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|  | Newsletter**The Golding Society for Women’s History Theology and SpiritualityVolume 14 No 1 April 2014** |

 (The Golding Society is situated within the Faculty of Theology and Philosophy of the Australian Catholic University and is named to honour Annie and Belle Golding and their married sister Kate Dwyer, women of the late 19th and early 20th centuries, whose activism was underpinned by wide reading and in-depth research. Writing and public speaking were integral to their efforts to promote political and social reform. All three women were committed Catholics. ]

 Editorial

 **The significance of a name!**

As we indicated in the editorial of our last Newsletter, structural changes were being undertaken at ACU and those changes in the research area involved Research Centres, which were being replaced by a major research institute in the various faculties with the intention of encouraging and facilitating in-depth research across disciplines. It was considered that Centres tended to be too inwardly focussed.

While our response was positive, one of our wise, cautious Founding Friends sent us a message: ‘I am sure all will go well but DO NOT GET LOST!’ As you can see from the masthead to this Newsletter the ‘Friends of the Golding Centre for Women’s History, Theology and Spirituality’ have neatly adapted to become ‘The Golding Society for Women’s History, Theology and Spirituality’. The categories of ‘association’ and ‘society’ were both considered as possible descriptors for the Friends but the latter was finally selected. We thought it more accurately described the reality of the great founding group of Golding Centre Friends which had gathered in association with the Institute of Religious Studies (IRS) and accompanied the Founders of the Golding Centre, into ACU. This move was in response to the much regretted closing of IRS and made possible by the Bishop’s Research Project on the Participation of Women in the Australian Catholic Church, the report of which was published in 1999 as *Woman and Man, One in Christ Jesus.*

The word ‘association’ was considered to suggest like-minded people sitting side by side but rather aloof while ‘society’ suggested people interacting, exchanging ideas and making fruitful contacts as Golding Friends and Fellow Travellers do especially at a colloquia. ‘Society’ also suggests more strongly outreach to the wider community, which is a key aspect of ACU’s mission.

The name for the Research Institute of the Faculty of Theology and Philosophy is ‘The Institute for Religion and Critical Inquiry’. Now ‘religion’ and ‘critical enquiry’ describe very well the research endeavours of the original Golding Centre. Alas, the danger that accompanies academic endeavours in the tertiary education field, which focus on women, is their marginalisation and final disappearance. From the beginning, the Golding Centre founders were conscious of this and worked to relate to the mainstream of ACU. To undertake its major research projects now in association with the Institute for Religion and Critical Enquiry will facilitate this mainstreaming and stimulate its research endeavours. Such a research project bringing together four researchers is being organised at present . More about this in the next newsletter.

**We Are Challenged!**

**Kate Dwyer (1861-1949), Catholic activist and a married lay woman was the first woman to sit on the Sydney University Senate (1916-24) !**

Kate was born and officially named Catherine Winifred Golding at Tambaroora, NSW, where her father was a gold mine manager. After a brief career in teaching she married Michael Dwyer, a fellow teacher. She came from a highly political family but was even more politicised by the 1890s industrial conflict in Broken Hill when her husband was headmaster there. While committed to her husband and ultimately five children, she was an active member of the Womanhood Suffrage League, which was strongly controlled by the feminist Rose Scott. Kate with her sisters Annie and Belle , after persevering under Rose Scott’s regime for some time, started organising their own deputations to Parliament. In this this they were supported by many women especially in the inner suburbs of Sydney. Their deputations were written up with much detail and pride in *The Catholic Press*.

Such independence was not tolerated by Rose Scott. It must be acknowledged that Rose Scott was a generous, fine woman of considerable talent who worked across the classes for the betterment of all, especially women. Nevertheless, she felt compelled to expel Kate and her sisters from the Womanhood Suffrage League. Subsequently Kate, along with her sisters and other members of the Womanhood Suffrage League who shared their views such as Louisa Lawson, mother of Henry Lawson, formed in 1901 the Women’s Progressive Association. While Rose Scott was totally opposed to becoming associated with any political party, Kate Dwyer considered that such parties would give women access to the government to promote much needed social reforms.

