

**ANNALS**  
OF THE  
**PROPAGATION OF THE FAITH.**  
COMPILED FOR  
**THE PROVINCE OF QUEBEC.**



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ANNALS

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OF THE PROVINCE

THE PROVINCE OF QUEBEC



W. L. M. S.

FEBRUARY, 1881

THURSDAY

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## **JESUIT PIONEERS OF THE FAITH.**

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**Priests who Adopt the Pigtall and the Chinese Dress—A Novel  
Mission-House Near Shanghai.**

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The introduction of the Christian faith into China was first accomplished in the sixteenth century by the Jesuit Fathers, although there is no doubt that Christian refugees had obtained a foot-hold in the Celestial Empire at a somewhat earlier date, as there is abundant proof that a colony of Christians existed in the city of Tsi Nafoo, in the province of Shantung. Evidence of this fact rests on the discovery of a stone tablet bearing the signs of the cross and an inscription setting forth that the monument was erected as a memorial to the true faith of the Lord of Heaven. The Roman Catholic faith was the first to obtain a foot-hold in China. In 1586 the Chinese Emperor had ceded the peninsula of Macao to the Portuguese, in return for services rendered by them, in exterminating pirates. Sailing from Goa—the capital of the Portuguese possessions in the East Indies—three Jesuit Fathers, who had formed a portion of the mission that came to the East under St. Francis Xavier, arrived at Macao. Speedily these pioneers erected a temporary church which in after years became known as the Cathedral of St. Joseph, and at a conclave held in 1588 it was resolved that Father Ricci should endeavor to enter the neighboring province of Kwantung to spread the gospel. Fortified by the success that had attended his chief, Francis Xavier, in the East Indies, Ricci, set forth, confident in his ability to convince, by

argument, the wily and astute Chinese. Adopting the manners and costumes of the natives he speedily obtained admission into the society of the literary classes. He confined himself entirely to dissertations upon philosophical, astronomical and scientific subjects. He proved to the most learned that their pretentious theories were entirely wrong, both in argument and in practice. When he had gained many admirers he ventured to approach the subject that was so dear to his heart—the existence of a Savior and the tenets of the Christian faith. His efforts were crowned with success. A number of converts, carried away by enthusiasm earnestly begged for baptism. Fired by their zeal the Catechumens overthrew several idols. The insult to the gods was punished by the flogging of the offenders. Ricci returned to Macao, and from Goa obtained scientific instruments, clocks of unique design, and an additional reinforcement to his staff of ten Jesuit Fathers. After giving them instructions for their guidance, he finally set out for Peking, where he arrived towards the end of 1600. Meeting resistance from the Mandarin who had charge of the city gates, and who desired to appropriate the articles brought by Ricci, his entrance to the court was refused, and he found himself arrested.

#### FATHER RICCI AT COURT.

The mandarin, finding his overtures to gain possession of the clock that struck the hours without any visible agency in vain, reported his action to the Emperor, who, astonished at the news, ordered the stranger to be brought before him. The moment for which Ricci had so long prayed for had now arrived. At the audience granted Ricci presented the various articles and the wonderful clock to the Emperor. A tower for its reception was ordered to be built under the direction of the

Jesuit, and the Emperor placed in his private apartments pictures of the Savior and the Virgin. Ricci set to work giving information to the mandarins and the court upon subjects allied to the use of the instruments he had brought to the capital, and his name became an authority. The Father took advantage of this prestige and made proselytes of the court personages and soon had the satisfaction of seeing the ranks of this converts swelled. The people, seeing their rulers embracing the new faith, numbers came to be baptized and solicit instruction in the tenets of the religion. In 1607 a novitiate was established in Peking under his direction. The supervision of the various missions throughout the Empire, besides the task of translating many scientific and religious works into Chinese, occupied his time. His labors were rewarded by a formal announcement by the Emperor and Empress in a letter to the Pope that they had embraced the Christian religion. This indefatigable man died at Peking in 1610. From the accession of the Ching dynasty in 1644 the history of the Jesuit Fathers is a record of constant growth in power and influence, checked at frequent intervals by the zealous interference of the Franciscans, Dominicans and other Orders which opposed a seeming tolerance of old native superstitions on the part of the Jesuits. The Jesuit plan was to learn the language, study the customs of the people and gradually substitute for the old ceremonial the ritual of the Catholic Church. By this policy they have conquered where other creeds have failed. Their history is checkered by banishments and massacres, but all their vicissitudes have resulted only in strengthening their power. By their mechanical skill they made themselves indispensable, and whenever the jealous suspicions of the people had been lulled to sleep, they began at once to extend the true faith.

