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**From Corpus Christi's First Lady
to Mother Margaret Mary Healy Murphy:
Teaching at the Margins, a Transnational Story and Legacy**

BY CECILIA GUTIERREZ VENABLE

In 1884, a young Robert Kleberg wrote to his friend and future wife, Alice Gertrudis King, the following: "My Dear Little Heart: This is a little late to begin a chat with [you about] (eleven o'clock) but I think I will sleep better after writing to you tonight...." Kleberg recounted his trip for her and revealed that he had hunted one day and had not reached Corpus Christi until nine o'clock. Starving and with all the hotels closed, he decided to follow some Laredo Excursionists to the Pavillion for a dance and refreshments. There he satiated his appetite and danced for a few hours only to fall into a deep slumber and dream of the next time they would meet.

He ended his letter on a very somber note when he discussed the passing of John Bernard Murphy:

"Last night Judge Murphy died. He was buried today. He died very suddenly while he was eating his supper his head dropped upon his breast and his life was gone. I attended his funeral this evening. His poor wife seems hardly able to bear the weight of grief, and yet it was doubtless best for her [and] for him."¹

This poor wife Kleberg referred to was Margaret Mary Healy Murphy, the wife of Corpus Christi's retired mayor. That night Margaret Mary lost her husband, business partner, and friend. John Bernard Murphy had been unwell for several years during his term as mayor of Corpus Christi. In fact, he only resigned as mayor just three weeks ago because his health had taken a turn for the worse.

His death propelled Margaret Mary Healy Murphy into a new direction in her life, from the first lady of Corpus Christi to Mother Margaret Mary. An astute business woman with progressive ideas, Margaret Mary Healy Murphy remained close to her Irish roots and founded the Sisters of the Holy Ghost and Mary Immaculate, the first

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order of nuns founded in Texas whose mission was to administer to those who live at the margins of society, and more specifically, people of color. Margaret Healy's family introduced her to race differences, assisting her father with the sick and disadvantaged; taught her how to heal the infirmed, and working with her husband; taught her how to manage her business affairs and deal with the power of city councils. All of these skills enabled her to open a boarding house, hospital, build a church, establish a school and teach those who live at the margins of society.

Although Margaret Mary Healy Murphy accomplished so much during her life, it is not surprising that she remains obscure in the scholarship. Many women's accomplishments went unnoticed or studied because women's history in general had not been the focus of many historians. In fact, women's history in the United States did not evolve until the 1970s. One of the pioneers for women's history, Gerda Lerner noted that publishers were not interested in publishing a women's history in the late 1960s, but of course this soon changed at the beginning of the next decade.²

Since Margaret Mary Healy emigrated from Ireland to the United States, her story might be mentioned in Irish women's scholarship, but their history developed even later in the record. While Irish women have recorded their history since the seventeenth century, it often appeared in the form of novels, poems or plays. With the oppression of the Irish and the search for their Gaelic roots more scholarship evolved from women's pens, but still it went undetected by serious historians. This situation changed when women trained themselves to translate ancient Gaelic stories and poems and brought their history to the masses.³ As women entered universities, the history of Irish women unfolded but not until 1978, when one of the first books on Irish women appeared in print. *Irish Women's History* proved such a success for its time that the book was reprinted the following year.⁴

While general histories for United States women and Irish women's history appeared by the end of the 1970s, serious scholarship concerning Catholic nuns escaped historians for almost thirty years. Sisters themselves, humbled by their calling and considering their activities less important than the establishment of the church itself, often wrote stories of the early priests who traversed the countryside spreading the word of Catholicism, because their work appeared more significant than the efforts of the nuns. For example, Sister Mary Xavier

of the Incarnate Word wrote the history of the church in South Texas and its prominent priests. Her book, *Father Jaillet: Saddlebag Priest of the Nueces*, records his travels and his importance to the establishment of the Catholic Church in South Texas.⁵ Along with the sisters who wrote about priests and the beginnings of the church, other nuns wrote about the priests who founded their particular order. For example the Sisters of St. Mary Namur owe their founding to Nicholas Joseph Minsart of Colen (Belgium) and published a history of his activities and his efforts in forming their order.⁶

Early histories of nuns finally evolved through the efforts of the sisters themselves to record or promote the uniqueness of their order, which was used to attract women to their community to become novitiates. These histories penned by one of the sisters who had an interest in history, or had memory of their order wrote meticulously detailed chronological histories of the establishment of their community; however, these works often lacked the placement of their order in the historical context, and their actions had little analysis.⁷ The next three decades found nuns history relegated to sparse historical articles, but a few nuns did emerge in works written by fellow nuns usually about mother superiors or sisters, who had a significant impact on the community. The history of nuns, however, flooded the bookshelves by the turn of the century when a plethora of scholarships by historians finally featured sisters and their works, analyzing their actions, and placing their efforts within the history of the United States.⁸ The activities of women in various orders are just coming to light, and the study of a woman who established one of the first orders of sisters in Texas, built a church, hospital and school for people of color adds significantly to this scholarship.