She went on to become the founding president of The Women’s Organising Committee of the Political Labour League in 1904; a member of the State Executive in 1905 and a delegate to interstate conferences in 1908 and 1912. She was involved with Royal Commissions into the conditions of employment for women and children, an alleged labour shortage in Sydney and supplies of goods and fish to Sydney (1911- 1913) . Her radicalism was focused especially on town planning and the appointment of women to public office. During the 1914-18 war Kate Dwyer was a prominent organiser of the anti-conscription campaign as well as securing a military contract for unemployed needle-women. She was one of the small group of women who challenged J.T. Lang in 1925 when he had failed to include child endowment and widow’s pensions in his campaign speech.

Among numerous other initiatives she served on many committees including the Benevolent Society of New South Wales, the Royal Hospital for Women, and the Renwick Hospital for Infants. She was a life member of the Catholic Women’s League , then the Catholic Women’s Association. The official entry on her in Heather Radi’s publication *200 Australian Women – a redress anthology* concludes:

“A devout Catholic, she died in the Sacred Heart Hospice for the Dying on 3 February, 1949.”

**Feature Essay**

 **The Economis of Providence**

 **A significant but neglected aspect of the life of religious**

**This is a review essay of the important publication by Maarten van Dijck, Jan de Maeyer, Jeffrey Tyssens, Jimmy Koppen (eds),*****The Economics of Providence: Management, Finances and Patrimony of Religious Orders and Congregations in Europe, 1773-c.1930* (Leuven: Leuven University Press, 2012), pp. 371. Our Newsletter was invited to review this publication.**

The dates chosen for this ground-breaking and multi-faceted analysis, in a significant venture in collaborative scholarship, encompass an influential and recent era of change in the historical evolution of Catholic religious institutes. The Reformation period, with the response of the Council of Trent and a growing validation of ministry to newly urgent pastoral needs, saw the creation of new highly relevant institutes such as the Jesuits, with their pastoral outreach including more widely available education, and the Ursulines, with a focus broadly on the formation of women, who in France pioneered, with others, convent high and boarding schools for female education for a broader social stratum, these being accompanied by free day schools for the poor. By the later years of the eighteenth century, with social, political and the ever operative generational change, there was need for further and newer initiatives.

**Newer Initiatives**

Some of these newer social and political concerns, generated by growing related areas of need, were not readily recognised by the historic religious orders dating from the long medieval centuries and even those given birth in, and following, the high tide of the Renaissance – the 16th century from which the modern world is generally dated; this in a still aristocratically structured Western European society. They were to pay a severe toll.

The new era taken in this publication extends from 1773 – the year of the papal suppression of the Jesuits under the powerful pressure of now strong centralised states – until the earlier 1930s, with one study leading up to the Spanish Civil War. The decade of the 1930s saw the final attainment of an acceptable *modus vivendi* between Church and State in these European areas of conflict and serves to demarcate the era taken here as the immediate predecessor of our present deeply transitional experience of change for religious institutes. Its study is instructive in many ways.

This significant time-span saw political and social upheaval in the leading European nations, with the violent overthrow of long hereditary monarchies, the rebellion of overseas colonies and, on the Continent, a bitter anti-clericalism which viewed these religious institutes as part of a long entrenched dominance of aristocratic privilege and as obstacles to more democratic modes of government and economic functioning in an industrialising world.[[1]](#footnote-1) In particular, these new leaders of change saw the old medieval pattern of stable rural monastic properties - mainly initially gifted by local nobles – as little adapted to the increasing mobility of society and as tying up large rural areas, some now urbanising, amid expanding populations. They had also accumulated sums through endowments, products of their rural activities and, especially in urban areas, rental properties – capital considered not available for publicly productive ends. Their membership was viewed as apart from contemporary society and as serving no active or useful part within it.

Strongly centralised orders like the Jesuits were seen as a ‘state within a state’, owing allegiance to a foreign authority, while wielding considerable transnational influence, this in an age of growing nationalism as power politics led to new-style national confrontations. Also, these new governments were in need of greatly expanded sources of revenue to pursue their agendas. And basic to institutional security and independence of action, for whatever initiatives, remain considerations of property and financial resources, which the studies in this volume explore in key examples of religious institutes in this era.

**Contributors and contributions**

Each of the contributions, together with the interpretive Introduction by editors Maarten Van Dijck and Jan De Maeyer, is by a recognised authority in the selected region of study and its political, social and religious history. Of these fourteen essays, six are in French and the remainder in English, while the authors of four of these latter have major publications in languages other than English. The descriptive names of these contributions give an indication of the contents, obviously impossible to explore in detail in a relatively brief review.