## THE JESUITS IN PEKIN.

Thus, when the English went to China they found the Jesuit missionaries in full sway. The history of the labors of the Jesuits and other Orders of the Church would fill volumes. In the see of Pekin there are now no less than ninety-six Jesuit priests, under the guidance of Bishop Pechihli, who also bears the title of Vicar Apostolic of North China. At Pekin a magnificent fane, dedicated to St. Ignatius Loyola, covers the site of the original church erected by the Emperor over the remains of Ricci. Its proximity to the palace, built as it is immediately under the walls, is a bitter thorn in the Chinese side. Attached to the cathedral is a long range of low-built houses, the major portion of which is used as a repository for the exhibition of electrical apparatus, air-pumps, models of steam-engines and various instruments; the second division is arranged for holding the collection made by Pere David, a naturalist of no mean attainments. His valuable contributions to the flora and fauna of Northern China won for him the gold medal of the French Academy of Sciences. There is also a school for children, and in the block in immediate proximity to the museum ten Sisters of Charity exercise their vocation receiving both female adults and children, tending to their wants if sick, and also to their religious instruction. Scattered all over Pekin are a number of small chapels in which the converts assemble. Indeed, the capital boasts of a large number of natives professing Christianity. At Niuchang the mission is also that of the Society of Jesus, but the church is at present only a small building with three Fathers in charge. At Tien-tsin is the Lazarist Order. The original cathedral built in 1861, on the junction of the grand canal with the river Seiho, was destroyed by the Chine-

se mob in 1870. The Government then built a magnificent structure in the settlement occupied by Europeans, and in addition gave the priests a large block of land whereupon to erect an orphanage and hospital. The cathedral and the mission is under the charge of a Father Superior and twenty-five priests, who are engaged in the work. The hospital is erected with every modern improvement and has proved a great success. At Cheefoo the mission is a Lazarist one, under the jurisdiction of the Shanghai Superior of the Order. At Shanghai the largest establishments of the various Orders exist. The Jesuit Fathers, the Lazarists and the Mission de l'Etrangers have their head quarters there. With but few exceptions the Jesuits are all French, the Lazarists Italians and the Mission of the Strangers French.

#### THE COMMUNITY IN SHANGHAI.

The Catholic community in Shanghai, together with the native converts, worship side by side. Father Desjacques, who has resided in China forty years, preaches on Sundays and holidays to the Europeans in English and French, and the Chinese have also sermons in the vernacular. Too much praise cannot be meted to these Jesuit Fathers for the interest taken by them in not only religious but secular matters. They have established schools for the instruction of children of foreigners resident in China of all and every nationality or denomination. English, French, and the usual curriculum is taught by competent Fathers. Music, both vocal and instrumental, is embraced in the studies under the direction of Father Basinso, an accomplished musician. There is also a school for girls under the direction of some French ladies, who work under the supervision of the Lazarist mission. But the crowning work

effected by the Jesuits is their magnificent establishment at Sicawei, near Shanghai. The grounds upon which the buildings are erected cover about one hundred acres. A cathedral, a mansion with rooms for the Fathers to dwell in, and for the reception of the weary workers in the interior of China, who triennially are allowed a month's relaxation from duty. All these buildings are semi-Chinese, and it is here especially that the methods of Catholic priests are visible. To a stranger visiting the place the surroundings are purely Chinese. The main entrance consists of a large main door, flanked on each side by smaller ones, open at all hours. A gate-keeper sits in company with some friends, and, unless the exquisite cleanliness is noted, there is nothing to denote the presence of Europeans. Around the wall of the lodge-room hang engravings of the [Blessed] Virgin and various prayers in Chinese; there is a receptacle for holy water and a book for visitors' names. Your card is given to one of the by-standers and he directs you to follow him into a waiting-room situated in the quadrangle in which the cathedral stands.

