. J. W. Renshaw, had donated ground just across the road for a Catholic church, also to be built in 1894.

By the fall of 1893, Mr. William Hillebrand of St. Louis, at the request of his brother-in-law, the Rev. John Bernard Neuhaus, chaplain of the Ruma foundation, had begun construction of a $30,000 building at what was then called "the corner of Ridge and Caroline streets" in Winstanley Park, but in the years to come would be the block of East St. Louis between 25th and 26th streets running north and south, and Henrietta and Ridge avenues running east and west.

Construction slowed during the winter of 1893-1894, but in spring the building rapidly took shape and attracted Sunday strollers from the city, who watched its progress as they walked through Winstanley pastures enjoying the signs of spring.

By proclamation of Mayor Stephens, East St. Louis citizens had a half-holiday on Saturday, August 18, 1894, for a special celebration. Usually the seventy-two hour work week lasted till 6:00 p.m. on Saturday, but on this particular Saturday the people of the cluster of villages and settlements on the eastern bank of the Mississippi across from St. Louis closed shop early. The electric cars from East St. Louis (till now extending less than ten blocks from the river) had been opened for another four miles, through Denverside and Alta Sita into Fireworks Station (now Alorton). A heterogeneous crowd gathered to enjoy a barbecue and listen to speeches about the future of their rough-and-tumble river town with aspirations to becoming a city. How desperately serious those aspirations were can be gleaned from the 1893 City Directory; in its unpaged introduction a hopeful East St. Louisan wrote:

> ...It would be useless to attempt to enumerate and name the factories, firms and kinds of business which have located and been developed in the past year or two. To anyone who visited East St. Louis only five years ago, and then returned in the spring of '93, such a change would be noticed by him that he could scarcely realize that the place he saw before him occupied the same ground upon which the Queen City of Egypt now stands. And yet it is believed by the leading men of East St. Louis that what has been done is but a trifle compared with the advancement which she will make this year and next.

After the ceremony, some of the crowd probably turned north for half a mile or so before facing back into town, in order to pass the new school in Winstanley Park, now nearly finished. Sister Isabelle Hamrouge, ASC, many years later, told of such an afternoon walk with her parents, immigrants from England. She was "going on eight" that fall, and very interested, since the Sisters Adorers of the Most Precious Blood taught in her parish of St. Henry's, and it was they who were opening St. Teresa Academy. That Saturday evening the passersby saw the sisters hard at work cleaning up the new building for action. The vanguard of the future faculty had arrived in the city on August 2, to find the convent not quite finished, with no furniture and all the usual tasks of entering a new building still to be accomplished. Their German-American heritage told them that cleanliness was next to godliness, and they were soon busy window-scraping, scrubbing, and cleaning. Little Agnes Houser (the future Sister Sylvana, ASC), a mischievous eight-year-old whose home was a block or so west of the Academy, has described those first days:

> On August 2, Sister Mary Ann Neu, Sister Aurelia Haussler, and Sister Alvina Wernet arrived to clean the still unfinished building for the opening of school in September. Not a piece of furniture had been installed so far. After a hard day's work the sisters took their night's rest on the floor. A kind lady in the neighborhood prepared their meals until they could buy a stove. One of the carpenters working in the building boarded with this lady and he carried the meals to the sisters three times a day. As St. Elizabeth's Church was not yet completed, the sisters were deprived of daily mass and were obliged to walk to St. Henry's Church for mass and holy communion on Sundays. The Reverend Francis Pieper was a student at that time, lodging with Father Kuhlmann about two blocks from the convent. "Franz" was very helpful to the sisters, both in and out of the building, carrying heavy weights for them, going on errands, or taking the sisters to the city to make purchases.
>
> About August 15, Mother Clementine, Sister Angela Brummer, Sister Aegedia Siedler, Sister Florence Reid,

Sister Armella Burkart, and Sister Agatha Goestenkors arrived to begin their respective occupations. [1]

The sisters also found time, probably assisted by their chaplain, Father Neuhaus, or Sister Antonia Strittmater, who ran a printing press at the motherhouse in Ruma, to set up a simple brochure to announce their venture. It is a four-page 8½ by 5½ flier with an ornate letter-head bearing the name "St. Teresa's Institute" and an artist's sketch of the building as it would appear in 1896, when the second phase of the building was completed. The letter within, dated August 18, 1894, reads:

Dear Sir:

We take great pleasure in informing you that the new St. Teresa's Institute in East St. Louis, Ill., has been completed. The first scholastic year of this new Academy will commence on the first Monday of next September.

In connection with the usual branches of science taught in Catholic institutions we educate our pupils for household work and teach them to perform the duties of their future state.

To meet with success in our undertaking, we solicit your kind co-operation. Should, therefore, any family in your vicinity desire to send a girl to a boarding school, we would deem it a favor in you mentioning St. Teresa's Institute to them.

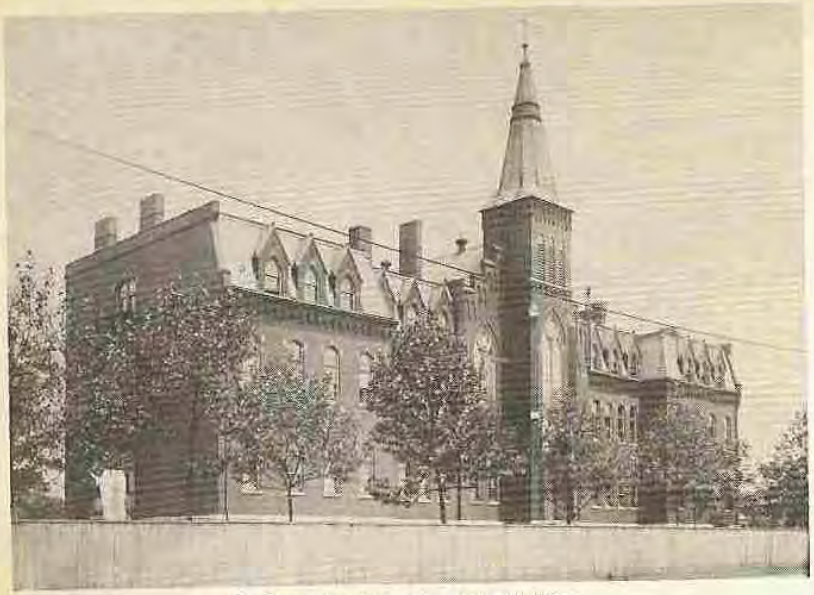
We hope to be able at a future day to reciprocate all favors received.

We remain, dear Sir,

Most Respectfully,

Sisters of the Most Precious Blood

It would be interesting to know to whom the brochures were sent, but no record of the mailing list exists. It was to help bring in a grand total of seven boarders, joined by eight day students from the immediate area! It does not seem that the sisters were over-anxious to fill their school building, because in their minds the purpose of having a central house in the railroad capital of southern Illinois was equally important. There were to be, in the first nine years of operation, a total of only 162 boarding pupils and a partially transient group of day students totalling less than one hundred during the same period. Compulsory education in Illinois – the



St. Teresa Academy, the original building.

"Edwards Law"– extended to only sixteen weeks a year for children under fourteen who had no other means to learn reading, writing, arithmetic, United States history, geography.

Sister Sylvana notes that:

> In addition to the regular boarding and day school Mother Clementine also opened a novitiate at St. Teresa. The seven candidates who were accepted the first year attended classes with the students of the academy, but resided in the cloister outside of class hours. Having satisfactorily spent one year as promising candidates, they were admitted to reception. The first of these ceremonies was held on July 9, 1895, when six young ladies were received into the order . . .The following year, on July 28, 1896, eleven young ladies were admitted to investiture after a year of candidacy, and, on the same day, nine novices took first vows . . . On July 11, 1899, another reception of candidates took place in the chapel. [2]

To visualize what St. Teresa's Institute was really like on that fall day when its formal history began, it is necessary to glance back upon the city as it was then, and upon the sisters themselves and their expectations.

Midwestern U.S.A., and especially the State of Illinois, was a rough world in the 1890's. Between the groundbreaking at St.

Teresa's in the fall of 1893 and its opening on September 4, 1894, the panic of 1893 had loomed large, simultaneously with the much vaunted World Columbian Exposition which opened November 1, 1893, in Chicago. Mayor Carter Harrison I of that city was murdered at the door of his home on October 28, 1893. Before December 31, 1893, five hundred banks failed in the United States, 16,000 businesses closed. By 1894 there were two to three million unemployed in a population of less than 70,000,000. Twelve thousand more businesses had failed, a fifth of the railroads were in receivership. During the winter Chicago's Pullman strike was born of an economy measure which slashed wages but did not reduce rent or company housing; it ended in violence during the week of July 5, 1894.

The United States was in a deep recession; Illinois was bankrupt from too much railroad building and uneasy over the strikes that beset it. Bernard Weisberger, in *Reaching for Empire*, expressed the situation:

> The Chicago spectacle called attention, almost mockingly, to the aching, mysterious gulf between nineteenth-century progress and poverty. Hard times turned into fiery issues such facts as the dwindling availability of free lands in the West, the rise in the volume of immigration, the continuing consolidation of smaller business units into larger ones. Political parties groaned and wallowed like ships in a typhoon; prophets cried aloud from the housetops that America had gone after strange gods and was doomed; farmer, worker, and business man stirred and roared. The stage was being set for climactic events which would bring 20th Century America into being. The '90's would know birth and growth and what went with them—pain, pride of newness and yearning for the irretrievable passing day. [3]

Life was indeed cruel in 1894. There were many trigger-happy people about. Lynching was common even in the North, where it was not used against Negroes. (1892 figures show 230 lynchings; 161 of the victims were Negroes). Although duels were no longer fought on the swampy section of East St. Louis known as Bloody Island, violence was part of the total scene. Into such a world came many children doomed to neglect, unprotected from child labor abuses and frequently orphaned early by their parents' tuberculosis or pneumonia or by industrial and farm accidents. Life expectancy at birth was about forty-seven years.

East St. Louis had its own special growing pains besides. Its population had quadrupled between 1870 and 1894, and engendered

The first three graduates of St. Teresa Academy, 1899. They are, left to right: Laura Hennesy (McCann), Angela (Sister Loretta) Gierschner, Anna Hennesy. The Hennesy girls were nieces of Sister Laura Visino, a Precious Blood Sister of Ruma. When her sister died, she recommended that her nieces attend St. Teresa's. The picture was loaned for reproduction by Miss Ann McCann, 329 N. 9th Street, Murphysboro, Illinois (Laura Hennesy's daughter).

enough public spirit to begin to change a swampy, flood-ridden village into an ambitious port town, an important vantage point from which shipping to St. Louis could take place. Yet downtown East St. Louis looked like an architect's split-level nightmare, with the partly accomplished results of an 1887 city ordinance requiring that all buildings be raised ten to fifteen feet in order to end the annual spring floods.

Education loomed large in the minds of the planners at this time, if not in the thoughts of parents, since there were few schools. Although a library had been opened in City Hall on February 5, 1874, the public library building had only just been commissioned by the city council. The continuing influx of foreigners raised many questions of ethnic jealousy and religious divisiveness. The nascent school system of the city consisted of only six elementary schools, controlled by the local public school board. They were the "Upper School" (in the basement of St. Patrick's Church), the "Middle School" (at the corner of St. Louis and Collinsville avenues), the "Broadway School" (in St. Henry's Church basement), the "Franklin School" (at 700 Bond), and the Douglas and Webster schools. These were the usual ungraded schools of the end of the century. It was certain that, when St. Teresa's opened, no previous knowledge could be taken for granted. The curriculum began with the elementary subjects and added secondary subjects when the girls were ready. The first graduating class was in 1899, five years after opening.

The faculty for the new venture were young, eager, and not highly specialized. Although her sisters from Europe had good teacher preparation, Sister Clementine chose to place mostly young American-born sisters at the Academy. Those who held teachers certificates had them by examination, either state or diocesan. Sister Aurelia Haussler, 40, highly educated in Europe, had come August 2 to organize the preparations before going on to teach in Mt. Carmel, Illinois. The average age of the group who actually opened the school was 26. Sister Clementine asked Sister Angela Brummer to act as the directress, assisted by 19-year-old Sister Florence Reid. Sister Florence loved music; Sister Blanche Roels, A.S.C., remembers how, as a little girl growing up in Ruma, she loved this sweet young sister who taught her how to chord on the organ.

Sister Angela Brummer, first directress of St. Teresa Academy. Sister's health was poor and although she remained at the Academy until 1908, except for one year in the hospital, Sister Ursula Johanns was acting principal from 1895 to 1903.

When the cleanup was done, Sister Scholastica Schilling went on to her year's apostolate in Kelso, Missouri.

Sister Alvina Wernet, who had been teaching at St. Henry's Parish, probably both taught and helped with general household management, in the simple, sturdy lifestyle of those pre-accreditation days. Sister Aegedia Siedler, who had just had her twenty-first birthday, was put in charge of the children of the newly forming St. Elizabeth Parish, and kept school for twenty-eight of them in a room on the ground floor of the new Academy. Sister Armella Burkart, who had come from Baden, Germany, three years before, and Sister Mary Ann Neu took major responsibility for household duties and the care of the younger boarders.

Sister Clementine herself, or "Reverend Mother," as she was then called, stayed at St. Teresa's as superior, and in this way made herself available to many more of the sisters than if she had returned to the less accessible Ruma motherhouse.

Little by little the attendance roster grew, and hired hand Julius Brugger set out faithfully each morning to collect his eight day-student passengers, driving the good horse Heine on the unpaved roads of Winstanley Park to pick up students in the morning and return them home in the evening. Some of the boarders were actually East St. Louisans who preferred to stay at school during the week.

Mrs. Anna Carroll Keough, Class of 1905, recalls details of the simple and industrious life at STA in the early years:

> My parents were poor. I was an only child, but my Dad wanted me to have three years of sisters' training,

Sister Aegedia Siedler with her pupils, St. Elizabeth's Parish, 1894. The class was taught in the Academy basement. Agnes Houser (Sister Sylvana, ASC) is the third girl to Sister's left in back row.

especially in religion. I was fourteen when I entered St. Teresa's Academy on Labor Day, 1902, as a boarder. Mother Ursula Johanns was principal. There was a high board wooden fence all across the front of the convent building and lawn, and at both ends, down to the orchard and smaller buildings; there was a large playground in the rear of the building. We did have a nice green lawn in front of the convent building, but it was fenced off by a four-foot lath fence. There was a large barn off the rear playground. Beyond this there was an orchard, grapevines, vegetable garden, chicken pens, and a few cows.

After I met the girls and got settled down, we started out in routine fashion. We were awakened in the morning by Sister saying a prayer, around 6:20 a.m. After we were up, we knelt by our bed and said our morning prayers all together. After that we rolled back the bedding, went through the choir to the wash room and toilets, then dressed. We made up our beds, and when all was ready, went downstairs to the refectory. I don't remember just what we ate for breakfast, but we must have had cereal, bread, real butter, milk or coffee. We had eggs. One of the older girls read from the "Lives of the Saints," one saint each day except Sunday. We older girls would wash and dry the dishes, reset the tables, then cover the whole table with a cloth. This was done after each meal. On school days, we had lunch around 10:00 a.m., bread and jam.

...Sister Liberata Kuhl (at STA 1899-1910) cooked our meals. We had beef, often cooked as a pot roast with vegetables. It was very good. The way Sister cooked liver, we could not have enough. It was delicious. Also we had chicken and on Fridays some kind of fish, potatoes, other vegetables, pudding, and sometimes pie. We were fed plenty, and I enjoyed everything.

Thursdays we had no school. Two or three of the girls would go into the kitchen and prepare the dinner with the help of Sister Liberata. The rest of us older girls would do the ironing, for ourselves and for the younger children. We did not wash any of the clothing; tiny Sister Helen Helmbacher (at STA 1898-1905) handled that part, with the aid of a retarded girl, Mamie. We had a small pot-bellied stove to heat our irons. They were placed against the sides of the stove. During preserving time

Sister would have a large copper pot boiling on the top of this little stove.

Sunday was the only day we wore uniforms to church. Sister Virginia Johanns (at STA 1895-1903) was our seamstress and fancy work instructor. What a job she had, sewing uniforms for all of us, winter and spring. The big girls' uniforms differed from those of the younger children. . . In 1903 we did not wear uniforms anymore. Sister Salome, then in charge, decided to have us wear a cloak, the style worn at graduation. . . black serge--long loose sleeves. These could be worn over our winter coats in cold weather. Sister Angela Brummer sewed all these cloaks for the youngest to the oldest. We also wore the four-pointed flat hat with tassel; underneath the flat top were the initials STA. We felt very collegiate and very proud.

Although the school chapel had been blessed, along with the building, on the occasion of the Bishop's visit to dedicate the new St. Elizabeth's Church, on October 21, 1894, the girls usually went to Mass in the parish. In their formal dress and perfect marching step they delighted the parishioners who thought of them as angels, seated in their special section of church and conscious, as Sister Salome continually pointed out, of their special duty to give perfect example. Mrs. Keough continues:

Anne Carroll (Keough)
Class of 1905

School started at 8:30 a.m. We went to Mass every morning. In winter, Mass was at 8:00 a.m.; in spring and early fall, at 8:30. On Sundays we went to 8:00 a.m. and 10:00 a.m. Mass and 3:00 p.m. vespers. At the 10:00 a.m. Mass Father gave a half-hour sermon in German and a half-hour sermon in English. Sunday was a busy day, going to Church. We said the rosary every evening after supper. When we had long evenings, in early fall and late spring, we could be outdoors till 8:30. Our lighting system when I came was kerosene lamps. In the schoolrooms, two wall lamps with large reflectors . . . In 1903 we found that the kerosene lamps were all gone. We had gas fixtures, with the electric to be installed still later.

We had a very small boarder, three or four years old. Her mother was a widow and had to work. We older girls took turns getting Rosalee up, washing and dressing her; made her bed, gave her her breakfast. We enjoyed doing this. She was a bright child. Sister Emelyn taught her on the piano, and when she played her first recital, she had to sit on books.

Even in so ordered a life there was room for normal mischief. Mrs. Keough tells the story of one such happening:

We did not like the lath fence that separated us from the front lawn. We had asked Sister if it could not be removed. She said no, so on Halloween, during evening recreation, a few of us girls went out and pushed the fence down. Were we surprised next morning to find the fence up again. That settled the fence business, but the next spring Sister had the fence taken down. No more excitement!

From the first, the girls were loved like younger sisters, and those especially who were orphaned or from broken homes or had special reasons to be lonely were everybody's concern. Interspersed with lessons which soon led them to the regular high school curriculum, there was time to play games, take long walks, learn embroidery without which no girl of the gay nineties would think of entering adulthood, and also do the prosaic tasks of keeping hair and wardrobe and personal grooming up to par. There were countless little gifts and prizes. Miss Regina Siegfried, who attended STA in 1897 as an elementary pupil, still treasures a homemade wax infant, framed and given her as a prize. Mrs. Nell Walsh Barnes, although not a regular student at the Academy, took art from Sister Emelyn. She still has a mother-of-pearl and lace fan made by Sister Emelyn.

Mrs. Keough mentioned in her recollections the daily reading of the life of a saint. There was also, for many years, the daily custom of reading the rules of politeness in the girls' dining room before conversation began. Great stress was laid on the gentility which was the very soul of the nineteenth century girl's self-image.

Miss Ann McCann recently discovered a cryptic diary written by her mother and her Aunt Ann when they were boarders at STA. It doesn't lend itself to clear interpretation, not because, like Pepys' famous diary, it is in code, but because it is a series of jottings, undoubtedly well understood by the girls themselves, but not now clear to us. Some tantalizing examples: "The cat went to confession with Angie and Laura." "Two slices of butter bread." "Laura and the ink spots." "Remember Washington's birthday, 1895, and our

trip to Old Cahokia." "Father Kuhlman wants to make Franciscan monks of us." "Angie was in danger of the shoe Sat. night, Mar. 12, 1898: (March 13, 1898—Our prayers were heard. (The boss is not angry.)" The imagination is tempted to fill in the stories between the lines of the sad and funny and mischievous events of the life of girls away from home.

Mrs. Emma Ryan Cashel, a 1902 graduate, has preserved memories of the early days in an interview given a Teresan of the Class of 1960, Jane Brennan (Jennings), and published in the school magazine *Flash* in 1957:

Emma Ryan (Cashel)
Class of 1902

...I'll never forget St. Teresa's, nor the dormitory which held thirty blooming youths. I lived in a room with seven girls and Sister Bernadette Goelzhauser. We each had a bed which became our own private room when the curtains were drawn. A little dresser by my bed proudly held my snowy white statue of Mary.

I must have been a typical girl, because I still remember the way Sister pleaded, "Ryan, don't you EVER shut up?" All the sisters were very intelligent. They had to be, for the subjects taught were algebra, botany, astronomy, bookkeeping, philosophy, zoology, world history, and a course in United States government.

I'll never forget the time I was feeling ill and obtained permission to go home. After the cure of my illness, I was sent back to school. Eddie, a friend of the family and an extra-special friend of mine, was sent along to see that I arrived safely. I guess we did create a sensation, since boys were seldom found around the school.

How could those hideous black suits and preposterous black hats slip my mind? At school we were allowed to wear any neat clothes, but on Sunday those mournful black clothes became the fashion.

Sunday did have one good advantage. Sister would take all the girls who boarded for a long walk. We would stroll through Winstanley pastures. In the fall the tasty persimmons invited us to a tempting snack.

> Oh, those were the days! June 26, 1902, I received my diploma. I became a teacher, but I only taught a year. The reason? I became a blushing bride. My fairy story discontinued for a while a few years ago when my Prince Charming left to meet his king in the greatest kingdom. Today I still reside in Winstanley "pastures." This spot is no longer the home of stately persimmon trees, but of loyal East St. Louisans. I still possess the memories of St. Teresa's Institute. This great school will always be my favorite.

Time moved on. Winstanley Park became an incorporated village in 1896, and was annexed to East St. Louis in 1902. The Academy was enlarged in 1896, completing the original plan, and became able to house large numbers of sisters during the summer months to improve their teaching qualifications and make their annual preached retreats, some in English and some in German.

By 1898 Sister Aegedia and her helper, Sister Margaret Eichenseer, were able to move the St. Elizabeth School pupils from the ground floor of STA to the basement of their new church.

An interesting news item in the December 21, 1894, *East St. Louis Journal* indicates the emphasis which, from the very beginning, the Institute put on speech, dramatics, and music:

> The pupils and sisters of St. Teresa's Institute, at Winstanley Park, on the outskirts of East St. Louis, will give an entertainment on Friday afternoon, December 21, at 2:00 o'clock, in the Institute building.
>
> The entertainment will be under the supervision of the sisters, and will consist of vocal and instrumental music, recitations, declamations, essays, etc., by the pupils of the Institute, as a prelude to the holidays vacation.
>
> The Sisters of the Precious Blood, who conduct this young ladies' institute, are meeting with the most pronounced success in their educational undertaking. They have a fine, commodious, modern educational structure, with spacious and high grounds, and their educational facilities are of the very best, with instructors not to be excelled anywhere.
>
> Though the Institute opened only last September, they have already a large day school on one floor of the Institute in which both sexes are received, and a very satisfactory number, for the time in operation, of boarders, of whom they take only young ladies and girls.

The focus on the humanities, perhaps mildly exaggerated by the enthusiasm of this journalist, was greatly intensified by Sister Emelyn Pavoni, who entered as a postulant from Italy in 1896, and almost at once began a long career of teaching music and art. After the death of Sister Germaine Ratheim in 1902, Sister Emelyn took charge of the music. When Sister Bernadette Goelzhauser began teaching art in 1901, Sister Emelyn continued to help her, especially in china painting and various forms of needlework art. Many of the paintings in evidence at St. Teresa's throughout the years have been student and faculty work; others were the work of Sister Bernadette's well known art teacher, Miss Paula Fenski, who willed her pictures to the Sisters to be exhibited in their various houses.

During these difficult early years Sister Emelyn wrote to her aunt, then general superior of the Sisters Adorers of the Most Precious Blood, Mother Catherine Pavoni. Sister Emelyn had suffered much, at first from homesickness, and later from loneliness for the amenities of her beautiful native Italy, but she was also determined never to look back. Commenting on trouble she was having with her teeth, she writes plaintively:

> You see, Auntie, among us we don't have this difficulty, but here, with a very unhealthy climate and other things you could never imagine, these things are inevitable. . . Auntie, may God keep me from ever wanting to cause you the least displeasure of any sort, but here one suffers much. Oh how I wish I could talk with you! If they had another music teacher here, I would already have asked to come back home; but a person sees that the Institute would suffer if I weren't at my post, and this I can't allow to happen . . . Be at peace about it, though, and keep the secret of this my letter.

She was needed, and that was all there was to it. The attitude was typical of the missionary spirit of these young sisters, often so beset with the illnesses to which so many nineteenth century women fell prey. Interestingly enough, as one looks back from the then unsuspected future, these frail women were to break the law of averages. Emelyn herself lived to be eighty and spent most of her gracious and fruitful years at the Academy. Sister Agatha remained on the staff from 1894 to 1944, a golden jubilee of years, and lived to be nearly 103. Sister Mary Ann Neu worked at the Academy until 1941 and lived to be eighty. The exceptionally long tenure which became a characteristic of the St. Teresa faculty as a whole was to give a very special warmth to the feelings of the "old girls" for their Alma Mater.

CHAPTER II:

Into the Twentieth Century With Sister Salome

The finishing school in the wooded area to the east was gradually grafted onto the industrial city of East St. Louis, which reached out in three directions from the river. Distances grew shorter when the suburban electric car began service between East St. Louis and Belleville on November 9, 1908, on the still unpaved State Street. Millions of Model T Fords helped too, as they rolled off the assembly lines uncomplicated, cheap, plentiful, and, as Henry Ford said, "of any color just so long as it is black."

Visitors from the Generalate of the Sisters in Rome, Sisters Bianca Bertini and Eugenia Colombo, leave St. Teresa Academy after the official visit of 1921. The road runs through the court east and west, at the point where the 1938 building will later stand. Sister Salome Aydt can be distinguished at right.

Newly emigrating Slavic peoples flocked to the manufacturing centers and packing houses, and so also to East St. Louis. Six blocks south of St. Teresa's, on Gaty Avenue, an attempt was made to form a Hungarian national parish, St. Stephen's. Although this venture failed, it is an indication of the competitive, multi-national culture of East St. Louis, which already had dealt with Irish-German religious conflict and was forming national churches for Polish, Slovak, and Bohemian groups at about the same time.

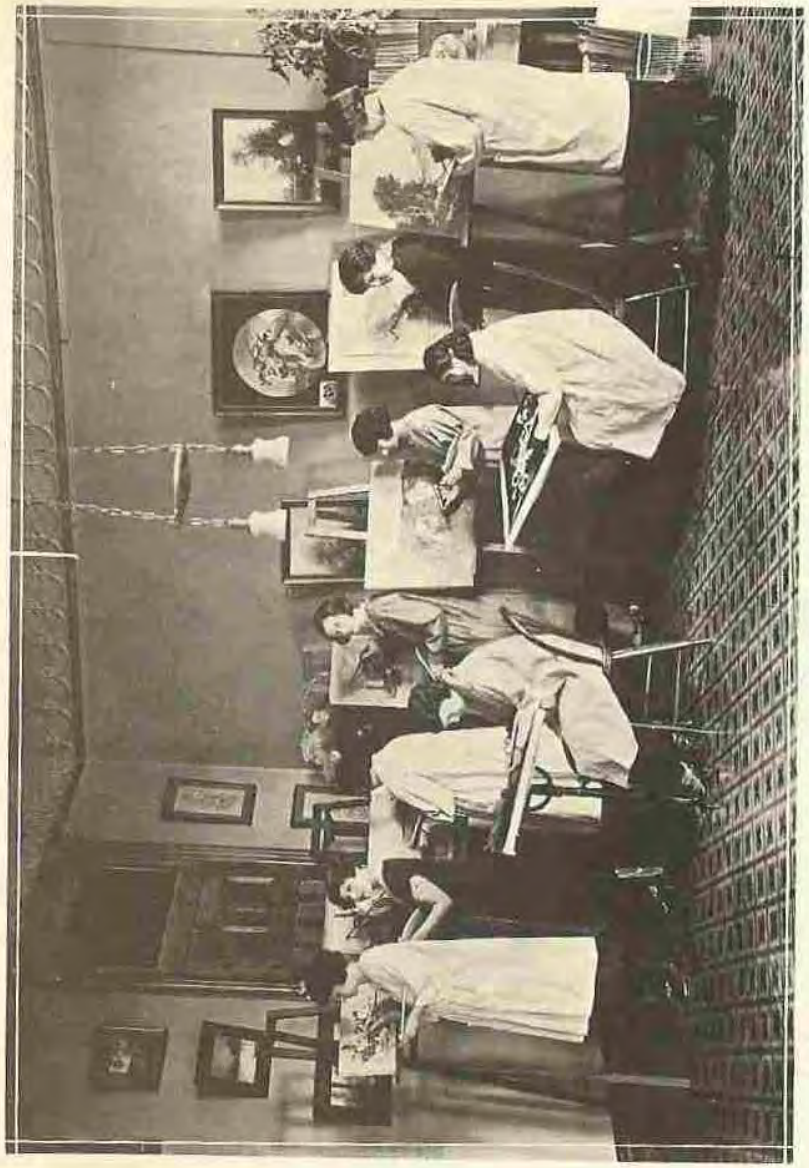
Meantime, second or third generation Irish and German families were reaching the middle class security of the forty-hour week, the opportunity to take time off to go to school, the desire to patronize libraries and join cultural societies. Women at home had a little

more leisure to read such currently popular books as *"Girl Of The Limberlost,"* *"The Circular Staircase,"* *"Ethan Frome,"* or Zane Grey's popular westerns. This rising economic level was creating a market for high school education, and the feminist invasion of business offices was bringing about a demand for commercial courses for young ladies. And St. Teresa Academy had just the right directness to read the signs of the times and fit the curriculum of the school to the exigencies of the city.

Sister Salome Aydt had come to St. Teresa's in 1896, the first year it was organized as a true high school. Sister was an artist at teaching history and literature. More than fifty years after having studied world history with Sister Salome, a 1923 graduate remembered her oft-repeated maxim: "Every nation rises, flourishes, declines, and falls. Greece did, and Rome, and so will the United States...but NOT the Church." Sister Salome became directress of St. Teresa's in 1903 and held the post for a quarter of a century.

The alumnae erected a Guardian Angel statue at the corner of the school building on the 25th Street side in October, 1917. The 1918 staff members gathered below it in this picture are, standing: Sisters Hilda, Salome, Antonilla (Glueck), and Bernadette. Seated: Sisters Emelyn, Charlotte, and Mary Dorothy.

Even during her lifetime, Sister Salome would eventually become a legend, especially when, in the evening of life, she returned for a fifteen-year stint as treasurer (1936-1951) and, with her phenomenal memory and great love of the alumnae, bound together three generations of Teresans. However, in 1903 all that was in the future. She was a vigorous and progressive young leader, aged 34, with a



Sister Bernadette's art room, 1924.

part to play in turning this gentle and loving "home away from home," St. Teresa's, into a top-flight educational institution. A later student, heir to the tradition she fostered, attempted to go back in imagination to those days; writing in the school magazine of 1957 Sharon Louise Hagen '60 (later Sister Sharon, D.C.) tries to sum up Sister Salome's achievements:

> . . . a quaint Gothic-style building amid trees and fields, surrounded by a high fence. This is a boarding school. The year is 1903 and Sister Salome has just been appointed directress. During the more than a quarter century that will follow, Sister will change the Academy from a small country boarding school to a secondary school accredited by the University of Illinois and recognized by the State Department of Education. She will begin the traditional operettas and dramatic performances, the Alumnae Association, the admittance of more day students than boarders; she will remodel and equip the old laundry as a science laboratory.

When Sister Salome began her work as directress, the curriculum included grade and high school subjects, and was flexible and individualized. While needlework and oil painting and piano remained important in the curriculum, by the post-World War I period a new emphasis was being placed on competency as secretaries and scholars, sharers in the new suffrage movement and the new spirit of professionalism of which the nineteenth

STA Orchestra (the B-Sharp Club), 1923-24.

amendment (1920) was both fruit and symbol. A brochure printed about 1910 brings this out clearly. The low costs, rigid wardrobe requirements, and the formalities may bring a smile. They cannot conceal the school's growing sophistication.

ST. THERESA'S INSTITUTE.
WINSTANLEY PARK, E. ST. LOUIS, ILL.

CONDUCTED BY
THE SISTERS OF THE PRECIOUS BLOOD.

This Institute has a beautiful and healthy location. Its object is to educate girls and young ladies and to fit them for the duties of their future calling:

The scholastic year begins on the first Monday in September.

The following branches are taught:

Reading,	Civil Government,	Type-writing,
Writing,	Physiology,	Chemistry,
Arithmetic,	Hygiene,	Etiquette,
Algebra,	Philosophy,	Drawing,
Geography,	Natural History,	Embroidery,
Astronomy,	Book-Keeping,	Painting.
History,	Short-hand.	

Board for the above $ 12 per month.

If however, parents should desire that their daughters be instructed only in the common branches of science, and be made familiar with everything pertaining to the culinary department, laundry, cutting and sewing etc., board will be $ 10 per month.

Music: Lessons on Piano $ 8. 00 per month
" " Mandolin $ 2. 00 " "
" " Harp $ 2. 40 " "
" " Guitar $ 2. 40 " "
" " Zither $ 4. 00 " "
" " Guitar Zither 1. 20 " "

Physician's fee extra.

Monthly payment in advance unconditionally demanded. Should a pupil leave the Institute before the close of the term, money will not be refunded except in case of sickness.

Pupils should be supplied with:

3 Suits of underwear for winter,	6 Pair stockings,
3 Suits of underwear for summer,	2 Pair shoes,
Several dresses for week-days,	1 Pair rubbers,
1 White dress,	1 Umbrella,
1 Black dress,	1 Work-box,
1 Winter hat,	1 Toilet set,
1 Summer hat,	4 Bed sheets,
1 Long white bobbinet veil,	4 Pillow slips,
12 Handkerchiefs,	1 Comforter,
6 Towels,	1 White blanket,
6 Napkins,	1 Bed spread.

The Institute will supply the pupils with books and writing material at usual prices.

N. B. Letters are subject to inspection.

For Particulars please address the above Institute.

The E. St. Louis – Belleville Suburban Electric car brings visitors to the Institute.

A brochure printed about 1910. The German spelling of the name of St. Teresa's Institute was sometimes used, as in this example. The Spanish spelling was the official one, because of the Spanish origin of St. Teresa of Avila, the school's patron saint.

In accordance with the new 1919 regulations standardizing Illinois secondary education, St. Teresa's was accredited in 1920 to teach algebra, plane geometry, English composition, English literature, Latin, French, ancient history, medieval and modern history, English and United States history, business law, bookkeeping, shorthand, typewriting, physiography, chemistry, botany, zoology, music, and drawing, a total of twenty-six and a half credits.

Eighteen credits were required for graduation from the academic course, and ten, twelve, or sixteen for the two-, three-, or four-year commercial courses. The yearly reports show that the classes were small, not usually above ten or fifteen each, except for the first year subjects taken by both commercial and academic students; these latter might be as large as eighteen before being divided! Science

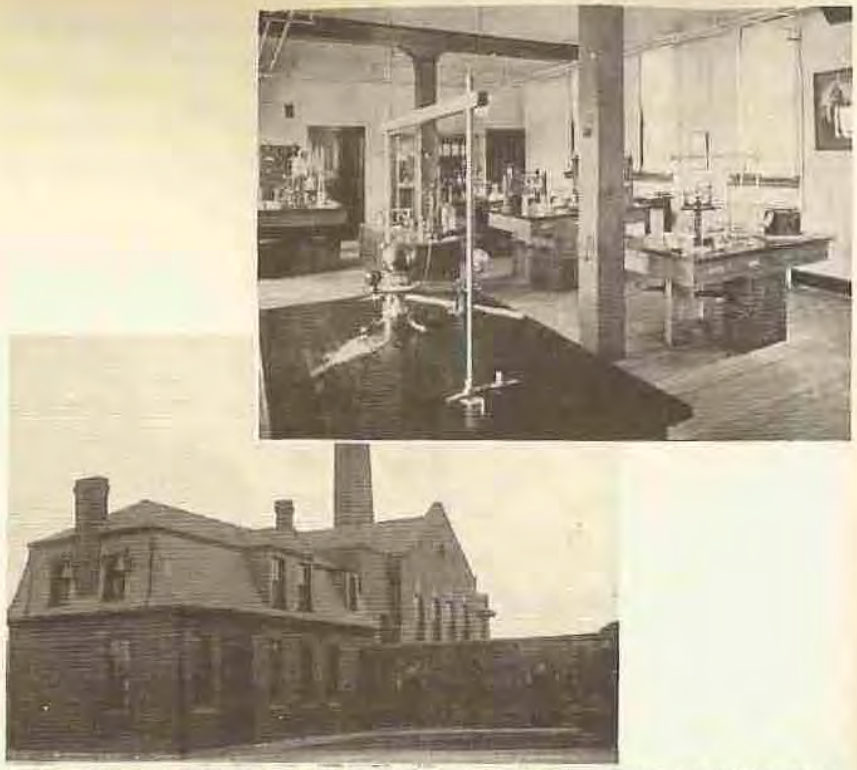
received additional encouragement when the science lab was completed. It was the remodeled laundry, left available when a new modern laundry was built in 1921.

School hours were from 8:30 a.m. to 11:30 a.m. and from 12:45 p.m. to 3:00 p.m. St. Teresa's first teacher who was not a member of the Precious Blood Congregation was Mrs. C.M. Horner. She taught physical education briefly (1919 to 1921), but is best remembered for her classes in speech and dramatics from 1917 to 1931 and her late afternoon and Saturday classes for adults, including some of the sisters. For an additional three decades she was accustomed to come back for special sessions with the cast of the school operettas, in which she maintained an interest to the end of her life.

In 1921 Miss H. Phelan relieved Mrs. Horner of the physical education classes, and taught Spanish as well. From this time on there are lay women on the staff, always a physical education teacher and at times teachers of other branches. Miss Kathleen Fleming, who came in 1924, stayed all through the rest of Sister Salome's term as directress and beyond.

Over the years attendance increased from 65 pupils in 1903, of whom 58 were boarders, to slightly over a hundred; the highest number of boarders was 63, in 1909. The four homerooms on the main floor were headquarters for the high school commercial class,

Typing class on the stage in the Assembly Hall as the 1894 building grows more and more crowded.



Science laboratory, 1921, with new laundry in rear and covered passageway to 1894 building.

The Dramatic Club, 1923-24, as pictured in the school yearbook with Mrs. Charles M. Horner, their sponsor.

the high school academic class, the lower grades, and the upper grades respectively.

Subjects were added: commercial geography, commercial arithmetic, Italian, advanced algebra, trigonometry. By 1926 only the last two elementary grades were taught, and day students outnumbered boarders two to one. Before many years, as enrollments grew and cars made day school readily available, only out-of-town girls boarded with the sisters or with neighboring families.

The *Sateac*, yearbook for 1922, 1923, and 1924, shows that extra-curricular activities abounded. In a style typical of yearbooks in the 20's, before television influence had turned them into picture books, these volumes detail in writing much of the serious work as well as the fun and frolic of the students. Clubs were the order of the day, reflecting the comparative availability of the girls after school hours. Each class formed its own club with a Greek letter name. Celestine Halpin and Catherine (Dunkel) Eros recall what efforts the Class of 1928 expended working over the Greek alphabet to get a name that would express their class as it was–boarder and day student, academic and commercial graduate. They hit upon the perfect answer, Zeta Iota Pi--ZIP!

Besides the class clubs and the Sodality, there were clubs to promote the various subjects. The orchestra was the "B-Sharp Club"; there were the Art Club, the HVS Club (Hic Veritas Stat), which, since it was for Latin students, did not require translation into "Here Lies the Truth"; the Sans Souci Club for French students; the Burke Debating Society; the Wiseman Literary Society; the M.S. Club for math and science; the recreational club called "The Committee of Six"; the Dramatic Club; the Busy Business Bee Club for commercial undergrads; the Cheer Club for bookkeeping. At the drop of a hint every club was ready to celebrate the rhythmic pauses in the year's hard work.