“Monastic Landed Wealth in Late-Eighteenth Century Paris. Principal Traits and Major Issues” (Preston Martin Perluss); “From Workhouse to Convent. The Sisters of Saint Vincent and Public Charity in Eeklo, 1830-1900” (Maarten Van Dijck); “Accounting for Souls. Anglican Sisters and the Economies of Moral Reform in Victorian England” (Joy Frith); “Developing Alliances. Faith, Philanthropy and Fundraising in Late-Nineteenth Century St Helens”(Carmen M. Mangion); “ ‘Possessed of Fine Properties’. Power, Authority and the Funding of Convents in Ireland, 1780-1900” (Maria Luddy); “Account Books and the Use of Accounting in the Monastery of Arouca, 1786-1825” (José Oliveira & Maria de Fatima Brandão); “The Organization and Economics of Religious Congregations in Northern Italy, 1861-1929” (Giovanni Gregorini); “Management Strategies of Ecclesiastical Patrimonies in Spain, 1900-1936” (F.Javier Fernández Roca). These are in English, while the topics in French are as follows:

“From the Revolution to the separation of Church and State. The fate of the Norman abbeys” (Bernard Bodinier); “A paradoxical and strategic reconstitution. The 1900 Inquiry into the landed patrimony of the orders and congregations in France: the example of Lyon” (Bernadette Truchet); “Luxembourg 1789-1914: between heaven and earth. The skilful financial management of the orders and congregations” (Robert L. Philippart); “The fragile patrimony of the Benedictine nuns of Erbalunga, 1862-1932” (Michel Casta); “The Jesuits and money. The foundation and running of five Belgian Jesuit Colleges in the 19th century (Alost, Gand, Bruxelles, Mons and Verviers Xavier Dusausoit); “The economics of Italian religious institutes from 1861 to 1929. Data for a research undertaking” (Giancarlo Rocca).

**Political context**

It will be noticed that many of the enclosing dates given in these studies encompass periods of active revolution or intervals of anti-clerical government, effecting suppression of religious houses and confiscation of their property. In these cases, where possible and with some forewarning, much skilful divestment of landed property and assets, in legally available categories, such as *sociedades anónimas* (limited liability companies) in Spain, was undertaken or attempted, with the collaboration of relatives, supporters and use of family names of the religious. Some assets could also be moved overseas through international links. However, losses were extensive, greatly augmenting the resources, in property and money, of the confiscating governments.

The suppressed monastic orders, however, did survive and re-rallied in a more favourable time with fresh energy under new leadership, but never regained their older numerical or institutional presence in a Europe in whose earlier shaping they had played a prominent part.[[2]](#footnote-2) The Jesuits were re-approved by Rome in 1814 and went on to new strengths, despite later expulsions and confiscations under subsequent anti-clerical European governments, as did the women’s enclosed teaching orders of the post-Trent era, also subject to bouts of dispossession under these regimes. All were to experience expansion in the developing overseas areas of European colonisation, the more significant of these now emerging as nations in their own right.

**Women congregations**

The predominating form of the religious life from the early 19th century, however, was the congregation, especially those of women.[[3]](#footnote-3) Active, mobile, and given to various forms of practical charity, these movements of religiously committed, celibate, individuals or groups, are recorded from earlier medieval times, under a variety of names. From the early 17th century, however, especially with new, more organised, initiatives.[[4]](#footnote-4) they came to be generally described as congregations. From the early 19th century - especially in France following the Revolution, but also more widely - they greatly increased in numbers and membership, undertaking needed forms of social relief for the pressing ills of industrialising, urbanising populations, and the accompanying widespread need for basic literacy. At the same time, these began not only to receive commendations from Rome for their devoted commitment, but recognition as a new, fully canonically endorsed, category of religious.[[5]](#footnote-5)

**Detailed case studies**

A number of cases of these and, in particular, their modes of supporting themselves and extending their works, are examined in this book: among them, Robert Philippart’s study of the adept management of the orders and congregation in Luxembourg following the suppressions under French dominance in the wake of the Revolution; Bernadette Truchet’s detailed analysis of the city of Lyons with its approximately sixty different orders and congregations, as revealed in the 1900 governmental Inquiry into their landed patrimony; Maarten Van Dijck’s case study of the Sisters of Saint Vincent in the Belgian town of Eeklo; and Giovanni Gregorini’s practical investigation of the modes of support of the simple-vow congregations in northern Italy.

