

PROFILE

ANN HANLON

Sister Ann Hanlon was a woman of great desires and real accomplishments. She adjusted her dreams of doing great things for God to the gradual unfolding of His will for her in the ready-to-hand of necessity and circumstance. Her dreams were lofty ones of a life of strict observance and contemplation. Her reality was in the down-to-earth duties of someone of her direct and authoritative nature. The fast pacing of her life suggests the movement which was characteristic of the early sisters, but beneath the movement lay a concept that unified them as religious women, with differences being only those brought about by geography, the demands of the times, and, as in the life of Sister Ann Hanlon, whatever her charism called for at each juncture.

Ann Hanlon, Dominican pioneer of Tennessee

Elizabeth (Eliza) Hanlon was born July 12, 1816, the daughter of Bryan Hanlon and Brigid Connor Hanlon,[\[1\]](#) in what, since the foundation of the Irish state in 1922, is named County Offaly, in the province of Leinster.[\[2\]](#) In early Irish history, her birthplace and the neighboring county of Laois were among the most rebellious in Ireland. Later resistance to the efforts of English garrisons to bring in British settlers marked their determined character. With her father, Elizabeth Hanlon came to this country as an émigré in 1837[\[3\]](#) during a time of famine and land reforms in Ireland. In America the same period was marked by mass immigration of impoverished Irish farm laborers and rural poor. The fact that Sister Ann is mentioned only a few times during her early years at St. Mary's Convent in Somerset, coupled with the fact that in subsequent references she seems to be taken for granted, perhaps indicates no claim to anything except an ordinary Irish lineage. Furthermore, Elizabeth was physically impaired; she was "crippled in body, having only the use of one leg, and unable to walk without a cane."[\[4\]](#) This did not seem to deter her from considerable accomplishments. We can surmise that whatever her initial motivation, she was not clearly inclined to missionary life, but was seemingly of a more contemplative disposition. Extant paintings attributed to her disclose some artistic ability: She seems however, to have planned to enter the convent in America in the late 1830's and so came to Ohio.



St. Mary's convent, Somerset, Ohio, was in its initial days of grace and struggle when Eliza, at twenty-five years of age, on September 9, 1841, received the Dominican habit and was given the religious name Ann. Her novitiate, we are told, "commenced the tenth at three in the

morning." [5] Religious profession of vows followed the next year at Somerset with Sisters Clare Osmun and Catherine Beck witnessing her vows:

I make it fully appear to my satisfaction, that I made my profession in the above mentioned convent, according to the rule and Constitutions of the order of St. Dominick [sic], Sister Helen Whelan, Prioress of said convent, being legally constituted and authorized to receive my profession, Sister Frances Whelan, Mother of Novices and Rev. N. D. Young, Director of the Con., I so therefore, by virtue of these present and in testimony thereof, subscribed hereunto my name This 14 day of Sept. Feast of the Holy Cross A.D. 1842. Sister Ann Hanlon. [6]

Two years later, in 1844, the young community of St. Mary's at Somerset numbered seventeen professed sisters and four novices. On November 17 of the following year, Ann Hanlon was named subprioress of this community. Then, two years after, in 1847, she assumed the position of Mistress of Novices. [7] Membership remained stable; in 1850, St. Mary's counted seventeen professed sisters, five novices, and three postulants. [8] During her time as Mistress of Novices, Sister Ann was part of a spirited movement clearly initiated by the sisters to profess solemn vows as second order religious. Her signature is affixed on a historic letter addressed to His Holiness Pius IX, and accompanied by an affidavit dated July 4, 1848. [9] The sisters petitioned for dispensation from enclosure and permission to recite the office of the Blessed Virgin Mary instead of the Divine Office. In addition they asked the favor of making the solemn profession as the Nuns of the Second Order of our Holy Father St. Dominic Their request was accompanied by a supporting letter addressed to Master General Jandel from Robert A. White, O.P., the Vicar Provincial. [10] No reply to the sisters' petition or to the Vicar's recommendation has been recorded. At any rate, in the episode we see Ann in solidarity with her sisters in Ohio and Kentucky, capable of passion for a cause, independent, yet deeply devoted to their vocation, the Order and the Church.