Great and elaborate care was taken to get ready for events. One afternoon early in June, 1922, the girls prepared a magnificent funeral for Geometry, which, they felt, should be buried when they had completed their final exams in the subject that morning. Their sense of the mock-heroic was well developed. The *Sateac* duly records the funeral of that old fellow Geometry, complete with editorial, obituary, and funeral sermon. Here is the obituary:

STUDENTS MOURN AT FUNERAL OF OL' GEOMETRY

The following obituary notice properly belongs in the "Death Calendar," but at the earnest request of the survivors of the deceased, it is published in this column:

Entered into rest in the City of East St. Louis, Illinois, June 3, 1922, the four thousandth year of its age, Geometry, born in the brain of primitive man in his struggle toward civilization.

The funeral took place at St. Teresa's Academy, 25th Street and Ridge Avenue, Saturday afternoon at 1 o'clock and interment was in Henrietta Cemetery. The obsequies were conducted by the pupils of the Geometry class of the Academy, who finished their examinations on Saturday A.M. and thereupon determined that Geometry should be placed where coming generations shall not be bothered with it.

Virginia Cento delivered the funeral oration upon the subject: "The Fate of Geometry." Miss Cento and Marie Dorris officiated as pall bearers, Corona Schoen was the preacher in charge. Roma Jones was the undertaker, Marie Gidney the grave digger, Margaret McCormick the bouncer, Margaret Sauer the bell toller, and Genevieve Poindexter the chief mourner with Pauline Palmier as her consoler. The choir and athletic performers were Arline Zink, Helen McCann, Mildred Ward, Alice Phillips and Mary Avault.

Then, following the very latest developments in the world's progress as delineated by A. Conan Doyle and others, there were also present as mourners the spirits of Euclid, famous mathematician of 2200 years ago, who wrote 13 books on Geometry, six of which have been in use up to the present time; Pythagoras, who lived some 200 years before that, and is remembered for his promulgation of the theory of the "Harmony of the Spheres," and Archimedes, who lived 200 years before Christ, and who discovered the principle of the law of gravity while taking a bath. Of course they could not voice their sentiments upon this occasion, but the pupils who have just closed their acquaintanceship with the deceased readily accepted the opportunity to express an opinion.

Sister Salome, whose intellectual curiosity and eagerness to learn new skills stayed with her all her life, at first taught Pitman shorthand. Alice Philips Jones '23 relates that Sister took stenography from the great Ben Pitman himself, probably when she was attending Summers School of Commerce, at the time the last word in stenographic preparation in East St. Louis. When the Summers faculty changed over to Gregg shorthand, Sister Salome learned it along with her students, and, during the transition, taught both methods.

The annals report that, on Sister Salome's feastday, October 22, 1922, the usual gifts from the girls, such as thimble and gloves and handkerchiefs, gave place to a money gift to put more books into their tiny library.

The faculty followed their leader very willingly, taking on new methods with flexibility and enthusiasm. The students throve and learned well in the mildly formal, yet intensely personalized relationships they had with their teachers. St. Teresa Academy was like a family. Father Peter Engel (later Monsignor), pastor of St. Elizabeth Parish from 1908 to 1951, was a loving father, and, before age mellowed his strong temperament, sometimes a stern mentor of sisters and students alike, as well as teacher of Latin and religion. Father used to come down to the boarders' recreation room after confessions on Saturday and enjoy getting to know the girls informally.

"Mother Anne," Sister Anna Clementine Stoer, was superior from 1907 to 1919; Sister Mathilda Bantner, 1919-1922; S.M. Teresa Repking, 1922-23; Sister Amelia Baker, 1923-29. Mother Anne was one of the pioneers of the sisterhood who had made her first vows in that very first profession ceremony in Ruma back in 1876; she was living to see Sister Clementine's dreams for STA become a reality.

Sister Salome as directress furnished the warmth and spiritual influence of an older sister in the Teresan family, always mingling her seriousness with a generous portion of fun. Sister had a parrot in the typewriting classroom, and he used to make the classes a little more interesting by taking Sister Salome's place as teacher when she stepped out of the room. "Girrls," he would sing out, "let's type: f - g - f - g - f." His perfect reproduction of Sister Salome's somewhat throaty voice set off gales of laughter.

Suzanne Schindler Schillinger '60, writing not long after Sister Salome's death, recorded the memories of her mother, Virginia Sweet Schindler '38, in a special 1957 historical edition of *Flash*, the school magazine:

> "A smile on her lips and love in her heart" – My mother says that is the perfect description of STA's beloved Sister Salome. She made each and every student feel that she was personally important to the school. The girls were not just part of the student body to her, but each one a special person. Even after they progressed to the alumnae group, Sister did not lose any of her personal contact with "her girls." An uncanny memory and a sincere interest enabled her to ask about a former student's career or husband and children–usually by name–no matter when she met them again.

Everyone felt a certain reverence for her, as if she were already a saint, while still alive. This could have been attributed partly to her advanced age, but mostly, I believe, to her sweet, calm, serene manner. She could reprimand the girls for misconduct without incurring any resentment whatever. A crowd of noisy, talkative girls instantly quieted down when she walked into the room, shaking her head to express disapproval.

She always had a word of encouragement for a student who needed it. She had a way of showing sympathy in time of sorrow, or joy when good fortune smiled on one of her friends, which could not be equalled. She never simply expressed empty phrases, but rather impressed one with the sincerity of her words on every occasion.

The loyalty with which her friends and former students responded when she called on them for a favor or assistance of any kind proved how greatly they loved her.

With her death, an era at St. Teresa's was ended which can never be repeated. Sisters may come and go who, in their turn, will be loved and respected by their students, but none can hope to obtain and hold the position in the hearts of their "girls" that Sister Salome did for so many years.

She was truly "the angel of STA," and no doubt her guiding spirit still lives and works through others in the school she loved so dearly.

The girls had Monsignor Engel, Mother Anne, and Sister Salome. They even acquired surrogate grandparents. Young Will De Coursey, one of a group of foster children brought out from New York City to work on mid-western farms, became the sisters' handyman as a young adult in 1908 and stayed with them forty-five years, until his death, gradually attaining "grandfather" status. He had great skill in woodworking and often made furniture for the sisters' or girls' use. He did dozens of little kindnesses for the girls; more than one who entered religious life was helped by him with her expenses in getting ready.

Sister Agatha Goestenkors stitched love and thread into the girls' dresses, especially after Sister Angela's transfer in 1908, and cared for chapel, making the laces for use there. Sister Mary Ann Neu, who was at STA from the beginning, and Sister Felicitas Teuber, who came in 1907, were most grandmotherly in their way of keeping little tidbits for homesick youngsters, and letting them tag along to chicken yard, vegetable garden, or flower bed.

Among the faculty, each sister seems to have been unique, cut from a pattern all her own. Charlotte Brocker, who graduated from STA in 1901, entered the Congregation and taught at the Academy from 1902 to 1924 and 1926 to 1928. She was a colorful character, an organizer, in control of every situation, and one of the most stimulating and most demanding of the sisters. No second-class work would do when Sister Charlotte was the teacher, and no unladylike "shenanigans" could be tolerated, even on the playground. One of the graduates of the early twenties remembers getting into trouble for playing "leap frog" out on the edge of the four-acre campus during noon free time. Despite the privacy of that high board fence, these bubbling geysers of pent-up energy were scolded roundly for their indecorum and lost their recreation privileges for a few days. After all, "a lady never laughs beyond her teeth!"

Yet it was the same fascinating Sister Charlotte who was responsible for the activities of the M.S. Club. This group of hard-working students of mathematics, chemistry and physics would have special events such as a luncheon at the Knights of Columbus or the St. Clair Country Club and so get a chance to enjoy using the social amenities they were being taught. Sister Michael Marie (Catherine) Lawless ASC '20 remembers the many lovely social occasions created by Sister Charlotte, and the sense of achievement and dignity Sister gave her devoted math and science pupils through the M.S. Club activities. An ornate page drawn by her in one of the girls' school autograph book (which that year took the place of a yearbook) is as unique as its maker, who was very serious about the message she wrote: "My dear, science uproots the weed of superstition."

Sister Margaret Mary Darveaux, ASC, who studied at the Academy during these years, recalls Sister Charlotte's severity during study hour, held each evening from 7:30 to 8:30 for boarders, postulants, and sister students. A typical entry into the study hall might be the words, called out in Sister Charlotte's booming voice: "Glory be to Pat and Joe and all the saints in the calendar, what are you doing NOW?" However, as Sister Evangeline Ludwig '23 quickly adds, that gruff, stern manner would melt away when two tiny boarders, Helen Tevis and Margaret Campbell '33, five-year-olds in the first grade, came in for their goodnight kiss. Sister Charlotte's assumed sternness would fade as she swept these two little ones up in a very special hug, without which they could not have gone to sleep.

When the little ones did get upstairs, Sister Bernadette Goelzhauser and Sister Hilda Miederhoff would be with them. Formally on the state reports Sister Bernadette is listed as lower grades teacher and art teacher for upper grades and high school;

Sister Hilda is teacher of business English and business arithmetic in the high school commercial department. But in real life they were more important to the younger girls as substitute mothers who dried tears and planned surprises for them. The sisters petted their charges a bit, too. Wilda Reeb Goedde '31 had begged to board during a year of grade school (though she lived only a few blocks away). When she became extremely homesick, the sisters let her crowd her dresser from home into her tiny corner in the dorm, so she could feel more at home.

Sister Hilda remembers that Sister Bernadette, whose brown eyes danced with gaiety and friendliness, could be counted on to catch on first to the youngsters' tricks and correct them as only an adult can who was once a mischievous child. It was usually Sister Bernadette who took the youngsters on special trips combining business with pleasure. First of all, there were the weekly free days (Thursday at first, but after accreditation the more American freeday, Saturday). If the girls wanted to go shopping, they could pick a sister to accompany them; they loved to get Sister some small treat as a courtesy before coming home. Sister Bernadette also planned more formal trips. For example, there was the elocution program three of her girls gave at the parish in Freeburg on September 24, 1910, to help celebrate the feastday of the pastor (Sister's brother). The group took the train in East St. Louis and had it make a special flagstop at Freeburg. In their formal world, this was not only great fun but also a chance to display the excellent manners inculcated at school. In 1913 the students practiced a play on the life of St. Elizabeth of Hungary and took it on tour; at least, they gave it January 24 for the St. Elizabeth parishioners, bringing in $100 for new stations for the church, and repeated it March 30 at Freeburg, making $119 for a new church window.

The girls took great delight in tricking Sister Bernadette, as they did in making shy Sister Hilda blush or getting Sister Emelyn Pavoni or Sister Julianna Jansen to say certain American phrases in their rich native accents of Italy and Holland respectively.

Sister Emelyn was perhaps the most accomplished in the fine arts of all this fascinating faculty. Educated in her native Rome, she had had several years of advanced study in the Conservatory of Music in Paris and under a private tutor in London. She could and did teach any available musical instrument, helped out with Italian and French classes, and, along with Sister Bernadette, set STA humming with interest in art, from painting portraits on china and firing exquisite vases in her kiln to needlepoint and crewell lace. Sister often served when the sisters entertained special guests, who also enjoyed her courtly manners, sparkling wit, and unique Italian pronunciation of English words. Sister Emelyn, her niece Virginia

Cento Leybrecht '23, and Sister Clarissa Mueller gave lively entertainment to boarders and sisters many an evening, with Sister Clarissa at the piano, and the other two at the violin. They would go to the hall at 5:00 p.m. and play for whoever came to listen. Virginia had been with the sisters since the age of eight.

The Mother of God was always present in the family life of St. Teresa Academy. The Sodality of the Blessed Virgin Mary was established in 1907. The Sodality way of life, regular instruction and meaningful reception of the sacraments were background and accompaniment of school work. An annual pre-Easter retreat was a sacred and solemn tradition. The statue of Our Lady which, in later years, would be placed at the corner of 25th and Ridge, was acquired in 1915 and placed in a grotto in the yard at 26th and Ridge, where the science building would later stand.

The actual curriculum was only a small part of the girls' learning experience. Among the lucky girls with both parents who had been placed at STA as a finishing school were also those whose home had been broken by death. One such beloved Teresan was Laura Dunkle. Her daughter, Mrs. Doris Tyler Harrington, tells how her grandfather Dunkle was left a widower when Laura nine. Since he was a railroader with the run between Indianapolis and East St. Louis he needed to find a place for his daughter. After a couple of years with her grandmother, she was registered at St. Teresa's. She stayed with the sisters day and night until she was fourteen, when she informally joined the family of Ruth Curtis Kernan '09. The two women remained friends all their lives.

There were other girls too, with a broken home or no home at all. Sister Angela Brummer, who left St. Teresa's in 1908 to head St. Vincent's Hospital, Taylorville, came back within the month with the first of several forlorn girls she brought, who would thrive in the democratic atmosphere of STA with the love of the other girls and the watchful training of the sisters.

The Class of 1919 planting ivy to commemorate St. Teresa Academy's Silver Jubilee. Front row: Ella Powers, Alvenette O'Leary and Madonna Orem. Back row: Gladys Harris, Mary Mae Curry, Margaret Keely, Florence Meredith, Pearl Simpson and Ethel Hauss.

The Class of 1922 with their flower girls. Standing: Margaret McCormick, Mildred Weber, Agnes Murphy, Dorothy Schlarman, Loretta Brefeld and Marie Nebel. Seated: Crescentia Chartrand, Margaret Kratzmeyer, Margaret Zierrath, Lillian Blackburn, Mildred Beuckman and Marcella Mulconnery.

It was to both the privileged and underprivileged that Father Christopher Goelz spoke of their school when he addressed the 1912 graduating class. As reported in the annals by Mother Anne, he stated the school's purpose as

> ...to preserve, in the great struggle of life, the great fundamental rights and duties of woman--to bring out the best that is in her--for all that is gentle, attractive, and womanly withers under the hot sun of publicity.

The young religious who came to St. Teresa's to study, or to board as they continued work at St. Louis University, often coached and taught the younger Teresans. The school remained a central house for the sisters until the completion of their new motherhouse in Ruma in 1925. While in Sister Salome's era St. Teresa's no longer served as a novitiate for the sisters, it still housed summer retreats in the boarders' quarters and served as a stopping-place for sisters passing through by train.

Given the needs of the time and the school's traditional flexibility, STA became a year-round in-service learning center for sisters of other Congregations in the city and for nurses from St. Mary's Hospital, which had opened in 1890. Fifty-eight sisters of various other religious orders, who had their teacher's or nurse's certification after the formerly required one year of high school, attended the Academy on Saturday afternoons or in the evenings to get their high school diplomas. Sister Hilda Miederhoff recalls how she and the others working for their bachelor's degree at the Jesuit extension of St. Louis University at Sacred Heart Convent, St. Louis, and later at the University itself, would rush home and teach adult classes on Saturday afternoon. Many, too, were the evenings spent, particularly by Sister Hilda, teaching nurses from St. Mary's, young women who needed a year of high school to be admitted to R.N. training, and later, those who needed a diploma to qualify for administrative positions.

"Vacation" for this faculty might mean a week or two with friends at another convent, or a summer teaching in Wichita, where another Academy and community central house were getting started. It almost always meant, not rest, but a change of occupation.

In the fall of 1911, Sister Salome was very happy to gather together the thirty-four graduates up to that time and form an alumnae association. Traditionally the girls came back to visit the sisters on the feast of St. Teresa of Avila, the school's patroness, so this became their customary meeting date. When, in 1914, the International Federation of Catholic Alumnae was formed, St. Teresa graduates were charter members and entered actively into that wider circle of educated Catholic womanhood. The first STA

alumnae president and one of the most active on the national level was Mrs. Stephen (Emma Ryan) Cashel.

For many years the alumnae held a banquet each spring and a business meeting in the fall. As their numbers grew they added special events, whether to enjoy themselves together or to raise funds for the school. When graduates came to number in the thousands and graduating classes numbered more than a hundred, these meetings would change to class reunions, with special attention to the fifth, tenth, and twenty-fifth anniversary celebrations. These feasts have continued to be special features of the spring and summer months; whoever of the girls' former teachers remain in the area (since no STA teacher ever becomes an "ex-" faculty member, it seems), gather with their former pupils to reminisce about the days that were.

The Class of 1917 created the unique school ring. Up to that date the graduates had received a special gold medal, and, if they had a ring, it was one designed by them and made to order. After 1917 this also happened once or twice, but for the most part a form of the 1917 design was used until a tradition was built up. All Teresans have come to prize their unique ring, which has come to be a sign of a special sisterhood wherever in all the world its wearers meet. The ring is in the shape of an artist's palette, representing art and culture, or, as some interpret it, the bowed head of a nun. The school initials and date of graduation are engraved on the palette, and some girls have a jewel set into the top curve. Every year rings are reordered by those who have lost their original ring but will not be without one. A lonely servicewoman or serviceman's wife in Italy or Japan has seen it on another's hand and recognized a fellow alumna. An elderly lady on a bus will sit down by a young girl and begin an animated conversation solely on the basis of that sign of mutual common experience. The first rings, back in 1917, cost a modest $8.00. To their wearers, they are beyond price.

History kept moving on between 1903 and 1928. Really and symbolically, the high board fence remained in place during the whole period. The flu epidemic that raged in 1918 closed the school between October 6 and November 18. The frenzied industrial activity engendered by World War I brought pressure to produce more secretaries. The labor crises of the twenties, with the labor and racial strife they engendered, were not ignored. However, they were downplayed in the girls' ordered daily life to give these young people time to grow up ready to meet them. The sisters who spent their evenings and precious Saturday afternoons helping other sisters and professionals-to-be to get their education were well aware of the changing world of women. The motherly nuns who

Boarders of 1919-1920 gather around the Guardian Angel statue. At right, members of the Class of '28 have a "dress-up". Catherine Dunkel (Eros), far right, proudly wears a beaded cape her mother wore to the World Exposition, Chicago, the year STA's foundations were laid, 1893.

supplied kindness and extra thoughtfulness to lonely children were very much aware of what industrialization was doing to family life. Femininity and love of fine things were nurtured. The time was not yet ripe for the sister or her charges to emerge into the marketplace; we have, for example, no written record of any sister's activities during the race riot of 1917, although Sister Nickoletta Kerperien (STA 1911-1958) and Sister Hilda sometimes spoke later of the horror of that July 2. They remembered the terrified neighing of the beautiful carriage horses of M.J. Walsh, brought into the school yard for safety. And Sister Nickoletta, standing in the laundry (second story of the service building), sadly watched a frightened Negro man run across Henrietta Street to hide in a culvert, while his murderous pursuers ran on over his head. We do know how much of the strife and turmoil of the warring labor factions in the city was discussed in the civil government classes. After the 1920 amendment, it is recorded that the sisters registered to vote. Certainly all that was to come was written into the reality of the 1920's in principle. It is clear that, for St. Teresa's, the second and third decades of its history were both past and prologue.

One simple event might serve as a bridge to coming developments. When in 1922 the sisters won an automobile by entering a contest run by the Catholic Herald, a St. Louis paper, a young faculty member immediately learned how to drive. Sister Mary Dorothy Simpson, who would succeed Sister Salome as

directress in 1928, proved an excellent chauffeur, and the ever-helpful Willie De Coursey at once built a garage for the Model T. This incident seems illustrative of the spirit of the sisters--to accept and make use of whatever came their way, always approaching reality with zest and openness. This same spirit would cause St. Teresa's to change many times in curricular offerings, student regulations, and secular relationships, but the spirit remained always that of pioneers.

CHAPTER III:

Widening Horizons and a Growing Tradition

Sister Mary Dorothy Simpson became principal of St. Teresa Academy in 1928. Budding scientists were in their basements making crystal radio sets; in fact, at the time, commercial radio was still enough of a novelty to draw a crowd to a tavern or soda fountain. The chautauquas, with their folksy, informal kind of education, were beginning to fold their tents, giving way to formal study in high schools and colleges. Transcontinental television was still two decades away; St. Louis's KSD-TV would begin its programming in 1947.

Educationally, the country was in a ferment of growth that not even the great depression could stem. Secondary education, in particular, was developing "from the top down," formalizing its offerings and raising its standards to make it easier for the students to enter college, as increasing numbers were doing. Catholic high schools were entering their "golden era," becoming for thousands of young people the focal point of their intellectual, moral, and cultural formation and continuing the function of the home.

It is not surprising, then, that the late twenties and the thirties saw an exceptional development of St. Teresa Academy's curriculum. The last three-year diplomas were given to the graduating class of 1929, in which twelve of the twenty-six graduates were three-year commercial students (with twelve to fourteen credits). In the same class were eight four-year commercial students, their curriculum enriched with an additional four academic credits. There were two each in the scientific, the general, and the classical curriculum. Practical courses were added for the general student as much as the ever more crowded quarters permitted. Sewing was added in 1935, housed in a small dormitory which had been vacated by the closing of the boarding department, and Foods was added in 1936-37. Physical education classes and intra-mural sports had to commute to Catholic

Sports Day, 1933 . . . but at STA there was always time to pause in the game and pose with a smaller boarder.

Community House or make use of the campus, but were enthusiastically and successfully held, nonetheless, as frequent newspaper clippings show.

Sister Mary Dorothy recalls that the physical education classes were transported by city bus, with arrangements made for specific times. The smaller groups sometimes piled three deep into the car of their instructors, Eileen Barnes (Morrison) '29 or Kathleen Fleming. Some of the sisters always accompanied the teams and joined spiritedly in the general excitement of competition with Belleville's Notre Dame Academy or St. Louis's Rosati Kain, St. Elizabeth, Villa Duchesne, and St. Mark's.

Commercial subjects continued to occupy much space at STA, but at the same time the traditional emphasis on cultural and academic subjects did not suffer. Sister Hilary Fischer, for example, made of Latin a subject as broad as the world and as current as the weekly news magazine. Sister had taught briefly in the grade department, and then for five years in the commercial department under Sister Salome. After finishing her studies at St. Louis University in 1929, she returned to take over Latin classes at STA. Helen Schreiber Stoltz '33 remembers vividly Sister Hilary's deep love of nature, and especially her fascination with lightning; her "notebooks" which the girls made by poring over magazines and finding classical references; and especially her insistence that every girl use her own distinctive gift. "God has given each of us a special quality or gift he gave no one else," she said one day. "Look at Jewel Moberley's beautiful hands. (Jewel Moberley Fiatti '34 had long, tapering fingers.) And look at mine—far less shapely. Yet I have gifts Jewel doesn't have and so do each of you." On Helen this made a deep impression that influenced her thinking many times in later years.

Since two years of language were required, and not all girls were as enthusiastic for Latin as Helen Schreiber, Sister Hilary's mammoth assignments were viewed by some, even able scholars, with a mixture of resignation and despair. As one boarder recalls, it was an advantage to have a close friend on the faculty to help with the Latin assignments when one got too far behind. Yet the challenge to achieve perfection in Latin was in the main successfully responded to, and STA was to be outstanding in Latin throughout its remaining history.

To get ready for accreditation by North Central Association, achieved in 1934, Sister Hilda, with the help of senior Mary Etienne (Murphy) '32, began the building up of a more complete non-fiction library. In the summer of 1932, Sister Hilda went to Marygrove College in Detroit to acquaint herself with formal library techniques; Sister Julianna Jansen meanwhile spent the summer doing the preliminary cataloging. Soon the collection was bursting the bounds

of the small reading and music room on second floor, and fell heir to the lovely fourteen-window assembly hall downstairs.

Convent quarters were growing crowded too, with twenty-one sisters on the St. Teresa staff and thirteen teaching at St. Elizabeth parish school. The two groups lived as one community, with Sister Lucy Meyer replacing Sister Amelia Baker as superior in 1929, when the latter became American representative of the Sisters at their generalate in Rome.

Because of the growing number of pupils, grade work at STA was discontinued in 1932 and boarding facilities closed in 1934. Many girls, however, now boarded with families near the school. The sister students who had formerly stayed at St. Teresa's rented a house near St. Louis University in 1930. In 1932, the enrollment passed the hundred mark for the first time, with 118 enrolled; 32 of these were freshmen. By 1937 the enrollment was to reach 200. The school remained small enough still to form a true community in which all knew one another and felt at home together. Perhaps this spirit was even helped by the crowded quarters into which the rising tide of students was welcomed.

At any rate, school spirit, always high, intensified. Many elements entered into this: stiff competition with the Academy of Notre Dame in Belleville; the comparatively small number attending, which made Academy education a special distinction; but most of all, the guiding spirit of Sister Mary Dorothy Simpson, who felt strongly that it is not an elaborate school plant or social prestige that makes a school, but a thoroughly cultured and intellectually formed student body. School loyalty was inseparably tied to response to Sister Mary Dorothy's setting of such a goal for the school.

In an article in *Catholic Educational Review* Sister Mary Dorothy expressed very well what she and her faculty were attempting to do:

> To carry out effectively a character-training program... all the agencies in the school must be utilized, all the members of the staff—teachers, class sponsors, student advisers, principal—must be conscious of their responsibility in aiding students to reach the program's objective. In all their various contacts with students, be it in casual conversation, in the planned or informal interview, in the direction of an activity sponsored—Sodality, Mission Crusade, literary club, dramatic or debating society—or in classroom instruction, religious teachers will find manifold opportunities for assisting students in finding the ideal supremely worthy of their striving, and, by mirroring in their own personal lives and

attitudes effulgent rays of the Perfect Ideal, the Divine Light of the World, they will be Christ's instruments in helping youth to "Follow the Gleam." (p. 427) [4]

In reminiscences by girls who graduated during these years Sister Mary Dorothy stands out as the embodiment of STA spirit:

Estelle Reeb Barnes '33 writes:

> Happily I recall some of the lessons learned at St. Teresa's—lessons, that, while learning, seemed severe, but now bring back a chuckle or two. For instance, under Mother Mary Dorothy's guidance, the discipline of immaculate, stiff-starched collars and cuffs added to a wool uniform perhaps best represented a lesson in "being a lady." Mother Mary Dorothy was the ultimate in that department. The rules were stated, and with her erect posture, she expected and was granted observance.

The artist is Estelle Reeb (Barnes) '33 as a sophomore; some of her memories of STA are recorded in this chapter.

> But just as starched collars are prone to wilt, she too, when a bit of difficulty or a personal problem arose, would resort to "twinkle-in-the-eye" softness and sympathy for her girls.
>
> Now, raising my third daughter (named Mary Dorothy) in a time when respect and self-discipline are questioned, I feel especially grateful and could only wish for her that she too would be blessed with a Mother Mary Dorothy.

Patricia Devine Hagene '34 further fills in the pen picture:

> . . . We remember Sister Mary Dorothy as very refined, lady-like, soft-spoken, quiet, unassuming, kind and considerate. But above all, a lady. She treated every student as if she were the lady that Sister herself was, and we think that we, for the most part, acted accordingly.
>
> Sister would never think of scolding a girl in front of others—rather she would call her aside and talk to her. We all remember instances of her kindness and thoughtfulness. One girl remembers being called to her office only to find that Sister wanted to express prayers and best wishes for the girl's father, ill in the hospital. Another remembers having been out of school with the flu; someone reported she had had appendicitis. Next time the girl was going to gym class Sister stopped her, concerned that she would go to gym class with a history of appendicitis. I remember, too, how kind and interested Sister was toward a little boarder named Andrea.
>
> Sister Mary Dorothy was everywhere. She might be in the refectory at noon to give a point or so in correction of group or individual manners; it might be just coming in at the right moment to help the *Teresanette* staff in a rushed or perplexed situation; or giving counsel to the officials of the Sodality or CSMC; or merely supervising recreation periods or just being friends to the several non-Catholic girls who were there.
>
> She saw everything. She noticed if our white cuffs were clean. She watched the length of our skirts. She took care that there was no make-up worn, not even lipstick.
>
> Once she heard us laughing loud and boisterously and next day in assembly we were told about that unlady-like laughter. "Why, it was a guffaw," she said. Another time she took us to task for being unkind to a girl who had a bad skin condition on her face. It had been determined that it was not contagious when the girl enrolled. To Sister it was unthinkable that any girl could be unkind to her. As I think about it now she must have known everything about everybody.
>
> Sister Mary Dorothy was thin and frail-looking then, but she must have had a lot of stamina. Those were black depression days and it must have been very difficult to operate, but she never let a girl drop out for financial reasons.
>
> As for the education we got, Sister and the faculty thought we were there to learn and they to teach, and again we acted accordingly. They were determined that no graduate from any school have a finer, more thorough education than Teresans, and they were always working to keep up-to-date and thorough in the curriculum and methods. All the sisters gave loads of homework, but we all seemed to get through it and now we remember that it served to establish a good deal of self-discipline for our later jobs in business and at home.

Sister Mary Dorothy was principal, educator, counselor, and interested friend—as were all the faculty. We were taught by a faculty who demanded—no, expected high standards of behavior and educational excellence, and practiced what they preached. Sister Mary Dorothy herself was doing graduate study for her Master's degree at this time. She loved school and study.

Posing with her classmates and train bearers after crowning Our Lady Queen of May on the afternoon of May 18, 1934, is Patricia Devine (Hagene) '34, who shares her recollections in this chapter.

In the early years there had been no strict dress code, the girls at times being required to wear black dresses during the week, then later only on Sundays. In 1930, the black dresses for special occasions grew more and more diaphanous—georgette, crepe and similar materials—and became less and less suitable for school. Sometimes the teachers teasingly threatened to get the girls laprobes. Add to that the fact that most private schools had uniforms. Perhaps STA too should have them?

In keeping with St. Teresa's flexible and unregimented tradition, the adoption of the uniform was an all-school concern. A representative of Famous Barr Company of St. Louis was invited to show uniform styles at an assembly period. These were modeled by the girls, discussed, and preferences taken. STA's characteristically democratic spirit demanded as much. As none of the uniforms pleased either girls or faculty entirely, the school asked and received the privilege of designing its own uniform. The result was a two-piece dress of soft navy blue serge—a pleated skirt with blouse,

A spring day in 1932, and the student body gathered on the front steps. The occasion is not recorded.

having a tailored-looking white collar and white cuffs, and completed with the STA emblem in red on white, according to a design prepared by Sister Mary Dorothy. For warmer weather, the blouses were white. For many years, Mr. Turner of St. Louis Costume Company would faithfully provide the uniforms just as designed by STA.

Although the introduction of uniforms at first met with some mild opposing sentiment, by the time all the students had been outfitted they were well pleased and thought, as Sister Mary Dorothy remembers, that they had the "niftiest" uniform of any school in the area. STA school spirit prevailed also in this.

Once adopted, the uniform had to be worn. Many a story is told of connivance to "manage" when a person just didn't have a uniform ready, and had no valid excuse. Long stockings were de rigueur, and one of the girls handled the situation by painting a neat line down the center back of her legs. Since most stockings at the time had seams, the camouflage was rather convincing. If the homeroom

sister detected it, she smilingly looked the other way. Included in the folklore of the uniform is the story of a competition among the girls, since they couldn't get permission to stop wearing long stockings, of seeing who could sport the most runners. But this was much later, and if the girls of the early 30's felt that way, they didn't show it. As a matter of fact, they were proud of their school's strictness.

The uniforms changed over the years, with blue jumper and tan blouse a long-enduring favorite, and, at a later time, a grey skirt with matching gray blazer and any pastel shade of blouse. Uniforms remained always an identifying mark, as many a mischievous girl learned to her regret when a sharp-eyed friend or neighbor called the principal to tell her what "one of your girls" had been up to on the way home. In co-curricular activities, the girls' first question used to be: "Do we wear uniforms?" The questioners were usually about evenly divided between the girls who wanted to wear their uniforms everywhere out of esprit de corps and those who wanted to wear street clothes in order to feel "dressed up."

Such co-curricular activities were many, in great part because of the contagious enthusiasm and vital teaching of a faculty very much in love with excellence and strongly stimulated by their recent admission to the intellectual milieu of St. Louis University, which opened the School of Education to women in 1925.

It is noteworthy, too, that the faculty frequently taught summer courses in sisters' colleges, a continual source of intellectual stimulation. In 1931, a typical summer, Sister Hilary taught in Denver, Sister Mary Dorothy in Pueblo, and Sisters Sylvana and Hilda at the St. Louis University extension at the Ruma motherhouse.

The STA assembly hall fairly hummed with activity. It is recorded that, on February 12, 1931, the whole student body excitedly jammed the tiny "auditorium" to hear for the first time the living voice of Pope Pius XI on the radio, followed by an English translation. At least a dozen times a year the student body gathered for special programs—formal lectures or cultural events in music, speech, and drama. The list of speakers coming to the Academy during these years reads like a *Who's Who*. Not until television made the humanities available in every middle-class living room would so rich a fare be offered to most secondary school students.

Education Week each year was a typical occasion for bringing in, for example, such well known Jesuit educators as Fathers William McGucken, Thomas Bowdern, and Raphael C. McCarthy. Many a sodalist of the era can remember the vivacious Father Daniel A. Lord, S.J., of the Queen's Work, St. Louis, making the piano ring as

the girls gathered in the assembly hall to sing with him his Sodalists' Hymn to Our Lady. Nor would they forget J. Roger Lyons, S.J., who urged STA sodalists on to spiritual leadership.

Father Paul Schulte, OMI, the "flying priest," came to share in film and words his then novel experience as a missionary who was also a pilot. Dr. George Donovan, president of Webster College, arrived to speak on modern trends in government. Local lawyer Miss Bernice Goedde presented opportunities for women in business careers. Miss Catherine Dunkel '28 (Mrs. Joseph Eros) came back to tell about her year of study in Heidelberg, Germany. Missionaries from a rainbow of countries, including Bishop Ambrose Pinger, OFM, from the Precious Blood Sisters' own newly founded Chinese mission, came to show their slides and widen the girls' spiritual horizons. Braveheart, an Indian chief, sought to convince them that his fellow tribesmen really were the lost tribes of Israel. Catechists from Huntington, Indiana, told of the churchless counties in the United States. Demonstrations of all kinds were given–from how to run a stenotype machine to how to cut meat.

There were fine musical events, too. There was abundant local talent: the school orchestra and singing groups—various sextettes, octettes, and choruses; class dramatic efforts; the St. Louis University Trio, which visited the school to give a performance; the "Stoltz Family Orchestra," a group in which Amelia Stoltz (Harper) '30 played the flute, along with her brothers on violin, cello, and horn, accompanied by their mother on the piano. Travelling performers were brought in also, such as child prodigy Ladday Gray, nine-year-old pianist costumed like Mozart, with his violinist mother, Mme. Estelle Gray Lhevinne. Shakespeare became a familiar friend through the performances of Henry Witte, who for about a decade in the late twenties and early thirties came each year to spellbind the students with presentations of *Hamlet* and other heroic tragedies from a chair draped with red velvet. Most of the girls never learned that Mr. Witte had no legs.

When Sister Emelyn was transferred to St. John's Academy, Wichita, Kansas, in 1927, Sister Alfreda Hefti, a former pupil, returned to take her place as head of the music department, with Sister Clarissa continuing as piano and violin teacher. Sister Alfreda had studied music with Sister Emelyn from 1915 to 1920, and regarded St. Teresa's as the birthplace of her religious life, as she wrote later recounting these days. Sister's ingenuity became known speedily as she and Sister Dionysia Kampwerth made costumes from Dennison's crepe paper for the drills and dances which she loved to create in order to enhance musical and dramatic

STA Orchestra 1932.

performances. Sister Dionysia supervised the younger boarders' dorm, Sister Alfreda the older.

Sister Emelyn's orchestra work continued to develop under Sister Alfreda, gracing assembly programs and finding novel ways to provide for its needs on a short budget. The annals tell of the raffling of a five-dollar bill to pay for a needed cello. Given that in 1935 a cello cost about seventy-five dollars, spirit must have been high in the student body to achieve this amount.

First of Sister Alfreda's operettas, continuing the tradition, was "Japanese Girls," played May 25 and 26, 1929, with the music teachers working in conjunction with Mrs. Horner, who came back to drill speaking parts in the operettas. Mrs. Horner was by this time a very special person at the Academy. She would sit in the assembly hall or in the back of St. Elizabeth's Hall across the street, where larger productions were given, and endlessly, patiently teach the performers "to throw their voices to the back row" and "pull it out of your stomach," her recipe for perfect posture. Long years afterward, when Mrs. Horner's name was mentioned, former students of hers would purse their lips to repeat her exercise par excellence: "The big black bear bit a big brown bug," or perhaps "The rain in Spain falls mainly on the plain." They recalled with glee her famous dictum, "Open your mouth and show your teeth," but they also remembered with admiration her beautiful home on State Street, to which she sometimes invited a few girls for a special rehearsal or an after-the-performance get-together. When she died,

November 26, 1960, a priest friend of the school told the sisters, "One of your great devotees has passed away."

Probably the musical activity which involved the most pageantry was an operetta, "The Arrival of Spring," staged in 1934 with a cast of seven hundred St. Elizabeth's Grade School children. There were dances and drills with bevies of little human inpersonators of bees, daisies, bluebirds, robins, butterflies, roses, lilies, and every imaginable accompaniment of spring. Sister Liliosa recalls that her small boys were perfectly cast as firecrackers. Each and every St. Elizabeth pupil must have one of those coveted paper costumes and be in a drill or ballet or chorus. The Academy girls did the lead songs and solos, and the huge undertaking got the applause that only pleased parents can give.

A cantata, "A Midsummer Night's Dream," was performed at the Catholic Community House on May 17, 1936, under Sister Alfreda's direction. Again there were solos and choruses, accompanied by the Academy orchestra. Ballets were created to accompany poems, and Sister herself accompanied the performers on the piano.

The Glee Club formed a choir and went to Menard, Illinois, on January 3, 1935, accompanied by Sister Alfreda and Sister Priscilla, to sing for the prisoners at the State penitentiary. Typically the students shared their enthusiasm and brought comfort to lonely men, as the Sisters' word and example continually urged them to do.

The 1932 staff of the *Teresanette*, the school paper. Jewel Moberley (Fiatti) is seated at the center table, farthest right.

So many activities seemed to deserve publication. Except for the *Sateac [SAint TEresa ACademy]*, a yearbook published in the years 1922, 1923, and 1924, there had been no student publications. As a means of fostering school spirit and promoting journalistic abilities, Sister Mary Dorothy introduced the venture, during the year 1928-29. Jo Cease '30 writes:

> In 1928 a new project was launched by the student body with the approval of Sister Mary Dorothy, the principal, and the faculty. *The Teresanette*," a monthly paper, was born of a desire to provide the school with a means of publicity and a means of cultivating more school spirit. The power of the press was well known to students and faculty alike. All joined together in the hope of doing big things for the school with the aid of printer's ink.
>
> Professional help was forthcoming from Mr. Max Hill of the *East St. Louis Journal*, and Father John S. Brockmeier, parish priest of one of the students, Jo Cease of St. Mark Parish, Venice. Father Brockmeier was a printer and newspaper man for many years before his ordination.

By January, 1929, the first issue was printed, and The *Teresanette* came out regularly until the end of the 1935-1936 school term. And before each of those more than fifty issues, faithful Father Brockmeier came for a three-hour workshop to perfect every detail.

Remembered as its most outstanding editor was Jewel Moberly (Fiatti) '34, who entered the grade department at STA in 1929, and joined the *Teresanette* staff in 1931. Her brothers were journalists, and she an eager student. Her editorship brought the newspaper honors in the Illinois High School Press Association, and her subsequent career as a translator living in Rome was a joy to Sister Mary Dorothy and Sister Hilda, her guides.

Her successor, Evelyn Thornton '35, has put down some of her memories.

> The year was 1931. Times were bad...and many people could not afford to eat, much less send their children to a private high school...This was the year, too, that I, a non-Catholic "west of the Mississippi," was to be placed as a boarding student in St. Teresa's Academy.
>
> The four years that followed were to see me influenced by two dedicated women, alike in their dedication to their Saviour, alike in their humility, but beyond those characteristics very different personalities—Sister Mary

> Dorothy Simpson and Sister Hilda Miederhoff. I was to learn later that they were close friends, and I was to understand why...