Though aided in their beginning by committed supporters, but without the endowments of the older orders, they engaged in their local environments in their chosen works of charity, refuges for orphans and the destitute aged, hospitals and home nursing, schools for the disadvantaged, which local authorities, with limited resources, were unable to provide adequately. These tended to enter into collaboration with the congregations, subsidising their efforts and supplementing their limited sources of income, mainly needle work and small charges for some services. Despite their being caught up in the periodic suppressions, the congregations, as in immediately post-Revolutionary France, were the first to receive government toleration and before long, because of their social utility, as in these quoted cases, a measure of support. Government aid came to be accorded likewise in Luxembourg, Belgium, Italy and the British Isles, for the common relief of poverty, sickness and educational deprivation. As pointed out in several cases, the congregations entered into active collaboration with civic authorities in a general 19th century awareness of the need for philanthropy and its public support.

**Geographical differences**

Most of these studies deal with Continental situations. The British Isles offer a differing picture. With the dissolution of the monasteries in the mid -1500s and the subsequent rigorous prohibition of religious houses in Ireland in the 1690s, there had been no development of simple-vow institutes as on the Continent.[[6]](#footnote-6) Small groups of the old medieval orders of women, however, continued dressed as lay women, until a better day should favour them. The first breach in this situation came with Nano Nagle’s introduction in Cork of a community of Ursulines from Paris in 1771, whom, fortuitously, the city aldermen decided not to move against, ostensibly because the Catholic merchants of the city would no longer need to send their daughters overseas for education. This also indicates that, from around this time, a wealthy Catholic mercantile class was consolidating in the southern port cities. In England, the outbreak of the Revolution in France led to a new era for Catholic religious institutes, as dispossessed monastic communities were readily offered refuge there, augmenting Mary Ward’s 17th century Sisterhood which had survived for a time in London and more permanently in York.

Maria Luddy picks up on the Irish picture from this stage, detailing the endowments, in building construction and financial support, of the mercantile class, also of the ‘strong’ farmers, for the women’s institutes which begin to be founded in Ireland from this time, beginning with Nano Nagle’s foundation of a Sisterhood in Cork in 1775 modelled, in the simple-vow tradition, on a similar one she had observed during her years in Paris. These women, however, sought and gained in 1805 canonical approbation as the Presentation order, modelled on the now established Ursulines, their convents benefiting from generous supporters and substantial dowries. Further examples are given of the Mercy Sisters (1831) who, together with the Brigidines (1807), followed the same Ursuline pattern, but now gaining approbation without solemn vows. The Charity (1815)and Loreto Sisters (1821) based their constitutions on the Jesuit -inspired model of Mary Ward’s institute as it had survived and developed in York, with a similar structural pattern. All were committed to free education of the poor. In addition the Brigidines and Loretos were committed to education of the well-off and the Charity and Mercy Sisters to social relief of the ill, deprived and other types of need, as well as creating local handcraft industries for women. Congregations from France began to join them. They were all to gain wide popular support and by 1831 received government funding for their elementary schools and local hospital work.

 **The English situation**

In England in the course of the 19th century active simple-vow congregations from France made foundations there and similar type congregations began to be founded, all variously committed to education, social relief and nursing care. Carmen Mangion explores the mode of operating and civic contribution of an English-founded Sisterhood (1869), the Poor Servants of the Mother of God.[[7]](#footnote-7) In 1882 they opened the Providence Free Hospital in the industrial centre of St Helens, where they were soon enabled by a generous ‘Old Catholic’ benefactor to obtain more adequate premises. Their sources of income continued to be benefactions and regular subscriptions from local industrialists to humbler citizens, also bazaars and fundraising events, while the Sisters themselves ran a laundry service. Despite the anti-Catholic polemic in British society at the time, notable support also came from many non-Catholics, the hospital taking patients irrespective of creed, while a mutual relationship developed with civic authorities.