Margaret Mary Healy

Courtesy of the Sisters of the Holy Spirit Convent

Margaret Mary Healy was born in Cahirciveen, County Kerry, Ireland in May of 1833, the eldest of four children, to Jane Murphy Healy and Richard Healy. At the age of six, Margaret Mary lost her mother shortly after the birth of her sister, Jeannie. Her two aunts, Mary and Johanna and two uncles, Walter and John aided the family through their grief. With the demands of his work as town doctor and operating a hospital, Richard Healy could not care for his young offspring. Margaret Mary's godfather and maternal cousin Richard Barry, also a doctor, offered to raise Jeannie and Margaret but Margaret refused to leave her father, so the Barry's welcomed Jeannie into their home and raised her as one of their own. Margaret Mary's brothers emigrated, with her aunts and uncles to the United States in search of better opportunities in 1839. Margaret Mary, alone with her father, grew up quickly. She attended school and made trips with her father to the hospital and tended the poor and sick.⁹

Economic conditions in Ireland became increasingly grave due to the oppression of the British government, as well as the potato blight,

which had destroyed the dietary staple of the country Richard Healy decided to follow his sons and relatives to America.¹⁰ Applying as ship's doctor, Richard Healy and Margaret sailed to the United States in 1845. The family reunited in West Virginia, but the trip took a toll on Richard Healy's health. With their father ailing, the family worked the fields, and Margaret cared for her father. The family along with other neighbors taught school for immigrants and helped African-Americans, who worked nearby with food and introduced some to the Catholic religion.¹¹

Teaching, spreading religion and aiding blacks was a normal outcome of the Murphy's and Healy's life. Their families had worked in Ireland to help the poor and their relative and close friend, Daniel O'Connell continuously preached against slavery.¹² O'Connell, who grew up near Cahirciveen and was educated in France, practiced law and worked for Catholic Church rights. By 1828, he became the first Catholic to sit in the British Parliament for centuries. As O'Connell witnessed the hardships of Ireland, his belief in the Enlightenment Ideals both political and personal grew stronger, and he tied the issues of repeal and slavery together. As early as 1829, O'Connell voiced his opposition to slavery in America. In Britain, he promoted and implemented the Slave Emancipation Act in 1833, which sought to end West Indian Slavery. The following year, he worked for Irish repeal legislation. O'Connell's ideals to relieve oppression in any form sailed with his friends and family to America.¹³

After several months in West Virginia, Richard Healy's health improved and the family decided to make the journey to New Orleans where they hoped for better employment prospects as well as a larger Catholic community. Traveling overland, the rough trip caused Healy's health to take a turn for the worse, and by the time they reached New Orleans, he was gravely ill and soon died. The family buried Richard Healy at the St. Patrick's church cemetery.¹⁴

While Catholicism dominated New Orleans, the city's transient population and continuous immigrant influx in 1846, mostly of Irish laborers, escaping the cholera epidemic and the potato blight, deterred the prospects of finding fruitful employment. General Zachary Taylor sent scouts to the city to recruit for the army, and the Murphy's and Healy's decided to follow the recruits to Matamoros where they learned empresarios James McGloin and John McMullen occupied offices, and where Irish immigrants might obtain parcels of land in Texas.¹⁵ The family arrived in Matamoros and found that money could be made with a boarding house because of the army occupation, so they opened the

“Healy Hotel.” Everyone worked the hotel and the family did well for a year, but with the exodus of the army in 1848, the hotel closed. The army left the area with mass unemployment, but word of the California Gold Rush seeped into town and Walter Murphy along with Thomas, and Richard Healy left to find their fortune. Unfortunately, Walter died en route on the ship. John Murphy, who stayed behind to care for his sisters and niece, was gunned down in front of their home. Consequently, by the age of fifteen, Margaret Mary Healy had lost her mother, father, and both of her uncles.¹⁶



John Bernard Murphy

Courtesy of the Sisters of the Holy Spirit Convent

During all of this tragedy, Margaret Mary met John Bernard Murphy, a native of Mallow County Cork, Ireland. Murphy had sailed from Liverpool on the *Sir John Campbell* bound for New Orleans on October 22, 1845 and upon arrival he enlisted with Zachary Taylor's army. He acquired the rank of captain, but when the army dispersed, he traveled to Monterrey and published and edited the *Gazette* in 1846. He sold his interest in the paper in 1848 and moved to Fort Brown, (later known as Brownsville) where he worked for the commercial house of Strothers & Katheresi. After a short time he moved to Matamoros and opened another business.¹⁷



Margaret Mary Healy Murphy and John Bernard Murphy
Courtesy of the Sisters of the Holy Spirit Convent

Working in Matamoros, Murphy met Margaret Mary Healy at the Murphy Hotel which she and her family owned and operated.¹⁸ After a year of courtship, the couple married on May 7, 1849 at the Cathedral in Brownsville.¹⁹ The couple lived at the Healy Hotel and while there, Murphy met the young attorney, Edmund J. Davis.²⁰ Davis rode circuit between Laredo and Brownsville at this time and Murphy clerked for him while also studying law.²¹ They became friends and eventually formed a successful partnership and worked together for several years.²² Murphy later became District Attorney for Refugio County from 1857 until 1863.²³ When Murphy's career expanded he decided to purchase property and approached his brother about buying Mount Echo, an old stage coach stop in San Patricio County, which his brother owned, but at which he was no longer living.