#### AN INTERIOR VIEW.

The room you are ushered into is furnished with stiff-backed Chinese chairs and semi-circular table. Facing the door-way is a picture upon paper representing "The Flight from Egypt." The Virgin and Child on the ass and Joseph are here depicted with a Chinese cast of features. The houses in the distance are of Chinese architecture, although the scene is in Egypt. The garment of the personages are all *a la Chinois*, even to the bright colors used by the native women. On the sides of the walls are pictures of St-Joseph and St-Ignatius, with Chinese surroundings. The only evidence of European civilization is the notice written in French,



requesting visitor cards. Presently a portly figure approaches, with smooth shaven head, queue, and dressed exactly like a middleclass native. Following the Father the visitor is first conducted to the Cathedral. The building is divided into a main and two subsidiary chapels. The pillars supporting the structure are of white freestone and the floor is made of blocks of variegated marble. The ritual of the church where permissible is in the Chinese language. Before every picture and representation of the cross are appropriate prayers. There are no seats in the body of the Cathedral, and only a few benches here and there in the aisles. Straw mats are strewn around the floor for worshipers. A carved oak pulpit, from which discourses are delivered by the Fathers, stands below the organ gallery. The choir is composed of Chinese boys, who have been admirably trained in music. Before leaving the building a magnificent stained window, representing «the temptation in the wilderness,» which fills up the entire space over the ground alter, attracts attention. This window was the gift of a native convert, who is a large junk owner, a resident of Shanghai. Passing to the quarters of the Father, who are enjoying a vacation, a large room with a billard table and a magnificent piano is to be seen. Upon a long corridor open rooms on each side—the apartments of the brothers, furnished with extreme simplicity. An extensive library for reading, and a general refectory constitutes the rest of the building. Room is provided for sixty Fathers.

#### A HOME OF FOUNDLINGS.

Hard by is the foundling asylum, to which male or female children up to the age of 10 years are admitted. The establishment is under the care of seven Sisters, who are all French, assisted by five converted Chinese

women. The building seldom contain less than 300 inmates. On one floor the nursery is situated. Ranged in rows of five are cradles containing puny, squalling, helpless babies, some only a day or so old, left by their unnatural parents in a receptacle placed outside of the main gate. Of the number left ninetenths are girls. To the noble women who devote their lives to acts of charity the task of nursing the feeble spark of life remaining in these waifs is given. Babies as a rule are not generally interesting objects, even though they be of white parentage ; but the atom of Chinese mortality reposing on the cotton quilt is simply repulsive. It can only be compared to a gingerbread model of an infant. Descending a highly polished stair-way, nursery for children above two years old is reached. It is refreshing to see the symptoms of delight with which the Sister who is the cicerone is greeted. One little girl is dumb, but her bright black eyes glisten and seem to speak the pleasure she has to see some one take notice of her. At a signal from the Chinese monitor the little mites jump into their places and commence singing a hymn to the Virgin in Chinese.

#### TRAINING IN INDUSTRIAL ARTS.

A short walk brings the visitor to the department used for the workshops of the mission. The remarkable progress that has been made within the last ten years in wood-carving, gilding and painting after foreign methods, the change that has taken place in the artistic designs of modern bronzes and china-ware, amongst the artisans and potters of Central China, has caused much surprise among observant Europeans at the various ports. The reason of these improvements is shown by a visit to these shops. With but few exceptions every

Jesuit Father is in possession of a knowledge of some one of the mechanical arts, or is skilled in design and painting. Here the Chinese youth has his choice of a trade. Some may be seen hard at work carving the detail of an altar for an inland chapel, others poring over the plans of a new building to be erected under their supervision. In another shop carpenters are at work executing the various repairs incidental to such a large establishment, for not only the Shangai but every Catholic mission through out China makes calls upon the Sicawei workshop. Ascending a flight of steps, the painting and gilding shop is reached. Scattered around are legs, wings, arms and trunks of saints, some with only a priming coat and others receiving their last touch of gold or vived color. A due appreciation of the harmonious blending of color is taught by the Father presiding over this particular branch. Stone cutters and sculptors are hard at work in a shed. A shoe-repairing and tailloring branch is in full operation. The heavy call made upon the tailloring hands during the famine which prevailed in North China in 1878 may be judged by the fact that no less than 12,000 suits of cotton-lined clothing were given to the refugees who fled to Shanghai, and sent to the stricken provinces. Tales of deep devotion and gratitude to the Catholic Fathers for their kindness to the starving wretches could be told by scores. The noble exertions put forth during that trying period by the priests who were residing amid the trouble can never receive sufficient recognition.