Anglican Sisterhoods began to be established in England from 1845, with charity schools, moral reform and poor relief as their initial involvements. Joy Frith’s study deals with the Shipmeadow Penitentiary for the ‘rehabilitation of fallen women’ and Lavinia Crosse’s 1855 foundation of the Community of All Hallows to minister there. The Sisters had to establish a working relationship with the council of clergy and local notables administering the penitentiary, a challenge they handled skilfully, despite tensions, to effect practical control for themselves and to increase considerably the capacity and effectiveness of their enterprise. Both these authors note the influence of public endorsement of 19th century philanthropy.

**In summary**

All of these studies, while analysing the modes of support and financial dealings of the range of institutes mentioned, illustrate their business acumen, from the careful accounting methods and required accountability of stewards in the female Trappist monastery of Arouca in Portugal - whose membership, all noblewomen in this ‘Ancien Régime’ era before the 1830s dissolution, formed a traditional monastic community - to the humblest simple-vow venture tentatively beginning its local service. The model essentially was that of the family business, with all the members contributing and all beneficiaries, while the administrators were subject to periodic election.

The editors refer to Max Weber’s observation that, with the unpaid but mutually benefiting service of the members, such an organisation accumulates wealth as a side effect. These studies also note that these financial and property resources were conserved for the maintenance of the institutes and extension of their works, not utilised as venture capital in modernising economies. Perhaps a final reflection with regard to the case studies analysed in this book would be the need for religious institutes to be aware of relevance, as times change, for their membership to witness an evident commitment to the Gospel values professed, especially, from the aspect of economics, in a radical simplicity of living.

Rosa MacGinley (Australian Catholic University, Brisbane Campus)

 **Symposium**

**Symposium : The Nun in the World: A Transnational Study of Catholic Sisters and the Second Vatican Council 26-29 June, 2015. London, UK.**

**[Organised by representatives from Notre Dame ,Indiana, Lincoln College, Oxford and Birkbeck College, University of London. ]**

This symposium aims to unite three burgeoning areas of scholarship in religious history: the examination of the ‘lived history’ of the Second Vatican Council; an analysis of the Roman Catholic Church as a transnational actor in global history; and efforts to develop a comprehensive understanding of Catholic women’s religious institutions through the lens of the history of gender and voluntarism during one of the most transformative moments in their collective history.

A crucial element of this symposium is its dual focus on the local and the transnational. By virtue of their multinational structures and missionary organisations, women’s religious congregations offer a particularly fruitful way to present the Roman Catholic Church as a networked global organisation transcending (or challenging) the post-war nation state. Symposium participants are encouraged to think about relationships between daughter houses, sister houses and motherhouses, especially when they have crossed national boundaries.

Also by situating the work of women religious, both apostolic and contemplative, within Catholic Social Teaching as well as the secular fields of philanthropy and social work, the organisers hope to re-contextualize the prayer lives, charitable activities and social activism of Catholic sisters within national histories of citizenship and civil society.

Submissions of papers are invited which explore communities of women religious from a variety of approaches, including history, literary studies, religious studies, gender studies, sociology or media studies. Prospective participants are encouraged to consider the complexities inherent in the transformations that followed Vatican II Council.

**Abstracts** of 250 words with a biographical background of 50-100 words are to be sent to Kathleen Sprows Cummings at cuswa,1,@nd.edu by 15th May 2014.

 **LETTER FROM LONDON**

In early 2013 Victoria Van Hyning approached the Oxford Dictionary of National Biography with a pitch to include a group of biographies about English nuns in exile. Her proposal was accepted and she, along with nine other H-WRBI members, produced twenty-five new entries for the dictionary, which will be launched in May 2014. A blog post for the main OUP site, as well as a seminar hosted by the Early Modern Catholicism research group in Oxford, will celebrate the launch of these new lives.

H-WRBI members Kathleen Sprows Cumming (Cushwa Center), Alana Harris (Oxford) and Carmen Mangion (Birkbeck) are holding (thanks to generous funding from Global Collaboration Initiative at the University of Notre Dame) an international conference in May 2015 in London entitled ‘The Nun in the World: A Transnational Study of Catholic Sisters and the Second Vatican Council’. The cfp can be found here: http://cushwa.nd.edu/news/46133-call-for-papers-the-nun-in-the-world-a-transnational-study-of-catholic-sisters-and-the-second-vatican-council/.