John Bernard Murphy continued his work as a lawyer while acquiring cattle and hiring people to work on his new property. The couple chose to build a home site near the existing brick depot. With her experience of working at the Healy Hotel, Margaret Mary opened her home and boarded travelers. She also cared for the ranch personnel throughout the

area. Margaret Mary frequently rode to Corpus Christi for medicine and supplies for the sick. Not only did she tend to their physical needs, she also visited local homes and taught the women household skills such as knitting, sewing, and curing meat.²⁴ A devout Catholic, Margaret Mary also discussed her faith. Noticing the distance to St. Patrick's, the closest church in the area, Margaret Mary converted the old stage coach depot into St. Stephen's Chapel. Rev. Peter Verdagner, the Vicar Apostolic of Brownsville blessed the chapel on October 18th 1883. The Bishop spent three days hearing confessions, and administering sacraments to the local ranchers and workers in the area.²⁵ The *Southern Messenger* also reported that the Chapel was "a substantial stone building, measuring 20x 40 feet, and will be a great convenience to the Catholics living in that neighborhood."²⁶ This new church later invited priests from the region to administer services and later received an appointed priest to say mass on certain days.²⁷



St. Stevens Chapel ca. 1960s

Courtesy of Andi Estes

The Murphys had a thriving business in the area; cattle raising, legal work, boarding travelers and administering to the sick. Murphy also established his business in Corpus Christi, although the storm of 1858 blew down the skeleton of his original office.²⁸ The couple amassed some money from their fifteen years at the ranch. They had no biological

children, but one day Margaret Mary encountered a young girl on the road who was famished and thirsty. She cared for the Mexican child and made inquiries throughout the area in search of her parents, but to no avail. The Murphys cared for Delphine, and she became Margaret Mary's constant companion for many years.²⁹

The coming of the Civil War and its aftermath brought Margaret Mary more sick and starving people, so she opened a soup kitchen on the ranch. While the couple was away, their home was broken into and their furniture stolen or destroyed. By 1865, the Murphys decided to move to Corpus Christi where John Bernard had an office.³⁰ The Murphys rented a home and Margaret Mary soon occupied her time with tending to the sick. When the yellow fever epidemic hit Corpus Christi she worked alongside Father John Gonnard, pastor of St. Patrick's church aiding the ailing residents. Father Gonnard succumbed to the illness and eventually died. Another patient, Mrs. Delaney also died, but not before entrusting her daughter, Minnie, to Margaret Mary's care. The Murphys adopted Minnie and noticing the child's aptitude, traveled to New York in 1869 where they brought Minnie to the sisters of St. Mary of Namur, where Margaret's cousin Sister Augustine taught.³¹

The shortage of Catholic sisters in Texas and the lack of a Catholic boarding school disturbed the Murphys, so with their constant encouragement and monetary loan, they finally brought the Sisters of St. Mary of Namur to Texas. In 1873, the sisters opened a school in Waco where they sent Margaret Mary's baby sister Jeannie, now Sister Mary Angela Healy, to be one of the founding sisters of their new community. One of their first students in this new school was Patrick Murphy's daughter Lillie, who the Murphys also cared for after the death of the child's mother.

John Bernard Murphy represented Nueces County at the 1875 First Constitutional Convention in Austin. His stint as a delegate propelled him into local politics, and he was elected mayor of Corpus Christi in 1880. The city experienced several changes to its urban infrastructure during his administration. He implemented a prisoner work program to improve city streets. Personally, he also worked with Rev. Manucy to procure funds to build a new Catholic church. Manucy collected funds from several families for St. Patrick's Church and the Murphys donated the side alters. This gift amounted second only to that of Richard King's family.³²

During his last year in office Murphy's health declined and under

criticism of several city officials, the couple left Corpus Christi for Galveston in an effort to restore his strength. After three weeks, the couple returned in better spirits, but his health continued to decline, and Murphy was forced to resign his mayoral office. Under regret, the city council accepted his resignation and a week later, on July 4, 1884, Murphy died. In a resolution after his death, the city council acknowledged:

“That upon the pages that are brightest of the Public records of our City, it is written that he (John Bernard Murphy) entered upon his public duties as Mayor at a time when our city was heavily in debt, its credit severely impaired and flailing; and its treasury empty. That his earnest and assiduous labors, rigid, economy and prudence, fearless enforcement of the laws and maintenance of executive discipline resulted in the restoration of the Credit of our City, discharged its accumulated debt, [and] vitalized its franchises...”³³