In 1851 during Sister Ann's residence at St. Mary's, the first canonical visitation of the Province of St. Joseph was conducted by Visitor General Robert White who, following his sojourn at St. Mary's, noted his gratification in finding that "every attention continues to be paid by this community to the maintenance of religious discipline, and that its temporal administration has been conducted with exemplary fidelity and exactness. [11] Considering the poverty of this beginning foundation and the religious bigotry which sometimes accompanied the rise of a Catholic school, it appears that Sister Ann and the sisters at St. Mary's were nevertheless trying to follow ideals of their founder Dominic.

In 1854 James Whelan was appointed provincial of the friars, assuming jurisdiction over the Sisters. In October of the same year, Whelan appointed Ann Hanlon Prioress of St. Mary's. The provincial said that he had taken "the advice of discrete Fathers," and appointed "Sister Ann Hanlon in whose prudence and zeal we have much confidence to this office. . . [12] In her later life among the Sisters in Nashville, Ann's prudence and zeal became legendary.

During Sister Ann's term as prioress of St. Mary's (1854-1856), James Whelan wrote two letters regarding the St. Mary's community, one to the Vicar General and one to the Master General. Although she is not mentioned in either letter, Ann was prioress at that time. To the

vicar general, Whelan wrote that ". . . there are twenty-four professed sisters and two novices. . . . They have quite a good school, and are all very faithful sisters. They are poor, but notwithstanding their poverty, they have by means of their school done a great deal.[\[13\]](#)

But to the Master General, Whelan wrote in a somewhat different vein. While showing genuine interest in the life of the sisters, he simply said they were all very good religious but added that the community has received members "mostly from such classes as are not competent to make teachers, and . . . there are more than the income of the establishment can support. I have, Whelan said,

taken upon myself to forbid the reception of novices in either of these two houses without my special permission, and this I did for the purpose of putting a stop to the reception of useless members and to ensure the reception of those who might be useful for the welfare of their academies.[\[14\]](#)

How Sister Ann reacted to the Master General's evaluation, we do not know. However, when Prioress in Nashville, she adopted for the community a constitution that made provision for lay Sisters.

Furthermore Ann resigned as prioress on November 10, 1856.[\[15\]](#) In view of the permission she would later petition, her personal integrity could have provoked the resignation. Perhaps, too, difficulties alluded to in her letter to Master General Jandel dated December 23, 1856, were pertinent. The letter in itself is a revelation of character.

Most Rev. Father in God,

I humbly solicit your paternal indulgence while I take the liberty to address yourself in person. I am indeed grateful for the encouragement you have so kindly given me to aspire to the Second branch of our Holy Order. Your objections to my going to the continent are reasonable, and not unexpected to me. I had considered all these things myself and viewed the very darkest side of the picture. It is not gratification I seek in desiring to enter an enclosed convent. Neither do I think perfection consists in enclosure. I am well aware I might be unhappy in an enclosed Convent. Enclosure is not my only motive in seeking admission into the Second Order. I have long and earnestly desired to be in a Monastery of strict observance where the Rule and constitutions are in full force. It is about a year since I resolved to use all the lawful means in my power to obtain admission into the Second Order. I have earnestly prayed to God to place me there where I could serve Him the best.[\[16\]](#)

In spite of its underlying personal trauma, the letter has a certain amusing quality because it seems to argue for something one knows one does not have. But an underlying honesty is felt. Ann makes her request quite humbly—at one point even pitifully, yet without relenting. What we see in this letter is fierce determination combined with a heart-rending steadfast zeal, both qualities which mark the actions of her later years. She does not lack persuasive powers. The winning quality of the letter, however, is that in it we see the human Ann Hanlon; here we come closest to viewing her soul in its bareness and striving. At the end, after her pleading exposition,

comes the line we sense she found hardest to write, "But if you do not think it proper to accede to my request this time, I will of course desist and resign myself to the decrees of Providence," even here adding a qualifier, "this time."