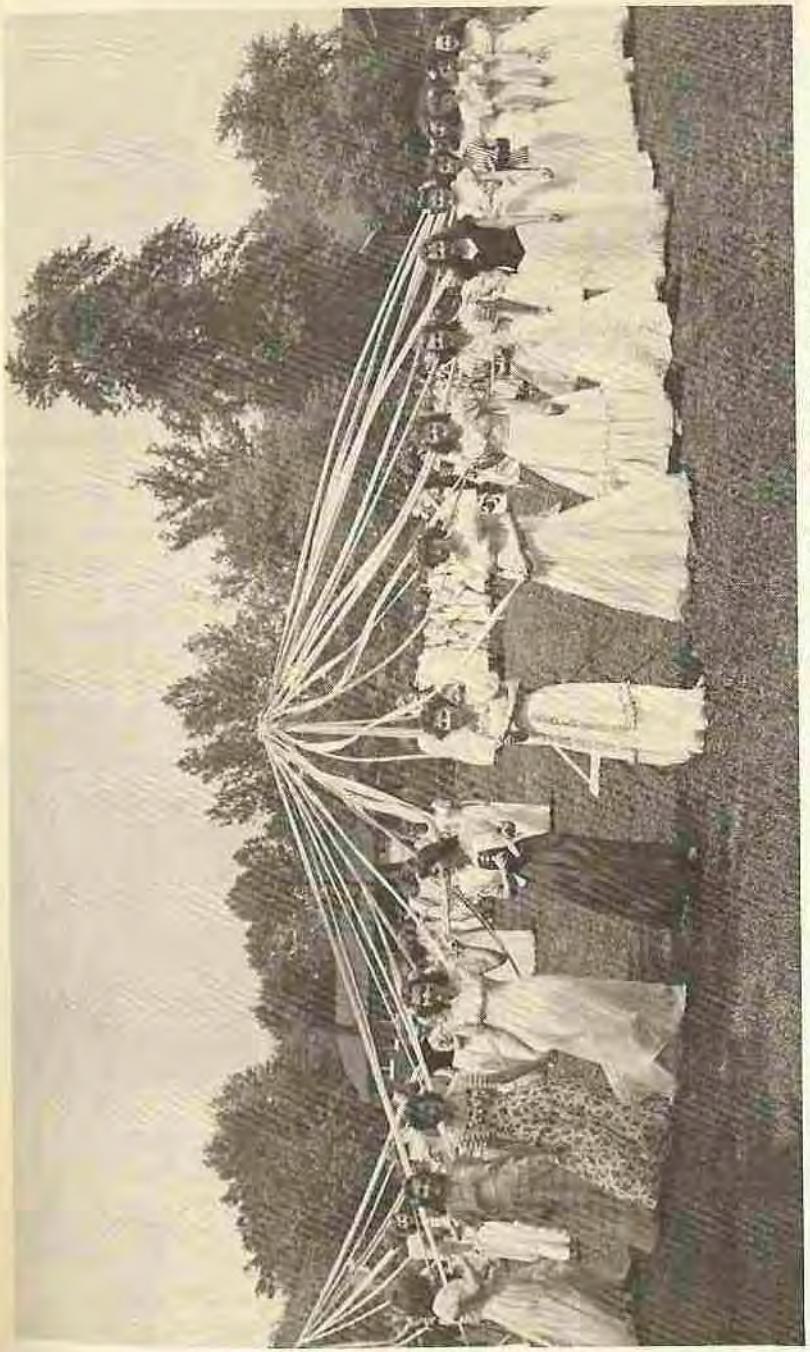
After recalling many fond memories of Sister Mary Dorothy, Evelyn continues:

> In time I was to admire this great lady more and more for her skill in handling people, her grasp of situations, and her warm outreach to those needing help. It was no surprise to me, therefore, to learn that Sister Mary Dorothy later became head of the Ruma province of the Adorers of the Blood of Christ. Anyone who had known her during the years 1931-35 and immediately thereafter would surely have been aware of her executive ability. It took no psychic phenomenon to predict for her a future encompassing a larger scope than one single girls' school. She was to travel to Rome, and while there to see another former student of St. Teresa's, Jewel Moberley. Jewel, who was one year my senior, was editor of the *Teresanette* in her last year, and I served as co-editor. Sister Mary Dorothy and Jewel were good friends, and Jewel was to tell me later what a thrill it was to see her spiritual mentor in the Eternal City.
>
> The sponsor of the school paper was Sister Hilda, English teacher to all in those days, sponsor par excellence, and for one who worked closely with her, a friend beyond compare. Many years later I can still hear her saying: "Evelyn, the deadline for the *Teresanette* is only a week away. Are you ready with all the news?" Sister was there to give help, offer advice, etc., but what she did better than anyone else could have done was to encourage through the positive form of compliments. It would have taken pounds of great writing to be worthy of the praise she heaped upon you. Jewel had been such an excellent editor that in my senior year, when editor myself, the *Teresanette* was awarded the honor of being elected Secretary of the Illinois High School Press Association. I have always felt the honor must have been accorded by judging the previous year's issues...Virginia Reeb (Simons), my co-editor, and I were privileged to accompany Sister Mary Dorothy and Sister Hilda to Urbana. They attended meetings of the Illinois High School Association, sponsored by the High School Visitors for principals and officials of high schools of the State, while Virginia and I attended meetings of the Illinois High School Press Association.

Journalistically the *Teresanette* was a very sound four-page school newspaper, containing editorials, news items, features, and columns. I do not believe I am prejudiced when I say Sister Hilda was responsible for its high caliber. She virtually lived from one edition to the next, expecting each issue to be superior to the preceding one. What a great outlook!

As for teaching English, I believe Sister Hilda was a greater teacher than she realized. We giddy adolescents would snicker when we read aloud some of Shakespeare's immortal lines, but I was to be an English major in college before I became aware that my devotion to the bard had its beginnings in my high school English classes.

Spiritual life at St. Teresa Academy had a consistent, measured rhythm. Besides the opportunity for daily Mass in chapel (from January 4, 1929, on), the monthly Sodality Communion day, attention to the Sodality rule of life, and the small daily virtues which even the girls not of the Catholic faith took pride in practicing, there were the greater events. These pulsebeats of life were annual recurrences: the patronal feast October 15; the musicians' day November 22, with a program in honor of St. Cecilia; weeks of preparation for Christmas programs, baskets for the poor, and, for the seniors, their first alumnae party; a day in the grayness of February set aside for Thirteen Hours' Devotion; the sodality reception, usually at the beginning of the traditional Holy Week retreat, although later usually on December 8 instead. At the end of the year, punctuated by so many spiritual events, came the May Crowning, and with it the Maypole dance. The *East St. Louis Journal* news release of May 18, 1932, calls May Day "one of the more important special events to take place during the school year," and this it was, undoubtedly, not only because of its spiritual symbolism for the girls, for whom their devotion to the Mother of Christ was part of their image of themselves as Christian women, but also because it was great fun to prepare for and carry out its pageantry. The entire student body processed out the front doors on a sunny afternoon in the first week of May, all the "principals" in formals, accompanied by a bevy of small flower girls, "future Teresans." First came the queen elect and her attendants, then the crownbearer, then the retiring queen and her attendants, the student body and the Maypole dancers. Sometimes the dance was varied by the "daisy chain," a stately dance-drill with a long chain of fresh daisies made into a rope that very morning. The crowning of the statue of Our Lady outside or in the chapel climaxed the ceremony; after this the girls went inside for Benediction of the



The traditional Maypole dance begun in the '30's, reserved to members of the Junior class. The date is May 12, 1947, and the girls members of the Class of '48.

Most Blessed Sacrament. Cameras clicked all over the place, and for years afterward all participants, especially the one-time little flower girls, studied the pictures and recalled a lovely day in May.

STA girls made all the tours suggested by their locale, rich in history—Fort Chartres, Cahokia, Kaskaskia—and by a highly industrialized city—Obear-Nester Glass Works, Aluminum Ore, National Stockyards. They made excellent use of the cultural facilities of St. Louis—museums, botanical gardens, opera. Besides, they performed over Radio Station WEW, talked at Sodality and CSMC rallies, won poster contests, helped with Girl Scout work. Much was done by motivated individuals; for example Margaret Delmore (Bihss) '29 was a speaker at one of Father Lord's Sodality Forums in St. Louis University auditorium. Organizations also were strong. Daisy Kenny '30, Carolyn Wasmer '32, and Elizabeth Halpin '32 are credited in the annals as the first girls to form part of the Catholic Instruction League, with the help of J. Roger Lyons, S.J., "to teach children not so fortunate as to receive Christian Doctrine in Catholic schools." The League was an offshoot of the ever active Sodality of Our Lady, which had a grand resurgence in Catholic high school life during the decade 1926-36, fully participated in by the student body of St. Teresa's and their leaders, the Students' Spiritual Council.[5]

The Sodalists built their spiritual program around personal devotion to Christ; imitation of Mary and reverence for women as her daughters; leadership and responsibility; real apostolic work; spread of Catholic literature; loyalty to the missions, the parish and the school. STA Sodality regularly sent delegates to meetings of spiritual importance, such as the conference of the Catholic Association for International Peace at St. Louis University, February 22, 1932, at which the *East St. Louis Journal* reports the attendance as delegate of Miss Elizabeth Halpin.

Elizabeth Halpin '32 and Mary Vonnahme '35, proud winners of a poster contest, April 17, 1932, at a Sodality Conference held by Rev. Daniel A. Lord S.J.

The Catholic Students' Mission Crusade, organized in 1929, worked with the mission committee of the Sodality and eventually absorbed it, championing the mission cause for four decades.

The schoolyard fence went down in September, 1930. The alumnae, with exquisite propriety in their timing, immediately gave a lawn social for funds to improve the lawn. It was at this time that

the grotto at 26th and Ridge was removed and the statue of Our Lady brought indoors to grace the hall of the 1894 building.

The Alumnae Association continued its active role, with its own rhythm of annual affairs: a business meeting near the patron feast in October; a literary tea and some benefit socials during the year; a Christmas party with the seniors as guests; a banquet in late spring to welcome those new graduates as members. Their literary teas were distinctive, with music and with book reviews by such well known local talent as Mrs. Romie (Marguerite) Louis and Mrs. Charles Harris.

Sister Salome, who had founded the Alumnae Association in 1911, was back at the school as treasurer in 1936, and so was present, with seven other sisters who had been in the 1911 community, all on the 1936 staff, to help the girls celebrate their silver anniversary on October 18. The other sisters were Sister Hilda, Sister Emelyn, Sister Felicitas, Sister Agatha, Sister Mary Ann, Sister Nickoletta, and Sister Clarissa. The celebration took the form of a silver tea, with His Excellency Bishop Henry Althoff giving a congratulatory address. The organization's first president, Mrs. Stephen Cashel, was again president for the jubilee year. Mrs. Marie McEncroe Muentefering '06 (later Mrs. James Flannery), vice president, received the guests, and Misses Ida Voellinger '06 and Emma Edinger '03 poured for about two hundred guests. Sister Salome noted in the house annals that the auditorium was elaborately festooned with smilax and palms, and that the color scheme for the table was lavender and white, with a white torchon lace tablecover.

Clearly the alumnae had achieved a developed tradition and a pride in their school that made them staunch supporters in every need. Sister Hilda, faculty moderator from 1924 until 1971, in many ways embodied that tradition, as she worked tirelessly with the "old girls" at the phone, in the housekeeping duties of preparing for meetings and cleaning up after events, in editing the annual alumnae newsletter, and in maintaining a correct mailing list by carefully scanning the daily papers for news of births, weddings, and deaths.

The alumnae were building another kind of tradition, too. The small number of college women was gradually increasing. A number of Teresans were at Webster College, St. Louis, on scholarships: Dorothy Shuford '28, who became Student Council president; Elizabeth Halpin '32, Sodality prefect; Evelyn Thornton '35, editor of the college paper. Sister Mary Dorothy recalls that Sister M. Edwarda of Webster told her, "Please send us some more!" The tradition of the STA girl was built up also at other colleges, such as St. Teresa's, Winona, Minnesota, and St. Francis, Joliet, Illinois.

The Class of 1936, ready to proceed to St. Elizabeth Church for graduation, led by their flower girls.

The Mothers' Club style show of November 24, 1933. First president, Mrs. John L. Delmore, is seated, second from right; seated at her left is Mrs. Henry Reeb, first treasurer of the Club; in the center, standing, is first historian, Mrs. William Rhedemeyer.

In 1931, Sister Mary Dorothy organized the Mothers' Club, destined to become the most universally helpful of all the organizations of STA. Its yellowed scrapbook for 1931-1936, lovingly adorned by the group's first historian, Mrs. William Rhedemeyer, notes:

> Forty-four mothers gathered at St. Teresa Academy on March 25, 1931, upon invitations sent them by Sister Mary Dorothy, directress of St. Teresa's Mothers' Club, the purpose of the club to be cooperation between the teachers, mothers, and scholars. Mrs. John Delmore was elected president; Mrs. Henry Keefe, vice president; Mrs. Henry Reeb, treasurer; Mrs. Raymond Wheatley, recording and financial secretary; and Mrs. William Rhedemeyer, historian.

The constitution which the group adopted states the purpose in more detail: to foster a closer union and better understanding between home and school, between parents and teachers; and thus by mutual cooperation to promote the best interests of the Academy. Their first major social event was a luncheon for the graduates, with alumnae joining in to provide the program. The scrapbook gives this account:

> St. Teresa's Mothers' Club charmingly entertained the graduating class and members of the faculty of St. Teresa Academy May 28, 1931, at the St. Clair Country Club at a one o'clock luncheon. Mrs. John Delmore, president, gave the words of welcome to all, and thanked the East St. Louis Women's Club for their flowers and decorations... An address was given by Sister Mary Dorothy, directress of St. Teresa's Academy, in which she expressed herself as being well pleased and appreciative of the help and cooperation of the mothers. Mrs. James Gorman, president of the East St. Louis Women's Club, gave a short talk. Miss Jane Driscoll '31 was called on and very ably responded, after which the afternoon was turned over to Mrs. Nell Walsh Barnes, who had charge of the program. Those taking part in the program were graduates of previous years: Mrs. Joe Herr, Mrs. Roland Mann, Miss Marie Rigney, Miss Edna McHale, Miss Marie Brunkhorst, Miss Margaret Delmore and Miss Eileen Barnes.

In view of the fact that one of the school's great needs was funding for the necessary expansion, the Ways and Means Committee of the new Mothers' Club immediately began a series of money-making special projects that were enthusiastic, successful,

Fourteen years after beginning the Mothers' Club, these charter members were at the head table for the STA Golden Jubilee Mothers' Club banquet, April 26, 1945. First secretary of the Club, Mrs. Raymond Wheatley, is the first in the back row, left. Of the charter members of the St. Teresa Mothers' Club, seven — Mrs. Reeb, Mrs. Desmond, Mrs. Barnes, Mrs. Weir, Mrs. Hoehn, Mrs. Shannon, and Mrs. Lundy — still form a Friendship Club.

and deeply appreciated. Typical entries in the records include buying lockers for the day students in September, 1931; sponsoring library development regularly from 1932 on; furnishing the sisters' parlor in 1932; redecorating the chapel in 1934; setting up a foods lab in 1938; equipping the sewing rooms from 1935 on; and assuming a generous portion of the building program expense in 1938. They also contributed generously to scholarships and gave many smaller gifts of thoughtfulness, such as a three-gallon ice cream freezer for the sisters in 1933. In all the ways known to mothers this group supported STA with little fanfare and with endless work.

There was an interesting sideline to their chapel redecoration project. The painter of the chapel, a Mr. Lopez, lived in the men's quarters with his son while working on the chapel, as did Sister Nickoletta's young nephew Herman Joseph. The boys attended eighth grade at St. Elizabeth's. The boarders enjoyed having the young men around almost as much as they were fascinated by the greens and blues appearing in the "heavens" of the chapel walls. Never were there two eighth grade boys who had more willing helpers with their homework.

Each year toward spring the Mothers' Club celebrated the anniversary of its founding, and a special tradition developed around St. Patrick's Day, when each mother was to put into an envelope as many pennies as she was years old, in honor of the Club's birthday. With much jolly teasing of one another, although all these lovely ladies remained under thirty years of age, their contributions were often centenarian.

Peabody Coal Company, had a short railroad line with its little coal cars tooting their way across 25th and 26th streets through the middle of the block between Ridge and Belleview avenues, not quite a block from the Academy. This little line did its part in bringing about another slight change which helped special feminine interest. In early June of 1934 the girls found that over the weekend the sisters had replaced their romantic and highly impractical "frill" headdress with a simpler plain one, characterized by a plyolin coronet and collar and a fitted cap, easier to keep fresh and better fitted for the American apostolate. The sisters' earlier fluted headdress, which had won them the loving if ambiguous nickname of the "Sunflower Sisters," took almost two hours to iron and could not long survive as the apostolate grew more time-consuming. As Father Engel remarked when the sisters called him over to the convent to assess the transformation, "It's not a day too soon!"

Sister Etheldreda Heard, who had served as acting principal in 1929-30 and again in 1931-32, became principal in 1936. Both administrators had worked together on the special effort that culminated, in 1934, in recognition of the Academy by North Central Association of Colleges and Secondary Schools. For graduates of the school this meant admission without examination to all major colleges, and for the school itself it was an indication of first-class educational achievement.

Sister Etheldreda continued to receive the help of the Mothers' Club as she faced, not only a growing space problem, but also a growing need for an ever more diversified program, suited for the general student not bound for college.

CHAPTER IV

Responding to the Call of the Bishops: St. Teresa's First Major Expansion Program

During Sister Etheldreda's first year as principal, 1936-37, it was evident that expansion was imperative. Under Bishop Althoff's directive, all girls and boys of high school age were to be afforded the advantage of a Catholic high school education. If their families could not afford the expense, it was to be subsidized by the parish.

Sister Etheldreda Heard, principal 1936-51, with student Joyce Shellmann (Welzbacher) '51.

Consequently, the enrollment at St. Teresa Academy, along with other Catholic high schools in Belleville diocese, increased greatly and steadily. The registration jumped 25 percent that summer, from 151 to 200.

Sister Etheldreda and her faculty set to work with energy and decisiveness to meet the situation, and St. Teresa's began to grow apace at the call of the Church. Space was at a premium. The basement was remodelled and the former boarders' dining room changed to a cafeteria. The boarders' recreation room became a

foods laboratory. The sisters gave up their recreation room for an expanded sewing department. Twenty-seven typewriters edged out the artists' easels in the art room on second floor; the easels in turn nudged the instruments in the orchestra room.

Although the depression still lingered on in East St. Louis, and would continue to do so until the manufacturing boom brought about by World War II, the sisters announced the building of a $150,000 two-story brick addition. It would be sixty by one hundred feet, providing six additional classrooms and a combination gymnasium-auditorium seating five hundred; it was to lie west of the original building, extending south along 25th Street.

Bishop Althoff visited the school in September of 1937 to see the remodelled sections. He told the student body, crowded into the tiny assembly hall:

> As a school of higher education, St. Teresa's Academy merits commendation from the standpoint of both its intellectual and religious training. It has a tradition of long and devoted service to the Catholic people of this city and now stands on the threshold of a new era of expansion and progress. This fact must be a source of deep satisfaction to Catholic parents who long to place their daughters under the influence of religious training.

Bishop Althoff challenged the girls to serve as champions of the Faith, drawing his current example from the manner in which the secular press had, in his opinion, distorted the story of the Spanish Civil War.

"Champions of the Faith"—It was a challenge Teresans of 1937 were prepared to take seriously. One major event linked with this challenge was the reorganization at STA and throughout the high schools of the diocese, of the Catholic Students' Mission Crusade. With Sister Leonida Zink as moderator, the Crusaders set forth upon a three-fold program of study, prayer, and sacrifice for the missions at home and abroad. The age of aggressively "giving an account of the faith that is in you" was at hand; descendants of immigrant Catholics had come out of their ghetto-like enclaves and were addressing themselves to projects that would make their impact felt. They were particularly eager to fight Communism.

At times Teresans were so full of school spirit that their pastors had misgivings: Were these girls more interested in the school's spiritual activities than in those of the parish? True, a great deal of free time was dedicated to spiritual works motivated by school events. The problem was a natural one for a school in transition from the "total environment" of a boarding school to the multi-parish environment of a large city day school.

Fathers' and Friends' Club, STA, 1937.

Sister Etheldreda placed strong emphasis on the school as an extension of the home, rather than as a separate, self-contained entity. She established the Fathers' Club early in 1937, and throughout her years as principal worked hard to foster family-type activities. The Mothers' Club had held their usual Fathers' Night on Dec. 27, 1936; pleased at the large attendance, Sister Etheldreda followed up the event with a push to organize a Fathers' Club. Letters were distributed through the girls to their fathers on January 4, 1937, giving her reasons. It read, in part:

> . . . We are confident that your interest in all that pertains to your daughter will prompt you to join the St. Teresa Academy Fathers' Club. We feel that, thereby, your interest in St. Teresa's will be stimulated, and the social hour which you spent with us last Sunday evening has assured Mother Lucy, myself, and each of the faculty members that an acquaintance with you fathers and your regular presence here at school will be a great help to us in the education of your daughter.
>
> . . . As Father Zuroweste so beautifully outlined for us, we Sisters and you fathers and mothers must work together in this grave task of educating the young women. And Father Engel suggested a wide scope for a splendid influence on the school by your interest. It is a glorious work in which we Sisters are engaged, and we are genuinely sincere when we say that we can carry it on much more satisfactorily if we are supported by the fathers, as well as the mothers, of the daughters we are teaching.

At their January 8 meeting, the fathers adopted three goals, later embodied in their constitution: to acquaint the fathers with the school's scholastic activity; to foster closer friendship among the fathers of STA students; to encourage friends of the Sisters Adorers of the Most Precious Blood to become interested in the educational advantages of St. Teresa Academy. In accordance with the last-named purpose, the new club was called "STA Fathers' and Friends' Club," and, from the first, the fathers enjoyed each other's company and made their meetings a true social happening. The first officers were Russell Miles, president; Dominic Weir, Joseph Koudela, vice-presidents; Clyde Warfield, secretary; Emil Wurth, financial secretary; C.J. Reiniger, treasurer. Board members were John T. Connors, Stephen Kernan, J.E. White. Under the leadership of Father Engel, spiritual director, and Sister Etheldreda, moderator, the club began the tradition of reciprocating the Mothers' Club event that brought them into being with an amateur hour or dramatic program each year at the end of the term.

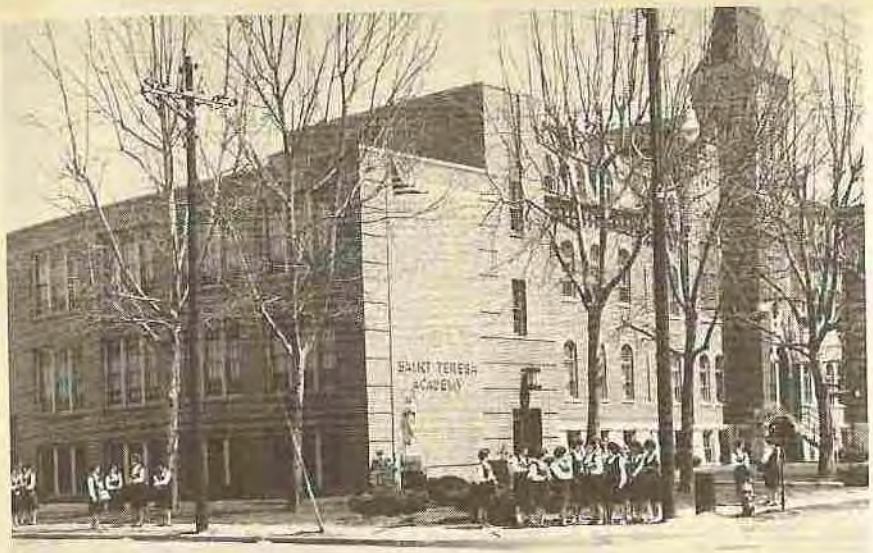
They at once joined in efforts to provide funds for the new addition now nearing completion.

As the classroom building went up, changes were made in the original building too, including a public address system and a larger heating system. The cornerstone for the classroom building was laid April 3, 1938, just four days after a disastrous downpour flooded the boiler rooms and wrought havoc on some of the electrical equipment. The building was blessed by Bishop Henry Althoff on August 21; Father John Keefe, S.J., delivered an address on "Catholic Courage" in which he briefly reviewed the coming of the Precious Blood Sisters to the United States and their founding of St. Teresa's in 1894, and then launched into an all-out appeal for attendance at and support of Catholic secondary schools, specifically St. Teresa Academy for girls and Central Catholic High School, the corresponding school for boys.

At the end of that long-awaited day of blessing of the addition, Sister Salome wrote in the house annals, "May God bless and keep St. Teresa Academy as long as it is His holy Will." And the sisters settled down to work very hard with more than two hundred eighty girls. It was the first time STA had been able to accept a freshman class numbering over one hundred. It was about this time that the Immaculate Conception Church in Columbia purchased a bus and began to transport its high-school age parishioners to St. Teresa's and Central Catholic High School, adding a contingent of earnest and loyal Teresans to the classes of the next two decades.

Will De Coursey, by this time a thirty-year veteran as STA maintenance man, was busy building new teachers' desks, library shelving, and other works of his own special ligneous art—a real factor in beautifying the new addition inexpensively. Mr. and Mrs. Joseph Hayden were employed to help Mr. DeCoursey with the increasing maintenance load, and moved into the apartment over the science lab which had until then served variously as boarding seniors' quarters, music and sewing rooms.

With added space and an ever-increasing student body, the staff was also enlarged. Presiding over the sisters' local community during these years were Sister Mary Stella Schulte (1938-1944), Sister Regina Flieg (1944-1947), and Sister Eugene Hoppe (1947-1950). Sister Etheldreda sought strong new teachers to build on the foundation already laid in each department. For example, the business department now came into its own. To Sister M. Joseph, who had begun to teach at STA in 1928, and Sister Clotilda, who came in 1934 and was to spend twenty-seven years turning out secretaries with dictation speeds over 120 words a minute, typing speeds of 60 and above, and a good command of English business



The 1938 building (above), seen from the corner of 25th and Ridge. Below, an aerial view.

were now added Sister M. Maxine Williams for bookkeeping (1938), Sister Philomene Ihle (1939), Sister Mary Ruth Brundza (1940), and, after Sister M. Ruth changed over into the home economics field in 1948, Sister Adelaide Klug. A dozen incidents come to mind that indicate how much in demand these STA business students were. A personnel director asked Sister Mary Maxine to send him a senior to be interviewed. When Mary Ann Campe '53 arrived, she went in the wrong door, and proceeded to be interviewed and hired. A little later the employer who had made the original request called the school, somewhat vexed, wondering where the quality secretary he had been promised could be. Only then did Mary Ann discover that she had gone into the wrong door. Over the years it has continued to be true that successful commercial graduates have been spoken for some months before graduation.

It is interesting to note that prospective employers were eager to have the STA graduates for their reputation for regular attendance, good morals and good manners as well as for business skills. These attributes did not occur by accident. Awards for perfect attendance (without tardiness) were on a level with awards for scholastic excellence, on the realistic theory that regularity and hard work have at least as much to do with success as talent. And to begin the day with the Eucharistic sacrifice was a constant tradition.

Freshman Homeroom 205, 1948, proud possessors of the Spirit Banner for having the best attendance at daily Mass.

Freshmen of 1948 seem to have survived the initiation ceremonies very well.

Sister Marian Wansing came in 1937, and began the foods laboratory home economics department. She began the foods laboratory course, the first for which credit was given. Sister Rita Meyer (1936-40) taught sewing as a non-credit course. Sister Paulette Huber joined the faculty in 1941, and by 1946 there was a full homemaking department for credit, with classes in foods, clothing, and homemaking. The homemaking course was a sociology course focussed on a much broader base than housekeeping. Child care was included, with children brought into the classroom and the girls observing and reacting to them. Sister Paulette did graduate work in this field at Catholic University from 1948 to 1950, and was to teach it for another five years, coordinating units with the senior religion course taught by Sister Pauline Grady, with a priest also coming in twice a week.

Sister Mary Ruth Brundza moved over from the business department to the sewing department in 1948. The sewing classes continued to be highly valued, not merely as a course for the non-college-bound, but as a course to "squeeze in" at a sacrifice, since it enabled one to dress well at great savings. The girls were proud to wear the clothing they had made. Sister Marian Wansing took advanced courses in tailoring, and some of her pupils achieved professional-looking results. Style shows were annual events of school-wide interest, since the garments worn were all student-made.

Sister M. Agnes Kurilla also taught sewing briefly (1940-42), and served in other departments (science, mathematics, English), but she is perhaps best remembered for her fantastic stage settings for

the annual operettas from 1940 to 1951. She was particularly adept at creating shimmering waterfalls from gossamer and a fan; lovely winding staircases from wood and cardboard; illusions of movement over water with lights and shadows. These operettas were all-school events, involving teachers and students alike and contributing to esprit de corps as well as bringing in a good profit for the school's needs.

Spoken dramatic parts were learned under Mrs. Horner and later Mrs. Julia Klauber. Dancing was the charge of the physical education teachers--Miss Jeanette Young, Miss Evelyn Klunk, Miss Jeanne Cunningham, Miss Ruth Crowe (STA '44), Miss Marjorie Vermeersch (STA '37), in turn. The choruses and vocal work were taught by Sister M. Maxine Williams (STA '30), whose work in the music department included private voice lessons. Stage lighting and general management fell to the regular speech and dramatics teachers--Sister M. Cyprian Spradling, Sister Paulette Huber, Miss Marjorie Vermeersch, and, after 1948, Sister Mary (Pius) Simpson.

Every girl in school was involved in some way in the operettas. There was a double cast, with choruses involving hundreds of girls; there were ads to sell for the playbook, costumes to make, and lots of backstage "helping" to do. Musicals had long been a treasured part of the Teresan experience; many a graduate or former faculty member, on mention of the topic, will start to hum and step to the

Hulda of Holland, 1940 (above); An Old Spanish Custom, 1944 (below).

tune of songs from "The Wishing Well," or "The Gondoliers," or "In Old Vienna."

The operettas were produced in the most homey and self-giving fashion. The ads were put into a big playbook by the faculty. Sister Angelita Myerscough and later Sister M. Genevieve King spent many hours creating artistic stencils, which other faculty members

mimeographed and assembled, their labor saving hundreds o dollars in potential printing costs. And when the play was over an everybody deliciously tired, the girls who had sold a certain amoun of ads were given a free day.

By the time World War II struck the United States, St. Teresa' was rubbing shoulders competitively with the best Catholic high schools in the St. Louis metropolitan area, and giving 330 girls a ful experience of secondary education. In those pre-Sputnik days, math and science were still in a single department, headed by Sister Priscilla Fischer. Sister's outstanding service to STA began in 1931 and was to continue, except for two brief interruptions, until 1974. Sister Serena Haas (1941-45), Sister M. Andrew Libera (STA '36, serving 1945-1952), and part-time helpers from other departments assisted Sister Priscilla. The tradition of excellence, especially in chemistry, begun in the days of Sister Charlotte Brocker's MS Club, still sent very well prepared students into college science and mathematics.

It would be impossible to condense satisfactorily the events in singing, oratory, Latin, essay writing, speech, and drama carried out during this era. Creative writing was pursued with special enthusiasm. Among the highlights were a national first award in Scholastic Awards Writing Contest (Marjorie Hogan '47, student of Sister Patricia Campbell), two chances to edit the Our Sunday Visitor Youth Section, in 1946 and 1949 (Sister Pauline Grady's creative writing students), and the winning of a whole series of essay contests, as well as publication in student writing publications.

Especially hard-working were the debating and speech students. STA was part of the Catholic Interscholastic Debate and Speech League, which Sister M. Cyprian Spradling, who came to STA as a teacher in 1938, had helped to organize. Thirteen area schools brought their finalists in speech and debate into mutual competition; St. Teresa Academy was usually in competition with St. Elizabeth Academy, St. Louis U. High, or McBride—all in St. Louis—for first place. Sister M. Cyprian, herself a former Teresan, was an orphan with an Horatio Algier-like story which was not to be complete until she distinguished herself as a speech therapist on the faculty of the Catholic University of America from 1953 until her death in 1958 at the age of 46. Miss Marjorie Vermeersch succeeded her at STA for a year in 1947, succeeded in turn by Sister Mary (Pius) Simpson, 1948-59.

Music and dramatics blended, not only in the operettas, but in the many radio and program appearances made by Glee Club, drama and speech students as part of their learning experience. The Glee

Club girls in 1943 acquired white gowns to keep handy for their many events. Sometimes the girls had regular radio programs, as in 1950, when they had a program every second Tuesday on WTMV. Kitty Keeley (Gleeson) '47 was radio's Fairy Princess for many youngsters during her high school years, telling stories over this same station.

St. Teresa Academy became an active member of the Thespians, national dramatics organization, on January 20, 1947, when Sister Mary Simpson organized the first troupe. A little over a year after the forming of the STA Dramatics Club, with Ann Carey '46, as first president, Sister Paulette continued the club with outstanding success in motivating growth in the speech arts through a point-system of awards for acting and backstage work, experiences in theatre-in-the-round and improvisation, and the full Thespian ritual of initiation based on the history of classical drama.

Dramatics students gathered for a Thespian initiation ceremony, 1948.

There has been a very particular philosophy of dramatics at St. Teresa's. As Sister Paulette Huber expressed it, "Dramatics is for the development of the students primarily; entertainment and profit must take second place." Thus students learned sewing, stagecraft, makeup, lighting, acting, and above all cooperation, while producing a major play or musical.

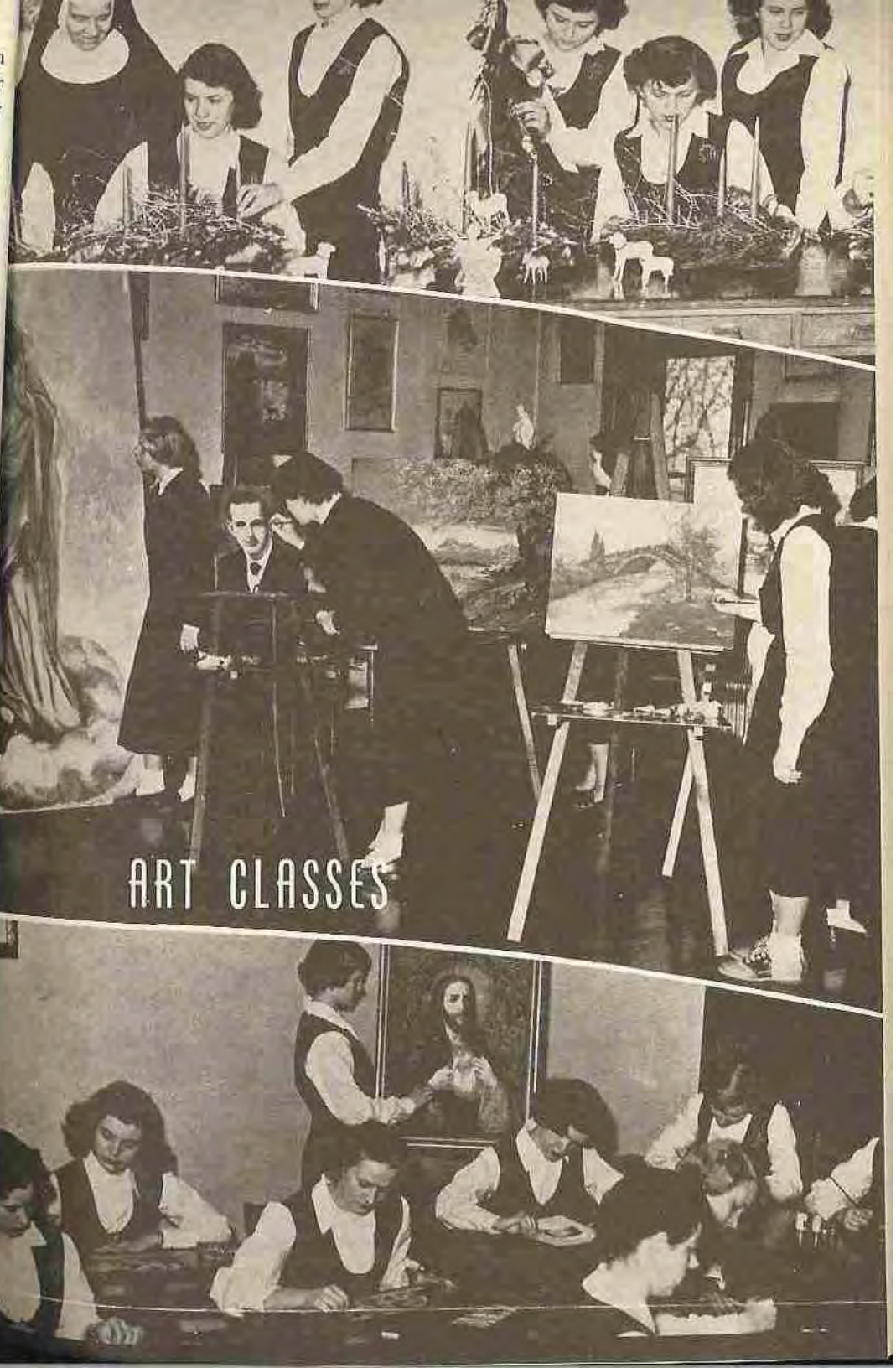
Equally student-oriented was Sister M. Innocence Heard's approach to the teaching of art. More than any other art teacher in the Academy's history, she built up, during twenty-eight years of service (1936-60 and 1964-68), a reputation in that field. In 1946 Miss Catherine Parks, a State visitor, commented in her report: "I

have never seen more outstanding work done in an art class than some of the girls are doing in your school. It is quite a distinction for a school to have so many students continue to study art after graduating."

From the beginning, art had been offered, perhaps once a week and usually on an individual basis; the girls began with the Augsburg drawing courses in pencil and water color, and, if more gifted, moved on to painting on china, oil painting, and study of the masters. When Sister M. Innocence came to the Academy in 1936 as teacher of English and Latin, she offered a single art class for one-fourth credit a year. By 1946, though, Sister was teaching art fulltime, and had expanded the offerings into a regular progression permitting a student to earn four credits in art and achieve working knowledge of several media. First year students worked at lettering, poster-making, water color, sign painting, and the like, with the advanced students generally specializing in oils.

The girls got both satisfaction and financial remuneration for their work. Betty Ruck (Dowe) '46, after graduation, went from one art museum to another touching up paintings, and made a good living at it. A clipping from the local *Journal* in February of 1957 announces that one advanced student, Pat Ratermann (Fehramm) '57, had sold two paintings for ninety dollars and was finding employment touching up photos for a local photographer. Some sixteen girls are listed in the release who are painting or have painted reproductions of famous works for rectories or convents. Not only did the girls adorn their own homes and sell paintings to their friends, but they also gave a special tone to the classrooms through a custom of leaving a painting to be hung in the school. The course stressed conservative or romantic modern art, rather than the impressionistic, and the imitation of the masters rather than preparation for commercial art positions. Sister Karen (Mary Kay) Ryan '58 remembers Sister M. Innocence saying that she would prefer that the average girl came to gain a good sense of color and proportion and some knowledge of the masters rather than struggle for self-expression before she was really prepared for it. Sister herself put it this way: "The beginners learned by imitating others as do poets and musicians. After they had developed technique, mechanics, theory, they were permitted to do original work, both as to style and composition. This would usually take place during their third or fourth year of art. After they graduated, they would continue to paint original pictures."

Some gained unusual competence for high school pupils; when Sister Innocence was granted a semester's leave in 1949 to complete her graduate art studies at Catholic University of America, one of



her own students, Mary Frances Cusack (Sister Roberta, OSF) '48 was able to take her place for a semester.

Later art teachers--Sister M. David Utar (1960-63), Sister M. Virginia Darveaux (1963-64, 1968-71), and Mrs. Lois Hemme (1971-74)—were to make their curriculum more specifically the medium of each girl's self-expression, but the tradition established by Sister M. Innocence continued throughout. After 1951, when art classes were full to capacity and a second art room not available, the art department or the home economics department offered craft classes on demand. These produced a variety of creations from bazaar items to bedspreads and afghans and other works of artistic value, varying as much as the taste and skills of the various teachers and the inclinations of the future homemakers who flocked to these classes.

Beyond all these departments and class activities are elements somewhat difficult to pin down on a dissecting table or describe in a chronicle. A phrase occurring in the State report for 1946 attempts to express it: "It is a pleasure to visit in a school where the teacher-student relationship is free and cooperative." But with that atmosphere two other factors were decisive: There was a coordinated religion teaching program, with one teacher for all students in each year and a definite progression in subject matter; and it was faculty-wide, led by Sister Etheldreda herself and never confined to formal instruction in religion, but involved in the very warp and woof of the school's theological position.

First year students were taught Bible history by Sister Mary (Pius) Simpson; sophomores had a thorough study of the commandments with Sister Mary Cyprian Spradling (till 1947) and later Sister Mary Catherine Girrens; juniors studied Church history with Sister Mary Agnes Kurilla and later Sister Angelita Myerscough; seniors studied "apologetics" (explanation of the faith), marriage, and some papal social documents with Sister Mary Pauline Grady. Lecturers were called in, as in former years, but now more frequently to the classroom than to the assembly hall. Frequent lecturers were Mrs. Bolen (Ann) Carter and Mrs. Eva Donahue, speaking on various aspects of life, apostolate, and Catholic Action. But all faculty members, in the words of the school philosophy, strove "by the virtuous example of their consecrated lives to impress their students with the conviction that, being godly in origin and godly in destiny, they must be godly in their way of life to attain their eternal destiny."