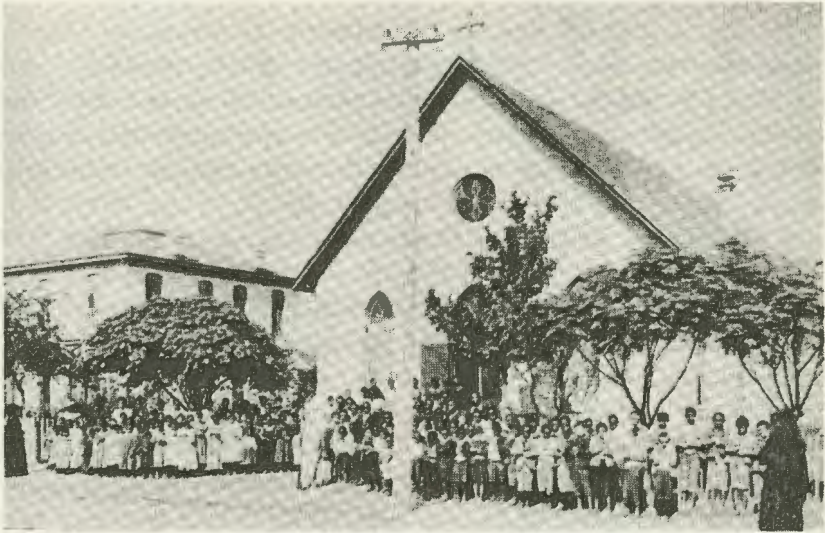
Margaret Mary Healy-Murphy grieved her husband's loss, and within the week it was compounded by the loss of her aunt, Johanna Murphy, and shortly thereafter her other aunt, Mary Murphy McGloin. Alone, except for her daughter, Delphine, Murphy assumed the responsibilities of their business interests in Corpus Christi and the running of their ranch in San Patricio County Jim Hart managed the ranch, but Margaret Mary continued to make major operational decisions. During this time, Murphy also remained active in the church and soon received an invitation from the fledgling Catholic Church in Temple to help start a school for black children. With little holding her to Corpus Christi, Murphy and Delphine left for Temple.³⁴ However their stay was short lived because although Murphy made an attempt to open a school, it was not supported by the community. The Catholic Church, in its infancy in this two-year old city, along with the larger number of Protestants, hindered the enthusiasm and backing for this project. Defeated, Margaret Mary and Delphine returned to Corpus Christi.³⁵

Since this endeavor proved unsuccessful, Murphy decided to continue her work with the sick when she returned to Corpus Christi. On July 30, 1885, Murphy purchased part of block five located between Caranchua, Antelope and Broadway streets from a banker, Allen M. Davis and his wife Maria L. Davis for \$6,000.³⁶ Murphy used this land to operate the “Murphy Hospital.” The *Corpus Christi Caller* noted that “Mrs. J.B. Murphy has had her hospital apartments put in first class order. Cleanliness and comfort are great medicines.”³⁷ The hospital received funds from the Knights of Labor and the St. Vincent DePaul

society also supported her work.³⁸ The city needed her facility and by October 1886, Murphy commissioned the building of another facility by Reid and Sutherland.³⁹ While the city needed the facility, it proved too expensive to operate, although she solicited contributions and received some donations, she could not maintain its operation.⁴⁰

While returning home from Tyler a few years ago, Murphy had gone through San Antonio and noticed the influx of people. Many flocked to the city with the coming of the Galveston, Harrisburg and San Antonio Railway in 1877 and later the International-Great Northern in 1881. With subsequent railroads built through the city, the population more than doubled by the 1900s. With the failure of her hospitals Murphy decided to move to San Antonio too. Attending mass one Sunday at St. Mary's Church, Father John Maloney stressed the need for schools and churches for African Americans in San Antonio. His directive came from the Third Plenary Council meeting in Baltimore in 1884, which addressed the concern of the church's growth. Archbishop Ireland stated that: "The reach and drive of the Holy Spirit is very wide and if Catholicism was to be a salutary force, all its people must be involved; [and] all its voices must be heard." All the bishops carried this message to their diocese and later to their priests. After hearing Maloney's lengthy sermon, Murphy went to Bishop Neraz and discussed the building of a church and school for black children.⁴¹ With the Bishop's favorable response, Murphy sold part of her ranch and with this \$20,000, she purchased a plot of land on Nolan and Live Oak Street and began construction.⁴²

San Antonio recognized their growing black population, but was not in favor of building a black church and school, especially at the back door of a seemingly white neighborhood. On several occasions, they attempted to block construction because of code violations, but Margaret Mary well versed with city operations, contacted her lawyer and had the injunctions rescinded. The city's apathy toward the plight of black education continued even though Alderman Gallagher pleaded continuously for additional money for new black schools. During one city council meeting in September 1888, Alderman, Schreiner stated, "that he didn't believe there were in the entire city over fifty blacks asking for school accommodations" so he felt the whites needed the money for their schools, since they had a greater population.⁴³



St. Peter Clavers Church built in 1888
Courtesy of the Sister of the Holy Spirit Convent

Even though the city lacked enthusiasm for these buildings, Murphy continued her project. The church she built was made of “pressed brick with high gables and gothic windows,” with a natural wood alter and an organ in the vestibule.⁴⁴ Murphy adopted the name St. Peter Claver from the seventeenth century Spanish priest who taught African slaves in Lisbon for most of his life, and who was finally canonized by Pope Leo XIII in 1888.⁴⁵ Bishop Neraz consecrated the church and both whites and blacks celebrated the opening of this facility. Neraz gave special attention to the fact that all three buildings, the church, and two free schools for 500 children were built by Murphy. He also felt that Murphy would carry on her previous work and later open a hospital.⁴⁶ While the building and school designated for blacks was segregated, it did provide African Americans an opportunity to create their own church community and view services from beyond the back of the church or its balconies.

The school opened its doors the next day on September 17th 1888 with 120 students. Murphy enlisted friends and volunteers to teach the children, which led to many difficulties because they were untrained teachers who could not handle a classroom. Consequently, many left. Since the school was a constant source of racist insults, it was difficult to find staff to stand up to criticism, and the volunteers ceased. The

instability of the staff hurt the operations of the school, so Murphy approached the Sisters of Charity of the Incarnate Word and the Sister of Divine Providence for help, but both orders did not have the ability to take on such a large project. Frustrated, Murphy contacted her sister in Waco and asked the Sisters of Saint Mary Namur to aid her, but they too refused because of the lack of personnel.