This last line is telling and the one which adds detail to Ann's character portrait. There is determination here which has not yet been sounded. The dream of a strict and contemplative life may have been a manifestation of a zeal not yet channeled by the real needs of her Provincial, the Master, or the Bishop. Apparently, she did "resign herself to the decrees of Providence." On May 9, 1857, Father Whelan wrote to Jandel as follows:

Again, a certain Sister asks to be permitted to go to Europe to join the Second Order. She is a very good Sister, but were her request granted, fifty others would wish to do the same. This Sister thinks, perhaps, she has been aggrieved. When the thing was proposed by her to me, I endeavored to put it out of her mind. I think Father Wilson is not doing right in giving her encouragement. She is useful here; but she has never manifested any extraordinary efforts for perfection, or displayed any remarkable degree of humility, but rather the contrary. It may be well also to state that she cannot walk without a crutch and a stick. She has the use of only one leg. This, Father Wilson [Rev. George A. J. Wilson] knew full well. When asked by some of the Sisters if she stated this fact in her application he said "She did not, as it might be an obstacle to her reception, they would find it out afterwards." Perhaps this fact has been stated, but I think not. Whatever reasons may be alleged, wounded pride is at the root. This Sister is doing very well where she is.[\[17\]](#)

The letter is characteristic of Father Whelan, blending as it does comments at once kindly and critical. But if Sister Ann were not "a very good Sister," and one "useful" and "doing very well where she is," he would not have made these comments. On the other hand, we wonder about the "wounded pride [which] is at the root," according to Whelan, and are curious about this comment that "she has never manifested any extraordinary efforts for perfection, or displayed any remarkable degree of humility, but rather the contrary." Some sort of pride, in fact, does appear also to be characteristic of Ann Hanlon. In her one does not see a warm and loving personality. But she had the strength of character needed for future crises, including the Civil War, yellow fever, cholera epidemics and bankruptcy, as well as founding and refounding institutions.

In 1857 a lengthy visitation report was given by Father Whelan, a report revealing the community's makeup during this period. Whelan included in his report a remodeling of the council, placing Mother Columba Dittoe, superior, Sister Benven Sansbury, subprioress and Sister Ann Hanlon, along with four other Sisters members of the council.[\[18\]](#) She was serving on this council when she was transferred to Memphis.

In the histories of the congregations of St. Catharine and St. Mary, the 1850s and 1860s were years characterized by mobility. Interchange of members was frequent. In 1851, sisters from St. Catharine's and sisters from St. Mary's were sent to St. Agnes Academy as the founding community. The school grew rapidly, and in 1858 Ann Hanlon, whose gifts lay more in managerial affairs, was nevertheless sent to Memphis as an art teacher.[\[19\]](#) She remained in Memphis for the Civil War years, an interlude which tried her spiritually and marked her

indelibly. The sense of attachment to the land and natural sympathy for the underling may have enabled her to understand the struggles of the Southern people, but her realism and moral uprightness would not allow her to embrace the cause. The trials called for another kind of virtue on her part. The war years formed another chapter in her life.

Important in Dominican history of this period was Father Joseph Augustine Kelly, O.P., whose efforts and invaluable service gave hope to Dominican religious life as well as to those to whom he ministered. Father Kelly was American provincial from 1858 to 1862, and his diary for those years portrayed St. Agnes Community and the city of Memphis, both of which were on the eve of cataclysmic events.

From Kelly's diary we learn that on January 3, 1859, Father Anthony R. Gangloff, O.P., arrived at St. Catharine's to recruit sisters for the Memphis mission. Five sisters went with him. On their arrival they found the Dominican religious at St. Agnes quite well. Kelly wrote :

The location of St. Agnes Academy is perhaps the most beautiful in the city; the buildings are ordinary, chiefly frame. Memphis is rapidly improving, the most experienced citizens are convinced that in three years it will double its present population, which is about 20 thousand.[\[20\]](#)

The thriving river city seemed unaware of the tensions that were brewing. Nor did the sisters have any inkling of the impending war. In August 1859, Ann Hanlon was appointed prioress. During her administration, the community planned expansion. Father Kelly recorded that

. . . we have been thinking of having a common and select school for sisters somewhere near the church of St. Peters [sic], and I have looked for ground convenient for that purpose. I have advised our sisters to sell out their place at St. Agnes and purchase elsewhere. The proceeds of their ground would purchase double the quantity they now have, build them an academy worth 30 or 40 thousand and leave a balance on hand. We have examined several places in the suburbs of the city.[\[21\]](#)