Sister Etheldreda, their leader, is thought of by parents, fellow administrators, and faculty who have worked with her as highly intelligent, an outstanding speaker, a good organizer, one very

astute and highly motivated. She is also remembered in a totally personal way by students who experienced her deep personal interest. The following are the memories of one of them, Georgia McClary (Rehg) '48. She was orphaned young, and her aging grandmother tried to care for her and her brothers and sisters. Sensitive and open, she was frequently hurt by being stigmatized as poor, clumsy, of no importance. In reality, she worked hard and played hard, and needed only appreciation and love to boost her into the fine future life waiting for her. She writes:

> Where do I begin to recall what Sister Etheldreda means to me? She helped me to achieve a high school education, which in my day was a dream come true. Sister always said, "We'll make it!" and in all those four years she never stopped helping me to "make it." First of all, she provided the things needed: books, uniform, blouses, and always, she tried to see I had most of the things the other girls had. If there was going to be a social affair, the tickets would be slipped into one of my books. The other girls never knew these things. I cleaned Sister's office those four years, on the student work program, so we became close. Many times I saw her so tired and even ill. One thing that worried her so much was the girls who seemed not to appreciate their education. She always made me feel so good because she bragged on the way her office looked after I had cleaned it. She said I was the only girl who had ever scrubbed her office on her hands and knees.
>
> I was truly happy, laughing a lot (because I loved going to St. Teresa's), but one time Sister noticed I was trying to be different, so she took me aside and told me something I'll never forget. She said I should be myself, not try to be someone else. . . which at the time was just what I needed.
>
> When in grade school I had been belittled once in front of the whole eighth grade class for the way I danced in the play; the teacher said, because of me, there would be no dancing. Well, while I was practicing for an operetta at STA, Sister came in to watch, stopped us and said, "If all the girls dance with as much pep as Georgia does, 'El Bandido' will be a success!" She always said the right things to me, to make up for any hurts I had suffered when in grade school.
>
> Once, toward the end of the year, I was very upset because we were to be allowed to wear street clothes instead of the uniform. I had few clothes. Somehow Sister

got wind of this and asked me what was bothering me. I told her it was something foolish, but she didn't think so, when I told her what it was. She went to her famous cigar box (the Mothers' Club always kept a bit of money in it for her use) and took out twenty dollars for me to get a new outfit! It was my first really new outfit, belonging to me only and not traded back and forth with my sisters. When you stop to think of it, Sister could have said, "I'll try to get some clothes" (used clothes, as she often did), but she sensed that a nice outfit was what I really needed and wanted. Oh, how thrilled I was.

When it was time to be measured for class rings, I told the girl who was measuring to skip me, as I knew I couldn't afford one. She wouldn't do it, as she had orders from Sister Etheldreda. Need I say that I have never taken off my ring, even after twenty-six years, except to have my babies? How often I look at this ring and think, "Thank you, Sister!"

Sister even worried about my getting a date to the prom. I told her, "Now listen, Sister Etheldreda, you got me everything else these past four years, but that's one thing you don't need to do for me!" We both had a good laugh. Nevertheless, I got a beautiful formal in the mail, a perfect fit. I always wondered if Sister had anything to do with it.

At the end of my junior year, I just knew I couldn't hold out another year, working, studying, and worrying. Sister said again, "We'll make it, Georgia!" and we did. In my senior year my schedule was worked out so I could get all my studies in in the morning hours. I worked for my lunch, as Sister said I should have a hot meal, then cleaned and had the rest of the day to do the work at home.

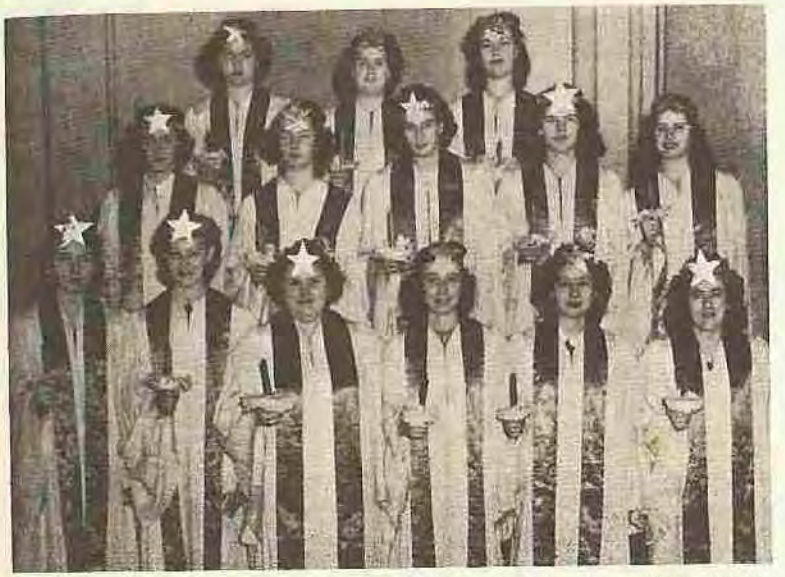
You know, Sister, in some ways I'm glad God had me be a poor girl. I would never had known that Sister Etheldreda and all of you loved the poor so much. Because of all of you at St. Teresa's it wasn't something to be ashamed of; you taught us that what you are on the inside is what counts.

I remember also with special love the little deaf sister in the cafeteria, Sister Ildephonsa. It seemed she was too often forgotten, but I'm sure God will not and never has forgotten her kindness. She made doing dishes a

pleasure. She was always so happy and anyone who didn't mind work made me feel like it couldn't be all that bad to have to work for your tuition.

Long live St. Teresa's in the hearts and minds of all her daughters who passed through her doors!

Many another Teresan could relate similar memories of a whole life changed by a beloved teacher's personal interest and help.



A section of the Glee Club ready to start Christmas festivities by carolling through the halls of STA.

In line with the continuing pressure to have Catholic students in Catholic secondary schools, the sisters sought to provide tuition scholarships. In the late thirties there were a dozen or so full or partial tuition scholarships provided by the clubs or other benefactors. Tuition had been kept extremely low. Even as late as 1947 the St. Teresa annals report:

> On this occasion we raised the tuition from $40.00 to $50.00 a year. Monsignor Witte did not approve of a matriculation charge and urged Sister Etheldreda to bear in mind that because of the industrial status of East St. Louis, St. Teresa's is and must remain a school for the average man's daughter.

Typical of the Sisters' complete dedication to their school, the golden jubilee of Sister Salome's religious profession became the occasion for offering her (and the school) two $1000.00 scholarship contributions, one from the Mothers' Club and the other from the

Students' Golden Jubliee Banquet, November 16, 1944.

On May 26, 1949, Sister Salome and her beloved STA Alumnae celebrate her diamond jubilee as an Adorer of the Blood of Christ. At her left, Sister Eugene Hoppe, superior of STA 1947-1950.

Alumnae. The interest from these funds was to be used for tuition. Also for Sister Salome, the students collected a year's scholarship money; the Fathers' Club did the same.

In May of 1940, for the first time, scholarships were awarded by parishes, except for the highest-scoring two or three students who received general scholarships. The parish scholarship reflects a fundamental fact of East St. Louis sociology at the time. While the secular world was everywhere pressing to keep sixteen-year-olds in high school, multi-national East St. Louis had special problems. For the 1949 North Central report, Sister procured the following statement apropos of the percentage of pupils of secondary school age not in school and not graduates:

> Mr. C.R. Hughes, Manager of the Illinois State Employment Agency, states: "We have no figures on that situation. My opinion, and I am sure my workers agree with me in this matter, is that East St. Louis has a higher percent of youth who quit school at sixteen than any other city. It was very high during the war and is still too high. We here attribute it to the overcrowding of the school system and to the attitude of the Midwestern European Nationality dominance."

Library Guild members explain library facilities to the student body as part of Book Week, 1948.

Many European nationals, recently arrived in the States, ha worked very hard and were beginning to achieve enough econom independence to send their daughters in increasing numbers to hig school; they were eager to avoid the public high schools, of whic they did not approve, and eager to send them to St. Teresa's.

At first, each new group remained ethnically visible--Polish Hungarian, Lithuanian, for example—and the parish scholarshi enabled the sisters to use the available funds city-wide, rather tha favor the eighth graders whose ethnic background did not involve language difficulty.

In those days the teachers made up the scholarship examinations which ordinarily contained essay type as well as objective questions Shortly before the scholarship exam date, eighth grade girls of th area were entertained at the school and given a guided tour. If th girls enjoyed their special day, they were likely to take courage t enter the scholarship competition.

Honors Day also became a feature of the school program abou this time. Month by month, and especially at year's end, the girls had a session in the auditorium with awards--pins and ribbons fo scholarship, attendance, and service. The seniors of the Class o 1940 began the custom of a Mothers' Mass with their senio daughters before their final Honors Day and Class Day exercises. In the '40's and '50's the special Mass was celebrated in the St. Teresa chapel; as the classes increased in size it was transferred to the auditorium.

October 12, 1940, was a very special occasion, the eightieth birthday of St. Teresa's last pioneer, Sister Mary Ann Neu, a member of that first group who came to open the school in 1894. Father Engel celebrated the community Eucharist in her honor in the school chapel; the sisters sang her favorite hymns. Sister Theodolinda Haennsel of Ruma motherhouse baked a huge birthday cake for her, decked out with eighty candles. Her own blood sister, Sister Pauline, came for the day. Just six months later Sister Mary Ann had to be taken to St. Clement's Hospital, Red Bud, leaving a vast emptiness where her quiet, unassuming little person had seemed to take so little space during almost fifty years, as she sewed, washed, prayed, consoled, gardened, and served all. Sister Mary Ann entered eternity on May 3, 1941.

With all of the United States, STA entered into the war years of victory gardens, war bonds, early dismissal at Christmas to work in the stores, juke boxes instead of ensembles or orchestras at dances, food rationing, shortage of gasoline. The mothers organized vigils of prayer in chapel and the girls willingly joined them to pray for

friends and brothers overseas. There was also a scholastic by-product of the need for workers in industrial areas—acceleration.

One outstanding example of a public-spirited girl who took to heart the exhortation Sister Etheldreda brought back from the North Central Association's 1942 annual convention to encourage acceleration was Pauline Samoska. She had entered STA in 1941; she took extra subjects in 1942-43 and in the summer of 1943, graduating with the class ahead of hers to go into nurses' training. She worked as a public health nurse in East St. Louis until 1959, then went into the foreign service and in 1966 received the papal honor "Pro Ecclesia et Pontifice," in Quito, Ecuador, for her work in establishing the Community Center of Christ of the Andes, a clinic and community center for the tiny doctorless pueblo of Guangopolo.

While not always as spectacular as Pauline's achievements, the actions of the students often showed the influence of the school philosophy and the faculty's example. Many spiritual and cultural events of the city were welcomed under STA's roof. One major work of this type was that of retreats for Catholic students in public high schools, funded by the Knights of Columbus and carried out under the supervision of Mr. Bolen Carter, public school teacher, principal, and administrator. Annually over a period of twenty-six years, beginning about 1940, this leader of Catholic Action advertised, planned, solicited help, and was on hand to encourage. The annals for May 16, 1948, recount a typical occasion:

> The annual Day of Recollection for the Catholic boys and girls attending the public schools of East St. Louis was held at St. Teresa's today. Forty-eight were in attendance. The day opened with Mass at 8:30 a.m. in chapel, and closed with Benediction at 3:00 p.m. Reverend John Divine, S.J., of St. Louis University High School, was the retreat master. Breakfast and dinner were served (by the sisters). Mr. Bolen Carter was in charge, assisted by three public school teachers.

Holy Name rallies were held on the Academy grounds, gathering there after a procession through the city. Alumnae and Mothers' Club were always able to draw other women of the city for their days of recollection and retreats: for example, one hundred fifty women gathered January 8, 1950, to hear Father Howard Ralenkotter, C.P., speak. The girls in senior religion, according to the November 17, 1948, annals, "placed a pamphlet rack in Nurdin's Drug Store, 602 South 6th Street. This rack will carry literature explaining the Catholic faith."

The Holy Year pilgrimage of 1951 was a community affair; the annals report:

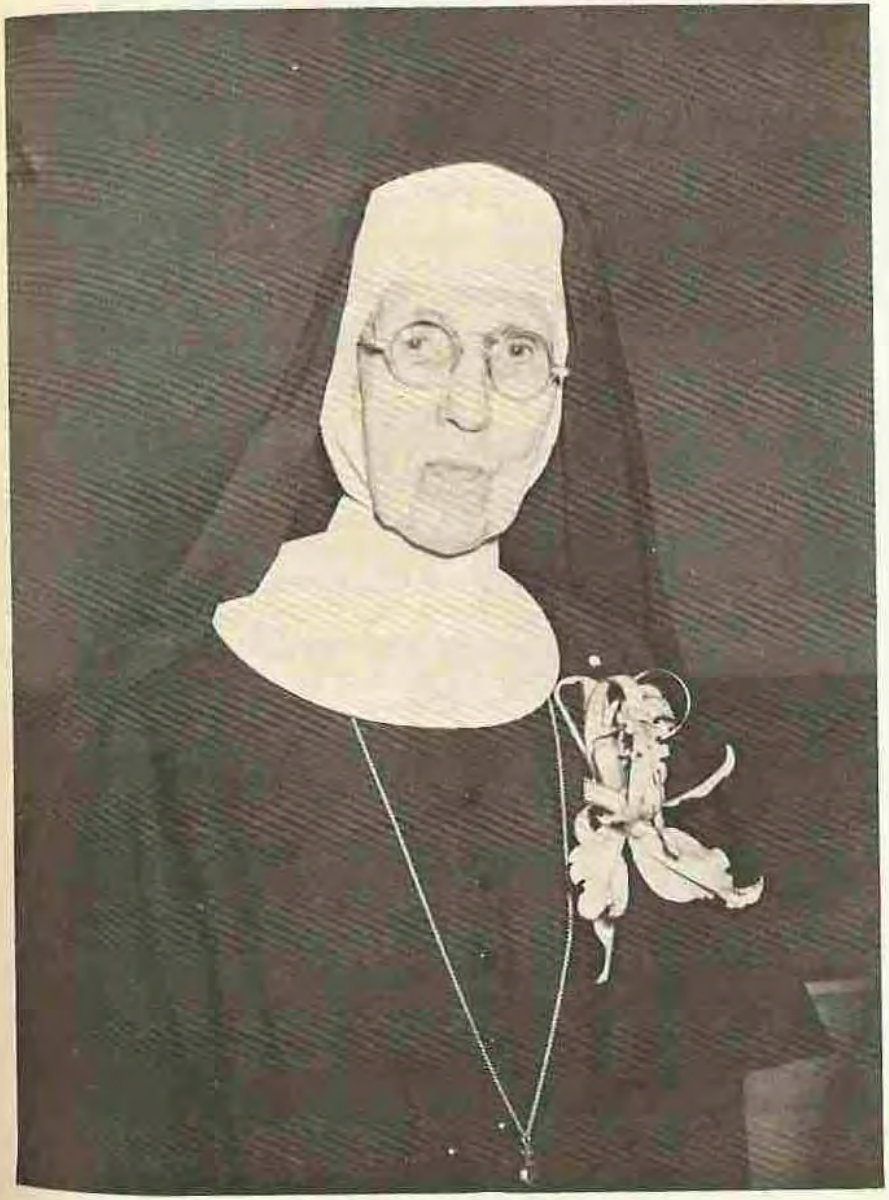
Today at 1:30 p.m. all the members of the Sodalities of St. Teresa's, as well as anyone else who wished to join, assembled in the lounge where they began their Holy Year pilgrimage. The sodalists visited the following churches: St. Elizabeth's, St. Joseph's, Sacred Heart, and St. Henry's, and offered in each church the prayers prescribed by Most Reverend Albert Zuroweste for the gaining of the jubilee indulgence.

The school's golden jubilee in 1944 was prepared for by two years of work of the three school clubs and the faculty to provide landscaping of the grounds, tuckpointing, and the renovation of the school chapel.

From the students' Golden Jubilee banquet held in November to the Mothers' Club banquet on April 26, 1945, it was a year of joyous celebration. An added pleasure was the bestowal on Reverend Peter Engel, school chaplain and father of so many years, of the honor of being made a Monsignor in May of 1944. Monsignor Engel had turned down many honors, including, it was rumored, that of a bishopric, to stay with St. Elizabeth's and St. Teresa's, and had found the double apostolate of teaching combined with preaching and administration of the sacraments intensely to his liking. Monsignor Engel remained at St. Elizabeth's until his death on November 2, 1951.

As STA grew larger and as age took its toll on Monsignor Engel's energies, the associate pastors of St. Elizabeth's gave strong support to the girls' spiritual development. They assisted two or three times a week with the formal classes in Christian doctrine; they were at hand to provide counselling and sacramental assistance. This continued even after living quarters were completed for a resident chaplain. This occurred in 1949, when the children's infirmary of earlier years, on the west end of the first floor of the original 1894 building, was enlarged to reach back over the subway between buildings. Thus was provided a small, but private

and comfortable apartment for Reverend Arthur Goldammer, who moved into the new quarters on February 26, 1949. The street between St. Teresa's and St. Elizabeth's was widened at about the same time, with two negative effects: the loss of a row of beautiful maple trees along the west side of 25th Street, and the thunderous sounds of trucks screeching to a stop, and bringing classes taught in the 1938 classroom building to a similar halt!



Sister Salome Aydt, May 26, 1949.

Sister Etheldreda often lectured on subjects in the field of education. One particular lecture, in 1949, is still remembered by older Teresans because it came as a surprise. The Belleville Messenger announced it like this:

NUN TO LEAD CANA DISCUSSION

> Sister Etheldreda, Ad.PP.S., principal of St. Teresa Academy, will give the special discussion at the Cana meeting at St. Joseph school hall here Sunday afternoon, April 10. While it is unusual to have a Sister leading the discussion at a Cana meeting, the directors feel that because of her years of work with high school girls, the St. Teresa Academy principal will have much to contribute in way of a discussion for parents' relations to their teen-age children . . .

And Sister did jolt her listeners with some "hard sayings" about parental neglect of the guidance of their own children.

Sister Mary Catherine Girrens, who had visited Fatima, Portugal, during the summer of 1947, enroute to her Congregation's general assembly in Rome, visited many parishes with the "Pilgrim Virgin" statue, sharing devotion to the Mother of God. Often it was the Mothers' Club or the school sodalists who arranged engagements for her.

Sister Salome lived to see her sixtieth anniversary as a Sister of the Most Precious Blood, and the faithful alumnae held their 1949 banquet in her honor on Ascension Thursday, May 26. The Academy auditorium was crowded for the occasion. Sister received a watch, along with $500 to begin a fund for a new organ for the chapel. The girls had long ago given up trying to give a Sister any major gift for herself! Sister was probably already suffering on this joyous day from the cancer of the stomach that would be her passport to eternal life March 30, 1951.

Since 1928, and more particularly since its accreditation by North Central Association of Colleges and Schools in 1934, St. Teresa's had firmly established itself as an educational institution of high rank. To its tradition of more than fifty years of personalized, democratic approach to the problems of children and young people, it had added high intellectual achievement. Meantime, society at large was changing fast. Mr. Carl Baldwin, speaking in 1972 at the forty-fifth anniversary dinner of the East St. Louis Senior High School class of 1927, made a startling statement about this period:

> We didn't know it at the time, but East St. Louis was a dying city when we were attending high school. The old factories were wearing out and there no longer was any reason for industry to remain here. Railroads now were everywhere, the Mississippi could be crossed at many places, and industrialists even then were thinking about relocating nearer the sources of supply.
>
> While most of the plants shut down because of the Depression—which followed our graduation by only a couple of years—the industrialists had little intention of reopening them. But then came World War II and East St. Louis once again became an industrial city—living on borrowed time—because the Government needed every available plant in the country.
>
> At the war's end, the plants began cutting back and then closing. Led by the largest employer--Aluminum Ore--companies abandoned the city and rebuilt in other places where the raw material would be only a short truck ride from the processing plant. The huge Stock Yards broke up with elements going to railroads near the growing livestock.
>
> And when you have a city without industry, it is no longer a viable city . . .

This situation of deterioration was only beginning to develop at the time, but even in the early '50's the seeds of injustice planted in the strike breaking techniques and resultant riots of 1917 and the unrest among immigrants throughout the World War I years had had three decades in which to take root and bear the bitter fruits of prejudice and hatred.

The sisters more and more turned their pupils' eyes toward the realities of Christian obligation. In each of the four years of the religion curriculum, and in at least one other general subject each year, there was a unit on racial justice. St. Augustine's Mission, founded on the south side after the race riot, when Negroes were no longer welcome in their parish churches, was often the beneficiary of STA mission work. There was an annual benefit card party held at the school. Private donations sought by one of the sisters provided a reading room for the high school the Sisters of St. Dominic were setting up for their students from St. Augustine grade school, since the high schools were not yet integrated. . .The students of STA collected for a scholarship for a student from St. Augustine's to St. Rita's High School, St. Louis, open to Negroes. Sister Eugene Hoppe, the STA sisters' superior from 1947 to 1950, used her noteworthy skill in crocheting to make articles for the St. Augustine Gift Shop.

All these happenings, large and small, were clearly preparatory. Senior religion classes were put into contact with a young Negro

college student, James Kirk, who would become the first Negro to earn the Ph.D. degree from St. Louis University. Sister Pauline Grady was teaching a university class on Saturdays in 1945-46, and brought James, her star student, to talk to the girls. As he progressed through undergraduate and graduate school, Mr. Kirk came regularly to acquaint the girls with the mind of a Black intellectual, a type of Negro they did not have other opportunities to know. An entry in the annals for May 3, 1949, says:

> Mr. James Kirk of the graduate school of St. Louis University and Mr. Warrington Hudline addressed the seniors on the race problem at 11:45 a.m. Mr. Kirk stressed the social principles flowing from the doctrine of the Mystical Body of Christ and the need for a clearer understanding of it in relation to the Negro.

Sister Pauline's seniors had the assignment to write a paper on some aspect of racial justice, and it fell due a day or so after Mr. Kirk's talk. One of the girls, true to form in writing her paper just at deadline, worked late on the evening of May 3. She wrote: "When I think how much this brilliant man knows, and how little I know, it seems a great injustice that he must defend to me his right to be treated even as an equal."

Sister M. Cyprian in particular allowed no respite in her efforts to awaken Christian consciences in East St. Louis. A star oratory student of hers, Anne Lee Carey '46, wrote a prize-winning oration on racial justice and gave it several times for various audiences. Sister M. Cyprian and Sister Etheldreda attended meetings of religious educators and discussed the problem of white Catholic prejudice, which was being encountered in the whole metropolitan area. The anti-Negro climate of East St. Louis ever since the 1917 riot had been the direct result of economic factors. The competition for jobs between war booms, the seeds of total urban decay broken open by the freezing cold of a Christianity more theoretical than practical... all was building up to a climax. During her last years as principal Sister Etheldreda became the object of considerable pressure against adopting a policy of racial integration, specifically through the Fathers' and Mothers' Clubs, as the annals discreetly hint without giving details. Fear stalked the adults because they realized that the girls were learning the principles of social justice in St. Teresa's classrooms. Where would it lead? The question began to be heard among the more thoughtful students at STA: "We talk a lot about racial injustice. Why don't we DO something about it?" That question could not and would not be ignored.

CHAPTER V:

Rooted in the City

When St. Teresa's opened in the fall of 1951, the girls found that they had a new principal, Sister Mary Catherine Girrens. Sister had come to STA in 1947 as teacher of history and religion. The preceding summer she had also visited Fatima, and during four years of teaching at STA had lectured extensively on the message of Fatima and its moral and religious answer to the threat of world Communism. Sister was well acquainted with the spirit of St. Teresa's, and well equipped to follow and develop further Sister Etheldreda's policies for forming the girls to moral responsibility and social involvement. She was ably seconded by STA's beloved Sister Hilda, who had been named local superior of the sisters in 1950.

The world atmosphere was that of cold war. The Korean chapter of the drama of southeast Asian development was being written in blood. President Truman had just dismissed General McArthur as Commander of U.N. forces in Korea lest his plan to bomb Chinese Communist bases in Manchuria precipitate global conflict. Senator Joseph McCarthy was on his white horse charging full tilt against card-carrying Communists, proven and suspected, in the State Department. A mixture of patriotism and fear was stalking the United States; Harry Truman's voice of sweet reason vetoing the McCarran-Walter Immigration Act as "inhuman and discriminatory," because it made it hard for certain nationals to seek asylum in the United States, was silenced by a two-thirds vote of Congress. A cartoon of the time in the *Milwaukee Journal* shows Christopher Columbus vainly trying to get into the United States: The caption reads: "Your nationality quota is filled, you can't speak English, you don't have a maritime union card, so you can't land here to discover America."

With the United States adjusting to its new role as leader of the non-Communist world, fear of a total World War III sobered everyone, particularly after the arrival of the hydrogen bomb in 1952. No high school with the intellectual tradition of St. Teresa's could be unaffected by the realities of political life, for the era of

national television network reporting had begun. The Christmas tradition of presenting "Amahl and the Night Visitors" over TV began that year. Thousands of brand new UHF television stations expanded coverage immensely and sixty-five million persons were to see the convention that nominated Dwight D. Eisenhower for president in 1952. Between 1953 and 1960, educational television went from one to fifty-two stations.

Estes Kefauver's Crime Investigating Committee, the Korean war, unrest in all of southeast Asia, the first faltering steps of the new State of Israel, Rosa Parks' bus desegregation attempt, the beginnings of the UN—all these fostered a serious-minded generation of teenagers.

In East St. Louis itself the war boom was over. The chronic anemia of the industrial-commercial situation surfaced again, cresting in problems of racial discrimination and the beginnings of the flight to the suburbs. Faculty and students were inclined to take a highly responsible view of their obligations to society, all the more because the courses in religion and social studies and the deep convictions expressed by the faculty for the last five or ten years had begun to bear fruit. A glance at the school publications brings this out.

Not even the editorial board of *America* or *Commonwealth* could have met with more serious determination to comment on world and local religious and civic affairs than did the first editorial staff of the *Star*, school paper published monthly 1952-1963. An equally high tone is evident in the occasional magazine *Flash* and the yearbooks.

The story of the school publications is a varied one, dependent on ingenious ways of financing. With the closing of the boarding sector, which deprived the school of its most available after-school journalists, the *Teresanette* had been discontinued. The Class of 1948 put out a yearbook, the *Stacian*, hoping to revive a tradition, but the next class did not continue it. The Class of 1951, with the help of Senior Moderator Sister Paulette Huber, held a dance and other money-making affairs and put out the *Torch*; Sister Paulette, and, after 1954, Sister Mary Genevieve King, got this tradition off to a strong start and it continued, except for the period 1963-66, until the closing of STA.

In 1952, after a summer of journalism at Marquette University, Sister Mary Pauline, who had an enthusiastic core of creative writing students eager to begin, initiated the *Star*, a mimeographed paper which, despite its "homemade" appearance, earned the all-Catholic rating each year from Marquette University School of Journalism, on the strength of its witty cartoon strip, its editorials,

Even the titles of their publications seem to reflect the girls' intense wish that their writing might lead all from darkness to the Light.

being the most clipped publication for the school annals, which Sister Sylvana Houser, still teaching Latin at her beloved STA, kept with devoted care.

"Tales by Teresa," a cartoon strip authored by Charlene Alderson (Carson) '54 and illustrated by June Kern (Weber) '54, satirized the foibles of all with great glee. And when creative exuberance threatened to engulf prosaic journalism *Flash*, the school magazine, was born to receive the tide of stories, poems, and essays.

Leigh Ann Vail (Elz) '53, most prolific of the *Star's* editorial writers, pushed especially for moral responsibility:

> . . . We who have the opportunity of a Catholic education must not waste our advantages. It is our duty to use them, and to defend whenever possible the teaching of religion in public schools. (1/29/53)
>
> . . . We all realize that our primary vocation is sanctity. Yet no matter where we choose to realize that sanctity, it is our duty to defend our faith. This duty can be fulfilled in various ways . . . by dying for the Faith; by giving important lectures and writing great books–or, for most of us, by just being informed and being on call at all times to dispel false ideas in conversation. (2/24/53)

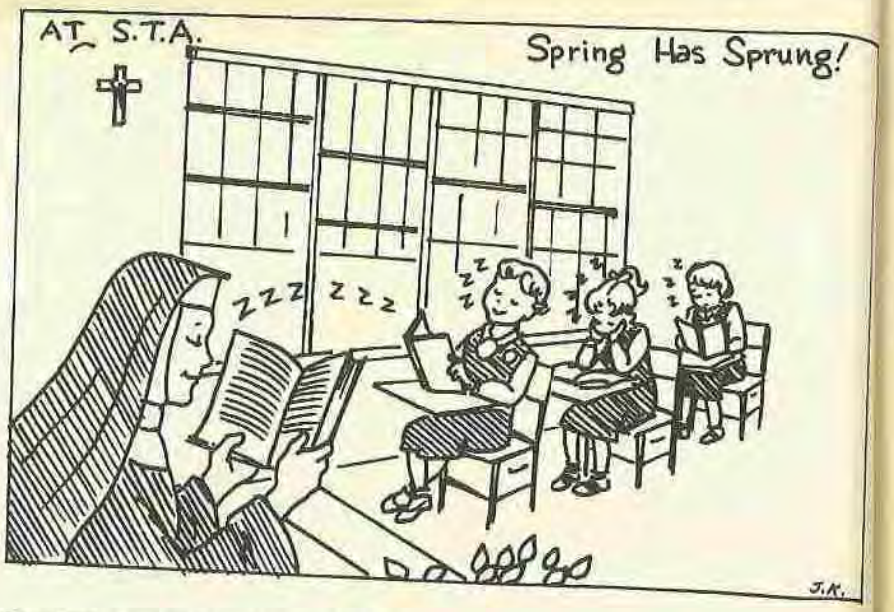
Leona Kowalski (Laouras) '62, writing in *Flash*, January, 1960, on "Catholic in the Modern World," slugs hard at the need to undertake Catholic Action:

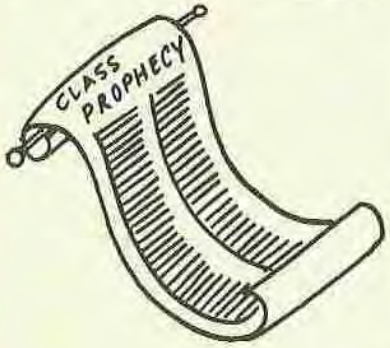
> . . . Perhaps a few centuries ago this surface charity would have been enough. But this is not 1500; it is almost 2000. Man lives under fear of the hammer and sickle and the funnel-shaped cloud that is the atom bomb. And Catholics find that they must give their utmost–themselves.

With American assumption of world leadership came awareness of the unusually rich and complex variety of the girls' cultural backgrounds. In August of 1951, Rene Wagner from Austria and Karola Kliem from Koenigstein, Germany, arrived as exchange students. In December of the same year, within about half an hour's time, an international song-fest was planned for a pre-Christmas assembly. The news clipping is from the diocesan *Messenger* for December 21, 1951.

> An international song-fest held today culminated the pre-Christmas festivities at St. Teresa Academy here. The festivities included three presentations of a three-act Nativity play, *His Star*, the preparation and delivery of gifts of clothing, food and toys for the missions and the

"Tales by Teresa"





poor by members of the CSMC and Sodality groups, and carolling in more than a dozen places. The carollers performed at the Provincial Motherhouse of the Sisters Adorers of the Most Precious Blood, Ruma; at St. Mary's Hospital, East St. Louis; St. Clement Hospital, Red Bud; Loretto Heights Home for the Aged, O'Fallon; Mt. Pleasant Sanatorium; the new St. Albert parish; the Schubert Club; the Winstanley Garden Club; and the Troutt Nursing Home.

The song-fest, conducted by Mary Jean Arnold (Westerheide), '52, opened with English traditional carols sung by the student body. During the course of the program girls of German, Austrian, Hungarian, Polish, Lithuanian, Slovakian, Armenian, Mexican, French, Italian, and Irish backgrounds contributed from the audience interesting bits of Christmas lore from the countries of their own or their parents' origin.

Selected members of the Glee Club rendered the Christmas spiritual, "Mary Had a Baby, Yes, Lord." A group of girls, led by Virginia Libera '52, rendered a Polish carol; Karola Kliem and Rene Wagner, exchange students from Germany and Austria respectively, sang German carols in two voices. An original Christmas radio play, "The Spirit of Christmas," by Clara Boehmer (Sister Marie Clare) '54 and a recitation, "The Littlest Orphan and the Christ Baby," by Patsy Giglotto '55 served as an interlude to the singing program.

Carols sung by the entire group finished the song-fest, and sent the girls of St. Teresa Academy home with a warmer appreciation of the marvelous richness of their Catholic traditions welded of so many and such diverse racial strains.

The tradition of the school and the high intellectual caliber of the faculty, as well as the excitement of so many girls growing into adulthood, urged all to commitment and involvement. Thus it is not surprising that, when Sister Mary Catherine received her assignment as principal in mid-August of 1951, she found herself cast as principal actor in a drama of change. Federal school desegregation legislation was still three years away; although in Illinois separate education in public schools had been illegal for eighty years, the facts of housing and the city's history of racial strife since 1917 meant that, in fact, segregation of various forms was practiced. The influence of St. Louis University, desegregated in 1941 in a State where separate schools were legal, and the encouragement of Cardinal (then Archbishop) Ritter of St. Louis, a

national leader in desegregating Catholic institutions, helped create and develop a moral climate for change. At STA, with Sister Mary Cyprian as spearhead and inspirer, the systematic teaching of the principles of interracial justice had begun to bear fruit. As early as 1942, Jo Goeke (Vallo) '44 recalls being part of a small campaign to bring Negro Catholic girls to the St. Teresa campus. She remembers being in a group who went to Sister Etheldreda, then principal, to discuss their feelings. Jo recalls, "Sister's response was one of gracious desire to do that. She seemed to feel a sort of triumph that a moral commitment could arise from the girls themselves, and felt that, with the changing of inner prejudice and the awakening of inner moral consciousness, integration would come peacefully and fruitfully."

And it did, in the first year of Sister Mary Catherine's incumbency. Catholics in Metro-East, most of them not too many years away from their own immigrant status and many of them bitter over the strike-breaking techniques that caused the race riot of 1917, could not at once overcome their siege mentality or lay aside feelings of hostility toward Negroes. The majority of Blacks in those years were Baptist in religion, fresh from their southern roots; they feared Catholics, of whom they had distorted ideas. There were few opportunities for active participation of Black Catholics in their parishes. St. Augustine Mission, founded after the 1917 riot, brought about conversions, but many of these new Catholics were lost to the visible Church because of cultural conditions at the time of the mission's closing.

There are, as is humanly inevitable, some sordid stories that come to mind of cross-currents of bitterness the Sisters have had to face in working for integration. As they themselves grew in understanding, they had to work against racial housing covenants. Some clergy still felt Black Catholic students ought to be helped to attend all-Black Catholic schools in St. Louis rather than "create problems." Previous to 1917, Catholic schools had some Black students; Sister Liliosa Haas remembers having Negroes in her elementary classes at St. Elizabeth's, just across the street from St. Teresa's, but the riot had changed all that, like a river of molten lava hardening memories and fears into stony attitudes untenable by Christians.

When integration came, it came quietly. Those students who had not completed registration in spring came in by appointment in August to be interviewed and to register. One of them, Neta Chandler (Williams) '54, was a Negro girl from St. Elizabeth Parish, a graduate of Hughes Quinn, an all-Black junior high school with an outstanding scholastic reputation. An excellent scholar, Neta had not considered attending the tiny St. Mary High School which, from

1949 to 1953, instructed a small number of Negro boys and girls but was not able, with limited resources and a student body of less than fifty, to offer the kind of curriculum she needed and wanted. Neta was at once offered by her pastor the money to go to St. Louis to school but she wanted to attend St. Teresa's.

Sister Mary Catherine informed Bishop Zuroweste that she had enrolled a Negro girl; she felt that, given the local mindset, there might well be repercussions, and therefore she wanted the Bishop to be aware of the facts. The Sister Principal of the neighboring Catholic high school for girls, Notre Dame Academy, Belleville, called to tell her that ND would not accept any "fugitives from integration."

A classmate and later a close friend of Neta, Clara Boehmer (Sister Marie Clare, ASC), remembers that on the first day of school Sister Angelita Myerscough, homeroom teacher in Room 202, read the girls a story related to racism and, without further comment, told them they would have a Negro classmate the following Tuesday. Clara doesn't remember precisely what the story was about; it probably didn't make that much of an impression. After all, with the practicality of the young, for whom prudence doesn't get the better part of valor, the girls had begun to shrug their shoulders and say, "So what? We are not our parents, and we really don't care."

For some parents, school integration, even on so small a scale, was a traumatic (even if vicarious) experience, given their haunting and sometimes even irrational fears, arising out of a too recent and too bitter past. One sophomore was summarily withdrawn from STA and went to East St. Louis Senior High School for almost a month before she succeeded in pleading her way back to Homeroom 202 at STA.

Some of the fathers of the students met to challenge Sister Mary Catherine for having accepted a Negro girl without consulting them. She responded simply, "Gentlemen, I had no idea I had to ask you first before I did the will of God." There wasn't much these basically good Christian men could say about that, so the incident was closed. The acceptance of one Black pupil didn't rate a single word in Sister Sylvana's careful and copious annals.

By the time Neta graduated in 1954, there were five more Negro girls in her class. Neta became a speech therapist (St. Louis U., University of Kansas), partly as a result of her admiration of Sister Mary Cyprian, an expert in that field, who had opened to her the marvels of St. Teresa's where she drank with joy every available religious and cultural opportunity. Twenty years later, asked if she

Junior Social Planning Council

Student Council book sale

Library Guild

had suffered from being the first, and for a time the only Negro g... at St. Teresa's, she vigorously denied it. A born perfectionist, Neta recalls laughingly that she belonged to and was a leader in almost every activity in school–Sodality, CSMC, Student Auxiliary, Glee Club, Dramatics Club, STAR staff. She did not feel separate or alone; her enduring sensitivity on issues of discrimination on the basis of both sex and race, she avers, rises out of the society in which she has had to live, rather than out of her years in high school, which to her were "like wine to a thirsty traveller."

For most of the girls the low-key drama of integration was either not noticed or not thought much about. They were more worried about such problems as the Cold War and the welfare of their friends and brothers in Korea. The Fathers' Club, through the efforts of Mr. John L. McCarthy, father of Juanita '52 and Bernice '55, put up a flagpole. The dedication ceremony November 13, 1951, was the occasion for sober reflection on United States foreign policy, especially the "containment" policy of John Foster Dulles, Secretary of State, soon to develop into "brinkmanship," poised against any Communist advance in southeast Asia or elsewhere.

School activities continued to be extremely absorbing. Because a good many girls came from the Tri-Cities (Granite City, Madison, and Venice) and from Columbia, Illinois, a change was made in the activities program. The all-important organizations–CSMC and Sodality first of all, then Thespians, Library Guild, Latin Club, and the others–were allowed to hold their meetings on school time. To make this possible, the school day started at 8:45 (after Mass in St. Elizabeth Church at 8:00). There was a half-hour break at 12:30 (later at 2:15) for club, homeroom, and assembly activities. A typical weekly program, the one for January 26, 1953, shows that Monday's free period was reserved for homeroom meetings, which might mean time to fix toys for a homeroom mission, plan a homeroom party, talk over problems, check out the observance of school regulations, or just study quietly. Tuesday's activity period in this particular week was reserved for an all-school assembly, "Preview of Science," a demonstration by Mr. Max Pew of General Motors public relations department of such feats as making synthetic rubber in a glass bottle, broadcasting sound on a light beam, and sketching the history of jet propulsion over 2200 years. Wednesday and Thursday's activity periods served for club and organization meetings, and on Friday of that particular week there was a meeting of the school's newest venture, the Student Auxiliary.