#### SECRET OF CATHOLIC SUCCESS.

It would be a tax on space and patience to enumerate the establishments of the Catholic faith in China. At the various ports along the coast of China the mis-

sionaries are to be found. In every inland city and town where no other foreigner has ever set foot, a building, however modest, bears the sign of the cross. Inured to hardships impossible to be described, eating the food of the lowest class of Chinese, sleeping upon the same hard planks, with cotton quilt and wooden pillow, that serve the natives, cut off from all educated society, entirely separated from the outside world, oblivious of the events that are agitating the nations, and only gaining a knowledge of current topics from an infrequent letter or Chinese newspaper, these priests some of them once men of rank and title in Europe, plod on their way without a single murmur. Practicing self-dénial, utterly forgetful of self, the Catholic missionaries in China stand forth to the world as models of unswerving devotion to the work of disseminating the gospel of Christ. Even though their efforts to proselyte the Chinese may not be successful, when taken as a whole, they are never daunted. To them failure is an unknown word. Going about doing good among a race wrapped up in the idea of attaining money and whose ideas are imbued with superstitious notions transmitted to them for ages, their task is a difficult one. A Chinaman, pure and simple, has no idea of gratitude. Whatever is done for him by a foreigner, or even by one of his own race, is looked upon as an action to accomplish some desired end for the doer's benefit. The Fathers, with the exception of those attached to the Lazarist establishment at Shanghai, all don Chinese garments, shave their heads and wear queues. In conforming strictly to Chinese manners and prejudices lies the grand secret of their success in obtaining so many converts. It may be asked by what means do the missionaries obtain funds? At Shangai a large portion of the French

concession belongs to the Society of Jesus and the Lazarists ; and so in every city and town, the land has been purchased with money given by the proselytes, by laymen who have joined the ranks, who gave up their all when entering the service, and by contributions from the Propaganda and kindred establishments in Europe. The protection of the French Legation has always been extended to the Catholic missionaries, and although some few serious troubles have arisen, which required diplomatic attention, the majority of emeutes which have called forth correspondence between the various Ministers at the Court of Peking and the Chinese Foreign Office may be safely set down to the unpopularity of the missionaries of the various sects of the Protestant belief. In conclusion, the sole aim and hope of the Catholic Fathers, who, once leaving their native land, can never by the terms of their obligation return, seem to be the welfare and ultimate hope that success will crown their efforts to convert the heathen Chinese to the Christian faith.

## INTERESTING SKETCH

of the establishment of Catholic Missions among the Indian  
Tribes of the Northwest.

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*(Continued from the last.)*

ASTONISHING AS IT MAY SEEM,

Here, at St. Ignatius, by the Mission press, has been issued a large octavo of seven hundred pages. It is a complete Indian-English Dictionary of the wonderful Kalispel language, which is spoken by the Flatheads and some fourteen other tribes west of the Rocky Mountains. Its get-up, if not perfect, is certainly very creditable considering that it is the work of Indian Missionaries, published in an Indian country, and, to a great extent, by Indian help and Indian labor. The work was commenced some thirty-nine years ago by Father G. Mengarini, a thorough Indian scholar and author of a grammar of the same language published years ago by the Smithsonian Institute, and was brought to completion by Rvd. J. Giorda, through heroic perseverance and truly herculean labor. The dictionary was published exclusively for the use of the Missionaries, with the exception of some fifty copies reserved for the larger libraries of Europe and America, that may wish to possess themselves of a book so rare and curious and so interesting to linguists.

HERE ALSO MAY BE MENTIONED

“Narratives from Scripture,” another work in Kalispel, published at St. Ignatius in 1876, containing the gospels for every Sunday in the year, as also narratives from the Old Testament. Though much smaller in bulk and

size, yet in point of Indian scholarship it is no less than the dictionary a remarkable production. But to bring this paragraph to a close, the Mission of St. Ignatius, with its large and handsome church, its schools and all kinds of substantial improvements to be seen every where around is to-day a monument of the success that has attended the self-sacrificing efforts of the Missionaries to improve, spiritually and temporally, the children of the mountains.