In reality, this plan did not develop, since the convent minutes of 1860 indicate instead that the decision was to erect a new addition to the building because of the increase in pupils.[\[22\]](#)

On June 10, 1861, a notation in the minutes referred to the "unsettled and troublous times:" "It was determined to close the school without any exercises of a jubilee [sic] kind, owing to the unsettled and troublous times." This cryptic sentence is followed by another puzzling one: "Upon examining into the affairs it was found that the debt, principal and interest so long due St. Peters [sic], had been all paid except a note of \$1000 not yet matured."[\[23\]](#) The accountability and capability of the St. Agnes community were noteworthy in matters of finance. These same qualities seem noteworthy in Mother Ann throughout her years in administration.

Mother Ann's tenure as prioress at St. Agnes (September 1, 1859, to August 4, 1862) coincided with the war years. Tennessee seceded from the Union on June 8, 1861. Overnight Memphis became one vast hospital. At the request of Bishop Whelan, newly appointed Bishop of Nashville, the sisters from Saint Agnes took charge of the city hospital which was used as a

military hospital with plank pavilion wards added.[24] Mother Ann Hanlon sent Sister Magdalen Clarke, Sister Alberta Rumpff and Sister Francis Conlon to supervise at the hospital and to nurse the soldiers there.[25] All the sisters who could be spared from St. Agnes nursed both Union and Confederate soldiers.[26]

Memphis surrendered on June 6, 1862. General William T. Sherman came to control the city on July 21, and with his soldiers "pitched his tents in Saint Agnes' yard just east of the convent." [27] Meanwhile the sisters continued their visits to the hospitals, ministering to the sick and suffering.[28]

In 1862 Sister Mary Pius Fitzpatrick succeeded Mother Ann as president of the St. Agnes Society. She in turn was succeeded by Sister Veronica Ray who became president once again. Ann Hanlon again became secretary.[29] Minutes of the period showed some hope for a future after the war's end. Ann was sent to St. Louis to buy dry goods and groceries for the academy and also "to take measures to borrow money with a view to commence a new Academy, and to procure a good plan for the same." [30] Financially, the academy had survived the war with a balance of \$3000 in the treasury and notes and bills of new \$10,000 due the Society.

In August 1864, the Society rented a house on Adams Street, intending to open a day school comparable to St. Agnes which served boarding students. The school, LaSalette Academy, opened in September with seventy-five pupils. Sister Ann was the first superior and director.[31] Some years later during the yellow fever epidemic of 1873, LaSalette was converted into a hospital where priests and sisters were nursed.

Sister Ann's minutes of June 20, 1865, detail the purchase of a fine, large house in Memphis. The building, located on Third Street between Poplar and Washington Streets, was bought for the purpose of opening a novitiate. Sisters Veronica and Ann were authorized to make the purchase. At this same meeting, Ann was re-elected secretary.[32] By mid-August the debt on the building had been reduced to \$20,000.[33] A second lot between Poplar and Washington was purchased in September.[34] The next year the Society borrowed \$5,450 for a payment due on the novitiate property.[35] The community was experiencing post-war recovery.

While still serving as secretary of the St. Agnes Society, Ann received a summons from Bishop Patrick Augustine Feehan, recently appointed Bishop of Nashville. Told to "proceed to St. Cecilia's, Nashville," on July 6, 1866, she 'tendered her resignation" as secretary and member of the St. Agnes Society.[36] With this obedience, seemingly given without reflection, Ann in many ways severed previous bonds, closing more than a chapter in her life and embarking on what would lead to unexpected challenges as well as frequent isolation as a sole, staunch woman on whom new burdens of leadership would be placed. This example of her life-long obedience is striking when viewed beside her characteristic independence.

The Nashville which Sister Ann Hanlon, along with her companion Teresa Fritch, entered in 1866 was much like the struggling post-war Memphis. Nevertheless, within a brief period of time the orphan asylum, which had been run by the sisters but destroyed during the war, was rebuilt with the help of Fr. Kelly. Bishop Whelan had resigned as administrator of the diocese in

1864, and Kelly had assumed administrative duties until late in 1865 when Bishop Feehan was appointed Bishop of Nashville. Financial accounts on the episcopal level were in major disarray.