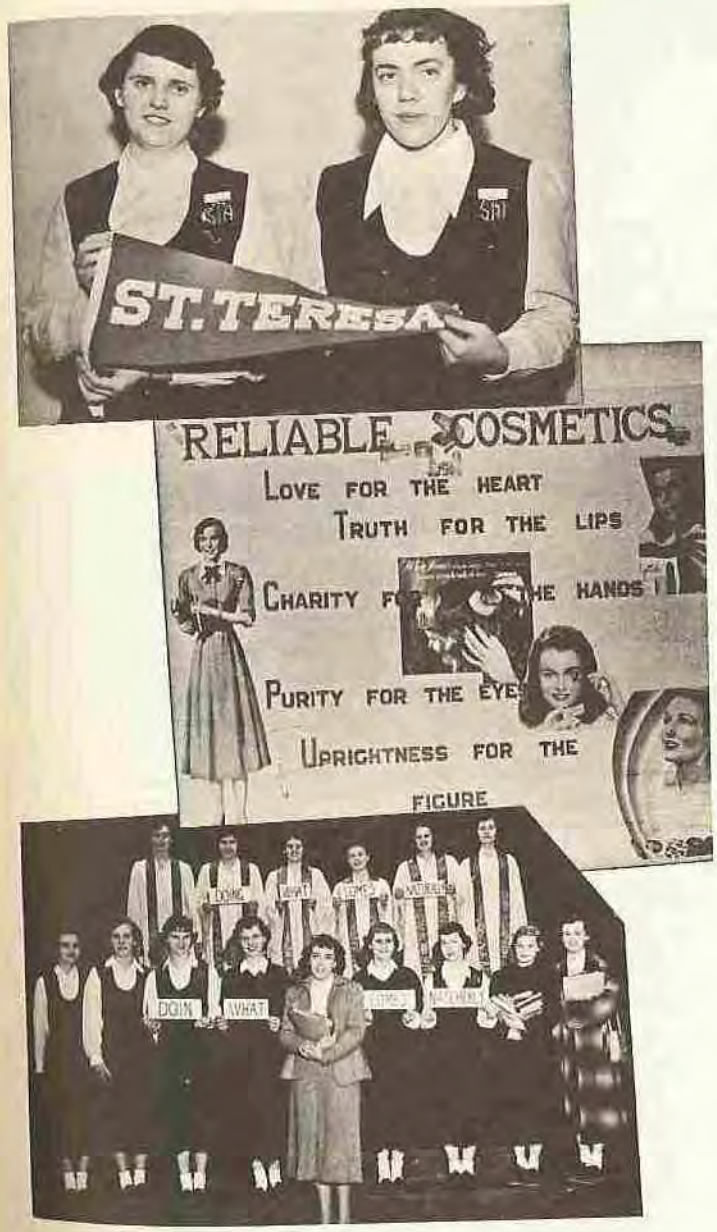
By now the STA faculty numbered seventeen sisters, three part-time priest religion teachers, and a lay teacher for physical education and Spanish, Helene Clark Tassallo. Briefly in 1952 Mrs. William Williams taught in Helene's place, but she returned after a

short absence and remained until 1956. The faculty had discussed the possibility of instituting some form of student government for the 358 Teresans of 1951-52, in order to build character through responsible action. At first, there was some hesitation; it seemed a bit risky, and might prove counter-productive, to hand over any real authority to the students. A cardinal principle had always been to deal sincerely with the girls, saying exactly what one meant. "Student government" would not be a reality, so why call it that? some teachers argued. In 1952, the Student Auxiliary was launched, with Sister Paulette as moderator. Within a few years the group matured into a true Student Council capable of making a real contribution to the rapidly growing school's administrative sensitivity.

A news release for the fall of 1954 fills in the picture of this Student Auxiliary:

> Up-to-date as St. Teresa Academy's curriculum has consistently been, without being modish, it offers both the traditional classical and college preparatory subjects and many practical subjects for the needs of the East St. Louis area. Popular offerings include senior homemaking, helping to prepare the girls for marriage and parenthood; fine arts—painting and beautiful needlework--as well as handicrafts like crocheting, embroidery, tatting, and Swedish weaving; typewriting and shorthand... A monthly school paper, produced and assembled by the girls themselves at a fraction of the cost of a printed sheet, yet popular enough to sell briskly, illustrates the school's purpose of teaching students personal values of accomplishment and responsibility through life experience.
>
> The chief means of carrying out this purpose, however, is the Student Auxiliary, a student organization for participation in school responsibility, of which a majority of the girls are members. (The Belleville *Messenger* August 27, 1954)
>
> ...Through the school's Student Auxiliary, the faculty members are advocating an increase in student responsibility as a supplement to regular school courses. The students gain practical experience through their work as supervisors in the cafeteria, as receptionists, as librarians, and as workers in other phases of the school's administration and operation. (*East St. Louis Journal* August 3, 1954)

Each fall in the early years of the student organization there was a courtesy contest, carried out for three or four weeks before the feast



COURTESY CAMPAIGN 1952

of St. Teresa of Avila, October 15, and culminating in an all-school assembly honoring each homeroom's "princess of courtesy," proven outstanding in various ways according to the student-planned activities of the school's twelve homerooms. A page out of the 1953 *Torch* shows Student Auxiliary President Joan Barger (Reagan) '53 and Leigh Ann Vail (Elz) '53 joint winners of the Courtesy Queenship. It also shows the emphasis on "disciplined naturalness" in the final scene of the skit "Doin' What Comes Natcherly"—transformed into "Doing What Comes Naturally."

By 1955 the Student Council, as it was now called, had one hundred fifty members and was doing some very creative things for student growth and spirit. In the fall of 1956, under the direction of Sister Mary (Pius), it assumed still more responsibilities. Student Council members conducted a used book store for the student body during the week of August 19-25; they laid final plans for welcoming the school's 165 freshmen on opening day, August 30, and helping them find their classes; they planned an all-student breakfast for after Mass on September 6, and a picnic on campus for September 12, using the school's new outdoor grate for roasting weiners. All this was a climax to summer activities that included acting as "big sister" to one or more future freshmen—calling them, writing them letters, inviting them to their big sister's homes or treating them to trips to the Muny Opera, St. Louis Zoo, and various fashion and sports events around town.

Enthusiasm was such that, in March of 1957, the Student Council Constitution was amended to limit membership to about thirty girls, in order not to diffuse leadership as the school grew larger.

St. Teresa's was to grow continuously in numbers until 1968. The steps taken toward student-shared responsibility would continue to develop, enabling the school to remain personal and warm, able to meet crises in human relations in a human and Christian way. The school remained a place people felt free to come to. It hosted such various events as a convention of the Diocesan Council of Catholic Women, the Holy Name rallies, Nazareth conferences, public high school retreats, and diocesan teachers' meeting.

Among the girls themselves the spiritual organizations continued their formative activities. Sodality members, with quiet persistence, though in relatively small numbers, now that membership was no longer "automatic," sought to develop their inner Christian faith and lead the student body in spiritual experiences of various kinds.

An example might be a skit, "One in Prayer," by Soph Sodalist Clara Boehmer, focussing school observances of the Chair of Unity Octave in 1952. A Marian Congress was held jointly by Assumption and St. Teresa's during the 1954 Marian Year. Sodalists could be found, with their sponsors, Sister Angelita Myerscough and Sister Adelaide (Adeline) Klug STA '35), washing windows at Glen Addie Orphanage to get the new buildings ready for occupancy. Sodalists led a drive to write letters to the Postmaster General in 1954 to ask for a Madonna memorial stamp (282 letters were sent from STA!). Sodalists sold paperbacks for Catholic Book Week, emphasizing such titles as *The Red Lily* and *In Garments All Red*, about their newly canonized friend, St. Maria Goretti.

One entry in the February 1956 annals records:

> A number of our junior and senior sodalists are volunteering an hour a week aiding the nurses at the Carr Nursing Home.
>
> Their services consist in stacking linens, drying dishes, running errands, reading to patients, etc. In addition, the senior sodalists, after noticing conditions of a certain poor family's home, have decided to send them a basket of food or clothing or household items regularly for the rest of the school year.

At least one Teresan credits those visits to the nursing homes for inspiring her to consecrate herself to God in the religious life.

Another Teresan, Jeanine Jotte (Mokszycki), who served as sodality prefect during her senior year, wrote her memories of the Sodality and all that it meant to her, as she saw it ten years after her graduation in 1964:

> Of my many pleasant and precious memories of STA, the ones I cherish most dearly are my high school days in the Sodality. The Sodality is a religious organization for Catholics who intend, by the observance of its rules, to follow Christ more closely through devotion to His Blessed Mother. Perhaps to some this is mere jargon. But, under the excellent guidance and devotion of our moderator, Sister Adelaide, my Sodality consecration has given me a permanent security in all I have attempted to accomplish.

The multiple purpose of the Sodality includes personal sanctification, sanctification of neighbor, and defense of the Church. Each of these three motives could clearly be seen in the activities of an STA Sodalist.

Personal sanctity is a Sodalist's daily business; for it is through meditation, prayer, spiritual reading and reception of the sacraments that the Sodalist forms her groundwork.

An occasion awaited quite eagerly each year by the STA Sodalist was her "Day of Recollection." The Provincial Motherhouse in Ruma, Illinois, and the Shrine of Our Lady of the Snows, Belleville, Illinois, were two settings for the Sodalist's day of retreat. The surrounding beauties of nature always seemed to create an atmosphere of serenity for the beholder, quite conducive to her sanctification. But opportunities for a few moments alone with God were relished even at school. That is why it was not uncommon to see a Sodalist deep in attunement with her God within the walls of STA's small but exquisite chapel.

The Summer School of Catholic Action (SSCA) was something every Sodalist hoped to attend. All proceeds from bake sales, Christmas card sales, etc., went for the purpose of sending two delegates. Intermingled with education, this retreat and vacation was an annual affair in nine different cities, Chicago being the site chosen for Illinois.

Perhaps, however, Sodality life was at its greatest peak when it involved apostolic works, for it is in giving happiness to others that we create our own. We learned the meaning of poverty when we visited homes in the East St. Louis area to bring food for the Thanksgiving meal. These people lived in shacks quite unimaginable, with little or no furniture, sometimes no heat, and rarely any food of any substance.

We experienced briefly the suffering of illness and loneliness in our geriatric society when we visited elderly people's homes in East St. Louis, Illinois, and gave a program for the aged residents at the St. Ann's Home, Chester, Illinois.

We learned the dire importance of giving love when we spent a few hours each week visiting the retarded and deformed children at the Doctors' Convalescent Home in

Jeanine Jotte (Mokszycki), who here recalls her memories of the Sodality, as she crowned the image of Mary, Queen of May, in 1964.

East St. Louis. These youngsters, some abandoned by their parents out of ignorance or shame, were left as dependents of the state. They were completely starved for love and attention and begged affection from anyone they could. For some, a small toy or the reading of a story was their entire life. This was the only love they knew.

Toys for the needy children at Christmas, clothing collections for the poor, saving stamps and magazines for the missions, and programs utilizing our various talents for the ill or unfortunate in our area, all taught us to be, not only sympathetic, but empathetic to the needs of others. For it is in this way we strive to be one with Christ.

Then, through prayer and a deep "lived" knowledge, the Sodalist reached out to defend her Church, the third purpose of this organization. One of the most beautiful and impressive ceremonies of this type that the STA Sodalist participated in annually was the May Day Crowning. In this ceremony, the Blessed Mother was honored as Mother of Christ and Queen of Heaven.

The selling of religious Christmas cards in order to keep Christ in Christmas, the survey of the Legion of Decency (or the movie ratings), the group discussions, the study of

various booklets and pamphlets, the distribution of Catholic literature, and the rosary campaign were but a few of the various ways we began to defend our church.

At the end of our third year in the Sodality, we made our Consecration, a permanent promise to dedicate our life ardently to the service of Mary and to obey the rules set down by the Sodality. This was the climax for the Sodalist aspirant. Life took on a deeper, fuller meaning. Now we were ready to step into the society of mankind contributing whatever we had available from our resources of experience as an STA Sodalist.

It is in living this way of life that I have found the purpose of my creation. It is through this dedication that I have tried to accept whatever Christ has planned for me, whether it be the carrying of His cross or His crown. It is through the Sodality's threefold purpose that I have found all my blessings and happiness in life today.

Though so intense a Sodality experience was attained by relatively few, Sodality functions became school-wide events by such programs on the day of consecration as that of October 15, 1951, when the play "Angels Unawares," about the school's patron saint, was given, high-lighting the importance of the event.

The Catholic Students' Mission Crusade, long a part of St. Teresa history, really came into its own in a climactic way during the fifties, and remained a very special force for more than twenty years. Reactivated in 1946 under the moderatorship of Sister Marian Wansing, the CSMC had attained a charisma of enthusiasm and participation that was unique. As all-embracing as its multiple activities, it always gained a large group of new members at the end of freshman year, when girls became eligible for membership in school societies. Surrounded by the aura of medieval pageantry, the CSMC built its ceremonial on the tradition of Charlemagne and his paladins. This group studied missionary problems, sent a large representation each year to the annual national convention at Notre Dame, collected funds for the missions through paper drives, candy sales, stamp collecting, and a myriad of other activities culminating in an annual school carnival. The CSMC kept the school aware of missionary events by bringing in speakers (who always received generous donations), and urged all to join the Propagation of the Faith Society and take part in diocesan and regional projects and contests.

Crowning event of each year for the CSMC was the bestowal of awards to the most successful members, judged by a point system

according to the level of their performance. In the tenth, eleventh, and twelfth grades the most earnest missionary workers could rise through the degree of Paladin Companion and Paladin Companion with Merit to the coveted Paladin Jewel Award for leadership, given at a chapel ceremony in the spring. "Do you sincerely desire to take the Cross of Christ upon your shoulders? Do you wish to enlist in the great and holy war for the conquest of the world for Christ?" each girl was asked, and it was a proud moment when she could answer "I do," and receive the mission jewel.

Sister Marian's leadership reached out also to adult women, who formed a Veteran CSMC Unit and furnished an opening for apostolic work for its members, giving financial and spiritual help to many missionaries. National recognition came to Sister Marian on April 18, 1966, when she was awarded the Paladin Grand Cross, highest degree in the Order of Paladins, an honor society of the CSMC. The accompanying citation praised Sister for "outstanding leadership in promoting, through the medium of the CSMC program at St. Teresa Academy, greater knowledge and a deeper understanding of the Church's missionary task in the world, and of the real responsibilities of Catholic youth related to this work."

One person who has very vivid memories of the CSMC during this time, and particularly the gaining of the national award for Sister Marian is Mary Ann Beondech. Student president of the CSMC in

Mary Ann Beondech, author of the accompanying memories of CSMC, with moderator Sister Marian and fellow officers of the senior CSMC of 1959. Mary Ann is at the far right.

her senior year at St. Teresa's 1958-59, Mary Ann became assistant moderator when she returned as a faculty member in 1963 upon graduation from the College of St. Francis, Joliet, Illinois.

Perhaps in all the years Mary Ann Beondech shared Sister Marian's three decades of leadership in CSMC, both as student and

unaware of the preparations made for Sister to receive the Palad- enjoyed succeeding in keeping Sister in Grand Cross. To attain this honor involved many letters, much documentation, consultation with Msgr. Henry Klocker at the CSMC National Office, evaluation by the local diocesan official, Monsignor Frank Kaiser of the Propagation of the Faith office. Mary Ann comments:

> Sister Marian is always in the mainstream of what is happening. Upon reflection, most likely it was one of her greatest shocks not to have found out about the award until the evening it was presented. As she was ushered into St. Elizabeth's Church that evening by her sisters, she could not figure out where the banners had come from, how several hundred students had gotten there, and who had notified her immediate family. It was probably the best kept secret in all St. Teresa history!

Recalling her CSMC days as a student, Mary Ann expressed the feeling that their effects are, as it were, eternal:

> From the time I was a student member, CSMC was the one organization that kept my interest and to which I felt some commitment. It opened a whole world to us. Helping to spread the good news was a challenge, especially when it involved so much. There were people who needed us, and there were places–some of them remote, but many not too far away–that were beckoning, begging for whatever assistance a girls' academy might be able to give. We soon developed a sense of oneness with missionaries we had helped by some small gift sent in response to their letters. We began to feel that we knew something about the mission in Montana or North Dakota, or Guatamala, where the Belleville diocese was at work.
>
> As a student, I recall sending magazines to mission parishes, collecting stamps, making dolls for the carnivals we had on campus, collecting food and clothing at Thanksgiving and Christmas for distribution in our own area. By the time I had the privilege of assisting Sister Marian as a fellow faculty member, the carnivals had greatly expanded. One afternoon was set aside for the entire school to lend its support at the numerous booths, all furnished and managed by the students. This was the one day in October to which everyone looked forward as something special.
>
> Indeed, the carnivals were special, for the carnival atmosphere, created with clowns, balloons, pennants,

and games of every kind, lured everyone and succeeded in its plans to yield a financial success. Money always seemed to be a factor in helping to make our world go 'round, so for several years we sold chocolate bars, kits filled with various novelties, and chances on everything imaginable, including a Ford Maverick. By that time we had expanded and had become advertisers and trained salespersons. Even after a small assist to the auto industry, we had a generous profit left for the missions.

Efforts were always made to instill general school spirit, by sponsoring some events involving the rest of the student body: conducting a Valentine contest, producing, directing, and starring in our own "Spring Follies," filling stockings for patients at Christmas, making place-mats for use at hospitals, holding Queen contests and coronation dances, caroling at the nursing homes and hospitals during the Christmas season.

Program chairmen planned specific events for each month of the school term. When the summer vacation began, there was still activity aplenty, especially in the alternate years when we attended the National Conventions at the University of Notre Dame. It was an undefinable thrill to gather a busload of young women to begin a journey at 5:30 a.m. and then to arrive on that gorgeous campus amid the tumult of four thousand other young people who had traveled across the country to learn about their faith and to become, even in a small way, instruments to spread it to others. To witness such a gathering of youth united with each other and with their God in the celebration of the liturgy was truly uplifting. Seminars gave food for thought, and students were always active participants in panels for smaller groups. St. Teresa's volunteered to provide a panel discussion on the Japanese missions for one of the last conventions. To get background knowledge in history, geography and general methodology, we arranged several private and special evening sessions with the history department of St. Louis University, a memorable learning experience for student panelists, and for moderators also, but even more a thrilling example of the zeal of the St. Teresa CSMC, which could motivate five young women to spend time in June and July getting ready for a conference in August!

How vividly all these pictures of people and places influenced by our CSMC flash across my mind! We

learned to lend a helping hand to our neighbor, whoever or wherever he may be, and thus we learned about the brotherhood of man and the fatherhood of God.

While the spiritual organizations maintained school tone and reached almost every student, co-curricular activities continued to develop as well. During the fifties, as the dramatics students became more sophisticated, the traditional musicals gave way to stage plays. Sister Mary (Pius) wrote a play on the life of Blessed Maria De Mattias, "A Flame Leaps High," for presentation by the

Scene from "A Flame Leaps High," written and directed by Sister Mary (Pius) Simpson for October 1, 1950, date of Blessed Maria's beatification.

Thespians on the occasion of Maria's beatification, October 1, 1950. Other plays ran the gamut of mystery—"Ghost Wanted" and "Murder Takes the Veil"; comedy—"Our Miss Brooks"; a touch of the Oriental—"Lute Song"; and true historical drama—Emmet Lavery's stage version of Gertrude von le Fort's "Song at the Scaffold," perhaps the finest play the group ever produced.

Students became very conscious of what dramatics could do for them, as an editorial in the January 29, 1953, issue of the *Star* by Mary Ann Yackley (Diemer) '53 shows. She is commenting on an initiation ceremony of the STA unit of the Thespians:

> The Thespian initiation brings to mind the Dramatic Club and its value to the students in it . . . Everyone likes a good movie, TV, or radio program, and these are more enjoyable if you know some of the finer points of acting and staging.
>
> If you are interested in acting, you get a chance to develop your talent and show it off to proud parents and friends. Or if you are interested in the technical side of theatre, you

can learn the arts of makeup, stage setting and lighting. With the coming of TV, a whole new field is open to the behind-the-scenes worker as well as to the actor.

Even if you don't take some field of dramatics as your life work, you gain valuable experience. Working so closely with your classmates trying to put on a play brings about better understanding. You learn to get along with people and to judge them by what they are—not by their income and the cut of their clothes.

The impact of the great themes of some of the plays was very real. During the presentation of *Song at the Scaffold*, for example, the girls entered deeply into their roles as Carmelite martyrs of the French Revolution. Leading lady Joanne O'Sullivan (Atkins) '52, the "Reverend Mother Superior," flatly refused to take a curtain call. "I was just beheaded for Christ," she said, with tears springing to her eyes, "and how can I go out there and take applause for it?"

Although the spring musicals had, to a great extent, given way to plays, the music department usually had several occasions each year in which to give recognition to students profiting by its varied offerings. Among these were the Christmas celebrations and the spring concerts. Instrumental music had continued to be taught over the years by pioneers Sister Emelyn and Sister Clarissa as their failing strength allowed. In 1938 Sister Mary Maxine Williams (STA '30) joined them and gradually took charge of the department; Sister Alice Marie Darveaux joined her in 1946 as piano teacher. Sister Emelyn left the school in her eightieth year (1951) and spent her last two years of life at St. Clement's residence for retired Adorers of the Blood of Christ in Red Bud, Illinois. When in November of 1953 Sister Clarissa and her sisters celebrated her fifty years of service at STA, her long career as teacher of piano, organ, chorus, mandolin, and guitar had gradually given way to service as sacristan and portress, and, as the shadows of evening lengthened, to longer and longer hours at the feet of Christ in the Eucharist. Sister died of bone cancer in 1956.

Sister Margarita Heisserer joined the music staff in 1954, and revived the orchestra; in this same year a general music course for first-year students was added to the curriculum, and credits given in music for the first time. Sister Maxine's particular field was giving private voice lessons, and that of Sister Alice Marie, piano, although assignments varied with needs. By 1956 Sister Celeste Odorizzi took charge of the orchestra, and taught the instruments until 1959, when a combined St. Teresa-Assumption High School Band was formed under Mr. Thomas Jotte, head of Assumption's music

department. For a time, Sister M. Virginia Darveaux continued to help him teach the instruments, also doing other work in chorus, instruments, and sometimes in art classes.

A typical Christmas production, such as "The Mother of His Son," in 1955, or "The Posada," in 1956, involved more than a hundred freshmen in full choruses; fifty or sixty older girls from the Glee Club for the difficult numbers; some twenty-five orchestra members, a core of dramatics students for the Christmas pageant around which all was built; and another forty students working on production and lighting. Naturally it was a highlight of the musical year.

Music concerts in the spring included classic and popular numbers by all the school's vocal and instrumental groups. The piece de resistance was six top piano students playing a double trio, rendering some thundering beauty like Koelling's "Hungary" till the building vibrated to it.

Senior piano students Sandra Serafini (Mueller), Dorothy Meissner (Kane), and Mary Ann Beondech with Sister Alice Marie after the 1959 final recital.

Throughout these years the St. Teresa Academy Library Guild was very active. Its members proudly wore a special letter, and later a pin with chevrons added for service, attesting to achievement of a considerable knowledge of books and libraries and a minimum of fifty hours of volunteer service. The first letter was awarded to Florence Malec (Carr) '43. Florence had directed the day-to-day functioning of the library for Sister Pauline when the latter went back to St. Louis University for graduate studies during 1942-43.

Guild members discussed books, took part in organizing a regional student library club for Catholic high schools, made displays, ran Book Week and Catholic Press Month programs and contests, as well as giving clerical and reference service in the library half an hour before school, during the class day, and half an hour after dismissal.

No superstition here. Friday, the 13th, 1956, proved a very successful homecoming date!

These years of reaching out to others through Sodality and CSMC, of integration and of broadening curriculum, were also years of continued physical expansion. From 1951 on, under Sister Vincentia's expert guidance, remodelling went on floor by floor and wing by wing. In the summer of 1951, Sister Mary Ruth Brundza and Sister Patricia Campbell gathered a group of girls and

redecorated the student recreation room, "LaSalle Gaie." From 1950 through 1961, the three adult organizations–Fathers, Mothers, and Alumnae–joined efforts in a big annual homecoming celebration—the basic fund for these continuing improvements. For months ahead of time there were meetings, plans, preparations, and each year the sum earned grew a little larger, until, in the last year, 1961, the eleventh annual homecoming reached the symbolic $11,000 profit.

In the summer of 1962 a glass partition was put up between the auditorium and the rest of the 1938 building, to cut sound from the gym. That fall, too, Sister Mary Simpson and her Thespians found a new "green room" built onto the rear of the gym, thanks to the Fathers and Friends Club. This group continued to work steadily to provide for the school: a money gift to develop the orchestra, scholarships, a baby grand piano, 152 new chairs for the gym, and, in 1956, the garage and storage area, with a trash burner and barbecue pit as added benefits.

The 1954 garage, storage building and barbecue pit as seen from the northeast.

The Mothers' Club, too, was busy all year long. The mothers bought twenty dozen sets of banquet dishes fired with the STA monogram in red, besides continuing to provide materials for foods, business, and sewing classes, buying thirty banquet tables, keeping the needy student fund going, and, in general, remaining alert to every need.

In December of 1953, Willie De Coursey died, bequeathing his savings over his forty-five years of service at the Academy to the sisters, his "family," and making even more extensive improvements possible. Plans included new laundry equipment the better to serve five churches or chapels and the sisters' own needs; major plumbing improvements (most 1894 units were still in use!); the division of the three big dormitories in which the sisters slept into semi-private bedrooms; the installation of drinking water fountains. Sister Vincentia also had the sisters' recreation room remodelled. There was a special fitness in the use made of Willie De Coursey's bequest: It was like a continuation of his concern which had made him, even as a sick old man, make his nightly flashlight tour of the premises at STA, to make sure all doors and windows were locked and his sisters were secure.

Willie DeCoursey

Sisters Emma Goeckner, Teresita Kern, Marina Gross, Mary Ann (Edward Marie) Schrage and Mauritia Probst represent a total of 64 years of devoted food service to St. Teresa's. Sister Mauritia served a total of 23 years.

Dependent for a number of years on the gracious concern of car-owning friends, the sisters welcome the gift of a Ford — blue in honor of Our Lady — the gift of the Knights of Columbus, Council 592. In typical sharing fashion, girls of STA helped the Knights raise the funds by selling hundreds of chances for a raffle of mink furs. The K. of C. members who had worked to obtain this gift were given a special thank-you dinner May 5, 1954, and Grand Knight Henry Zittel, father of Mary Eleanor '55, received a spiritual bouquet of 350 days of prayer.

As in all STA undertakings, this period of remodelling and fund-raising was the work of many individuals, some of whose loyal services are anonymous. The Mothers' Club, for example, had a special quilting force, augmented by summer helpers from among the Ruma sisters "on vacation," who quilted fifty or more quilts a year. The sisters, usually Sister Mary Xavier Wipfl or Sister Mary Esther Voegele, or one of the sewing teachers, sewed and marked the quilts and put them in the frames. In the annals there is mention of a single day in which thirty-one ladies gathered to quilt, finishing two quilts and most of a third, which some of them came back and finished next day. Besides this there were many pairs of pillowcases stitched and edged with lace. And all was done in fun and in faith. Small wonder that, in eleven years of homecomings, only once was the celebration rained out, and that time it was held over and became a one-day-later success.

In December of 1954, the Marian year, St. Teresa's restored the treasured statue of the Blessed Virgin Mary, which had once stood in the Lourdes grotto near 26th Street, and in later years in the main hall, to a place of honor on campus, at the corner of 25th and Ridge near the flag pole. The Class of 1955 raised the funds for the new shrine and the redecoration of the statue, under the guiding hand of Sister Vincentia. The work was donated by Paul Saunders, architect; Edward Tonies, builder; Tony Boyer, bricklayer; Walter Levy, painter. The floodlights were installed by STA maintenance men Jack Schutzenhofer and Alden Merlenbach. Once more, a new venture had become a "family" affair.

From the first stitch to the last, a labor of love for these members of the STA family — mothers of the students and fellow-sisters of the faculty.

CHAPTER VI:

Meeting the Challenges of Growth In a Changing City

The school year 1955-56 was a good one at St. Teresa's, filled to capacity with 430 students, and beginning to look around for ways to accommodate more. Sister Vincentia's careful and well-thought-out remodelling of the original 1894 building was well under way, making it ever more solid, beautiful, and functional. Although only 92 would graduate, 163 freshmen were allowed to register for the fall; with careful planning they could still be accepted. By April, 1956, plans were well under way for the summer's seventh annual homecoming celebration and fund-raising, and the usual crowded spring schedule of awards, elections, and recitals was "on the boards"—including the up-coming "The Lute Song," spring play that would fill the house for six showings.

Sister Mary Catherine Girrens, principal 1951-56.

At this point, an unexpected change in the staff occurred. Sister Michael Marie Lawless, who had returned to her alma mater in 1951 to take up the duties of treasurer, was needed to help start a new venture in Murphysboro, where Bishop Zuroweste had requested the Ruma sisters to take over the St. Andrew's Hospital. Sister Michael Marie's sparkling Irish wit had made even paying a bill not too unpleasant, and her energy and efficiency would be missed almost as much as her personality and sense of humor. However, Sister Maria De Mattei came to replace her in April, and was soon pleasantly initiated into the folksy efficiency of the three clubs working on the summer homecoming, as well as into the daily work of the student treasurer.

Ascension Thursday, traditional date for the Alumnae banquet, brought a very special surprise and delight. Mrs. Emma Cashel, who was celebrating her fifty-fourth anniversary of graduation, and

Maureen Christ and Jean Hanley purchasing their 1955 Class rings from Sister Michael Marie Lawless.

had been STA's very first Alumnae Association president as well as a State officer of the International Federation of Catholic Alumnae, had a gift for St. Teresa's. On a return trip from one of the IFCA meetings, she had said to Sister Mary Catherine, "Now that you have permission for Mass in the auditorium for the students, you should have a good organ."

Laughingly Sister Mary Catherine had answered, "That would be lovely. But we need desks more than such a luxury. I can't buy one."

"I can," said Mrs. Cashel, and the result was that she had had a Baldwin electronic organ installed. A concert by Paul Godt for the assembled alumnae and sisters, with "On This Day, O Beautiful Mother" as the specially requested first number, was the result. The organ was on the balcony, and was capable of filling the entire auditorium with exquisite sound.

The same week the Mothers' Club celebrated its silver jubilee with the annuai Presidents' Day dinner, and was able to honor thirty of its fifty-five charter members—women whose self-giving love had caused them to go on serving long after their daughters' graduation. Among them were a proud grandmother or two, notably Mrs. Morris Lynch, honored on this occasion as the first mother to have had seven daughters attend STA. Other families of seven were to be the daughters of Mr. and Mrs. Earl Reid of Cahokia, and Mrs. Kate Kokotovich of East St. Louis

By fall of 1956, with 470 registered, several steps to save space were undertaken. Big wooden desks were replaced with smaller modern ones in Rooms 105 and 213, accommodating more girls in each homeroom. Smaller tables replaced the long monastic-type ones in the cafeteria, and a cafeteria annex was opened in the former study room of the sisters teaching at St. Elizabeth's, who had lived at STA until now, but who were setting up a separate convent in the former Driscoll home at 514 N. 24th.

All available space was being used to improved advantage. However, Sister Vincentia was a far-sighted and careful planner. She knew how much there still was to be done to carry out her plans for remodelling STA, and she also knew that all this would be but prelude to further development. More would be required, and quickly. She addressed the Fathers and Friends Club on the evening of October 11, 1956, apprising them of the problems. Stop-gap measures could serve for a while, she felt, but necessary steps for expansion must be considered, if the growth of the school were not to be impeded.

Although classes had been organized earlier, the Mass of the Holy Spirit was celebrated in the auditorium on September 6, officially opening the school year. Besides the eighteen sister faculty, there were two lay teachers, Mrs. Eva Donahue for history and Miss Doris Applegate (Northcott) '48, for physical education; there were also the associate pastors of the area who helped with religion classes and counselling. There was an exciting program on the patron feast, October 15, during which Sister Angelita, a former faculty member, told of her harrowing experience on the Andrea Doria, the Italian liner which sank during the night of July 25-26, but otherwise it was mostly "business as usual."

Then, on November 11, the sisters learned that Sister Mary Catherine had been named provincial of the Ruma province of the Congregation, and so would have to leave her post as principal of St. Teresa's. With her would go STA's newly acquired treasurer, Sister Maria, as provincial treasurer. In this crisis, the girls soon learned that their beloved architect-in-residence and gentle mother Sister Vincentia was also a highly qualified administrator. Sister had served as supervisor of schools for Belleville diocese, had wide experience in administration and classroom teaching, besides having herself served as provincial superior of Ruma before coming to STA. Therefore Sister Vincentia was named principal in mid-semester, and asked to continue also as superior.

Named to help her as assistant principal was Sister Olivia Forster, qualified in both administration and guidance, who at various times between 1946 and 1948 and between 1954 and 1956 had taught

Sister Vincentia at the principal's desk with underclassmen, 1959.

Sister Olivia, assistant principal with senior Margaret M. Dundon '57.

Sister Mary Robert, secretary-treasurer and registrar.

Latin, history, literature and religion at STA. Sister Mary Robert Hodge would replace Sister Maria De Mattei as treasurer.

The first major change in Sister Vincentia's administration was the adoption of split sessions as a temporary and economical answer to overcrowding . . . temporary because it meant that the teachers carried a double load, several of them having two complete homerooms to be responsible for, and, with two less free hours because of the extended schedule, an extremely short time for preparation of classes. School hours for seniors were from 7:45 to 11:55 and for juniors from 12:05 to 4:05. Sophs and freshmen had regular school hours from 8:40 to 3:10 the first couple of years; after that, sophs were divided between morning and afternoon sessions.

This situation required many adjustments: The State waived the physical education requirement and the students who were on "splits" had five straight classes, with no study time, lunch, or activity periods at school. The logistics of the situation assured that many girls would get a less full share of these activities and that some electives simply could not be offered for lack of space. It was decided to give a good education to all who applied, rather than what would perhaps have been a superior education to fewer girls.

The new program posed some difficulties: Upperclassmen in their blue uniforms could now be recognized on the street during school hours, furnishing endless interesting options for windowsnoopers, eager to find fault with teenagers. Time could be wasted, too, woolgathering, since studying had to be done on one's own—at home or at a friend's house (a more inviting solution). It was more difficult to arrange assembly programs, to make teacher-student contacts, and to do library assignments.

But there were marked advantages, too. Most obviously, no one needed to be turned away for lack of space; one could get a part-time job to help pay tuition; it was unnecessary for upperclassmen to buy lunch at school; juniors, at least, could sleep late. Seriously considered, split sessions provided a training in self-responsibility and independence, and girls who did mature in this way were mildly ironic in commenting on adults' lack of trust in them. Leona Hancock (Peskar) '59, as a junior, wrote in the Winter, 1957-8 issue of *Flash*:

GIVE A SECOND GLANCE

Potato chips, candy bars, bubble gum and cokes;
Bobby socks, comic books, pony tails, and jokes;
Slim-jims, bermuda shorts, be-bop songs and shows;
Souped-up cars with fancy duels and blasting radios.

Movie stars, baseball games, telephones, and rings;
Banana splits, peroxide hair, boys, and other things;
These are classed as being stuff which makes the teen-age girl
Just what she is this day and age in a crazy, carefree whirl.

She likes to dance, to go on dates, watch television too;
She likes to ride in a Cadillac, flashy, red and new;
She can't stand homework, teacher's pets, uniforms so plain;
But if you think that's all she is, stop and look again!

When Sister Vincentia moved into the principal's office, the girls felt no jolt. Although until now she had been busy with the renovation and with the sisters' needs, the girls had sensed Sister Vincentia's deeply loving relationship with the faculty and her interest in each and all of them. This is clear in the dedication page of an issue of *Flash* dedicated to Sister Vincentia:

> Have you met her? All you see of this person is a fleeting glimpse of a black shadow as she hurries down the hall from one activity to another. When you are stopped by her, it is either because you did something wrong, or because she has a good word for you. When she comes near, you immediately feel your good traits taking over. She makes you want to be good.
>
> She is industrious and very helpful everywhere. Adroit and tactful, she has a solution to every problem. Patience and a feeling that everything will be all right are found in a trying situation. Never could you say she is selfish or too busy for she will give you her time very willingly if you but ask. She is earnest, sincere, intelligent, and has many other good qualities hidden to most of us.
>
> Her eyes show her gentleness and kindness. They are like stars from heaven. Her lips are small as if made for a queen, and are always overflowing with sweetness and motherly advice. She is very dainty and graceful and is a very small person compared to others. She moves quietly and gracefully in her habit, as if floating on a cloud of black velvet. One feels that an angel of mercy has just passed by. (Virginia Seel '60)

Sister Vincentia continued to exercise quiet control, to guide and mother the girls, while her able assistant, Sister Olivia, did all she could to relieve the double administrative pressures of a school on split sessions and a building in the process of remodeling.

Sister Vincentia's deference and gentleness could never be mistaken for weakness. Many a time the sisters smiled to see Sister during the remodeling that went on for so long, tirelessly "just walking around," checking things over, inquiring about little details, showing intelligent interest. If a worker had thought to carry home "a little something," it simply would not happen, for Sister's knack of being everywhere was known. Somehow one did not want to fail her, anyway. It felt very good to do what the gentle lady expected of one.

On a more professional level, too, she could hold her own. When the chapel was being remodelled, Sister spoke of removing the old steps and recessing the gallery, to make the chapel longer and roomier. The architects felt reasonably sure it couldn't be done, until Sister pointed out to them on the 1894 blueprints just where the building supports were. Reading blueprints was also one of her accomplishments.

In the fall of 1956 the spring graduating class returned to the alumnae meeting to unveil the beautiful carved wooden statue of St. Teresa of Avila, their class gift to the school, which stood in the library until 1967, when it had a place of honor in the new science hall.

Sister Olivia as assistant principal put much effort into the counselling program; she awakened a greater consciousness of the sisters' very real counseling power, which she felt was second to none because of the sisters' religious training and because of the close and friendly relationship that had always prevailed between teachers and students at STA. The annals note that, in March of 1958, Sister Olivia and others attended a national convention for counselors at Rosati-Kain High School, St. Louis. Sister's reports to the North Central Association indicate how deeply she appreciated the free and informal spiritual guidance that went along with counselling at STA. She also emphasized career guidance, however, and in a school that usually sent about half of its graduates into business offices, was able to find and help begin their course a high percentage of future health care and education personnel.

Two 1959 grads pose with Sister Vincentia before the St. Teresa statue, gift of the Class of 1956.

It was during the 1956-57 school term that Sister Mary Charlotte Wolff's sociology students became an important sector of the city's Junior Social Planning Council. Active herself on the school committee of the adult Social Planning Council, Sister sparked her students' interest in the growing problems of the city and helped them become acquainted with the social welfare agencies. Activities included helping edit a newspaper *Youth*, attending City Council and Planning Council meetings to get acquainted with the "nitty gritty" of confronting poverty, physical and mental handicaps, and other urban problems. The girls went Christmas carolling; they presented a mock trial at a school assembly; they shared city government for a day.

In 1957, Sister Mary Charlotte spoke at the Midwest Conference of the United Community Funds and Councils of America in Chicago, reporting, in the words of the February 21 *East St. Louis Journal*, on "the year-around activity of the Junior Social Planning Council, in which students are partners with adults." Mary Ellen Hendry '57 held the office of first vice-president of the city's JSPC, and, as she now recalls, actually drafted the constitution. Although undoubtedly she was influenced by her father, who had already begun his long career as city comptroller, she feels that it is no accident that she is today, not only a teacher of art (thanks to what she learned at STA from Sister Innocence of methods and approach), but also is called on to teach social studies. Her junior high pupils, she feels, are profiting by her student experiences in dealing with students in other high schools as co-workers, and

Junior Social Planning Council in action.

especially the commitment to social responsibility that comes from acting freely under guidance and learning to accept one's adult commitments.

Mary Ellen Hendry also spoke at the 1957 convention, entitling her remarks "On Target." She recalls, too, that as Council members, the students were called on to volunteer time to take foster children from place to place and to do many other things connected with the city's Children and Family Services. St. Teresa's roots were in the city; in the years to come its involvement would continue to grow.

A very different venture that took the girls into the community was the Decency in Reading program conducted for two weeks each year, combining the practical with the ideal. This campaign was a

Working hard for the Campaign for Decency in Literature, 1958-1959.

magazine drive with a difference, the difference being that suggested in the title—a sales pitch centering on the need to be informed in matters of Faith, an unassailable talking point indeed. In a typical year, under Sister Mary Simpson's guidance, the girls earned enough to refurnish their recreation room while, as they hoped, also bringing good reading into many homes.