Plans are gearing up for this year’s conference, 'Nuns' Literacies - Medieval to Modern' to be held at the University of Glasgow 29-30 August 2014. It will be the usual excellent fare of medieval to modern papers. The programme and information on accommodations will be sent to the listserv and posted to the website in April. One special feature of this year’s conference will be a postgraduate seminar, held the day before the conference begins, on reading late medieval documents. Contact Dr Kimm Curran at hwrbi.conference@gmail.com if you’re interested in attending or contributing to this session or need any information about the conference.

All the best,

Carmen Mangion

Caroline Bowden

Website: <http://www.history.ac.uk/history-women-religious/>

Facebook: <https://www.facebook.com/pages/H-W-R-B-I-History-of-Women-Religious-of-Britain-and-Ireland/176568259083818>

Twitter: H-WRBI at @H\_WRBI

Join our listserv: HWR@JISMAIL.AC.UK

**Forthcoming Conferences**

**Australian Women’s History Network Symposium, Tuesday 8 July 2014**

This event will take place at the Australian Historical Association 2014 Conference ‘Conflict in History’ to be held at the University of Queensland in Brisbane from 7-9 July on the St Lucia University of Queensland campus. The symposium this year will focus on paper and paper-work in history from a gendered perspective. Proposed papers or panels should respond to but not be limited by, the following themes relating to gendering the archive.

\*Colonial history and the power of paper

\*Newspaper, politics and activism

\* Official papers, census, royal commissions, maps, surveys, legislation

\*Letters, photos, telegrams, posters

\*changing technologies and paper communication

\*Paper trails/ephemera/memory and loss

\*Paper making

\*Missing papers

Reading sexuality in the archive

\*Papering over the cracks?

The dedicated AWHN sessions will be followed by a special public lecture event presented by Professor Karen Hagemann (University of North Carolina) before the AWHN reception and dinner. The Annual General Meeting of the AWHN will be held at lunchtime.

For further details: aha2014@sapmea.asn.au

The Australian Women’s History Network, which is affiliated with the International Federation for Research in Women’s History, is convened by Sharon Crozier-de-Rosa (University of Wollongong), Fiona Paisley (Griffith University), Vera Mackie (University of Wollongong) and Sally Newman (Monash University).

**Australian Catholic Theological Association (ACTA Conference, 3-6 July 2014)**

The theme of this conference is “Ecclesial Life into the Future”, which can well be addressed from the perspective of women’s history. Both lay women and women religious are challenged by their responsibilities in the Church and in discerning the necessary adaptations and initiatives they need to take in order to contribute constructively to ecclesial life into the future.

Venue: St Maru’s College, Melbourne University, 871 Swanston St, Parkville, Melbourne. Proposals to ACTA secretary, Rohan Curnow: rcurnow@cis.catholic.edu.au

 [This Newsletter is edited by Dr Sophie McGrath rsm, Please address all correspondence to her at Australian Catholic University, Locked Bag 2002, Strathfield, 2135; email: sophie.mcgrath@acu.edu.au]

1. 1 The rising nation of Britain saw radical political conflict in the 17th century; in the penal code legislated at this time in Ireland, the religious clergy were banished and religious houses prohibited, with a measure of toleration accorded by the early 19th century. A long continued struggle for Catholic Emancipation (1829) and political freedom was marked by gradual gains. [↑](#footnote-ref-1)
2. It is of significance that their membership was already falling, e.g., in France, before catastrophies, such as the French Revolution, occurred. [↑](#footnote-ref-2)
3. The terms ‘order’ and ‘congregation’ are accurately used in these articles: the members of orders professed solemn vows in canonically and legally recognised institutes: re those in congregations, if they bound themselves by vows, these were classed as simple, or private, with no legal effects and could be dispensed by the person (bishop, confessor) before whom they were made. In general, those accepted especially in female orders were of a higher social ranking than the unenclosed more loosely associated members of congregations. [↑](#footnote-ref-3)
4. Prominent here are the Daughters of Charity of St Vincent de Paul, founded 1633. [↑](#footnote-ref-4)
5. The first recorded case is that of a group of Charity Sisters in Ghent in 1816. [↑](#footnote-ref-5)
6. There were, however, many instances of religiously committed non-monastic individuals and groups in England in the centuries prior to the Reformation, e.g., the nursing Sisters associated with the military orders. [↑](#footnote-ref-6)
7. This name reflects a new nomenclature emerging in the 19th century, emphasising service and poverty. [↑](#footnote-ref-7)