In August 1860, the Dominican Sisters had come from Somerset to Nashville at the request of Bishop Whelan. Four sisters had made the foundation, naming it St. Cecilia's. Like their companions in Memphis, these women had witnessed the war at first hand, seen Union boats come up the Cumberland and from their windows saw the Union soldiers camped on the Academy lawn.[37] Classes at St. Cecilia Academy continued during the occupation, but financially, the war had devastated the young academy.

It was chiefly for this reason that the Nashville sisters had petitioned the Bishop for Sister Ann Hanlon.[38] To the community at St. Cecilia's, her calm and steady practicality and her direct manner of addressing situations were seen as a saving grace. On her arrival she began at once to assess finances and to stabilize the Academy. Within a year, major debts from the construction of the buildings were reduced.[39] There remained, however, a mortgage on the Academy given by Bishop Whelan to John English of Zanesville, Ohio. By the following year, 1867, debts remained burdensome, and "in pursuance of a decree of the Chancery court, the St. Cecilia Academy was sold on the 27th of July, 1867." A postscript to the story read, "Rt. Rev. P. A. Feehan purchased it for \$20,300." [40]

In a like manner, the Rev. J. M. D'Arco had been given drafts on the Academy by Bishop Whelan and "to meet this claim, a second decree of the Chancery Court authorized the sale of all the personal property of the sisters, on which . . . Bishop Whelan had a lien.[41] Again Bishop Feehan purchased the items. The date of the auction was September 2, 1867, the first day of class for the fall session. Surprisingly, school began as scheduled. In November Mother Ann opened a novitiate. Meanwhile, and for the rest of the school year, she worked to pay off the debts.

By the summer of 1868, the small community of sisters in Nashville was fatigued and discouraged. The Academy's patrons, bankrupted by the war, could not pay the sisters for the education of their daughters and notes on the property could not be met. To add to their concern, Bishop Feehan informed them that he had invited Sisters of Mercy to staff his Cathedral school and he needed a place for the sisters to live. The Bishop told Mother Ann that she was released from any obligation to pay the debts—an impossible task—and that instead the sisters were free to return to Ohio.[42]

Coincidentally it seems, at this time a letter arrived from the Dominican Fathers asking for sisters to teach in Washington, D.C.[43] Assuming that St. Cecilia's would close, Sisters Philomena McDonough, Aloysia Crosson, Columba and Cecilia Dittoe accepted the invitation. In August they left Nashville, went on to Somerset, and from there on the twenty-ninth, to Washington where they opened an academy near St. Dominic's and also took charge of the parish school there.[44]

Mother Ann and two novices remained in Nashville to settle affairs.[45] She sent a wire to Sister Frances Walsh, one of the foundresses of St. Cecilia who was at St. Agnes at the time, to return immediately to Nashville.[46] Left alone with so much unfinished before her, Ann's personality exerted itself. Instead of packing and leaving, she and the two sisters began a "thirty-

days prayer," arising early and reciting the fifteen mysteries of the rosary. She believed that St. Cecilia was a legitimate foundation of the Order. She could not dissolve the community and leave debts for others to pay. Before the thirty days were complete, Bishop Feehan told her that the sisters could remain if the debt could be paid. They did remain and by 1880 the debt was paid in full.[\[47\]](#)

On July 10, 1869, Mother Ann was reappointed Prioress; then in 1872, she was reappointed for a third term. Debts were continually reduced. During this third term, 1872-1875, Tennessee was scourged by epidemics. In Nashville cholera took a heavy toll. Mother Ann asked the sisters for volunteers to nurse the sick. Contacting the newly organized Robertson Association, the sisters joined forces and worked with community leaders "as nurses during this sickly siege."[\[48\]](#)

Major events punctuated Mother Ann's administration in Nashville. But clearing the community's indebtedness remained Ann's continual concern. In 1873 she registered an appeal to the War Claims Committee of the United States House of Representatives and the Court of Claims for property damages done to the Academy during the war.[\[49\]](#) It became a "disallowed claim," reaping no monetary assistance, but the claim demonstrated Mother Ann's watchfulness and relentless practical efforts.