During her years as vice-principal, Sister Olivia served as moderator of the yearbook staff. A clear indication of Sister's approach to student character formation appears in the theme of the "Activities" section of the 1959 yearbook, clearly revealing her

Over 150 students attended Mass daily, encouraged by Sister Patricia (left) and Sister Sylvana.

influence. "We begin our school year—the greatest and the most sublime activity of STA is the Holy Sacrifice of the Mass. . ." So the section begins, and then, quoting Sister Olivia's daily morning greeting, it undertakes to illustrate in pictures of STA activities the words of the traditional Morning Offering, "O Jesus, through the Immaculate Heart of Mary. . ."

Only with the continuing sacramental help of the many associate pastors who taught religion and came to know the girls and be trusted by them could such formation be accomplished. It was above all helped by the resident chaplains, beginning with Father Arthur Goldammer, February, 1949 to June, 1958, and continuing with Father Joseph Hays, 1958 to March of 1961, and Father Alfred Greenwald, 1961 to 1967, each with his own God-conditioned personality making a permanent contribution to the lives of many who came into contact with him.

Meanwhile Sputnik had made its apocalyptic entry into the world on October 4, 1957, and the space race was on. Interest in science and math gradually intensified, or rather spread to a larger number of students. Sister Priscilla's chemistry students had always been outstanding, sometimes able to pass college chemistry by examination on the basis of their high school course. Phys-

Mad chemists of 1962. Judy Culpepper (Unger), far right, returned to teach biology at St. Teresa's from 1967 to 1969.

MURDER TAKES THE VEIL, 1958.

PRIDE AND PREJUDICE, 1955.

THE DIARY OF ANNE FRANK, 1962.

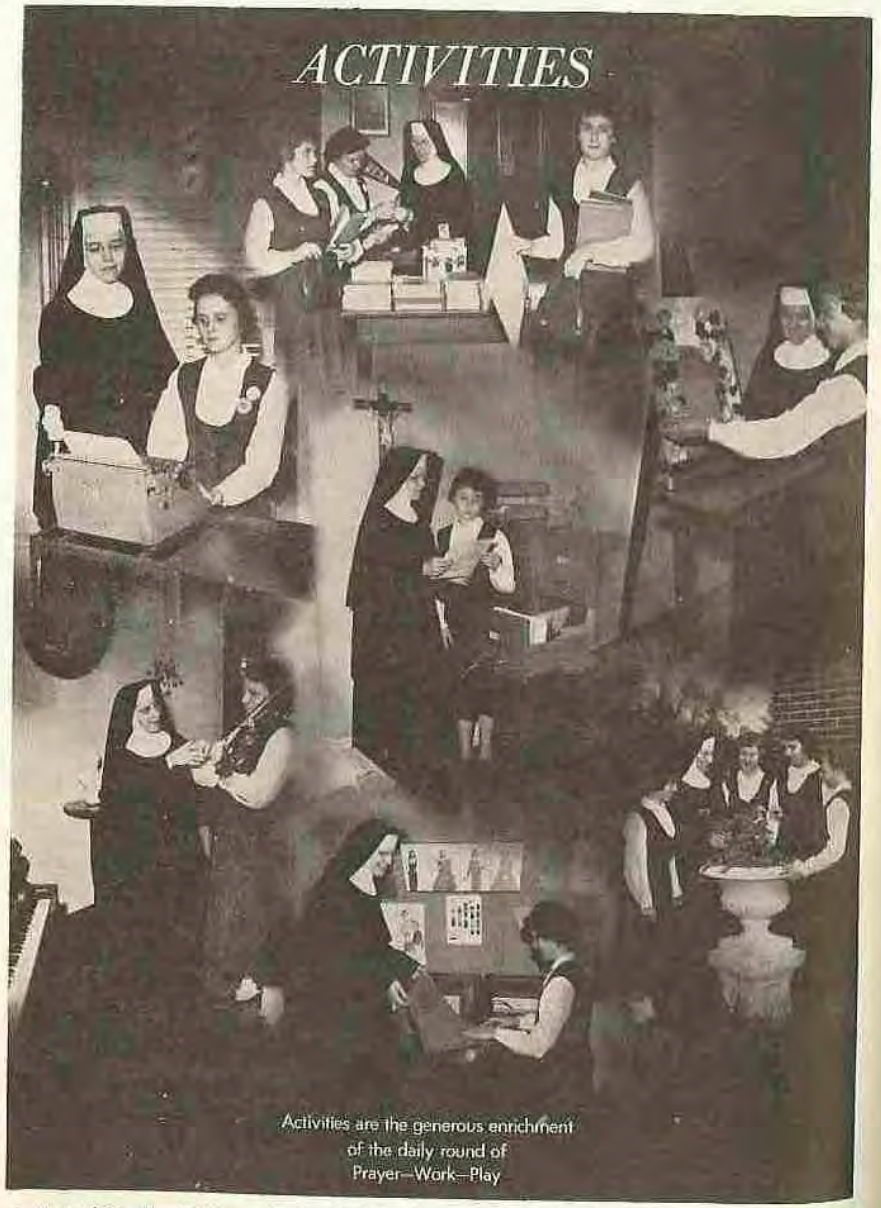
ics and biology were taught, within a cycle if not every year, even under the limitations of the 1921 lab, still in use and crowded. However, in 1959, when Assumption High School and St. Teresa's merged their instrumental music students into one band, it became

Senior Band Members, 1959-1960.

feasible transportation-wise to send to Assumption also the students who wished to take physics, since both schools had comparatively small numbers taking the advanced course.

Interchanges between the boys' and girls' Catholic high schools were continually growing. Through the years there had been several boys who finished their Latin with Sister Hilda at STA when there had not been enough in the class for it to be offered at AHS. Boys were acting in STA plays now, obviating the necessity of girls playing boys' parts. Art, too, always popular at STA, attracted some male students. Sodalists of the two schools held a Marian Congress together as early as 1955. At times, in between publications at STA, the girls had a column in the boys' school paper, the *Pioneer*. Cheerleaders were trained by STA physical ed teachers or other faculty members. In dozens of ways, the two schools were drawing close together in their work, despite the inconvenience involved in the considerable distance between the two schools.

The Thespians continued to present a number of one-act plays, often entering contests to try their skills in comparison with other neighboring schools. Sister Paulette Huber replaced Sister Mary Simpson in 1959, continuing to stage plays and leaning in the direction of Greek classics, especially for the one-act play contests. Electra and Antigone walked the same boards as Eliza Doolittle and Anne Frank. The girls continued to be challenged in dramatics by



A page from the 1960 yearbook; clockwise around Sister Olivia, beginning at the top, are Sister Hilda in the bookstore; Sister M. Innocence; Sister Pancratia Schmitt (called by STA annalist community horticulturist for her work beautifying the grounds while busy with a full teaching schedule); Sister Mary Agnes; Sister Mary Virginia; Sister Mary Luke (Irene) McGrath.

the Thespian awards system, in which highest achievers could, in three successive years, attain a silver seal, a gold seal, and a jewel as they accomplished work in acting, makeup, lighting the stage, building sets, and the like. Both Sister Mary Simpson and Sister Paulette were to receive the Genesian Jewel for faculty, named after the legendary Roman martyr who, in acting out Christ's part in a blasphemous play against Christianity became convinced of the truth of the part he played and declared his faith. Sister Mary edited two books for the National Catholic Theatre Conference; she served as co-chairman of the NCTC national convention at Notre Dame University in the summer of 1957, after organizing and conducting the regional NCTC festival held at St. Teresa's March 23, 1957. Sister Paulette also served as a regional officer of NCTC for southern Illinois, and, for a period of ten years, annually brought a group of participating drama students to the annual Conference, girls who had been exposed to challenging classical roles. Sister Mary received her award at the August, 1959, national conference, and Sister Paulette at that of 1968.

Varsity Cheerleaders, 1965-66.

New marble altar, 1959. After Vatican II encouraged altars facing the people, the STA Student Council had the altar cut so that the central pedestal remained as altar of the Eucharist, with the main altar brought down into the Sanctuary and turned to face the congregation.

Latin students continue to better their records and acquire trophies. Maureen O'Connell '62 (Sister of Loretto), who won a gold medal four years running, holds her own personal trophy (center), while others hold two trophies won by the over-all accomplishment of the classes in Latin for 1962. The sisters are Sister Ann Katherine O'Hara and Sister Sylvana Houser.

The age of John XXIII was beginning: Sister Sylvana notes, under February 6, 1959, in the annals: "This Friday, for the first time, the students as a body participated in the Missa Recitata, and did very well."

The Class of '59 achieved two "firsts": After hovering in the nineties for several years, the number of graduates reached one hundred. The graduation exercises were held at Assumption High School auditiorium, where more friends and relatives could be accommodated.

The summer saw the final stages of Sister Vincentia's long remodeling project begun; the sisters' chapel furnishings were placed in the nearby community room, which was set up as a chapel, complete with organ, thanks to Mrs. Cashel, whose gift for the auditorium could be moved up to the sisters' quarters for the summer. When the sisters moved back into their chapel in the fall, it was not only newly plastered and painted, but the organ balcony, had been recessed to leave the room for an organ console on the chapel floor below; the sanctuary was completely redone, with a new Boticino marble altar and complementary sedalia, Communion table and lectern. The first Mass in the renovated chapel was celebrated on September 19, 1959, by Father Joseph Hays, with architect, contractor, and many of the workmen attending.

By this time Sister Vincentia had been made community building supervisor and was already at work helping plan the construction of a new hospital in Murphysboro. Sister Mary Robert, treasurer, was asked to serve also as superior for the sisters of STA, and Sister Olivia, assistant principal, became principal.

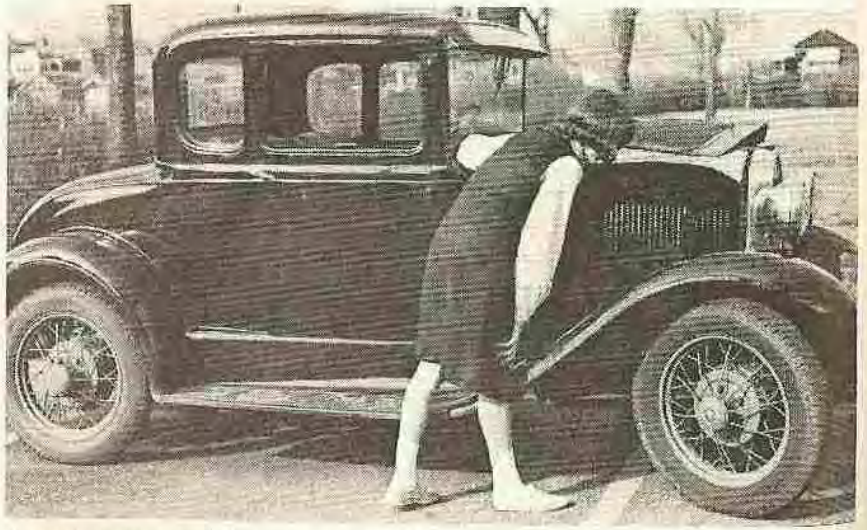
Sister Olivia brought her own special, salty human approach to the principalship. Her classic professional background was balanced by a down-to-earth vocabulary and quick sense of humor which gave her almost instant rapport with the students. Her favorite quotation, "De gustibus non est disputandum" (You can't argue about matters of taste) ended most disagreements amicably.

When the general superior of the Sisters, an Italian, visited St. Teresa's in January of 1962, it was Sister Olivia who taught her how to pop American popcorn. Sister kept a diary for many years and could always furnish interesting parallels between past and present, a sure source of good conversation. Deeply mixed with her wit and humor were a strong practicality in making decisions and a deep commitment to the welfare of the poorest girls, physically or spiritually. Her special concern was the "dropout," whom Sister Olivia spent much energy and ingenuity to recapture as a "drop-in." It was a great joy to her, at a time when such was not the

general practice, to be able to safeguard the reputation of a girl who had to drop out of school because she had become pregnant, and to readmit her later, so that her whole future life might not suffer from one mistake.

The years from 1959 to 1963 continued on even keel, with solid accomplishments and a great spirit of wit and fun that is reflected in the school publications, with their bantering jokes, playful reports on the faculty, the bestowal of "Oswalds" and "Nebbishes" and other inverse awards. One problem continued to recur. A growing student body just couldn't stretch the walls any further. Naturally, there was again talk of expansion. In the fall of 1960, the writer of the *Messenger* release for the opening of school notes: "History has come full circle with the rental of the third floor of St. Elizabeth School to house two sophomore homerooms; in 1894 St. Teresa's ground floor housed the grade school of the then new St. Elizabeth parish." Hardly a permanent solution to the space problem, the rental of rooms just across the street served well for the time being.

In the spring of 1961 Bishop Zuroweste announced a $1,250,000 drive for the support of the East St. Louis Catholic high schools, Assumption and St. Teresa, as he had done in 1960 for those of neighboring Belleville. Until now the support of St. Teresa's had been solely from the sisters who built it and the supporting clubs organized by them. However, with ever increasing numbers and heavy costs as the proportion of lay teachers increased, such support



"Jewel," Model A Ford that went through STA twice — once with Pat Laughlin '63 and again with Judy '67 and Liz '68, her sisters. In all its four decades of life, the Ford had had only three repairs — a new motor, a new horn, and an automatic turn indicator!

could not remain adequate indefinitely. In the publicity for the campaign, Bishop Zuroweste pointed out four major factors pushing STA and AHS to the breaking point: present overcrowding, the tidal wave of freshmen expected in the next five years, the necessity of providing a Catholic high school education for every Catholic girl and boy, and the importance of maintaining academic excellence. The bishop appointed as chairman of the drive Dr. Herman J. Nebel of St. Patrick's parish, East St. Louis, father of four Teresans and an Assumptionite, to be aided by a parish chairman for each of the twenty parishes that at that time fed elementary graduates into the two high schools.

There was a kick-off rally at St. Elizabeth Church June 16, 1961, held with such great enthusiasm that Sister Sylvana records the sisters had trouble recognizing themselves in the glowing praises of their work as "The Sisters of the Midwest." At any rate, everyone set to work and the campaign went over the top.

While waiting for its fruits to ripen, St. Teresa's still had to make adjustments space-wise for the 1961 term; a typical example is the conversion of the domestic science kitchen at STA into a homeroom. Sister Mary Patrick Power (Katherine '34) and her students made jokes about the room's limitations and fitted themselves to them, but everyone knew that there was an eventual limit to the moves that could be made on the STA checkerboard. At first, a new building was planned. Since, for the first time, the project would be diocesan rather than at the expense and under the authority of the sisters themselves, Sister Olivia stated in her North Central Association report for 1962-63: "We are waiting for the return and final draft of plans for an addition to the present building." There is on file a listing of needs, including sixteen more classrooms, two science laboratories, and a number of specialized rooms, as well as some way of raising the funds that would be necessary for salaries for lay teachers if the school were to continue to expand. A diocesan subsidy, such as that received by the diocesan (boys') high schools, was suggested, but was not acted upon at this time.

Meanwhile, in January of 1962, the diocesan school board, meeting with Bishop Zuroweste to study the situation in both East St. Louis and Belleville and to determine diocesan policy regarding student attendance, issued a statement, which reads, in part:

> With the rapidly increasing enrollment in the high schools of Belleville and East St. Louis, and with even greater increases certain to occur each year, it has become

necessary to divide the high schools into districts, limiting their enrollment to students of their own district...

The high school development campaigns which were held in the East St. Louis and Belleville deaneries within the past two years, in which all the high schools of the two deaneries participated, have further emphasized the obligation of each of the high schools to provide educational opportunities for the children of those who contributed to their building fund campaign. It is unthinkable, for example, that a high school which has reached its capacity should reject students from a parish which contributed to its campaign while at the same time accepting students from a parish that did not contribute... (Belleville *Messenger*, Ja. 19, 1962)

By the end of 1962 the building question was still unsettled. The exodus to the suburbs was quickening its pace; this affected grade schools more than high schools. Was it wise to build for St. Teresa's growing enrollment, when the elementary school across the way was not maintaining its former enrollment? St. Teresa's was already using the third floor. Bishop Zuroweste eventually decided to close the grade school and permit the development campaign money to be used to adapt the St. Elizabeth building to high school use.

The year 1963 was one of those difficult pivotal years. St. Elizabeth's could not be readied for full occupancy before the 1964 term. Split sessions would have to continue another year. There would be a temporary interruption of the publication of the yearbook. Some student activities would continue to be curtailed. It is interesting to read, in an editorial in the May, 1963 issue of the *Star*, echoes of the students' feelings as they waited impatiently to share the fruits of the campaign.

> In August, 1963, the overcrowded halls of STA will open their doorways to a new incoming senior class. At the same time, STA will also be welcoming over 240 freshmen. The Academy will be "busting at the seams." Many changes will go into effect this fall because of the overcrowdedness. These changes will affect the whole student body, but especially the senior class members.
>
> Right at the moment, we seniors know what you "future" seniors are thinking. We thought the same way when we found out we couldn't have a senior yearbook. You say it isn't fair. Well, maybe to you it doesn't seem fair, but we didn't think it was fair either that we couldn't have a yearbook. We felt like the faculty was against us — everybody was against us. We were just plain selfish. We should have realized that some sort of adjustment had to be made. But at the time we couldn't see it.
>
> Do you honestly and sincerely believe that these adjustments please the faculty? They realize the fact that high school is the time for maturation both intellectually and socially. They know that activities in which the girls govern themselves are the best way to help the individual members of the different organizations build sound Catholic characters. Don't worry, all the members of the faculty have felt the same way you feel now some time in their own lives.
>
> We can't turn these Catholic students away when they are knocking at our doors. After three years, you seniors should feel like part of STA. You should be the examples... If you seniors of 1963-64 join together and unite in carrying the "torch," it will only seem as bad as YOU make it seem. Don't think just of yourselves, but do think of everyone that this problem of overcrowdedness will affect. This fall, proudly enter your last year here at STA with a feeling that STA is yours for the asking—that STA is what YOU make it.

And indeed, by fall that is just what the senior class did. Several new pleasures greeted them when they arrived—early. CSMC and Dramatics Clubs sent representatives to the national conventions the last week in August; the Sodality sent members to the Chicago Summer School of Catholic Action. Big Sisters helped their Little Sisters, and 1963-64 was on its way. In the chapel there was something very new also: Sister Mary David had placed the mosaic of the Lamb of God which won her her Master's Degree in art at Catholic University of America into the center panel behind the altar to remind all of the Sisters' great devotion to the Lamb who shed his Blood for all men.

Newest of all was the presence of a layman on the faculty, Mr. Laurence J. Baricevic, who joined the six laywomen and nineteen full-time sisters. "Mr. B" came to the English department in 1963, and became vice-principal in 1967. His tremendous drive and flashing sense of humor were matched by the creative excitement he was able to bring into being in his classes. He stocked a paperback bookstore and had his students man it, reading record numbers of books themselves. He revived the printed newspaper, this time

called *The Image*, sparkling with stunt pictures, contests, gag headings, and everything that could turn a late-to-print news organ into an exciting scheduled event as well as help fill the lack of a yearbook.

Under Mr. Baricevic's guidance, students got ample coverage of school affairs in local and diocesan papers, and amazed themselves at the amount of really good writing they could manage to produce. But, although they did cartoons about him, posed for his "crazy photos," and worked hard to make their "business" of making "Martin the Carton" toys flourish in Business English class, they did not fail to notice another side. It was great to have a male teacher, a family man who respected them. They will never forget his prayer before each class and his daily assistance at the Eucharist as server.

St. Teresa's had opened on Monday, August 26, hoping by getting an early start to iron the wrinkles out of split sessions, narrow quarters and full schedules for seven hundred and more girls. When the Mass of the Holy Spirit was offered on Friday morning, August 30, the girls were dismissed and the faculty settled down to "put it all together." But that evening a severe blow fell on the faculty in the sudden death of Sister Mary Robert, superior and treasurer. Sister had a stroke about 4:45 p.m. and died the same evening. Mrs. Nell Walsh Barnes, who, like her father before her in the earliest days at Winstanley Park, had always asked the privilege of caring for deceased sisters within the city, had Sister's body brought back to St. Teresa's on Saturday afternoon; friends visited until Monday. On Tuesday, September 3, the sisters all attended Sister Mary Robert's funeral at their motherhouse in Ruma, while four alumnae took care of the Academy.

Sister Mary Robert's place was not easy to fill. Sister Olivia was asked to serve as the sisters' superior, Sister M. Genevieve took on the work of treasurer. Sister Clotilda Spezia had already become registrar in 1959, when Sister Mary Robert assumed the duties of superior. With some teachers assuming extra duties, Sister Olivia hired an additional faculty member, Mrs. Sylvester (Ruth) Carter, whose daughter Susan was a sophomore at St. Teresa's, as assistant librarian. With a good deal of humor and humaneness, the faculty and students carried through what was to be the most "crowded" year in STA history, and were ready to move into expanded quarters in 1964.

Split sessions came to an end. On August 28, 1964, seven hundred thirteen girls found place for a full day of school, a lunch period, and space for study and co-curricular activities, even though it had to be by "taking turns." The St. Elizabeth building provided eight new

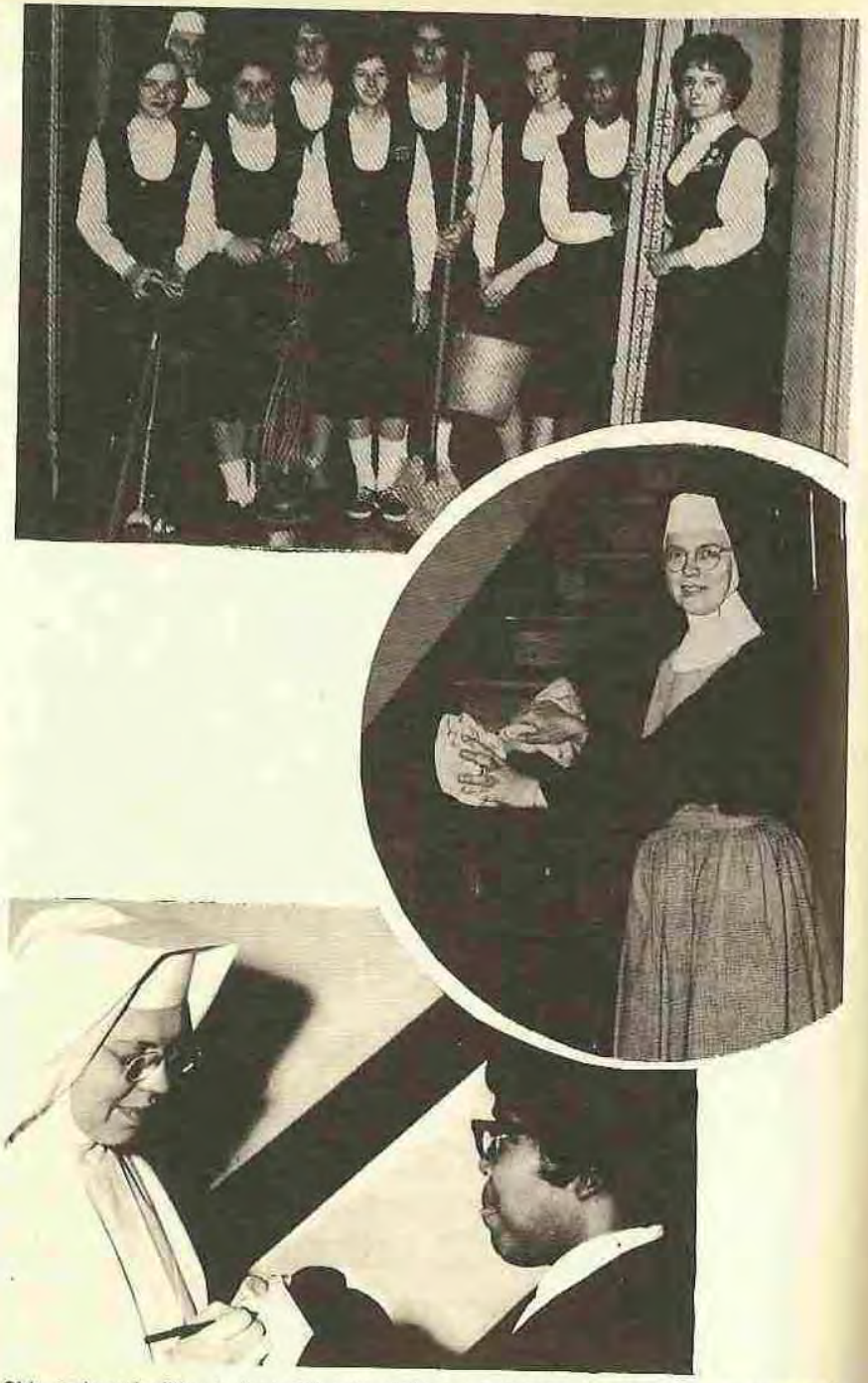
classrooms, a second sewing room, a second gym, offices and counseling rooms. This permitted the enlargement of the library in the main building by cutting doors between the library and the two neighboring homerooms to form one library complex. The ground-floor ex-foods room, ex-classroom became a series of counseling rooms and added storage space. The faculty increased to thirty-three (besides priest-religion teachers.)

Assistant principal for the St. Elizabeth "annex" was Sister Bernice (Lucille) Woltering. Sister had been teaching history at STA fulltime, but was qualified as an administrator. She was also a qualified graphoanalyst, who had served as lecturer and officer of the Illinois section of the International Graphoanalysis Association (IGAS), and participant in the Gabriel Richard Institute (adult speech education). When the National Youth Corps became operative in the fall of 1965, Sister was also placed in charge of student workers. Working with her was Sister Agnella Stratmann and, after 1966, Sister Rita Kampwerth.

STA had always had a student work program, but with government help could now expand it greatly. St. Teresa's was, at first, allowed as many as 35 or 40 girls who could work for the school and be paid by NYC, up to thirty hours a week. This permitted them to meet their financial obligations at school and have some spending money besides. The sisters worked along with the girls, teaching them not only how to do the work but how to do it with pride and joy.

In an article in *Ruma Bulletin*, December 1965, Sister Olivia wrote:

> At our East St. Louis High School Principals' meeting last year, we talked interestedly, if not intelligently, about the Economic Opportunity Act that was coming out of Washington. We were interested, to be sure, it was part of the war on poverty, and East St. Louisans, most of us at least, see poverty in a way every bit as graphic and realistic as do the folks in our southern states.
>
> We plugged in for the program from the very start, attended every meeting which we got ear of. The city, especially the members of Public School Board 189, took us in much further than we had dared hope. In July of 1965, STA participated in a Neighborhood Youth Corps program which offered 30 hours of work a week at a rate of $1.25 an hour to boys and girls, aged 16 to 25, of poor families. We applied as an agency that could provide job opportunities to eligible youth and the program furnished us with 39 girls and one boy. We got STA classrooms, study halls, library, cafeteria, and lavatories



Girls ready and willing to keep STA spick and span, with Sister Agnella Stratmann (right) and Sister Rita Kampwerth.

clean and ready for the opening of school. Weeds disappeared from the flowerbeds under Sister Mary Cosma's direction. The sisters in the kitchen canned vegetables, pickles, etc. — all had free for the picking from generous friends — with the aid of willing youthful workers.

Now, since November 3, we are in full swing with the in-school program of the EOA. With 40 girls and one boy, STA's main building, annex, and study hall plus driver education room are cleaned and put in order every evening after school; cafeterias are kept trim and well ordered; dishes are washed and put away; doorbell and telephone jobs for a 7-day week are taken care of by STA students whose family income is low enough to make them eligible for the program.

It's war on poverty with a two-way channel of benefits: the poor are given a lift and gain skill and training in responsibility on the job, while STA is helped by helping others.

The program at STA is under the immediate direction of Sister Bernice, who in turn works with the sectional coordinator and work counselor located in the one-time voting room in St. Elizabeth's school basement. Many of the sisters help as supervisors.

When the Federal Elementary and Secondary Education Act passed in 1965, St. Teresa's, by now located in a poverty area, shared books, films, audio-visual equipment, and services. This was a major factor in enabling the school to continue to give quality education on its limited funds.

As early as October of 1964, the school had also, through the efforts of Sister Olivia and of Brother Eugene Janson, S.M., principal of Assumption, been included in the State driver education program. Miss Vern Spitzer was STA's first behind-the-wheel driver's education teacher, one who immediately interested and involved her students in the city-wide Traffic Safety Council, with Teresans regularly serving on the student executive board. Road training for these students was given in a car supplied through the local Plymouth dealer, Miller Motors. Miss Spitzer also organized at STA the Honor Driver's Club. For membership a girl must complete the road training course, maintain an over-all grade average of 85 percent or better, have the approval of the Board, and display a high degree of personal qualities as judged by the faculty.

While classic studies still throve and Latin students won high ratings in the national Latin scholarship examinations, St. Teresa's

also expanded practical courses, and especially reading and mathematics courses essential for a basic education. Sister Liliosa Haas, featured in a special *Messenger* article September 17, 1965, had her own answer to the question implied in the headline "Why Johnny and Mary Can't Read." The article notes that:

> Sister Liliosa of St. Teresa Academy is doing something about pepping up the reading habits of the many "Marys" at the Academy. This past summer she affiliated the school with the Cooperative Reading and Study-Skills Program for Catholic Diocesan and Parish Secondary Schools, sponsored by the Reading Laboratory, Inc., of Philadelphia, Pennsylvania.
>
> Letters were mailed to the STA parents inviting them to enroll their daughters in the program. One hundred forty-six did and the future of the new reading laboratory was assured.
>
> She then took a two-week training course at the Sacred Heart convent in Philadelphia...Not only was she thoroughly drilled in the theory, techniques, and administration of the reading laboratory, she also spent a week as a student improving her own reading skills.
>
> The latest in reading materials and machines arrived at STA at about the same time Sister Liliosa returned... Prep pacers (electrical reading pacing devices), phrase flashers, timers, test booklets, and individual student manuals are part of the extensive inventory of laboratory reading aids... Sister Liliosa underscores the fact that the course is not merely a "speed derby" in rapid reading. Just as important as speed is the student's ability to read confidently, critically, and with increased comprehension. Reading rate and comprehension rate are inseparable and develop almost simultaneously. The reading laboratory course is the only one of its kind in diocesan high schools being presented to students as an actual classroom course.

Sister Liliosa's course attracted many bright students who wanted to "read as fast as President Kennedy had done," and she also gave it for adults or as evening courses on occasion. It is interesting to note that among her evening students was the family of Gloria Thompson Connors '41, including the tennis champion Jimmie Connors. Sister takes some teasing because she tried to get the young man to go to college first before going into professional tennis.

STA was aware of the world outside. Students were growing in involvement in civic affairs. Betty Blount '64, secretary of the local

NAACP Youth Council, participated in the march on Washington in the summer of 1963 "to promote freedom and equality." For this the young people who went had to raise the money and study the issues, and they returned with a new sense of history. As Betty said at the time in an interview (*East St. Louis Journal*): "I know that I will never forget this experience, and I'm sure it will be a great event in American history."

The students' many outside contacts through civic organizations, the expanding interests of the religious faculty as they adjusted their apostolic methods to the spirit and directives of Vatican II, the ever more effective presence of the lay faculty, who prized academic freedom and spiritual values above high salaries—all these factors kept St. Teresa's a lively place. Once a substitute teacher who ordinarily worked in the public schools, after teaching a couple of days at STA, went from faculty member to faculty member suggesting that they substitute in the public schools for a week, just to know what a treasure of a job they had! "Why," she said, "These girls say 'Good Morning' when I come into class as if they meant it, and they really want to know what I want to tell them." It was a "shot in the arm" for tightly scheduled teachers and crowded youngsters to know that the student body's life and growth was evident to others.

On November 22, 1965, Mr. Paul Saunders, STA architect, brought an artist's sketch of a new building planned for STA. Since the expansion campaign funds had already been used in the remodeling of St. Elizabeth Annex, the sisters themselves, with the STA alumnae, were preparing to finance this new venture, the Alumnae Science Hall, to extend west of the 1894 building toward 26th Street. The *Journal and Messenger* of December 3, 1965, announced to the civic community a half-million dollar building to be constructed during 1966. It also noted that the alumnae had raised one fifth of the expected cost, $100,000 in its 1964 campaign, with 850 alumnae making pledges and gifts; the Mothers' Club had assumed responsibility for raising $30,000. The Sisters Adorers of the Blood of Christ would assume the largest portion of the financing.

Bids for the new building were opened March 16 and ground broken on April 21, with Bishop Zuroweste and Sister Angelita, the sisters' provincial, turning up the first earth with silver-plated spades. Sister Angelita said that the new building represented the sisters' commitment to the apostolate of the inner city of East St. Louis, and expressed the hope that the many people present would be united by it in a common effort to be of service to the people of God.

On April 16, 1966 Bishop Zuroweste and Sister Angelita break ground for the Alumnae Science Hall. And so, in the spring, construction begins, again bringing hope to an inner-city area.

To be completed in 1967, the Alumnae Science Hall helped house a peak enrollment of nearly 800.

George Brannen, yardman and janitor, 1944-74.

Jack Schutzenhofer, maintenance man and engineer, 1954-71.

Manuel Rios, janitor, 1955-71.

CHAPTER VII:

In the Vanguard of Change

It had been a busy summer at St. Teresa's. In the spring of 1966 the diocese announced new efforts to become involved in the inner city apostolate and its problems, now developing at a quickening rate. Sisters were about to begin a new era in their ministerial life as the changes brought about by Vatican II became enfleshed in actual situations. STA was home that summer for Sister Crescentia Eichenseer, diocesan school supervisor, teaching remedial classes for the summer in District 189—the first sister ever to do so. Sisters Mary Charles Fuenfgeld and Sabina Werkmeister also lived at STA during the summer and worked to help implement the newly funded federal "Headstart" program, meant to provide underprivileged youngsters with kindergarten experiences of living, playing, working and eating together.

The regular faculty, as usual, were cramming into their school vacation time a wealth of activities—teaching University courses or attending them, lecturing or listening to lectures, chaperoning Teresans to conventions and conferences or attending in-service learning experiences of their own. A typical one was the conference on business problems of Catholic institutions, attended by Sister Evangeline Ludwig (STA '22), who had been appointed treasurer at St. Teresa's in 1965. Sister Hortensia Georgy attended conferences in dietetics, Sister Agnella Stratmann and Sister Mary Gaspar Nagle in food service and home management, Sister Alice Marie Darveaux and Sister Dolores Ann Rapp in liturgical music. Sister Bernice again lectured on graphoanalysis.

A group of Teresans accompanied Mrs. Vern Spitzer to the conference of the National Commission on Safety Education in Madison, Wisconsin, in August. The efforts of Mrs. Spitzer and behind-the-desk driving instructor Mrs. Eileen (Barnes) Morrison had merited for the school an award for outstanding contributions to safety education during the year 1965-66—an award based on achievement points of which STA's program merited 96 out of a possible 100 points.

St. Teresa's faculty now numbered fifty, thirty-three of these full-time, including ten laywomen and two laymen. Without sparing themselves they sought to keep abreast of current changes in their particular fields, and to be ready for the adaptations soon to be asked of them in the light of radical changes in civic and religious life now on the horizon. The very presence of a growing number of altruistic and devoted lay persons in a school that could not reward them adequately in financial terms for their creativity and

self-giving now added a new dimension to the traditionally warm devotion of the sisters.

Just at this time of peak enrollment and potentially great social change, Sister Olivia Forster was transferred to Althoff High School, Belleville, Illinois, and Sister Mary (Pius) Simpson named principal of STA, with Sister Bernice Woltering remaining as assistant to the principal for St. Elizabeth's annex.

Sister Olivia had seen the Academy grow from 450 to over 700. She had organized the split-session program (1957-1964), planned the conversion of the former St. Elizabeth elementary school into an additional classroom building ready in the fall of 1964, and initiated the ambitious program for the half-million dollar Alumnae Memorial Science Hall then under construction. She had inaugurated the Driver Training program, extended the language curriculum to include Spanish, and established the reading laboratory. She had been active in numerous educational, civic, and social welfare projects in the city, especially in coordinating the OEO program at STA. Sister also served as third president of the Catholic Secondary School Principals of the Diocese of Belleville.

Sister Mary Simpson is pictured here with O. C. Hughes, program chairman of the East St. Louis Recreation Board, formed in 1968, and with two of the children profiting from the summer recreation program. The superimposed map of East St. Louis points out the involvement of St. Teresa's in the life of the city.

In an interview for the December 21, 1966, *Image*, Mary Pat Quintin '67, records that Sister Olivia missed everyone at STA, but most especially "my dear poor ones," which, Pat says, "I feel is indicative of the generosity we knew of our beloved ex-principal."

Sister Mary Simpson, the new principal, had taught history and dramatics at St. Teresa's, then gone on to St. Louis University to take a second master's degree, in administration, and served as principal of St. Pius X High School, Festus, Missouri, from 1962 to 1966.

Sister Mary's first care was to complete some of the major developments begun by her predecessor: construction of the Alumnae Science Hall; the consequent broadening of subject choices in accordance with North Central Association's recommendations; the astute use of newly available public funds resulting from 1965 federal legislation in favor of education; commitment to the city and its poor. Because of the disturbed social conditions of the '60's, Sister Mary was to become more involved than perhaps any other principal of St. Teresa's in the agonizing problems of the Church and the city of East St. Louis.

In the fall of 1966, by order of Bishop Zuroweste, the four Catholic high schools of the area raised their tuition to $175 a year. Sister Mary announced the continuance of the then-operative diocesan rule that only Catholics would be accepted, a rule which, when combined with diocesan districting regulations and the ever more rapid flight of white Catholics to the suburbs, would soon require reconsideration.

School opened the week of August 29, with four celebrations of the Eucharist in honor of the Holy Spirit held on four successive evenings. After the Mass in the Academy chapel (the former St. Elizabeth church), there was a reception in the STA gym, so that, in turn, parents and teachers of each successive grade of school might have an opportunity to meet informally.

The Principal's Council, Spring, 1969.

Sister Mary Simpson wished to keep STA as democratic as possible by keeping in touch with individual students, not easy now that the student body numbered nearly eight hundred, from thirty-three different parishes. For this purpose Sister organized the Principal's Council, visualized as a direct communication line between faculty and students. It was composed of the four senior class officers and a representative from each of the nineteen homerooms; these girls met monthly with Sister Mary to exchange views on school policies. It was to prove an excellent preparation for the near future, when STA would meet a new and serious challenge in a totally unique way. Student writings and student and faculty action during the next few years show that person-to-person contact was maintained.

Sister Paulette Huber

The seniors of '67, after a lapse of four years during which pressures of enrollment, space, and personnel had made its production unfeasible, "relit" the *Torch*, the yearbook, with Sister Emmanuel Newton as moderator. The girls dedicated their issue to Sister Paulette Huber, for many years senior advisor, and the moderator of the first edition of the *Torch* in 1951. Significantly, the 1967 yearbook was built around a theme from Gibran's *The Prophet:* "If this indeed be the hour in which I lift up my torch, it is not my flame that shall burn therein. Empty and dark shall I raise my torch, and the guardian of my youth shall fill it with oil and she shall light it also..." The words spoke prophetically to St. Teresa Academy, about to take a turn in its destiny which would, more than ever, give it the role of guardian at a time of severe cultural "future shock."

More change loomed in the future than anyone guessed at the time. Everyone's attention was on the new science building. In the '67 *Torch* Sister Priscilla Fischer and biology instructor Miss Catherine Barr are pictured among their experimenting students, with the cutline: "Through drafty walls and creaking floors, the Science Department managed to carry on experiments and

dissections. But next year, science students will find unlimited opportunity in the new Science Lab. All future Teresan scientists will never know the joy of producing NaCl in an old laundry room." One could easily foresee that the words "I remember when . . ." would be heard often the following year from senior science students working in the sparkling new chemistry and biology labs, recalling the not-so-good old days.

Fine Arts was introduced as a required course for freshmen in 1966, so that, as the yearbook reports, "For the first time at STA, grooming, art, music, and speech became part of every freshman's program. The Fine Arts department opens to all students an opportunity to learn and appreciate methods of self-expression through art, band, piano, voice, and speech." The course and the freshman class were each divided into four sections and each subject was taught for nine weeks, so that each member of the music, drama, and art faculties need present the material but once each quarter.