Pasing on the third on the list is

ST. PETER'S MISSION,

Which was established by Father A. Hoecken in 1859, though Fr. N. Point may be said to have laid its foundation as early as 1846. It was established for the purpose of bringing under the saving and civilizing influence of Christianity the Blackfeet and other Indian tribes roaming in the northern part of Montana. If the object intended has been, as yet, but partially accomplished it is no fault of the Missionaries, but owing to the peculiar, and, humanly speaking, insuperable difficulties that encompassed that Mission on every side and thwarted the efforts and self-sacrificing devotedness of the faithful Fathers. But happily the present appears more cheering. A noticeable change for the better seems to be taking place of late, in all those polygamous tribes of the north, and the heart of the Missionary leaps with joy at the thought that it is the harbinger, perhaps, of their redemption. The fact seems the more remarkable as this change was sudden and little expected. What is to account for it? One event that occurred less than two years ago, in the Milk River country, a few miles from Fort Belknap, perhaps furnishes the answer. Here on the 7th of February, 1878, died a saintly priest, Phil-

lip Rappagliosi, S. J., the Apostle of the Blackfeet, and his death, though natural, was to all appearances as mysterious as it was untimely. In his tomb, likely, one day will be found the key to explain the new era now, seemingly, about to dawn upon those Indians. This zealous Missionary had vowed himself to their salvation, and aware, as it seems he was, that perhaps it would not be obtained but through the sacrifice of some one's life, he bravely surrendered his own, and died an unknown, yet a voluntary, martyr for the cause. The noticeable change alluded to, and which, from later accounts, seems to increase the brighter hopes of St-Peter's Mission, date from the very moment that the saintly soul of Phillip Rappagliosi passed to a better life. If this be so the conversion of the Blackfeet Indians to Christianity will be, at no distant day, a matter of history no less than the conversion to the faith of those who have been thus far the subject of our sketch.

We now part with the Indians and give a brief account of the Catholic church among the whites in Montana. A few facts, dates and figures will be enough to complete this second part of our task.

#### THE HISTORY OF THE CATHOLIC CHURCH

Among the whites of Montana covers a period of only sixteen years. The reason is plain and obvious. Until the year 1863 there existed no settlement of white people in this Territory. Within this period churches or chapels were established at Hell-Gate, Virginia, Frenchtown, Helena, Deer Lodge, Missoula, Butte, Missouri Valley and Benton. At Hell Gate, the first on the list, was established the first church for the whites in Montana—of course to prevent the people there from passing beyond to the bad place. Fr. U. Grassi built the church



in 1863. It has since been removed to Missoula. Father Giorda in the same year, searching for souls and not for gold, as the miners well remember, twice visited Alder Gulch, now Virginia, where he heard many confessions and baptised a number of children. Rev. Raverty, a secular priest from Denver, Colorado, and after him Fr. Huppens visited the place the following year.

#### FR. GIORDA WAS THERE

Again in the Winter of 1865 and remained till the Spring of the following year, being succeeded by FF Vanzini, Van Gorp and D'Aste, who later on came to remain permanently. A frame building was turned into a church, and the Mission of Virginia, under the title of "All Saints," was established. It is now under the charge of Rev. F. Kelleher, who, since the Fall of 1873, with zeal and devotedness has watched over the little flock of 275 Catholic souls committed to his care.

Frenchtown had the little church built in 1864. I have at hand no late report of the Catholic population of that thriving little place, but including all the Frenchtown district, with its mines, it cannot fall short of 350 souls.

#### NEXT IN TURN COMES HELENA,

The capital of our Territory. The Catholic church here dates from 1765. The old frame church, built by the Hon. J. M. Sweeney, was opened and dedicated under the style of the "Sacred Heart of Jesus and Mary," on the feast of All Saints, in 1866, by Fr. Kuppens, who is remembered throughtout Montana as one who knew as well how to manage wild brochos as ould and rusty sinners. Fr. Kuppens was replaced by Fr. F. Van Gorp and d'Aste, while Fr. Grassi spent in Helena the winter

of 1867-8. To accomodate the increasing Catholic population a larger church of brick and stone was begun in 1874 and completed in 1876. The structure is an ornament to Helena and a standing monument of the liberality of her people. Attached to this church are the four countes of Lewis and Claska, Meagher, Jefferson and Gallatin, containing a Catholic population of about 1,500 souls. Besides the above, in 1876 St-Joseph's church was built in the Missouri Valley and two more are in contemplation, one at Bozeman and the other at Boulder Valley. In the Spring of 1877