At this point, Murphy had three choices, she could close the school permanently, which wasn't an option because she believed in her mission and had spent too much of her money. She could join an order of nuns and then recruit new novices. The problem with this solution is that upon entering the order, she would have to surrender her money and holdings to the order and would not have total control of her assets, or three she could start her own order of sisters. As a mother superior she could still manage her affairs and have a tighter control of managing the school. Since she felt the Holy Ghost guided her throughout her life, she chose the name Sisters of the Holy Ghost and Mary Immaculate. This order according to their constitution, would work with the poor and direct the "spiritual and temporal good of the Dark Races."⁴⁷



Mother Margaret Healy Murphy
Courtesy of the Sister of the Holy Spirit Convent

After another discussion with Bishop Neraz, Murphy, a cousin and two other friends took their novitiate probably with the Sisters of Mary Namur in Waco and reopened the school in 1891, with the Sisters of the Holy Ghost operating the facility. With strong recruiting efforts, the school and congregation grew, however several priests who said mass at St. Peters thought the property and holdings of the order should be given to the church. Murphy accustomed to running several businesses refused to turn over her holdings, and the disagreement became so heated that she withdrew the sisters from the school and in 1893 moved them up to her ranch. A new administration assumed the diocese, and Murphy received all her papers, and the school reopened in 1894.⁴⁸

Finally able to operate the school as she directed, the numbers of students increased. However, new sisters could not be found. Her disobedience to the church hierarchy resulted in their nonsupport of finding novices. Many young novitiates entering into an order of sisters at this time did not want to subject themselves to overt racism, so they chose other orders. Murphy decided to return to her ancestral home and find women in Ireland, who had a desire to come to America. Irish women wanting to enter an order found the sisters of the Holy Ghost intriguing, because it was both small and new, which meant there was plenty of room for advancement within the order. This strategy proved very profitable for both the order and school and eventually Murphy opened a convent in Galway, Ireland to increase her recruiting efforts.⁴⁹ While this rapid expansion of the order was good, it may have deterred American students from joining this order because of the cultural differences between themselves and the Irish born sisters. Mexican women, for instance, joined orders where they spoke Spanish and black women migrated to the all-black Holy Family Sisters.

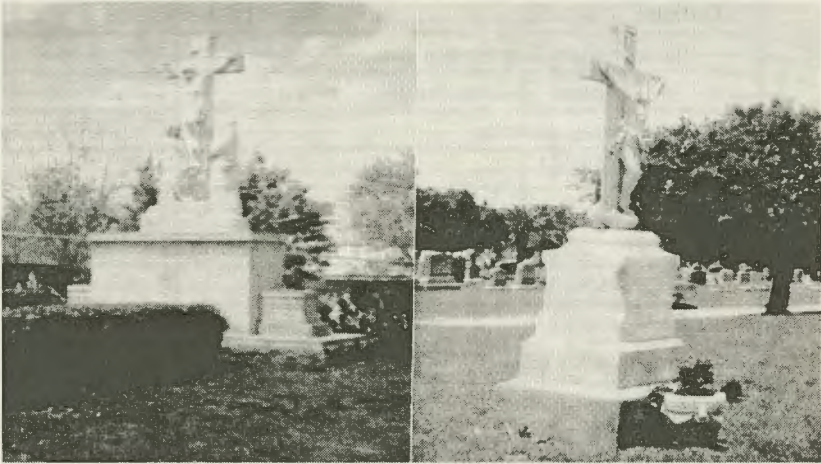


**Echo Ranch Home, built by Margaret Mary and John Bernard.
This is where the novitiates stayed when they arrived from
Ireland before taking up their work in San Antonio**
Courtesy of Andi Estes – present owner of the home

Nonetheless, the order survived and in 1938 the Sister Servants of the Holy Ghost and Mary Immaculate, received Final Approbation from Rome.⁵⁰

The sisters celebrated their centennial a few years ago. The school has changed its name to the Healy-Murphy Center and caters to at risk teens. They also built a new convent in San Antonio and had it blessed in 2010. Because Margaret Mary Healy Murphy lost her mother at a young age forcing her to work with her father tending to the poor and sick shaped her personality. Learning of the beliefs of her cousin Daniel O'Connell also made her sensitive to people of color, and she carried these ideals across the ocean and throughout her life. Becoming a widow at the age of 54 propelled her to pursue her interests, and her experiences of operating several businesses, as well as learning the law and city politics from her husband, enabled her to tackle the difficulties in establishing a church and school. Starting an order of Sisters, specifically to cater to the needs of people of color set her congregation apart and returning to her Irish roots to supply the order continued the success of the Sisters of

the Holy Ghost and Mary Immaculate in educating the poor and people of color throughout the Southern United States, Mexico and Africa (Appendix 1). Mother Margaret's legacy continues to flourish because at the same time the sisters built a new Motherhouse in San Antonio, they also built a new convent in Zambia. Their international ministry caters to the very poor in Zambia and has been successful in educating and providing water and other amenities to the people in this region.