Physical education had gotten a new lease on life when the school resumed full day sessions for all in 1964 and acquired the St. Elizabeth gymnasium. Mrs. Patricia Bondie, physical education teacher from 1959 to 1962, had been hampered in many aspects of her program because of the situation. Mrs. Mary Lou McKeon, who had been on the faculty of St. Elizabeth grade school, joined the STA faculty in 1962. When full-day sessions were resumed and with them required credit in physical education, Mrs. McKeon began to expand the program; it would come to include all-school volleyball tournaments, swimming and bowling courses off campus, yoga, and dance. Much of this was still in the future when, in 1966, Mrs. McKeon started the Girls' Athletic Association and pushed its membership to nearly one hundred. The club's aim was to introduce the girls to a wide variety of sports and increase competitive spirit.

Mrs. Mary Lou McKeon

A special sports edition of the school paper *Outlook*, November, 1968, indicates considerable enthusiasm developing among the girls, much of it outside of school with the CYO, Khoury League, or Jaycees. The club would spark a number of spirit-building activities.

Apparently the sister-teachers had some special sports events of their own, bowling in an improvised alley (one of the school halls), after hours. Sister Sylvana, who by this time was more than eighty years young, managed to fracture her left arm during an evening game. To the sisters' delight, the girls just couldn't quite believe that their venerable pioneer still had so much active interest in sports.

The biggest innovations of the year occurred in the business education department, the first at STA to begin the long road into the new modular form of secondary education. In an October 28, 1966, *Messenger* clipping is described the program launched in January, 1967:

> The St. Teresa Academy business education department and the East St. Louis business community have joined in a cooperative office education program to meet the training needs of students enrolled in advanced business courses.
>
> Sister Carol Werner, chairman of the STA business department and sponsor of this only program of its kind in the city of East St. Louis, noted that the students will continue class work, but in-school instruction will be supplemented by part-time work in an office situation under the direction of the school instructor and the office employer. . . . Thirty students will receive four hundred minutes of classroom and workshop instruction at the Academy on Monday, Tuesday, and Wednesday. These student workers will receive on-the-job training in one of the East St. Louis business offices on Thursday and Friday mornings, between 8 and 11 a.m., and any amount of hours on Saturday.
>
> Only second-year business students enrolled in typing, shorthand, record-keeping and bookkeeping courses will be permitted to take part in the program. In addition to receiving two credit hours for the course, they will receive a minimum wage of $1.25 for each hour on the job. . .
>
> Cooperative education between public schools in particular and business firms received a boost from the Vocational Education Act of 1963, which provides federal and state funds for student occupational preparation in public schools to fill critical employment needs. STA, which will receive no government subsidy for this work, is one of the few private schools in the country engaged in this effort. . .

> School instructors will periodically visit the training stations to observe and assist the students in order to meet the requirements of whatever positions they are trying to fulfill—typist, receptionist, stenographer, or filing clerk . . .

Career counseling was available through the Business Club, with Mrs. Barbara Doedli as moderator; this club sponsored a Careers Week in March, 1967, with talks by representatives of business, industry, and education.

Mr. James Claxton, a 1966 appointee to the business education department, also taught music appreciation, helped in the production of the spring musical, "Camelot," and sang the male lead in the school's 1967 production of Handel's *Messiah*, along with female leads Patricia Poisl '67 and Donna Lorentzen '66. Mr. Claxton, however, found time to get very much involved in the new co-operative program in his own department, and when Sister Carol became registrar in 1971, Mr. Claxton became head of the business department. He developed Sister Carol's innovative ideas, recorded hundreds of original dictation tapes, and made of the business area on second floor of the 1938 building a stenographic pool for the faculty. Like Sister Mary Simpson, Sister Carol Werner, Sister Frances (Emmanuel) Newton, and others, he would lecture coast-to-coast and help gain for St. Teresa's the status in the Middle States of a demonstration school for innovative methods, from 1972 until its closing in 1974.

Business teacher James Claxton supported by Mary Kay Pritchett (left) and Vicki Schodroski, rehearses his tenor aria and recitative from Handel's "Messiah," December, 1967.

All the clubs continued active, with two new "future" clubs coming on the scene in 1966: Future Business Leaders of America under Mrs. Doedli and Future Teachers of America under Mr. Claxton.

The biggest loss of 1967 was that of the school's devoted resident chaplain, Reverend Alfred Greenwald, who was called back to his home diocese and a hospital chaplaincy in January of 1967. After that, St. Teresa's no longer had a resident chaplain, but was served by priests living nearby: Father Ralph Middeke, 1967; Father Joseph Lawler, 1967-68; Father Harry Schumacher, 1968-69; Father Stan Roth, 1969-72; Father James Voelker, 1972-74. The priest chaplain continued to be the leader of the group of priest religion teachers,

and also provided the sister faculty and student body with the Eucharist.

St. Teresa Academy was to have its turn for periodic comprehensive evaluation by North Central Association of Colleges and Secondary Schools during the year 1967-68. Nobody realized it in September, but St. Teresa's was also to have, and pass triumphantly, a very different type of evaluation by the community within which it had developed over its long history. By the time of its diamond jubilee in 1969, STA would have proven itself, not a diamond lying on the soft velvet of history, but a leaven in the process of changing society's mass, during which the leaven itself would, painfully, be absorbed and seem to die.

Dedication day for the Alumnae Science Hall was August 20, 1967. Everyone was aware on that day of the rash sort of courage and risk involved in opening at this time a three-story structure with

Dedication day, Alumnae Science Hall, August 20, 1967. The procession files out of the newly remodelled front entrance to the 1894 building. The new hall lies to the right (east), also facing on Ridge Avenue.

the latest in scientific equipment, six large classrooms, counseling space for a student body, with the St. Elizabeth annex, of nearly 900. In the presence of Bishop Zuroweste, who blessed the building, Monsignor Laurence J. O'Connell, then diocesan superintendent of schools, built his remarks around an adaptation of Winston Churchill's rallying cry at England's hour of doom during World War II: "There'll always be an East St. Louis." Monsignor O'Connell

said, in part: "The sisters have indicated by this monetary investment their belief in the future of the city and their belief that there will always be educational needs here to be served." Sister Angelita Myerscough, provincial of the sisters' Ruma province, drew the obvious deduction, voicing the firm hope that there would always be an STA. Here was a challenge upon which later sisters would look back with varying reactions, depending on their involvement in the city and their sense of the prophetic, in which words prove true in ways different than their speakers could have foreseen. An *Image* editorial (April 30, 1968) states the question and one of the hoped-for answers, federal funding merited by the school's innovativeness and its location. The student editor writes:

> For over seventy years St. Teresa Academy has served the East St. Louis area as both an educator and as an example of what Christian living means. Now the destiny of STA is under great speculation.
>
> Located in the inner city packed with numerous social and economic problems, the sisters in the past have always managed to keep peace and harmony, and have worked tirelessly on projects which would better the community. Now under social and racial stress and declining Caucasian population, the future of STA is being questioned. Will the Academy remain integrated as it is now, or will it turn completely Negro, or will it eventually be forced to close because of financial reasons?
>
> In answer to these questions, Sister Mary Pius, our principal, says:
>
> "St. Teresa Academy is at present an integrated school. In the next few years the present 8 percent of Negro students will probably increase. But the school will remain integrated.
>
> "The Precious Blood Sisters have made a commitment at 25th and Ridge Avenue. We have just built a $600,000 science building bringing the total school plant investment at this address up to about two million dollars.
>
> "The sisters are here to stay. The emphasis in the future will be on excellence in education, not racial proportions. We will attempt to acquire federal funding to help offset expenses and keep tuition at a reasonable rate. I am confident that there will always be a St. Teresa Academy."

STA was indeed preparing for its prophetic role as integrator and guide through troubled times, and for its plunge into the death-resurrection mystery. Almost five hundred parents had

STA FACULTY COUNCIL 1968-69: Father Stan Roth, Roy Neuner, Sister Pauline Grady, Mary Ann Beondech, Jim Claxton.

Faculty members hard at work during faculty meeting, 1969: Alice Gardner, Linda Calmese, Judy Unger, Sister Carol Werner, Jim Dohle.

attended seminars at the opening of school in late August of 1967, thinking, praying and sharing ideas. Sister Mary Simpson had spelled out the new approach to education, as worked out by a six-member faculty steering committee and ratified by the faculty. Quoting the new school handbook, Sister said: "St. Teresa Academy is a co-worker with the home. Realizing that both have a vital share in the instruction in fundamental Christian ethics, the school endeavors to draw the home into close relationship with it. Through a united effort, the formation of a young woman is achieved." Citing the current school statistics—717 students, 205 of them freshmen; 36 fulltime teachers, 22 of them sisters; and 13 part-time teachers—religious, lay, and priests—Sister explained innovations: micro-chemistry and BSCS biology; the laboratory approach to teaching Spanish through audio-tapes, filmstrips, records, and movies in sequence; the continuing development of the business department's cooperative program begun in 1966; added electives in religion, and social studies, and an Honors section in English.

The cover on the new 1967 handbook shows Barbara Boyne '68, seated at a vantage point across the Mississippi, looking at East St. Louis; the book's title is "Over-view," accurately reflecting the philosophy hammered out in long faculty sessions. The text begins:

> St. Teresa Academy is different. It has no walls—its classroom is the market place; its students are the Christian young ladies who pulse through the Metro-East community. St. Teresa Academy is open to the realities of this century. It realizes that the market place has undergone sudden changes of late, particularly in technology, socialization, and ecumenism. Though cognizant of its relevancy to the moment, the Academy believes that it must continually take inventory and update its brand of education to meet the needs and aspirations of its students.

In the fall of 1967, meeting the possibility of adult general-interest courses had been explored. Subjects of interest were family budgeting, neighborhood improvement, the Great Books course, adolescent psychology, the new math, home decorating. This input was passed on to the newly created faculty council, composed of principal, vice principal, assistant principal, registrar, guidance director, and four full-time teachers, two elected and two appointed.

Dennis Smith, who succeeded Larry Baricevic as vice-principal in 1968, was named assistant to guidance director Sister M. Elizabeth Utar, shown here conferring with him about student schedules.

Some programs evolving out of parent contact were a parents' night in October, sponsored by the religion department, "How to Understand Your Teenager," and a College Night in November, prepared by the guidance department. *Image* for November 3 announces:

> A new program will be initiated to help bewildered Teresans who are undecided about which college to attend. Sister Mary Elizabeth, head of the guidance department, has planned "College Night" on November 9 for seniors, juniors, and sophs, thus giving the girls an incentive to start thinking about college early . . .

Listing speakers and resource persons, the article continues:

> There will also be an opportunity for parents and students to meet with admission counselors from three colleges of their choice. In thirty-minute discussion sessions, information will be given on college requirements, tuition, curriculum, and other subjects. Eighteen colleges will be represented.

Sister Mary Elizabeth Utar had been named guidance director in 1967. In the same year, Sister Mary Louise Utar of the STA religion department was appointed secretary for the newly forming Catholic Inner-City Council's executive director, Father Harry Schumacher. A former missionary to China, a teacher and administrator of long experience, most recently that of assistant to the general superior of

the Adorers of the Blood of Christ in Rome, Sister Mary Louise felt a keen desire to make actual contact with the poor; she also did secretarial work, public speaking, and the tasks connected with coordinating various programs. In preparation for her new work, Sister studied with the Sisters' Urban Education program in Chicago, sponsored by the National Catholic Conference on Interracial Justice. Continuing to teach one religion class, Sister was for the student body a valuable link with the city. So was Sister Norine Picolotti, who was helping establish a day care center for children in the basement of the Academy church; more and more of the faculty, lay and religious, were identifying themselves with the city in a way once thought to be foreign to the duties of a secondary school teacher. The sisters, still the core group on the faculty, were outstanding in community participation. The Ruma province had been urged by their own provincial assembly to share their possessions with the civic community. One suspects that this urging may well have originated in part from the considerable number of STA staff in the Ruma assembly—Sisters Mary Simpson, Mary Ann Schrage, Paulette Huber, Evangeline Ludwig, Carol Werner and Mary Albert Kaufmann. Certainly the inner city had the ear of the Ruma sisters at this time. Excerpts from the January issue of the *Ruma Bulletin*, the sisters' provincial news sheet, note:

> The Holy Father's appeal that the needs of the poor not be forgotten, but that each "search out and find a means of doing some good deed on this holy and most human holiday" was joyfully and generously heard and carried out at STA.
>
> Through the efforts of the homeroom groups, through the personal concern and encouragement of lay and religious teachers, and with the cooperation of the Catholic Inner-City office, many families received food baskets and toys for the children. There is no way to capture on paper the spirit of the students and teachers as they collected and delivered the baskets to the four corners of the city and beyond. It was for all a truly "holy and most human holiday."
>
> . . .Mindful of a suggestion made at the Provincial Assembly that we share our possessions with the communities in which we live, the use of the Academy gym was offered to the Neighborhood Improvement Association for its Christmas party on December 23 from 4:00 to 6:00 p.m. About 140 neighborhood children and some adults were present. Sister Mary Catherine Gordon won the hearts of all singing "Here Comes Santa Claus."

'Hundreds of public meetings and recreational events would find a place within the walls of St. Teresa's in the next few years—United Front, Model Cities, Citizens for Aldermanic Government, Provisional League of Women Voters, parents' educational groups, players in search of a stage, or just plain people looking for a friendly, neutral spot to talk out differences. The school would come to be looked upon as a good place to get students for social-minded activities, a place of and for the people. However, there was to be a frightening interim when this did not seem to be true.

It happened that a local young people's club, the Casino Royals, headed by Clifton Jenkins, gave a Friday night dance at the Sydney Collins garage-hall, just across the street from St. Teresa's, on January 19, 1968. The police suddenly raided the place and shut down the dance without explanation. An angry group of some three hundred teenagers, taking it for granted that the police had been "tipped off" by the sisters of STA, got out of control and began smashing windows, starting with 25th and Ridge and moving north to State Street to rampage another four or five blocks before order was restored. It was the first and last major vandalism aimed at St. Teresa's during its lifetime and the school's administrators immediately came forward to listen, to confront, and to communicate.

Mr. Baricevic, vice principal, learning of the events of Friday night by radio, came from his home in St. Louis on Saturday morning to join Sister Mary Simpson and support her in seeking the wisest course of action; it seemed the fuse of the bomb of racial unrest had been lit and was continuing to burn. What would extinguish it? On Saturday these two administrators and Chaplain Father Harry Schumacher contacted leaders in the area for a Sunday afternoon meeting in the St. Elizabeth rectory. Fifteen people came, led by Precinct Committeeman and Chairman of the local Neighborhood Improvement Association Bill Ray. They learned the reason for the strange and sudden resentment of black teenagers. The January 21 Sunday *Journal* reports that Sydney Collins had been present at the preceding week's East St. Louis City Council meeting seeking a permit for a teen center, and had been refused. Threatened with police action if he permitted events to continue to be held at his place on 25th and Ridge, Mr. Collins refused to yield. In the ensuing angry exchange between Mr. Collins and then Police Commissioner Russell Beebe, the St. Teresa sisters were blamed for not wanting a recreation center near them, and—after the incident—were used as a pretext for police action against their leaders. Actually the more probable reason for the threats to Mr. Collins against his center was the strong suspicion that it was a front for illegal drug or liquor traffic.

On the Sunday after the incident, as the fifteen leaders met in consultation, all these matters became clearer to them. They drafted a statement for Father Harry Schumacher, STA chaplain, to present next day to the City Council, asking that the youth center at 2506 Ridge be permitted to open under seven very logical and possible conditions, including that there be no liquor served and that gambling be forbidden. The statement also asked for a Police Review Board, so that the kind of abuses occurring the preceding Friday would not happen, simply because "agitation and anger would not have been aroused." Finally, the statement requested a meeting with City Council members on Monday afternoon, January 22.

In the ensuing days meetings followed fast upon each other. Also, Sister Mary Simpson and Father Schumacher made statements clarifying the attitude of St. Teresa's. Father Schumacher is quoted in the *Monitor* of January 25 as saying: "We resent such impressions that have been given to area newspapers. After a meeting with these young people, we tried to work out an honorable solution." Sister Mary is quoted as saying, after she had visited the Collins center, that "provided it meets the city's sanitation codes, I think it's just what the youngsters need." These positions, recorded faithfully in the Black press, eventually helped clarify the school's stand and show it to be squarely on the side of the young people.

It soon became evident that the city had insufficient funds for recreation for youth. Concerned citizens pondered how to get a movement started; the Neighborhood Improvement Association provided the incentive. Sister Mary Simpson freed Vice-Principal Lawrence J. Baricevic to spend half his time, while still on the school payroll, to campaign for private funds for recreation, since he was not only a veteran public relations worker but a Christian deeply concerned with the school and the young people in the streets.

Sister Claudia Hill, assistant librarian at the time, kept a clipping file from local papers that offers almost daily coverage of the situation. The NIA met on January 28, again in the basement of the student chapel, to hear all their questions answered by "Cool Papa" Collins, with Sister Mary and Illinois Youth Commission head Bill Williams as well as representatives of the State Street Merchants Assocation present. Groups of teenagers who had damaged stores agreed to hold dances and raise money to pay back store owners whose property had been damaged.

By February 8, Mayor Fields had met with local clergy of all faiths to set up two committees, one to analyze the role of the Church in recreation, the other to unify clergy efforts to provide recreational facilities. Ecumenism at grass-roots level was beginning.

Mr. Baricevic, as a first step in his new assignment, made a survey featured in a *Journal* article of March 8:

> Whenever any East St. Louis youngster tangles with the police, or whenever a group of teenagers breaks some windows, many react with: "Don't those kids have anything better to do?"
>
> No. Not the majority of those over fifteen years old, according to the results of a survey just completed by Lawrence Baricevic, vice principal of St. Teresa Academy, East St. Louis.
>
> "With the exception of work done by a few agencies, the recreational needs of the inner-city teenager and young adult hardly have been touched. Thousands must be reached before they find their recreation in facing off with the police," Baricevic said.
>
> Baricevic made his 2½-week survey at the request of the city, the Chamber of Commerce, and the churches of East St. Louis. He surveyed the recreational needs of two groups: youngsters from six to eighteen years old in private and public schools (there are about 25,000); and young adults from fifteen to twenty-five years old no longer in school (there are about 10,000 who are working or are school drop-outs, Baricevic said).
>
> "When you consider that the population of East St. Louis is 81,000, we're thinking here of the recreational needs of almost half the population," he said.

Not only was Mr. Baricevic making a factual survey, he was meeting daily with leaders of militant groups, hearing the voices that could have made 1968 a "long, hot summer" for East St. Louis, but, thanks to community action, did not. The City officials, especially the Mayor's assistant, George Washnis, fully used the volunteered services of Mr. Baricevic. The Council formed a recreation board with the right to receive contributions. Mr. Baricevic mounted and succeeded in carrying out a $100,000 campaign. One of St. Teresa's great traditions, the Armadillo games between faculty and students, grew out of this effort.

The armadillo is a tiny animal, quite slothful and sure to crawl back into its shell when attacked. Mr. Baricevic, in seeking to arouse enthusiasm for the recreational fund drive among the students, teasingly gave them the name of armadillos. He suggested that a game of basketball be set up between volunteers on the faculty and volunteer students, the admission price to go toward helping the recreation fund. The idea caught on instantly. The March 14 *Image* announced:

> On Friday, March, the student squad, better known as the Armadillo All-Stars, will take the floor against a mystery team made up of priests, sisters, and lay teachers. Game time is 8:00 p.m. at the Assumption High School gym.
>
> To bolster spirit for the contest, a pep rally will be held on the day of the game at eighth period out on the campus grounds. At this time, the starting line-up for both sides will be announced.

When tiny Sister Priscilla, veteran science teacher, came out in full regalia to lead the faculty "band," the motleyest of performers, the rally was a complete success. The faculty had insisted that the students were "armadillos," a comic thought in a school where students were encouraged to speak out; the students, in turn, commiserated with those dear "senior citizens," those "geriatrics," their faculty. Editorial comment in the April *Image* was:

> *A-R-M-A-D-I-L-L-O-S! Yea, Medicare Men!* These were the deafening cheers heard in Assumption gym March 29. The game between the Armadillos and the faculty was an example of expert teams, perky cheerleaders, novel bands, strained vocal cords, and broken eardrums. Most of all, though, the game was an illustration of tremendous school spirit—spirit of a quality which we dare any other school in the area to equal... With spirit such as this, STA will make it through the roughest times, survive the toughest attacks...

The STA contribution to the recreation board campaign was one of the actions that silenced the bitterness of the January 19 incident and enabled STA to remain really a part of the changing city around it. And the unique Armadillo game became an instant tradition, which continued all the remaining years at STA. Every year in season, a week or so of bantering announcements over the P.A. system, posters, and a special rally sealed again the strong bonds between students and teachers, and brought them together again as they had been at the beginning of the Armadillo tradition, when there was need to stand together for a cause.

Especially active with Mr. Baricevic on the city's new recreation board was Ed Jucewicz, chairman, who was also executive director of East St. Louis's unit of Boys' Clubs of America. Others in the community were also aroused. Larry Baricevic's campaign was successful, aided by larger donations ($5000, for example, from the members of the recreation board; $2000 from the Ruma sisters; $1000 from the STA students), and by smaller donations sought door to door by some twenty-five sister-volunteers in early June. By then, plans were already being implemented for several recreational

events and facilities for the summer. At twenty-one playgrounds, sisters and other volunteers helped with dramatics, games, and crafts, while two paid recreation workers stayed at each playground from 5:00 p.m. to 9:00 p.m. Sister Marian Wansing and Mrs. Lucy Perkins held a class for volunteers, at least one for each site, to prepare them to carry forward a crafts program with the children. Larry Baricevic had hoped to buy the empty Knights of Columbus building for a downtown recreation center, but funds did not suffice, and a hoped-for city recreation tax was never levied.

During March, the Catholic Inner-City Council sponsored at STA a public seminar on "The Negro Revolution and the Church," with speakers from all major leadership groups in the city, including Mrs. Wyvetter Younge for OEO; *Crusader* editor John Kirkpatrick, chairman of the East St. Louis Human Relations Commission; Mrs. Ethele Scott, vice president of *Core* and a member of the CIC Board; EOC's executive director Alfred Lucas, and others.

By this time sixteen St. Teresa students had begun a volunteer tutoring experience at the Regis Remedial Education Program; students were very much absorbed in all that was happening. When in the midst of all this whirl of civic involvement the visitors from North Central came to STA March 11 through 14, 1968, they rightly saw the school in the midst of the realities of East St. Louis life, where precisely its faculty and beliefs had placed it. Mrs. Clark Attebery, mother of Ellen Jane (McDowell) '42, wrote to the *Journal* letter column at this time: "St. Teresa Academy continues to be a citadel in the midst of chaos." Mr. Charles McCoy, chairman of the North Central visitation team, in his summarizing cover letter sent with the report, wrote:

> I think this school's staff gave evidence that they are aware of the needs of the individual students in their school. They are operating in an environmental situation which is quite different from most schools. They are in the midst of an inner-city situation and I think the committee felt they were doing an outstanding job in community participation and in coping with the many complex problems with the operation of a secondary school in this inner-city environment. I think the consensus of the committee is that they are doing a remarkable job with limited financial support. I would commend the administration of this school for the things they are able to do in this situation.

Also the leaders of the Black militant groups in town were sending in their report along a different wave length, but basically saying, "These people are being sincere with us, and they will not get

Two scenes resultant from the recreation-creating efforts of the East St. Louis Recreation Board.

hurt." That promise was kept, and the students were taken a step further in the process of learning to live together in peace.

Denise Price, 1967-68 senior class president, wrote in the last issue of *Image* an editorial "Goodbye STA." Two paragraphs from this editorial follow:

> As we prepare to leave St. Teresa's, we have much for which to be grateful. Besides our education, the majority of us seniors are grateful for maturity to the point where we accept what life offers—the bad as well as the good. We have learned that "book knowledge" is by no means the only type of education; we've become convinced that life means dealing with people.
>
> Thanks to the concern and influence of the faculty during the past four years, we seniors have absorbed some idea of what life is all about, and we feel confident that after graduation we shall start out on our own, trying, at least, to put "our best foot forward."

Summer projects for sisters living at STA in 1968 were many. An STA alumna, Sister Kathleen Reid '63, summarized the sisters' summer work while trying to give its raison d'etre in a feature article in the August 23, 1968, issue of the diocesan *Messenger*. She writes, in part:

> To those who ask the ever-increasing question, "Why do you stay?" there is only one answer. Here in the East St. Louis inner-city "wrong comes up to face us" and there is only one thing for us to do as Christians and as educators: we must practice what we preach. Did you ever try to form teenagers into mature Christians aware of their social responsibilities and then pull out when the going gets tough? They promptly write off the Christian message as having no bearing on the nitty-gritty of life and proceed to witness to the failure of Christian education. For God's sake and for their sake we must extend our energies, trying to alleviate the condition of prejudice, poverty, ignorance and bitterness eating the life out of the city and eating the hearts out of its citizens.

Sister goes on to elaborate this theme, then summarizes the summer's work done with STA as base, including that of Sister Mary Louise Utar in CIC, Sister Mary Simpson as chairman of the advisory board of the Foster Grandparents Project of OEO and several other similar offices, Sisters Carol Werner, Frances (Emmanuel) Newton in Model Cities and several others working with the Neighborhood Improvement Association, Sister Angela

Schrage acting as secretary to the recreation board for its fund drive, Sister Marian Wansing helping and guiding the volunteer handicraft teachers she had trained, Sisters Paulette Huber and Kathleen Reid conducting a creative dance program, Sisters Annalinda Hellmann and Theresa Marie Braun supervising in the Headstart program, Sisters Lenora Surman and Mary Frances Schumer conducting a neighborhood survey of needs by visiting some three hundred homes in the Centreville area.

While branching out to new aspects of their apostolate, the sisters were also gradually acquiring a new look. Most by now wore modified veils and shortened, modified habits. Their initials had been changed from the hard-to-punctuate Ad.PP.S. (Latin for Adorer of the Most Precious Blood) to A.S.C. (Adorer of the Blood of Christ). Some sisters returned to the use of their baptismal names and were now bewildering the alumnae in subtle vengeance for all the times they had struggled with the alumnae's married names.

Returning for the fall semester, the girls found many pointers toward innovative education, proceeding slowly over a five-year period to allow teachers and students to be comfortable with change. Hour-long classes involved time for varied presentations instead of a straight forty-five-minute class lecture and recitation period. The block system of scheduling permitted classes like literature and history to be scheduled simultaneously with two teachers for two classes for two hours, so that the team teachers might do combined units, extend presentations in one subject one day and the other another, and so on. Bells were silenced at exchange of class, reports were quarterly instead of every six weeks; and everybody now had the choice of the new slate grey uniform if the "blues" had gotten too old or too boring. Individual departments, especially business education and religion, had worked over their course offerings extensively, and English was ready to follow. MECA was again offering professional dance, now giving lessons twice weekly at school to interested students.

In all these changes the girls' own thinking had been part of the process. As early as March of the preceding term, an *Image* editorial raises all the right questions:

> As announced by Sister Mary (Pius), principal, St. Teresa is planning to modify the class scheduling for next year... Will the girls effectively use their free time? Comments solicited in an informal poll of students were negative, for the most part. "Only upperclassmen realize how to use their time well." "Everyone will goof off; look at what girls do in study period..."

> In order to make next year's plans a reality, it will take the cooperation of the entire student body. It's up to you to show that you can be entrusted with individual responsibility.

The faculty now began to study intensively the innovative methods which secondary educators were using to meet new social conditions and the facts of an audio-visual culture. Sister Mary Simpson wrote a lengthy letter to the parents of STA students, dated January 22, 1969, in which she gave the rationale for changes to come; she noted outstanding lecturers and visits to outstanding modern schools to become at ease with individualized instruction methods; flexible scheduling; allowing students to progress at their own speed; centering on the student's self-evaluation more than on competition with others. Reporting to the parents an address by Sister Scholastica Mandeville of St. Louis University on "Innovative Practices Required in Secondary Education," Sister Mary spoke of the psychological reasons for change in teaching methods today because of social, cultural and economic factors: the knowledge explosion, the rapid development of the communications media; the increased amount of knowledge each student possesses today as compared with a student of ten years ago; the increased pressures on the secondary curriculum today resulting from the rapidly increasing body of human knowledge. Clearly it was imperative, in view of the new freedoms and the growing individual differences in our changing culture, to break the lock-step method of instruction.

Sister Mary pointed out what the meaning of all this was for STA:

> All these facts add up to demand a reshaping of the school year and even of the school day. Flexibility is a "must" if curricula, school rules and schedules are to serve the student and promote his fullest growth in learning. Traditionally, the school day is an egg crate divided into even compartments of time. To meet the individual differences we have noted above, to permit the student to get out of his egg-crate schedule and assume some responsibility for wise use of his own time as he will have to do on the job or in college, the STA faculty began studying the new methods in earnest. Modular scheduling (division of the school day into periods of varying length) or block scheduling (holding two or more classes in such a way that longer or shorter periods may be used according to the time needed for that particular day) were under discussion at faculty meetings each month.
> In December the faculty decided to devote an entire day to faculty matters...following through on a heavy agenda to

4:00 p.m. Besides small group and departmental meetings and the general faculty meeting in the afternoon, they celebrated the Eucharist together and then attended a faculty luncheon in the conference room. At a special meeting in the morning they discussed the various methods of scheduling at length and then decided . . . to report back to the February 11 meeting . . . when they will determine the method of scheduling to be adopted at STA for 1969.

While the faculty prepared themselves for innovative teaching, they also studied the student body, seeking to see if they were ready for individual responsibility.

Among the enrollment of 690 girls (25 less than the year before) there was a numerically small group certain to be a potential source of friction in a freer school atmosphere. The historical reason for the presence of these few students was the districting policy set up by the diocese in January of 1962, when all schools were coping with growing enrollments and limited space and when development campaigns had just been completed. Now, as white Catholics continued to migrate to the east in East St. Louis's long, narrow confines, there were some parents unwilling to send their girls back to 25th and Ridge; it would, they felt, be easier and safer to send them to Belleville. Faculty and administration of St. Teresa's also wished that districting would be dropped; their feeling was that girls who did not wish to attend St. Teresa's were definitely not an asset to the members of its family. It soon became evident that the majority of the STA students sided with their faculty.

Meanwhile, the diocesan board had been pressured by those in outer East St. Louis parishes who wished to be free to send their daughters to Catholic schools in Belleville. On February 22 the board announced the decision to leave the districting policy unchanged, because they feared any change would have racial overtones. However, unrest did not cease.

On February 26, the faculty of St. Teresa Academy issued a statement regarding the issue; it reads:

> The decision of the board of education of the diocese of Belleville to reconfirm existing districting policies for the secondary schools was announced on February 22. This policy, unfortunately, has certain side effects, unknown to the general public, and neither intended nor willed by the board, which move us to make a statement.
>
> Since the inception of an integrated student body, we have seen our students grow in responsibility in seeking community progress and the deeper human values.

> We are united in wanting to meet the needs of our modern youth in our changing times. For this reason, the faculty is investigating new educational methods and innovative techniques. All of this effort finds its stimulus in increased hope for our youth and for our city.
>
> We regret to find it necessary to say that into this promising picture a certain negative element has been introduced. It seems that a small number of girls come to St. Teresa Academy against their will as a result of the policy of districting students according to their place of residence.
>
> These girls, who appear to have their minds closed to the principles this school is trying to impart and who are afflicted with deep prejudice, naturally bring great difficulty and suffering to fellow students, both black and white. We sincerely wish that this small number would not feel forced to come to St. Teresa Academy if, in the final analysis, their coming hurts rather than helps the progress of integration according to principles of true and freely given brotherly love.
>
> Surely a school whose graduates have entered into all major fields of endeavor should be freed to work towards the goal of "bridge-building" by having a student body united in their ardent aspirations for the achievement of a truly human life.

This faculty statement and a petition with one hundred twenty-eight signatures of parents (very few actually, as was later proven, parents of students at St. Teresa's), which had been sent to the diocesan board of education asking for a change in districting policy, resulted in a public hearing on March 11, 1969, at Althoff High School, Belleville. STA girls were offended that their own school matters could not be discussed at their own school; several hundred of them attended the hearing and let their feeling be known, reacting with applause to the speeches of their own administrators, and some even registering to speak themselves. One parent of two Teresans, Mr. Donald Hall (Margaret '69 and Isabelle '70), pointed out that, although he lived in Granite City and even outside the diocese of Belleville, he had sent his girls to St. Teresa's because its integrated student body was like the real world, for which he wanted his girls prepared. Sister Mary made a statement on the situation in the name of the faculty. But perhaps the most interesting presentation was one signed by a large number of students and presented by two seniors. It had been worked out by

a group of students cooperatively as they had seen their faculty working out statements of principle. It reads:

> We are seniors at St. Teresa Academy and we're here to represent students who stand loyally by our school, our principal, our neighborhood, and our city, and whose signatures we have gathered in the past two days without any pressure from the faculty.
>
> We understand that some people want the school districts changed because of fear: fear of the neighborhood, the black man; fear that he will pull a switchblade or bother the girls as they walk from the bus to the door. Living there day after day, we laugh at the exaggerated rumors, although it hurts to know that Christians so readily believe this kind of thing.
>
> We admit that St. Teresa's isn't situated in Utopia, but there isn't a high school in the diocese that is. We deny that our problems are nonexistent elsewhere. The news media, especially in our sister cities, play up the trouble in East St. Louis, in a natural, but not very admirable effort to make their own doorsteps look cleaner. . .
>
> Put yourself in the black man's shoes. There was a time when he didn't dare walk past 25th Street for fear of being harassed or blamed for someone else's misdemeanor. Who cared when the black man was fearful in white territory? No one cares until it happens to himself. But fear is no reason to desert, to walk away from a challenge. We'd never be able to live with the thought in our later lives that God asked for greatness and we let him down.
>
> We feel that there are plenty of reasons to stay at St. Teresa's. Both black and white benefit from the combination of the two cultures. We are going to live in an integrated society when we get out school, or there won't be any society to live in. How can we grow to live like Christians in the society of the future if we are not educated for the part?
>
> We're proud of our teachers at St. Teresa's and we know that they give us the best possible education, plus the openness and understanding that lets us grow. We feel strongly that it would be a mistake for anyone living in East St. Louis to decide to go to school in Belleville. However, we stand behind our faculty in believing that this should be a matter of conviction, not force. Girls who are forced to come to St. Teresa can cause a lot of suffering to other students. Therefore, we think that these girls should be able to get special permission to go to school in Belleville.

The Belleville diocesan board of education's decision remained unchanged until September of 1973. Some dissenters evaded the law by going outside the diocese to Catholic high schools; others continued at STA, the girls frequently far less vehement in their reactions than their parents, because the girls were in the actual rather than the imagined situation. In a March 11 statement to "Members of the Board and Friends," Sister Mary pleaded that the complainants "visit our school, examine our physical plant, our manner of operation, and the daily functioning of our school program." Her statement's final paragraphs speak of:

> . . .a decided tone of support and spirited cooperation on the part of our students. They have demonstrated in many ways a truly gratifying loyalty and pride in their school. It might serve us well at this time to listen attentively and respectfully to those most concerned in this controversy, the students of St. Teresa.
>
> True progress toward integration and interracial peace will surely be best served if these young women are formed by a cooperative venture of parents, students, and faculty. A major part of this formation would be growth in brotherly love which no longer considers as family only the members of one household, but is aware of the deep obligations of every man to every other.

While a touch of controversy kept life interesting, the girls' real work went on without interruption. The Human Relations Club observed daily programs during Negro history week, February 9-14. The experimental project of 28 Teresans and 27 students from Hughes-Quinn Junior High in film-making, sponsored by the East St. Louis Recreation Board and Larry Baricevic, now a teacher at St. Louis University, opened a whole new camera-eye world to some thoughtful young film-makers who learned to study their environment camera in hand.

Perhaps the most exciting work that spring was producing the play *West Side Story*. This modern version of *Romeo and Juliet* is plotted around racial struggles in New York City between ghetto Puerto Ricans and poor New York natives. Girls who had labored over a statement about why they wanted to be in an integrated school, or had thoughtfully signed the statement written by others, grew tremendously as they worked with their dramatics director, Sister Paulette Huber, their music teachers Sister Mary Virginia and Sister Alice Marie Darveaux, and their fellow players to understand

MARIA (Pat Poisl) and ANITA (Natalie Woodson) in WEST SIDE STORY.

and dramatize the play's poignant scenes. One of the English teachers, Roy Neuner, played the part of Tony, and boys and men from Belleville Area College and the other local high schools took other important male parts. Working at this intense human experience together, the cast became a special, unified group indeed. After the four showings in mid-April, the St. Louis student magazine *Prom* ran a two-page spread of pictures, with no cutlines and only the following commentary:

> *West Side Story* was the first Broadway musical which really "tells it like it is" on the streets of an inner city... *West Side Story* is rarely attempted as a high school play, because its success depends upon the ability of the cast to "really feel" the action, the emotion, the deep reality of what's happening. And that is exactly why this high school production was so successful—because these students live in the East St. Louis area, where they have seen, and sometimes lived, these very problems and troubles, and where racial tensions were making

> newspaper headlines last month on the very evening when these pictures of this play were being taken... Staged at St. Teresa Academy, an all-girls school in East St. Louis, the boys in the cast came from six different schools on the East Side. After the show, the cast told *Prom Magazine*: "This was a tremendous experience in true brotherhood. Others just talk about brotherhood. We lived it." And they are still living it. Just last week, three of the boys from the cast came back to St. Teresa, asked for the LP record, went up on stage, and—in the empty auditorium—went through an entire scene again—"just because it meant so much to us, to see brotherhood in action. It really works!" They should know. They live it every day, and every night.

St. Teresa's celebrated its diamond jubilee in the fall of 1969, after a summer largely occupied with the recreation program. There were 636 Teresans on hand for that school term, ready to celebrate and to move one step closer to a completely innovative program, to be fully implemented by 1970. At the orientation program for interested parents, Sister Mary Simpson said, "Information is not the end-product of education. Rather, students of this generation need the ability to analyze a problem and to determine and weigh alternatives." Each of the organizations had a diamond jubilee banquet; there were photographic exhibits, reminiscings, and congratulatory speeches; and a special Open House and Eucharist were planned for November 30, when another sort of "happening" occurred—certainly innovative, and perhaps, in a way, the most memorable event of the jubilee year.

The October 28, 1969, edition of the school news sheet, now called *Sunshine* '70, describes this unusual event in its lead article, "STA Tells It Like It Is."

> The culminating event that brought about an unprecedented exercise of democratic process here at St. Teresa's on October 9 was a meeting now referred to as "the sit-in." On this day, 122 girls who felt they needed and wanted to solve problems recently felt at school took it upon themselves to bring their feelings and grievances to the attention of the administration.
>
> The girls met on the lawn and requested to talk to the administration or they would refuse to go to class. Mr. Smith (the vice principal) seeing that the majority of the girls were scheduled for a workshop that afternoon, suggested that the girls list their grievances and select representatives to come and present the list to Sister Mary and Mr. Smith.

Scenes from the Diamond Jubilee Celebration, November 30, 1969.

> Six girls discussed the list with the administrators and came to the agreement that something must and would be done.

These friendly dissidents were responding to what the faculty was trying to teach them by the innovative methods—true education is self-education, and to obtain it one must think for oneself, act and take the consequences of one's actions. Their faculty felt the matter important enough to cancel regular classes on October 10 to have an all-day faculty workshop, beginning with an input session from the dissidents, along with student leaders of the various organizations. Following several weeks of tension between STA girls and some incidents between AHS and Lincoln boys, the meeting was designed to open lines of communication between teacher and students, as well as among students, about racial problems, including a claim from girls of either race that the faculty favored the one the complainant did not belong to.

The student group, a cross-section representing varying opinions, sat in the gym that October 10, in the midst of a double semi-circle made up of their teachers, and attempted to speak out what they felt about rumors, misconceptions, and situations that caused friction. The teachers only listened. Then, about noon, the students went home and the teachers spent a record twenty-seven hours talking about the incidents and making plans. According to a release given out October 11, the faculty addressed themselves to the following questions: Are the present channels of communication sufficient and operative between administration and faculty, between administration and students, between faculty and students, between school and parents, between student and student? What should the response of the faculty be to extreme student behavior? What are the possibilities for professional help from the universities and other local agencies for faculty and students?

An article by Father Stan Roth in the April 16, 1971, Belleville *Messenger* takes up the story:

> Not far from us, at Southern Illinois University, communications experts were at work on an experimental federally funded teacher-training program. It was to them that Sister Mary Simpson, principal, turned for professional help. And they freely and promptly offered their services.
>
> To determine the roots and extent of the difficulties, these trained observers turned first to our students and faculty. They watched, asked questions, and listened. Then they acted.