By the mid 1870s Sister Ann had nearly eradicated the community's debts, built an additional building, opened a novitiate, and established the credibility of St. Cecilia convent and academy. She had completed her assignment and was ready for another person to govern. Common sense also told her to allow the new prioress freedom of movement.

But Ann was not allowed to rest. In October 1875 she and Angela Robinson were sent to Chicago to collect funds to pay off the remaining debts.[\[50\]](#) Now sixty years old, she was sent on mission to Chattanooga in 1876. There she became a founding sister of the Notre Dame select school and the nearby parish school.[\[51\]](#)

During her last term as prioress, 1878-81, Mother Ann sent Sisters Agnes Quarles and Mary Teresa Donaher to Cuba to solicit funds for the first addition to the academy building. She herself, accompanied by Philomena Williamson, undertook a trip to Mexico "for the purpose of collecting, the new building costing more than was expected, and there was no money to pay the bills."[\[52\]](#) They started out October 11, 1880, and returned February 27, 1881, collecting nearly \$1000.

On March 12, 1881, shortly after her return, Mother Ann sent in her resignation to the Very Rev. Richard Scannell, Administrator of the Diocese. The resignation was accepted four months prior to the expiration of her term. That autumn, after two sisters resigned the office of prioress at Notre Dame Convent, Anne was appointed prioress once again. "She accepted and took charge October 8[\[53\]](#) but soon, on December 30, resigned "on account of poor health."

Sister Ann Hanlon died on December 20, 1904. She has remained a legend not only at St. Cecilia, but among American Dominican Sisters. Her many accomplishments achieved in difficult circumstances could not be erased. She was a great woman, a unifier, within three Dominican congregations. In her physical features, Sister Ann Hanlon had the look of a stern and

determined woman; she remained a religious whose "heart's long yearning" was for a "truly religious life." The first historian of St. Cecilia said that Mother Ann possessed a mind that was "flexible, broad, open, teachable."^[54] A contemporary said that she was "rich in charity."^[55]

Sister Ann Hanlon's youthful desire for a place apart from turmoil perhaps did not ever leave her. In reality, however, her life was a very active one; it was also a "truly religious life." Her qualities—the pride, the determination, the broad and teachable mind, the charity, the love of prayer—fitted her for the foundational role in American Dominican life. In the same letter to the Master General requesting enclosure, she had also written, "I have earnestly prayed to God to place me there where I can serve Him the best." As her personal calling unfolded in the events of her life, her prayer was answered.