Monument in San Antonio and Gravesite in Corpus Christi
Courtesy of Sisters of the Holy Spirit Convent

Appendix 1

Ministries of Holy Sisters to 1991

Ghana	
Nsawam, Health Care Clinic	1981-1983
Ireland	
Galway, St. Philip Convent	1934-1965
Mexico	
Oaxaca	
Casa de Cuna Orphanage	1901-1915
Stas. Perpetua y Felicitas Parish	1973-
Indigenous Ministry	1988-
Hospital Civil	1990-
Saltillo Mission of Iglesia Perpetuo Socorro	1982-1983
Santa Maria del Oro	
Parish Ministry	1990
San Carlos	1970-1973
San Mateo del Mar	1981
L' Academika del Espiritu Santo	1990-1991
Women's Cooperatives Ministry	1989-1990
Clinica San Antonio	1990
Zambia, Kalabo, St Michael's Parish	1988
United States	
Alabama	
Mobile	
St. Anthony	1911-1943
St. Peter Claver School	1911-1943
St. Bernard School	1913-1927
Pritchard	
St. James School	1928-1943
Zimmer Memorial Institute	1928-1943
Tuscaloosa	

Tuscaloosa	1937-1943
Arkansas	
Pine Bluff	
St. Peter School	1913-1927
Kansas	
Wichita	1927-1932
Louisiana	
Convent	
St. Joseph School	1932-1966

St. Michael School	1940-1971
Crowley	
St. Theresa School	1923-1952 and 1955-
Houma	
St. Lucy Day Care	1972-
Louis Infant Center	1979-
Diocesan Social Services	1982-
Kraemer, St Lawrence Social Ministry	1969-1982
Lebeau, Immaculate Conception	1927-
Mansura, Our Lady Of Prompt Succor	1944-1960 and 1983-1986
New Orleans	
Archdiocesan Social Ministry	1990-
Hospital Ministry	1966-1971
Hope House	1983-1984
Holy Redeemer School	1933-
St. David School	1984-
St. Theresa School	1927-1933
Mount Carmel Academy	1977-1980
Our Lady of the Angels School	1986-1988
Our Lady of Lourdes School	1986-1988
Our Lady Star of the Sea School	1975-1979

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St. Raymond School	1991-
New Roads, St. Augustine School	1951-
Shreveport	
Our Lady of the Blessed Sacrament	1929-1987
Notre Dame High School	1958-1987
Thibodeaux, St. Luke School	1926-1967 & 1981-1984
Zwolle, St. Joseph School	1940-1981
Missouri	
Cameron, St. Rita School	1924-1928
St. Joseph	
Our Lady of Guadalupe	1925-1939
Holy Rosary School	1926-1958
Mississippi	
Biloxi, Our Mother of Sorrows Paris	1984-1985
DeLisle, St. Stephen School	1926-1954
Laurel Hill, St. Mary School	1940-1948
Natchez, Holy Family/St. Francis School	1921-
Pascagoula, St. Peter School	1915-
Pass Christian, St. Philomena	1921-1967 and 1984-1988
New York	
Albany, St. Philip School	1931-1962
Oklahoma	
Okmulgee, Uganda Martyrs School	1927-1950
Tulsa	
St. Monica School	1926-1936
Diocesan Religious Education Dept.	1981-1982
Oregon	
Cornelius, Migrant/Spanish Speaking	1978-1982
Texas	
Alamo, St. Joseph School	1926-1962
Alice, Our Lady of Guadalupe	1984-1989

Aransas Pass/Gregory/Portland	1969-1973
Austin, Holy Family School	1949-1951
Beaumont, Our Mother of Mercy	1941-
Boerne, Benedictine Health	1991-
Brownsville	
Division of Education	1968-1981
Christ the King Parish	1967-1973
Brownsville Public Schools	1971-1981
Su Clinica Familiar	1985-1986
Incarnate Word Academy	1987-1989
Our Mother of Perpetual Health	1934-
Sacred Heart	1959-1983
St. Joseph Academy	1940-1959
Charlotte, St. Bridget	1913-1916
Corpus Christi	
Corpus Christi Cathedral Parish	1984-1990
Childrens' Crisis Center	1986-1989
Dioceses of Corpus Christi Division	1980-1990
Holy Cross School	1922-1925, 1928-1965, 1981-1987
Holy Family Parish	1987-1991
St. Cyril	1954-1990
Cotulla, Sacred Heart School	1953-1971
Dallas	
Immaculate Heart of Mary School	1948-1967
St. Anthony School	1947-1979
St. Augustine School	1957-
St. Bernard School	1948-1983
St. Mary of Carmen School	1944-
St. Peter School	1910-1987
St. Philip School	1955-
St. Pius X School	1955-1985
St. Paul	1980-1982
Dallas Public School	1983-