The result was the planning and implementation of a four-phase conflict-change strategy which has involved the whole of the St. Teresa community. Essentially it is a program of religious and value education designed to help the individual to build courage, self-acceptance, respect for differences, trust and openness. Teacher and student alike engage in examining basic Christian values and integrating them into everyday living. For a generation which finds itself torn by views from the "extreme right" and the "extreme left," by physical violence, by separated parents, by escape into alcohol or drugs or both, the value of such an experience cannot be minimized.

Specifically, the aim of our program at St. Teresa's is to help each student become happy with herself. How? By developing a greater self-understanding, more satisfying relationships with others, and an awareness of the value-formulating process. All of this adds up to a move toward genuine self-direction and the building of a healthy self-image...

Two goals stand out:

1) The student must learn to deal with tension and anxiety in herself and in others. Only then can she attain and maintain stability in the midst of confusion and chaos.

2) The student must learn to accept responsibility. Within her family, she must feel a sense of responsibility toward each member and will participate in decision-making. In her peer group, she must be able to differ with others when her personal values are at odds with theirs. And in school she must be actively involved in activities, organizations, and class discussions.

Continuing to explain in detail the content and methodology of the STA religion course, Father Roth concludes by listing some results in the three semesters between the "sit-out" and the time of writing:

1) The incidence of racial conflict, namecalling, and in-school fights has dropped to nearly zero.

2) Black and white students move freely, and without fear or anxiety, from class to class.

3) Cultural differences are not merely tolerated but are genuinely appreciated in both classroom and informal peer relationships.

> What began as a response to a crisis situation has developed into a valid and constructive program... For only where students sense their own self worth can they understand what it is to love others as themselves.

Editorial comment in *Metro-East Journal* and *The Crusader* brought favorable interest to St. Teresa's, and everyone paused for the celebration of the solemn commemoration of seventy-five years of service—the Diamond Jubilee — with a sense of having moved forward another step in fulfillment of a mission.

November 30, 1969, dawned, the date set for the main event. Sponsored by the STA Alumnae Association under the chairmanship of Mary Ann Beondech, a faculty member, it found Teresans, former Teresans and friends assembled at STA with Bishop Zuroweste, the clergy and sisters, past faculty and friends. An Open House was held from 1:00 to 3:00 p.m., followed by a commemorative program at 3:00 and the Eucharist at 4:15, celebrated by Bishop Zuroweste with six concelebrants, four of them past chaplains of St. Teresa's.

The main speaker was Father Joseph Hays, who entitled his address "A Heritage of Service." Dance, choral groups, and instrumental ensembles joined with messages from prominent civic and religious guests to make the day complete. The central thought of the day, at a time when mounting problems seemed to be meeting with adequate solutions, was "Past is prologue."

Early in 1970 the National Honor Society was formally initiated. The year 1969-70 also was the first year that the Academies (St. Teresa and Notre Dame of Belleville) received any kind of parish subsidy, such as the boys' and coed schools, owned by the diocese, had been receiving for some time. While the diocesan schools continued to receive $80 for each student attending, the girls' schools received $40. The seeking of funds to continue operations led in several directions, but particularly, for St. Teresa's, to the idea of serving as a teacher-training center for the innovative methods which, by the fall of 1970, were in full operation at St. Teresa's, and which Illinois State Superintendent of Schools Michael J. Bakalis hoped to implement in the schools of the State in the 1970's.

> East St. Louis School District 189 has requested the State Department of Public Instruction to approve funds for the business education program at St. Teresa Academy. If the request is approved, state vocational education funds would be granted to District 189 for reimbursement to St. Teresa's for the cost of the program.

The business educational program, which is already part of the St. Teresa curriculum, has attracted nationwide attention, said Sister Carol Werner of the vocational education department of the girls' school. "Our program, because of its extensive offerings and the way it is organized, is attracting more and more students." . . .

Sister Carol said that if state funds are approved to District 189 for the program, it will mean additional education money coming into the East St. Louis community.

Such an agreement requires approval of both the local superintendent and the school board. Vernon Leirer, District 189 director of vocational education, said the District is awaiting a legal opinion from the state on the plan. He said district officials believe the plan can receive state sanction. He hopes clearance can be obtained so that the funds can be received in time for the beginning of the school year in September.

St. Teresa believes that its popular vocational education program can better serve the student and community needs by serving more students. With state funds involved, the expanded program would mean no additional cost to School District 189 or the East St. louis community.

By August, this plan had been denied by the state. Similar and more extensive plans, such as that for an urban academy, where teachers would be trained in innovative methods at St. Teresa's and poured into the local school system as it made its bid for changing with the '70's, also were eventually to flounder on the same reef that makes public support of any private education illegal according to current interpretations of federal and state law.

That fall St. Teresa's raised its tuition to $215 and went on to the complete modular schedule with electives; participation of students in curriculum development and determining course objectives; broadening of materials for the learning process by the creation of learning centers for all major subjects, with tape recordings, periodicals, teacher-pupil consultation available at all times and greater emphasis on learning gained in field trips, community experiences, on-the-job training, and small group interchange and discussion.

By 1972 St. Teresa's had been selected as a demonstration school, one of fifteen in the Midwest selected to carry out Michael Bakalis's "Action Goals for the Seventies," hosting teachers from the Middle

States who wished to learn the techniques of the "new" teaching. Honors flowed in from all quarters; a presentation by Sister Mary Simpson at the November, 1972, meeting of the National Conference on Grading Alternatives entitled "Rank in Class: An educational Evil?" circulated widely in reprints and brought many requests for information, speakers, and materials. On December 12-13, 1972, Sister Mary served as representative of non-public schools at the meeting of the National Commission on Reform of Secondary Education. St. Teresa's became a charter member of the Center for Grading Alternatives. Sister Frances Newton represented the school at an international meeting of thirty schools for the UNESCO committee on education in Chicago. But financial aid still did not come.

For some years now the Ruma sisters had considered St. Teresa's as a special mission, since they felt it was doing an essential task for interracial justice through its healthy integration and for education to peace because of its non-competitiveness. It also continued to serve, as it had from its nineteenth century beginnings, as a point from which to work for the Lord in other ways—the 1974 version being inner-city work, direct contact with the poor and suffering, civic work on commissions and planning committees and the like. Since Adorers of the Blood of Christ are vowed to a common life, it helped to have a loving community of peers to come home to.

However, the drain on the finances of the sisters, who balanced STA's books each year by contributing many thousands of dollars, was beginning to be almost too great. The average age of members was getting higher; more and more lay teachers were needed, since

STA goes all out to welcome East St. Louis' Mayor Williams — Inaugural Parade, 1971.

"WE'RE INVOLVED!"

fewer young women were entering. In 1971 there were still just over 50 percent sisters on the faculty, and even though the STA lay faculty made many sacrifices to stay and work in a situation they felt called to serve in, their modest wages did compound the problem.

To raise tuition to cover the actual cost of innovative education would put it out of the reach of the very middle class, ordinary people STA wanted to serve. Also to be considered was a steady lessening of the enrollment, conditioned by the state of housing in East St. Louis, the continuing movement to the suburbs, and the fact that now, in many areas of East St. Louis, even FHA loans were no longer available.

The provincial council of the Ruma province, therefore, on January 13, appointed an ad hoc committee to seek possible alternative solutions to the financial difficulties of St. Teresa Academy. Named to the committee were two former teachers at the Academy, Sister Philomene Ihle and Sister Clotilda Spezia; STA graduate Sister Sharon Van Horn; and educators Sister Regina Siegfried and Sister Teresa Schaefer. Because of time pressures, this committee quickly narrowed its scope to considering a single solution. It rendered its report on April 28, recommending that guidelines be set up for a possible consolidation of St. Teresa's with Assumption High School, which had dropped from its peak enrollment to less than 600. There was to be a steering committee appointed, once these guidelines were set, to study at first hand the feasibility of the consolidation and get it under way.

The recommendations were accepted May 4, 1973, and a steering committee of twelve formed with Sister Kathleen McGuire, ASC, as chairman and Ken Pajares, vice principal of STA (succeeding Paul Carrico in 1971), as secretary; the other ten members were faculty and/or administrators from both schools. These members in turn appointed ad hoc committees of their own for every function of the new school under consideration. Consolidation was officially announced on January 30, 1974, but a solid groundwork for its mode of realization was already laid. A new excitement now prevailed, full of hope for the new venture. A front-page spread in the *Crusader* for February 28, 1974, was entitled in banner headlines: St. Teresa, Assumption seek to combine "best of both schools."

St. Teresa's planned to live fully its last year as an Academy, albeit with some limitations of space and faculty because of limited funding, but with a forward-looking spirit reflecting its philosophy of education and of itself as "a school without walls." If STA were a state of mind even more than a set of buildings, it could go on. During 1973-74, the Academy used only the third floor of the St. Elizabeth annex (the art department), while Maria Day Care Center

and St. Adalbert elementary school used the rest of the building. These were also innovative educational works of the Ruma Precious Blood Sisters.

A highlight of the year was a special testimonial dinner for Sister Mary Simpson, held March 17, 1974, honoring her as educator and humanitarian. Because her faculty had become strongly committed to the preservation of the humane values in education by the very crises through which they had all passed together, the tribute to Sister Mary was in a sense a tribute to those who gave it–a part of the deep unity of action and experience they felt.

As a humanitarian, Sister Mary was known for work with EOC, the Catholic Social Services, Model Cities and United Front, and especially the East St. Louis Summer Recreation Program. There was another aspect of Sister Mary and of the whole St. Teresa staff: the telephone number was well known to those whose house had just burnt down, or who felt hungry or lonely, or just needed to know where to turn for services. When the closing was pondered, that was one of the aspects that caused the sisters distress: Where would their people go when in trouble? For that question, in new apostolates, the sisters hoped to continue to find the way.

As the last quarter began, the faculty talked of the emotional strain it would be to live out the school's finale, so the faculty senate planned a surprise for the students. Teachers were to present all essential material of the nine-week quarter in eight weeks' time, always excepting the individualized assignments, done at the students' own rate of speed. A final faculty-student softball game was planned for May 17. At the rally for the game that afternoon, the girls were told that, after observing Malcolm X's birthday on Monday, they need return to school only to complete their work and that when their individual credit work had been completed, school would be over. Larry Spahn of *Metro-East Journal* was present when that announcement was made. He picks up the story:

> It almost worked.
>
> The students, high after a pep rally in the gymnasium in mock-preparation for the weekend's annual student-faculty softball game, let out a loud cheer when the last-day announcement was made at 2:30 p.m.
>
> Minutes later the realization came: a few students cried; some refused to talk; some hugged friends; many quietly cleaned out their lockers, but most laughed, held back tears, and recalled good memories. . .
>
> The reactions were simple, unprompted by teacher, principal or religion. The comments were indicative of the

> academy's liberal methods, which Sister Mary said teach the student not only the subject, but also "the acceptance of responsibility."
>
> It is a lasting kind of education. "Continuous," Sister Mary said.
>
> You can see it in the students' faces. They are independent, aggressive and knowledgeable.
>
> "I don't think it's really going to close," said Mary Ann Beondech, director of guidance and a 1959 graduate. "There are too many of us, all over the place. . .and we couldn't possibly forget STA. . ."

There are many—more than 6800 names on the roster, more than 4000 graduates. As one of them said, "STA will be in us, with us, and through us."

Sophomore Pat Perdue and Senior Laurie Meek were among the young poets saying goodbye in verse. In the last issue of the student poetry magazine, Pat had written:

> A grand old lady is about to die
> With her passing, she only asks, Why?
>
> She has been of service for eighty years.
> She has brought much joy, but also tears.
>
> She has stood tall and proud, been a model to all.
> Why then, why, must she now fall?
>
> She has taught us many things, whether or not we wanted to know,
> Then she stood by and watched us grow.
>
> We can love her and hate her both in one day,
> But with her ending we can only say:
> We shall miss you, STA.

Laurie Meek, an advanced placement English student with some hope of becoming a writer, saw her STA experience more symbolically:

> I chose a path, the plain one, lined with stones, scattered with leaves, and followed it, around the corner, through the forest.
> I saw a face, or two. They glowed with warmth and once. . .once one smiled at me, that was nice.
> My path led me to interesting places, my path led me to

knowledge, but most of all, my path led me to life.
Along the way I picked flowers of mirth, collected pebbles of wisdom, and, after running over a hill and down into a valley, caught a butterfly: maturity.
My path was a long one, not constantly smooth or rough.
My path was old, yet new, for so many feet had trodden upon it, each serving to distinguish more clearly its lines and forms.
I now have to stray from my pathway.
This makes me sad, for, you see, I'm happy that I chose it (that special path) and shall treasure the memories it left to me.
You know, I shall miss STA.

Both girls read their poems at the beginning of a special goodbye Eucharistic celebration the last week of school. Unlike other special Masses of farewell, this one was attended by a number of underclassmen, even though 85 percent of those who were not eligible for graduation would be attending the new consolidated school.

The last graduation from STA was celebrated at the Shrine of Our Lady of the Snows on May 28, 1974, with the Most Rev. Albert R. Zuroweste, D.D., Bishop of Belleville, awarding the diplomas. Featured speaker was Sister Angelita Myerscough, former faculty member and former provincial superior of Ruma province. Her farewell address seems a fitting postlude to this story of so many students' "alma mater, STA."

POSTLUDE:

Farewell Graduation Address, May 28, 1974 by Sister Angelita Myerscough, ASC

Your Excellency Bishop Zuroweste, Right Reverend Monsignori, Fathers, Sisters, Friends and Relatives, Faculty and Students, Honorable Mayor Williams, my dear graduates of St. Teresa Academy:

Three years before the young women who are tonight's graduates enrolled as freshmen at St. Teresa Academy, some of us who are present here this evening were part of another gathering at 25th and Ridge. STA's then new science building was being blessed. Amid the various words that were spoken that afternoon, I recall distinctly making the statement: "There will always be a St. Teresa Academy." Tonight I should like to reaffirm what I stated on that August afternoon in 1967: There will always be a St. Teresa Academy. Yes, there'll always be an STA.

We are gathered here this evening to celebrate an academic event, a graduation, indeed to celebrate 121 graduations, for tonight is graduation night for each of these lovely young women. For each of you individually, for your parents, for your relatives and your friends, there is joy in your achievement tonight, and rightly so. But we are here not only to celebrate 121 isolated graduations. Rather we celebrate tonight an event that is shared by all of us, particularly by the whole school that is, that has been, that will be St. Teresa Academy. Tonight, my dear graduates, your fellow students and your faculty, your principal and the staff: all—together with the rest of us—thank God for the good and great things He has accomplished in you during your past four years at St. Teresa's. Together we are grateful to the Lord God for your growth toward fuller womanhood. We rejoice with you in blessed hope as you look to the new chapter of your future that begins tonight. This evening's event, indeed, is cause of joy for many who are not here, your fellow citizens of East St. Louis and other nearby areas, where people need the contributions you will make as educated women to the urgent work of rebuilding and renewing a city... a county... and, we hope, a whole nation in crisis. God grant you, in this and in all your future, fruitfulness and blessing.

My dear graduates, my dear friends, is it rash to affirm at this moment that there will always be a St. Teresa Academy? We are all keenly aware, of course, that tonight's graduation is the final one of a long series. And I regret this, as does, I believe, everyone who is present here. But I submit that this is not the end, the final curtain

on St. Teresa Academy. How do I dare say that in these circumstances?

For I do affirm that there will always be an STA. I am bold enough to do so because of my Christian faith; and because of what I think a school—this school—really is. Neither St. Teresa Academy, nor any other school, is really a pile of brick and mortar. It is not a building that makes a school. No, precious and hallowed as are those buildings at 25th and Ridge, put there through the hard work and careful savings of generations of Sister Adorers, of Teresans, friends and alumnae of St. Teresa's, they are not STA. We may regret to see those walls serve other purposes, but we know full well that those walls are not STA. No, those buildings are not the alma mater of this graduating class of 1974.

Neither is a school a particular set of classes, nor an administrative framework. Curriculum does not make a school... nor does a library, excellent as it may be...nor scholastic records, even, nor achievements. Useful as these are, and well developed as they have been in the innovative education provided at St. Teresa Academy, these things are not STA. Hopefully, it is true, the high quality of St. Teresa's educational program that has merited for the school the designation by Illinois Superintendent Bakalis as a model school will be continued in the consolidation, by bringing a greater educational excellence to Assumption. But, in any case, even these things are not the heart of St. Teresa's.

If not, what then? What makes a school?

A school, I submit, means people: people who come to learn, people who come to help others learn. A school means people, students and faculty alike, who are open to life. A Christian school, a Catholic school if you prefer, means people who believe, people who hope, people who love.

People make a school. And people never cease to be, nor do the influences that have shaped and touched their lives. Never. As a Christian I firmly believe that once God has given life to a human being by His creative power, that person *never* ceases to exist. Each person is destined to live forever. And that is why I dare say that St. Teresa's will not die, it will not even fade away.

Last week's feature article in the *Metro-East Journal*, which I am sure you have all read, quoted a thoughtful student who said that St. Teresa's will always be "in us, with us and through us." That is truth well stated. For tonight every one of the four thousand plus Teresan graduates is still alive, on this side of or beyond the grave. So also are all those people who have been a part of STA as teachers,

principals, staff, workers in office or kitchen, maintenance or laundry; all those mothers and fathers who have contributed so much of themselves as members of the Mothers or Fathers Clubs. So also the clergy who have contributed as chaplains, as faculty, or as interested pastors of parish or diocese.

Yes, I reaffirm it, there will always be an STA. For this very night, STA is alive in the hearts of women who are rejoicing with you graduates, even as they glory in the unspeakable joy of God's presence forever. I think of STA women like Mother Clementine Zerr, that strong, intelligent woman of God who brought STA into being in the country quiet of Winstanley Park eighty years ago. Tonight, STA lives on in the hearts and minds of saintly women like Sister Clarissa, Sister Salome, Sister Agatha, Sister Mary Cyprian, Sister Vincentia... in young women like Marian and Teresa Weissert, brave women like Bernice Eversman. Yes, St. Teresa's is alive in the hearts of all its alumnae, those who are not here this evening, who are far away. STA is living tonight in women who served here, not least of whom are those great women who served so well as principals of the academy in the past forty years: Sister Mary Dorothy Simpson, Sister Etheldreda Heard, Sister Mary Catherine Girrens, Sister Olivia Forster, and that splendid religious woman and educator who has been principal of St. Teresa's these past eight years, Sister Mary Simpson... STA is vibrantly real in the whole being of Sister Hilda.

*****

And, my dear, beautiful young women who are tonight's graduates, I should like to challenge you to let St. Teresa's remain and grow and become ever more alive in you. For you bear a proud title. You wear a unique and distinctive class ring. That great Spanish mystic, St. Teresa of Avila, whose carved wooden image you have passed many a time on the first floor corridor of the Science Hall— She gives not only an honored title to the school, but she gives you in her very life a challenge to become the women God meant you to be. Teresa was conscious of her womanhood, fully aware that in her society of sixteenth-century Spain (as still in ours) being a woman is sometimes a handicap, though God meant it as an honor. Once, in prayer, St. Teresa complained to the Lord Jesus thus: "When you were in the world, Lord, you did not despise women, but always helped them and showed them great compassion. You found more faith and no less love in them than in men...Lord, when I see what the times are like, I feel it is not right to repel spirits which are virtuous and courageous, even though they be the spirits of women."

My dear graduates, you live in times indeed which need all the help available! You live in an era when both society and the Church are calling for a greater consciousness of woman's dignity and a recognition of the rights befitting her full personhood and dignity– as Pope Paul VI phrased it, "that perfect equality in nature and dignity, and therefore in rights, which is assured to women from the first page of Sacred Scripture."

St. Teresa's will indeed, continue alive and well in you, dear graduates, if you are the women God calls you to be, women whom the Church and society want you to be.

Be *Women of Trust, Women of Confidence:* At STA you have learned to experience your own worth, your dignity. You studied and learned in an atmosphere of respect for one another. You came to clarify your life values. You have the foundations of humble self-confidence that are basic to trust, to hope. In your families of the future, strive to be the wives and mothers who accept what Pope Paul recently called "woman's equality and co-responsibility with man in the running of the family." Move with confidence into the "whole range of different employments," the openings in "scientific research and intellectual activities" that await your contributions.

Secondly, *Be Women of Peace, Women Who Are Makers of Peace.* Your school, St. Teresa Academy, has attained national prominence for its individualized learning program, the non-competitive spirit it has generated in a system that can flourish without the need for grade marks. That is a basis for changing attitudes toward a peace-making frame of mind and heart. Take as addressed to each of you personally another statement of Pope Paul VI, one that he made at the close of Vatican II. "Women of the entire universe," he challenged, "whether Christian or non-believing women, you to whom life is entrusted at this grave moment in history, it is for you to save the peace of the world." Take up that papal challenge, my dear graduates, that call, not to arms, but to peace. As you daughters of STA join efforts with other women who enter more fully into the direction of society and of the Church, you give hope that peace may come at last, peace, the peace that the gracious Lord Jesus promised the world as His special gift.

Thirdly, *Be Women of Love*, my dear graduates, *Women Who Care*. Let St. Teresa's live on in you as women who want to share with others all God's good gifts to you. At your alma mater you have learned, I trust, that neither wealth nor poverty, neither race nor age nor sex, neither power nor powerlessness, decides the value of a human person. Be women of love, whose very lives proclaim day in and day out that, in Christ and in His Church, there is neither east

nor west, neither black nor white. Be women of compassion, my dear daughters of St. Teresa's, women willing again and again to be the Good Samaritan on life's roadside. Be willing to go ever further, women who heed the word of that great American churchman Martin Luther King, Jr., who said this: "One day, you, like the rest of us, must come to see that the whole Jericho Road must be transformed so that men and women will not be constantly beaten and robbed as they make their journey on life's highway." Be women whose lives reflect the world of your patron, St. Teresa of Avila, who spoke no other word more often than this one: "Amor"—"Love." Heed this counsel of hers: "Where there is no love, put love, and you will find love."

Yes, there will always be an STA, as long as you graduates and your fellow alumnae of St. Teresa's remember that the Lord Jesus did indeed mean you when He said: "By this will they know that you are my disciples, if you love one another."

Dear graduates, *Be Women of Faith*. The whole reason for these eighty years of STA's institutional existence has always been to assist women to become just that, women of faith. Be women of the Resurrection, women who know how to stand bravely at the cross even when apostles have run off, hiding from the heat and risk. Be witnesses. Be messengers of faith, even as were the Easter women. Others may disbelieve the message that you speak, the message that you are, even as they refused to believe those first women commissioned by the risen Lord to spread the good word that He was alive again. Speak the word of faith, even when hearts and minds are closed to the truth. You will have courage for this, my dear graduates, if you are believing women who know how to pray. Women of faith and women of prayer—if you are such, then indeed STA will always be alive in you and through you. Like your holy patron, St. Teresa, be determined to live and die as daughters of the Church.

Tonight, dear Teresan graduates, you are privileged to graduate in this beautiful Shrine dedicated to the greatest, the most blessed of all women: Mary the Virgin, citizen of Nazareth, wife of Joseph, mother of the Christ, first of the disciples of the Lord. She stands before you, alive today, a woman of strength, model of "the disciple who works for that justice which sets free the oppressed and for that charity which assists the needy... Mary, disciple of the Lord, who builds up the earthly and temporal city while being a diligent pilgrim towards the heavenly and eternal city." (Paul VI) If, my dear STA graduates of 1974, you love Mary tenderly, you will indeed be women of confidence, with a sense of your unique God-given dignity; women who are makers of peace, women of love, women of faith.

And if you are, along with all the other women (and men) of St. Teresa Academy during these eighty years that STA has been a school at 25th and Ridge, then you can be sure that your alma mater will remain alive and well. Eighty years from tonight, when the calendar year will be 2054, eight hundred years from tonight, there will still be an STA. Indeed, when the last person who has ever taught or worked in the school at 25th and Ridge has died—and when the last woman ever enrolled there has come to the end of her exiled existence on Planet Earth, that will not be the end of STA. For eight thousand years from tonight, eight million years hence, STA will still be alive in the hearts and minds of all her daughters, far beyond the edges of space and time. Yes, indeed, there will always be an STA!

FOOTNOTES:

1. Houser, Sister M. Sylvana, THE CATHOLIC CHURCH IN EAST ST. LOUIS, St. Louis University, unpublished thesis, 1937, pages 241-242.
2. *Ibid.*, pages 244-246; cf. EAST ST. LOUIS JOURNAL July 14, 1895; July 28, 1896.
3. LIFE History of the United States, vol. 8, page 83.
4. Sister Mary Dorothy Simpson, "Inculcation of ideals: An objective in character education for third year high school students," CATHOLIC EDUCATIONAL REVIEW, 35 (Sept., 1937), 417-428.
5. The organization and activities of the Sodality of Our Lady are fully presented in an unpublished M.A. thesis: Bernice Louise Wolff, THE SODALITY MOVEMENT IN THE UNITED STATES, 1926-36. St. Louis University.

Sisters and Faculty

1894 - 1974

The Sisters of St. Teresa Academy have all been members of the Ruma province of the Adorers of the Blood of Christ (also called "Precious Blood Sisters"). Over the years they used the initials C.PP.C., later Ad.PP.S., and currently A.S.C. (Adoratrix Sanguinis Cristi). The following is a list of Sisters who served at St. Teresa's, together with fulltime faculty members who were not members of the congregation of the Adorers of the Blood of Christ.

Alvarez, Margarita, 1963-64
Ankenbrand, Sister Lidwina, 1935-37
Anselment, Sister Dolores (Callista), 1962-65
Applegate (Northcott), Doris, 1956-59
Asbury, Brother John, S.M., 1973-74
Asmus, Sister Annetta, 1925-26
Atchley, Terry, 1969-70
Atherton, Grace, 1966-69
Austin, Sister Luella, 1964-68
Aydt, Sister Salome, 1896-1928, 1936-51
Babich, Sister Anita, 1950-51
Baker, Sister Amelia, 1923-29
Bantner, Sister Mathilda, 1919-22
Baricevic, Laurence J., 1963-68
Barnes, Claudia, 1971-73
Barnes (Morrison), Eileen, 1932-37, 1964-67
Barr, Mary Catherine, 1966-67
Bastien, Sister M. Apollonia, 1940-44
Bauer, Sister Marietta, 1942-43
Baumgart, Sister Veronica, 1944-47
Beckman, Sister M. Cosma, 1952-56, 1962-70
Beondech, Mary Ann, 1963-74
Berberich, Sister Florian, 1949-52
Birke, Sister Arnolda, 1926-38, 1939-46
Blow, Sister Lucianne, 1972-73
Boeckmann, Sister Cleta, 1906-16, 1928, 1948-49
Boehmer, Sister Marie Clare, 1969-74
Bondie, Patricia, 1959-62
Braun, Sister M. Bernard, 1947-48
Bracker, Sister Charlotte, 1902-24, 1925-28
Brown (Wallace), Barbara, 1970-71
Brownlow, Sister Barbara, 1949-50
Broyles, Pamela (Wells), 1970-74
Brugger, Sister Bernadine, 1914-16, 1926-29
Brummer, Sister Angela, 1894-1908
Brundza, Sister M. Ellen, 1929-33, 1972-74
Brundza, Sister M. Ruth, 1940-53
Burkart, Sister Armella, 1894-99
Byron, Thomas, 1969-72
Calmese, Linda, 1969-73
Camini, Sister Leonarda, 1911-12
Campbell, Sister Patricia, 1939-47, 1948-66
Carrico, Paul, 1970-71
Carron, Sister Alexia, 1943-58
Carter, Ruth, 1963-74
Chatman, Glenda (Reid), 1972-73
Clark (Tassallo), Helene, 1949-56
Claxton, Doris, 1969-74
Claxton, James, 1966-74
Claypole, Sister Adeline, 1905-06
Coan, Sister Anna Marie, 1919-23, 1925-29
Crowe (Waldron), Ruth, 1946-47
Cunningham, Jeanne, 1945-47
Darveaux, Sister Alice Marie, 1946-47, 1948-50, 1951-62, 1964-72
Darveaux, Sister Margaret Mary, 1909-10, 1923-24, 1960-68
Darveaux, Sister M. Virginia, 1937-39, 1959-64, 1968-71
De Mattei, Sister Maria, 1956
Demick, Sister Assumpta, 1965-66
Demick, Sister Redempta, 1952-53
Detmer, Sister Isadore, 1910-11
Diak, Sister Eve (Pat), 1969-72
Dietz, Sister Dorothy Marie, 1964-65, 1970-73
Doedli, Barbara, 1962-69
Dohle, James, 1968-74
Donahue, Eva, 1947, 1956-58
Donze, Sister M. Edith, 1944-47
Donze, Sister M. Terese, 1968-74
Drewes, Sister Ann Louise, 1968-72
Drone, Sister Gabriel, 1907-08
Drodza, Helen, 1964-67
Duile, Sister Bartholomew, 1897-1901, 1909
Ehresmann, Sister Modesta, 1914-25
Eros, Catherine (Dunkel), 1959-73
Evans, Charles, 1970-73
Farasy, Sister M. Grace, 1957-58, 1970-72
Feeley (Hasenstab), Patricia, 1963-68
Ferris, Miss E., 1923-24
Fischer, Sister M. Hilary, 1906-07, 1923-35
Fischer, Sister Priscilla, 1931-42, 1946-48, 1952-74
Fischer, Sister Zita, 1912-21
Fleming (Lane), Kathleen, 1924-32
Flieg, Sister Regina, 1944-47
Flieg, Sister Vera, 1958-59
Foerster, Sister Olivia, 1946-48, 1954-66
Goenzler, Sister Melania, 1929-33
Gogen, James, 1971-73
Gardner, Alice, 1966-74
Georgy, Sister Hortensia, 1960-67
Gerber, Sister Concordia, 1953-64
Gierschner, Sister Loretta, 1899-1905
Girrens, Sister M. Catherine, 1947-56
Glass, Judy, 1972-74
Gleeson, Kitty (Keeley), 1969-74
Glueck, Sister Antonilla, 1918-1920
Glueck, Sister Rosalinda, 1928-29
Goeckner, Sister Emma, 1959-61, 1969-74
Goeckner, Sister Martha, 1938-39
Goelzhauser, Sister Bernadette, 1901-28, 1929-36
Goestenkors, Sister Agatha, 1894-1944
Goldammer, Rev. Arthur, 1949-58
Gordon, Sister M. Catherine, 1967-69
Grady, Sister M. Pauline, 1941-42, 1943-64, 1968-74
Graesner, Sister Ignatia, 1922-23
Gross, Sister Jane Frances, 1924-28
Greenwald, Rev. Alfred, 1961-67
Gregory, Suzanne (Stratmann), 1971-73
Grosco, Sister Mary Ann (Jovita), 1953-54
Gross, Sister Marina, 1950-62, 1971-72
Grus, Sister Frances, 1959-60
Haas, Sister Liliosa, 1963-70
Haas, Sister Serena, 1941-45
Haberhauer, Sister Anselma, 1935-36, 1937-38
Harney (McAtee), Margaret, 1929-31
Harrington, Sister M. Felicitas, 1934-38
Haunz, Sister M. Edwin, 1949-54
Hayt, Rev. Joseph, 1958-61
Heard, Sister Etheldreda, 1926-29, 1931-32, 1936-51
Heard, Sister M. Innocence, 1921-24, 1936-60, 1964-68
Hettl, Sister Alfreda, 1916-21, 1927-36
Heger, Sister Josepha, 1941-58
Heger, Sister Raymunda, 1907-12
Heisserer, Sister Margarita, 1954-56
Helmbacher, Sister Helen, 1898-1905
Hemmer, Lois, 1971-74
Higgenbotham, Sister Geneva, 1963-66
Hill, Sister Claudia, 1969-72
Hofmann, Sister Timothea, 1948-52
Hopfinger, Sister Ildephonsa, 1919-29, 1936-49
Hoppe, Sister Eugenia, 1947-50
Horner, Mrs. Charles M., 1917-31
Houser, Sister Sylvana, 1925-37, 1938-69
Huber, Sister Paulette, 1941-48, 1950-55, 1960-74

Ihle, Sister Philomene, 1939-42, 1944-47
Jansen, Sister M. Julianna, 1923-27
Johanns, Sister Ursula, 1895-1907
Johanns, Sister Virginia, 1895-1903
Kampwerth, Sister Dionysia, 1930-36
Kampwerth, Sister Rita, 1966-70, 1972-74
Karcher, Sister Marie (Clementine), 1958-60
Katigbak, Isidora, 1969-71
Kaufmann, Sister M. Albert, 1934-35, 1967-69, 1971-74
Kern, Sister Teresita, 1947-50, 1956-62
Kerperien, Sister Nickoletta, 1911-38
Keys, Mrs. J. N., 1923-24
King, Sister M. Genevieve, 1951-56, 1960-65
Kipping, Helen, 1965-66
Klauber, Julia, 1936-41
Klostermann, Sister Augusta, 1928-29
Kluesner, Sister Christopher, 1961-63
Klug, Sister Adelaide, 1948-53, 1954-68
Klumpp, Sister Julia, 1932-33
Klunk, Evelyn, 1944-46
Kohler, Sister Florentia, 1920-22, 1924-25, 1932-36, 1938-39
Kuhl, Sister Liberata, 1899-1910
Kurilla, Sister M. Agnes, 1939-46, 1955-59
Lake, Sister Rosina, 1912-14, 1939-43
Lauber, Sister Martha Ann, 1968-72
Laurent, Sister Celine (Carmeline), 1967-70
Lawler, Rev. Joseph, 1967-68
Lawless, Sister Michael Marie, 1951-56
Leible, Sister M. Michael, 1916-21, 1923-24, 1925-29
Lemansky, Kathleen, 1971-74
Libera, Sister M. Andrew, 1945-52
Ludwig, Sister Evangeline, 1920-23, 1965-71
Lyon, Dorothy, 1965-66
Lytton, Noeli, 1973-74
Maritz, George, 1967-74
May, Miss J., 1922-23
McBryan, Mary Anne, 1967-74
McGrath, Sister Irene (M. Luke), 1957-60
McKean, Mary Louise, 1962-74
Meier, Sister Claretta, 1933-34
Mersinger, Sister Aloysia, 1932-33
Meyer, Sister Lucy, 1929-38, 1946-50
Meyer, Sister Rita, 1936-40
Miederhoff, Sister Hilda, 1910-74
Miller, Gail (Haglauer), 1972-74
Miller, James, 1970-71
Miller, Sister Paula, 1917-18
Mudd, Sister Alphonsa, 1923-25
Muecke, Sister Eulalia, 1914-15, 1925-26
Mueller, Sister Clarissa, 1903-56
Mueller, Sister Raphael, 1917-18
Myerscough, Sister Angelita, 1945-46, 1947-53
Naeger, Sister Liboria, 1915-16, 1929-30
Nagle, Sister M. Gaspar, 1962-71
Nebel, Marie, 1924-25
Netemeyer, Sister Bernette, 1929
Netemeyer, Sister M. Terence, 1951-52
Neu, Sister M. Ann, 1894-1941
Neu, Sister Pauline, 1934-37
Neuner, Roy, 1968-69
Newton, Sister Frances (Emmanuel), 1965-74
Niemerg, Sister Prudentia, 1917-18, 1928-29, 1963-66
Novoselic, Sister Rosalie (Augustine), 1961-63, 1970-73
Novitzki, Sister Brunislava, 1907-09
Odorizzi, Sister M. Celeste, 1956-59
O'Hara, Sister Ann Katherine, 1959-67
Pajares, Kenneth, 1969-74
Pavoni, Sister Emelyn, 1896-1927, 1936-51
Pessina, Sister M. Edward, 1930
Phelan, Miss H., 1921-23
Picciotti, Sister M. Norine, 1966-68
Pierson, Wilma Sue, 1972-74
Power, Sister M. Patrick, 1961-63
Probst, Sister Maurilia, 1930-49, 1956-58, 1962-64
Quain, Timothy, 1973-74
Rapp, Sister Dolores Ann, 1964-68
Ratermann, Sister Mary Jane, 1971
Ratheim, Sister Germaine, 1895-1902
Regenold, Sister Bridget, 1923-24
Reid, Sister Florence, 1894-95
Reid, Sister Kathleen, 1972-74
Repking, Sister M. Terese (Mother Mary), 1904-06, 1922-23
Rocco, Penelope, 1967-68
Roechner, Sister Rufina, 1911-14, 1923-24
Rogalewski, Sister Hedwig, 1909-17
Roth, Rev. Stanley, 1969-72
Rotter, Sister Flavia, 1921-24, 1933-37
Ryan, Miss D., 1922-23
Santel, Sister Henrietta, 1907-09
Sax, Sister Mary (John Mary), 1960-61, 1971-74
Scherer, Sister Perpetua, 1910-20
Schick, Sister Roberta, 1953-55
Schilling, Sister Scholastica, 1894
Schlarmann, Clara, 1963-68
Schmersahl, Sister Benigna, 1938-39, 1961-62
Schmitt, Sister Pancratia, 1955-64
Schmitz, Suzanne, 1969-73
Schoenberger, Sister Angeline, 1907-09
Schrage, Sister Jeannette, 1927-31
Schrage, Sister M. Ann (Edward Marie), 1962-74
Schubiger, Sister Pia, 1941-47
Schulte, Sister M. Stella, 1903-04, 1938-44
Schumacher, Rev. Harry, 1968-69
Schweiger, Sister Balbina, 1929-37
Schweiger, Sister Victoria, 1961-62
Seward, Sister Virginia Ellen, 1970-71
Shay, Sister M. Dolores, 1926-27, 1940-41
Sheahan, Rosemary, 1937-38
Siedler, Sister Aegedia, 1894-98
Simpson, Sister M. Dorothy, 1913-36
Simpson, Sister Mary (M. Pius), 1944-47, 1948-59, 1966-74
Smith, Dennis, 1968-70
Spezia, Sister Clotilda, 1934-55, 1956-62
Spitzer, Vern, 1964-66
Spradling, Sister M. Cyprian, 1938-47
Stanuelle, Sister Ludgero, 1928-29, 1947-51
Stieger, Sister Sebastiana, 1912-21
Stackhausen, Sister M. Antonia, 1924
Staer, Sister Anna, 1907-19, 1929-36
Stratmann, Sister Agnella, 1943-49, 1954-66
Suma, Judith, 1967-69
Teuber, Sister Felicitas, 1907-56
Unger, Judy (Culpepper), 1967-69
Utar, Sister M. David, 1960-63
Utar, Sister M. Elizabeth, 1967-71
Utar, Sister M. Louise, 1966-68
Vermeersch (Murphy), Marjorie, 1947-49
Voegele, Sister M. Esther, 1965-68
Voelker, Rev. James, 1972-74
Vogt, Sister Elizabeth, 1970-73
Voss, Sister Joan Marie, 1966-70
Wahler, Sister Germaine, 1910-12, 1923-31, 1959-60
Walde, Sister M. Joseph, 1928-30, 1931-34, 1936-41
Wansing, Sister Marian, 1937-41, 1946-48, 1952-74
Weissler, Sister M. Joan, 1970-72
Werner, Sister Carol, 1962-63, 1966-74
Wernet, Sister Alvina, 1894, 1902-03
Wernet, Sister Leonilla, 1931-32
Wiel, Diane, 1970-74
Williams, Sister M. Maxine, 1938-40, 1941-59
Williams, Mrs. William, 1952-53
Wilson, E. Imogene, 1969-70
Wipfler, Sister M. Xavier, 1960-62
Wolff, Sister M. Charlotte, 1955-60, 1963-69
Woltering, Sister Lucille (Bernice), 1963-74
Wood, Renee, 1968-69
Worrick, Gerald, 1969-70
Wuebbels, Sister Ethelberta, 1928-29
Wuenschel, Sister Agnesia, 1929-30
Young (O'Hanlon), Jeanette, 1937-44
Zambik, Sister Severine, 1935-37
Zerr, Sister Clementine (Mother Clementine), 1894-1902
Zink, Sister Leonida, 1928-29, 1930-31, 1937-38, 1956-58

Over three decades Sister M. Pauline Grady has shared her enthusiasm for life, theology, and literature with students of St. Teresa Academy, as teacher, librarian, and writer. She knew personally several of the pioneers who began the story of ALMA MATER S.T.A.

She is a member of the religious congregation of the Adorers of the Blood of Christ, with twelve provinces throughout the world and missions in Asia, Africa, and Latin America.

The apostolate of the Adorers of the Blood of Christ to bring Christ's adoring, redeeming love to others, has been carried out through education, social assistance, and the direct apostolate.