NOTES

1. **Facts, Chattanooga Catholic News**, Chattanooga, TN, July 30, 1892. Cf. Memorabilia, Golden Jubilee, July 25, 1892, Archives, St. Cecilia Convent, Nashville(NDS),
2. James G. Ryan, **Irish Records** (Flyleaf Press, 1988) 383.
3. **Facts**, July 10, 1892.
4. **The Tennessee Register**, Nashville, TN, Aug. 19, 1966. Cf. Sr. Miriam Walsh, **A Brief History of the Origin and Development of St. Cecilia** (Nashville, TN: 1935) 19.
5. Council Book, 1841, Archives, Columbus Dominican Sisters (CDS).
6. Council Book, 1842, CDS.
7. Council Book, 1847, CDS.
8. "Stato delle Missioni dei Patri Domenicani nei Stati Uniti, 1850," Archives General, Order of Preachers, Rome (AGOP) XIII, 731, doc. 262.
9. Sisters of Saint Dominic to Pius IX, July 4, 1848, AGOP XIII, 731, 253. See text ch. II.
10. Sadoc Vilarrasa, O.P., to A.V. Jandel, O.P., Somerset, July 5, 1848, AGOP XIII, 731, doc. 252.
11. Council Book, Dec. 13, 1851, CDS.
12. Council Book, Oct. 19, 1854, CDS.
13. Whelan to Vicar General, Somerset, Jan. 12, 1865, AGOP, XIII, 03152, 304.
14. Whelan to Jandel, Somerset, May, 30, 1855, AGOP, XIII, 03152, 322.
15. Council Book, Nov. 10, 1856, CDS.
16. Hanlon to Jandel, St. Mary's, Ohio, Dec. 23, 1856, AGOP, XIII, 03152, 355.
17. Whelan to Jandel, Somerset, May 9, 1857, AGOP, XIII, 03152, 360.
18. Whelan, Report of Visitation, Aug. 8, 1857, Archives, SJP.
19. Mary Estelle Casalandra, O.P., Short History of Saint Mary of the Springs: Its History and Spirit, unpublished manuscript, 1950, 127.
20. James A. Kelly Diary ms., Jan. 22, 1859, SJP.
21. Kelly Diary, Feb. 16, 1860.
22. Council Minutes ms., St. Agnes Society, July 5, 1860.
23. Council Minutes ms., St. Agnes Society, June 10, 1861.
24. O.F. Vedder, **History of the City of Memphis and Shelby County, Tennessee**, vol. 2. (Syracuse, NY: D. Mason and Co., 1888) 258.
25. E.R. Jolly, **Nuns of the Battlefield** (Providence, RI: Providence Visitor Press, 1927) 94, 97.
26. Jolly 96. Also J.P. Young, ed., **Standard History of Memphis from a Study of the Original Sources** (Knoxville, TN: H.W. Crew & Co., 1912) 341.
27. Margaret Hamilton, O.P., **History of Saint Agnes Academy Memphis, Tennessee 1851-1926** (Memphis: John Gasser Printing Co., 1926) 34. Also, **Meeting the Needs of the Times**, pamphlet, Memphis, 1951, 15.
28. **Memphis Daily Argus**, June 10, 1862.
29. Sister Ann served as secretary of the St. Agnes Society from September 12, 1863, until the request from Bishop Feehan that she go to St. Cecilia's in 1866. She was not secretary in 1862. Minutes record the election of Sister

- Veronica Ray as secretary.
30. Council Minutes, ms., St. Agnes Society, May 16, 1864.
 31. Council Minutes, Aug. 20, 1864. Cf. also **Memphis City Directory 1865-6**, 16 and 18.
 32. Council Minutes, June 20, 1865.
 33. Council Minutes, Aug. 12, 1865.
 34. Council Minutes, Sep. 2, 1865.
 35. Council Minutes, June 20, 1866.
 36. Council Minutes, July 7, 1866.
 37. Sr. Frances Walsh, O.P., "The Annals of St. Cecilia Convent 1860-1881," 34, NDS.
 38. Walsh, *Annals*, 38.
 39. First Council Book, ms., St. Cecilia Academy, Nashville, TN.
 40. "Financial Condition of the St. Cecilia Academy, 1867: Statement of Claims" [pamphlet], NDS.
 41. "Financial Condition of the St. Cecilia Academy...."
 42. Walsh, *Annals*, 38.
 43. V. F. O'Daniel, "Historical Souvenir of Consecration of Saint Dominic's Church" (Washington, DC, 1919) 65.
 44. O'Daniel 65.
 45. Sister Agnes McGarry (name spelled variously) and Sister Catherine Hoffman.
 46. It is curious that Mother Ann sent for Sister Frances. The two women were opposite personality types, Sister Frances being of a congenial and sentimental nature; Mother Ann direct and unsentimental.
 47. A series of entries in the first council book document significant amounts paid to Bishop Feehan from 1867 through the 1870s.
 48. **Nashville Republican Banner**, June 21, 1873, 4. Cf. also June 23, 1873, 4, and June 24, 1873, 4.
 49. Gary B. Mills, comp., **Southern Loyalists in the Civil War 1871-1880: The Southern Claims Commission, 252**. National Archives and Records Administration, claim #17205.
 50. Council Minutes, St. Cecilia Academy, Oct. 28, 1875.
 51. Council Minutes, St. Cecilia Academy, Jan. 3, 1876.
 52. Council Minutes, St. Cecilia Academy, Oct. 7, 1880.
 53. Council Minutes, St. Cecilia Academy, Mar. 12, 1881.
 54. Walsh, **Brief History**, 20.
 55. Walsh, **Brief History**. Cf. Sr. Dorothea Aud, O.P., "Mount Vernon Hill to Aquinas College: A Hundred Years at St. Cecilia Academy 1860-1960," unpublished manuscript, c. 1967, NDS.