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Denton, Campus Ministry	1986-1990
Donna, St. Joseph School	1929-1944
Edinburg	
Sacred Heart Parish	1984-
St. Joseph School	1957-1983
Fort Worth	
All Saints School	1988-
Casatta Learning Center	1974-
Dioceses of Fort Worth	1974-
Our Mother of Mercy School	1929-
St. George Parish	1974-1991
Hospital Pastoral Ministry	1990-
Galena, Our Lady of Fatima	1986-
Garland, Good Shepherd School	1954-1983
Gonzalez, St. Joseph School	1915-1921
Gregory, Immaculate Conception	1949-1970 and 1984-
Harlingen, Rio Grande Home Health	1986-
Harper, St. Anthony	1933-
Hillsboro, Our Mother of Mercy Parish	1983-1985
Hondo	
Our Lady of Sorrows	1925-1964
St. John School	1924-1973
Houston	
Holy Ghost School	1948-1983
St. Charles Borromeo	1964-
Notre Dame Parish	1974-1976
Northwest Junior High School	1970-1974
Queen of Peace School	1983-1986
St. Francis Xavier Parish	1983-1984
Kerrville, State Hospital	1988-
Laredo, Our Lady of Guadalupe	1904-1912

Longview, St. Anthony Academy	1912-19158
McAllen, Casa Merced Refugee	1987-1990
Mercedes, Our Lady of Mercy Parish	1983-1984
Olfen, St. Boniface School	1922-1928
Orange Grove, St. John	1986-1992
Pearsall, Little Flower	1928-1949
Pharr, St. Margaret	1950-1973
Poth, Blessed Sacrament School	1924-1927 & 1932-1936
Rockport, Sacred Heart School	1944-1946
San Antonio	
Senior Sisters Ministry	1976-
St. Peter Claver	1888-
Holy Redeemer	1903-1904 and 1911-1912
Little Flower	1926-
Our Lady of Perpetual	1914-1974 and 1974-1975
St. Catherine School	1914-1955
Holy Cross	1973-1979
Holy Name School	1978-1988
St. Ann School	1988-
St. Cecilia School	1977-1978
St. Gerard School	1960's & 1974-1981 & 1987-
St. John Berchmans	1910-1911 & 1988-1990
St. Margaret Mary School	1978-1980
Durham Business School	1974-1981
St. Philip College	1976-
S.A.I.S.D.	1976-
Bexar County Jail	1982
Divine Providence	1987-

ENDNOTES

1 Kleberg and King Collection, Texas A & M University Corpus Christi, Mary and Jeff Bell Library, Special Collections and Archives; Robert Kleberg, and Alice King who was sixteen years old at this time, were dating and wrote many letters to each other. Their correspondence often revealed current events of Corpus Christi and the surrounding area. Many of these letters have been reprinted in, Jane Clements Monday and Frances Brannen Vick, *Letters to Alice: Birth of the Kleberg-King Ranch Dynasty* (Gulf Coast Books, sponsored by Texas A&M University-Corpus Christi), (Austin: Texas A&M University Press, 2012).

2 Gerda Lerner, *The Grimke Sisters from South Carolina: Pioneers for Women's Rights and Abolition* (Chapel Hill: University of North Carolina Press, 2004). xviii.

3 Alan Hayes and Diane Urquhart, *The Irish Women's History Reader* (London: Routledge, 2001), 1-3.

4 Alan Hayes and Diane Urquhart, ed., *Irish Women's History* (Dublin: Irish Academic Press, 2004), xi; Margaret MacCurtain and Donncha O'Corrain ed. *Women in Irish Society: The Historical Dimension* (Kildare: Leinster Leader Ltd. 1978). This book also appeared in 1978 and underwent a reprinting the following year.

5 Sister Mary Xavier, *Father Jaillet: Saddlebag Priest of the Nueces* (Corpus Christi: Grunwald Printing Co. 1948).

6 Nicholas Joseph Minsart 1769-1837 (London, 1995). Along with recording the history of priests, the nuns who wrote the particular history often go unnamed.

7 Sister Mary Immaculata Turley, S.H.G., *Mother Margaret Mary Healy-Murphy, A Biography* (San Antonio: The Naylor Company, 1969); Mother M. Patricia Gunning, *To Texas With Love: A History of the Sisters of the Incarnate Word and Blessed Sacrament* (Corpus Christi: Printers Unlimited, Inc. 1971).

8 John J. Fialka, *Sisters: Catholic Nuns and the Making of America* (New York: St. Martin Griffin, 2003); Maureen Fitzgerald, *Habits of Compassion: Irish Catholic Nuns and the Origins of New York's Welfare System, 1830-1920* (Urbana: University of Illinois Press, 2006); Anne Butler, *Across God's Frontiers: Catholic Sisters in the American West, 1850-1920* (Chapel Hill: University of North Carolina Press, 2012); Margaret M. McGuinness, *Called to Serve: A History of Nuns in America* (New York: New York University Press, 2013).

9 Turley, *Mother Margaret Mary Healy Murphy*, 1-9.

10 Susan Campbell Bartoletti, *Black Potatoes, The Story of the Great Irish Famine 1845-1850* (Boston: Houghton Mifflin Company, 2001), 8-11 & 53-54.

- 11 Turley, *Mother Margaret Mary Healy Murphy*, 10.
- 12 "Daniel O'Connell," <http://www.spartacus.schoolnet.co.uk/PRconnell.htm> accessed 1/20/2013.
- 13 Angela Murphy, *American Slavery, Irish Freedom: Abolition, Immigrant Citizenship, and the Transatlantic Movement for Irish Repeal* (Baton Rouge: Louisiana State University Press, 2010), 30-31.
- 14 Turley, *Mother Margaret Mary Healy Murphy*, 14.
- 15 John Brendan Flannery, *The Irish Texans* (Austin: University of Texas) 37.
- 16 Turley, *Mother Margaret Mary Healy Murphy*, 14.
- 17 "Judge B. Murphy," *Corpus Christi Caller*, (July 5, 1884), 1; Turley, *Mother Margaret Mary Healy Murphy*, 16-17.
- 18 Turley, *Mother Margaret Mary Healy Murphy*, 15-16.
- 19 Cameron County Marriage records Vol. A p. 11.
- 20 1850 Census of Cameron County; Shows John B Murphy 25yrs. Old, Margaret 17 yrs. Old, Mary Murphy 30 and Hannah Murphy 26 living together; Turley, *Mother Margaret Mary Healy Murphy*, 14.
- 21 Carl Moneyhon, *Edmund J. Davis* (Fort Worth: TCU Press, 2010), 10-11.
- 22 *Nueces Valley* (23 December 1871), 1. This advertisement reads that they have offices in Austin and Corpus Christi. *Nueces Valley* (6 April 1858), 2; Davis moved to Corpus Christi and met and married Miss Anna Britton and lived with her family Hon. Forbes Britton. Davis pursued politics and the couple left Corpus Christi for Austin.
- 23 Hobart Huson, *District Judges of Refugio County* (Refugio: Refugio Timely Remarks, 1941), 16.
- 24 Turley, *Mother Margaret Mary Healy Murphy*, 19-24.
- 25 "A Great Missionary," *Corpus Christi Caller* (3 November 1893), 1.
- 26 *Southern Messenger*, (19 October 1893), 5; Ibid, 1.
- 27 Turley, *Mother Margaret Mary Healy Murphy*, 77.
- 28 "Corpus Christi Sixty-One Years Ago," *Nueces Valley* (13 December 1858) in Eli Merriman Scrapbook 1845-1932, p. 207 located at the Mary and Jeff Bell Library, Texas A & M University Special Collections and Archives; *Corpus Christi Caller* (15 December 1858) in Eli Merriman Scrapbook 1845-1932, located at the Mary and Jeff Bell Library, Texas A & M University Special Collections and Archives.

- 29 Turley, *Mother Margaret Mary Heahy Murphy*, 28.
- 30 Nueces County Census 1870 showed the Murphys living in Corpus Christi; Turley, *Mother Margaret Mary Heahy Murphy*, 32.
- 31 Sisters of Saint Mary Namur Special Collections, located at their Mother house in Fort Worth.
- 32 Kate D. Bluntzer, *History of Saint Patrick's Church*. Newspaper scrapbook in Geraldine McGloin personal collection; Corpus Christi City Council Minutes 1880.
- 33 "Judge B. Murphy," *Corpus Christi Caller* (30 May 1886), 1.
- 34 Turley, *Mother Margaret Mary Heahy Murphy*, 53.
- 35 <http://www.tshaonline.org/handbook/online/articles/hdt01> accessed 5/1/2013; Turley, *Mother Margaret Mary Heahy Murphy*, 53.
- 36 Nueces County Deed Records for Allen M. Davis and Wife to Margaret Mary Murphy Vol. Q p. 496-497; 1880 Nueces County Census.
- 37 *Corpus Christi Caller* (15 November 1885), 5.
- 38 "Holloway," *Corpus Christi Caller* (24 Jan. 1886), 5; This article notes that William Holloway aged 24 of Collinsville, Grayson Co., Texas died of consumption at the Murphy hospital; *Corpus Christi Caller* (13 June 1886), 5; The Knights of Labor are acknowledged for their donation of twelve dollars for the hospital.; *Corpus Christi Caller* (5 September 1886); The St. Vincent De Paul Society held a meeting at the hospital.
- 39 *Corpus Christi Caller* (21 February 1886), p. 5; "Improvements," *Corpus Christi Caller* (10 October 1886) p. 5.
- 40 "Aid for the Sick and Poor," *Corpus Christi Caller* (15 May 1885), 1.
- 41 *Archdiocese of San Antonio: Diamond Jubilee 1874-1949* (San Antonio: Schneider Printing Company, 1949), 137.
- 42 *Ibid.*, 141.
- 43 "City Council Meeting: Gallagher Again Pleading for the Blacks," *The San Antonio Daily Express* (4 September 1888), 3
- 44 "Colored Church Dedicated," *The San Antonio Daily Express* (18 September 1888), 4; *Corpus Christi Caller* (18 September 1888), 1.

45 <http://www.newadvent.org/cathen/11763a.htm> accessed 5/1/2013.

46 "Colored Church Dedicated," *The San Antonio Daily Express* (18 September 1888), 4.

47 Turley, *Mother Margaret Mary Healy Murphy* 195-6; The Sisters would eventually change their names to the Sister of the Holy Spirit.

48 Turley, *Mother Margaret Mary Healy Murphy*, 110.

49 Sisters of the Holy Spirit Archives in San Antonio.

50 *Archdiocese of San Antonio, Diamond Jubilee 1874-1949*, 141.

51 Sister Anne Finnerty. *Ministries In Alabama, Arkansas, Kansas, Louisiana, Missouri, Mississippi, New York, Oklahoma, Oregon 1888-1991*. (Unpublished manuscript 1991).