#### THE FIRST EPISCOPAL VISITATION TO MONTANA

Was made by Rt. Rev. Bishop T. O'Conner, Vicar Apostolic of Nebraska, to whose jurisdiction the eastern portion of our Territory belongs. In this visit he confirmed over two hundred persons, children and adults. The impression made on his Grace was most favorable and lasting. In a letter addressed to the Rev. Pastor of Helena, March 31, 1879, the Rt. Rev. Bishop, referring to the people of Montana, writes : «It may be that I saw only the bright side of their character, but certain it is that I have never met a people with whom I was better pleased.» With such flattering words from our Bishop we may well cross the Range once more and say a few words of the good people of Deer Lodge. In this portion of the Lord's Vineyard Rev. R. DeRyckere has been a devoted and faithful laborer since 1866. He built two churches, one a handsome stone building at Deer Lodge, the other a frame lined with brick at Butte. The principal centers of the Catholic population in the country, besides Deer Lodge and Butte, are Phillipsburg, Beartown, Flint Creek and Nevada Creek Valleys. Having obtained no late returns we can give no accurate

statement of the Catholic population of this county but it is likely somewhat greater than that of Helena district. During the Summer of the past year Deer Lodge and all other settlements of Western Montana were visited by

MOST REV. CHAS. J. SEGHERS,

The Coadjutor of the Most Rev. Archbishop of Oregon, to whose spiritual administration this portion of the Territory belongs. The Most Rev. Archbishop was as favorably impressed as Bishop O'Conner had been two years before.

From Deer Lodge, still going west, we reach Missoula county, which, including those given above to Frenchtown, contains a Catholic population of nearly 600 whites and about 1,500 Indians.

North we reach Benton, the head of navigation and a place of great promise in the future. It has a new church ready for use but not quite completed. Benton thus far has been attended from St. Peter's Mission. Late accounts received from Rev. S. C. Imoda, who has been in charge of that Mission for a number of years, informs us the Catholics of that whole district number 1,050 whites and 2,150 Indians.

A word more about

#### OUR CATHOLIC INSTITUTIONS,

Of which St. Vincent's Academy for young ladies deserves the foremost rank. It is conducted by the Sisters of Charity from Leavenworth, Kansas. It was opened in 1868 for boarders and for day scholars. This institution has earned a well-deserved reputation, and praise enough cannot be bestowed on those who conduct it

with so much skill, thoroughness and self-sacrificing devotedness. Our County Fathers seem to believe that these devoted Sisters are working for money and tax them accordingly. St. Vincent's Academy is in a flourishing condition. There is also in Helena a select school for boys under charge of the same Sisterhood. But it is the earnest wish and prayer of the writer that in the near future there may be a college for our boys to supply a much felt deficiency.

In Missoula the Sisters of Providence conduct a boarding and day school for young ladies, which is likewise well attended and flourishing.

#### MORAL AND EFFICIENT SCHOOLS

Are a great boon for our young generation, but the Hospitals conducted by the Sisters of Charity, are the greatest blessing to suffering humanity. Of these there are four in Montana, viz : St. John's, in Helena, St. Patrick's, in Missoula, St. Joseph's in Deer Lodge, and the hospital at Virginia. Private patients as well as the sick and the poor of the country are cared for in these institutions.

The life of the miner is a hard one ; it is harder still if instead of success his labor meets with disappointment, but when, after a life of toil and disappointment, he lies disabled by accident or sickness in his bunk of suffering, away from home, without the soothing care of a loving mother or a dear sister, the mine's lot is then the very hardest. Nothing bespeaks the human and philanthropic feelings of the people of Montana better than the fact that their sick and poor are confided to the kind and tender mercy of the Sisters of Charity.

Many a miner have we seen shedding tears of joy in beholding himself the object of more than a mother's care in these abodes of cleanliness peace, attention and sympathy.

We conclude by quoting once more His Grace Bishop O'Conner. We spoke of the past and present history of the Catholic church in Montana. His Grace gives us a glimpse of what her future history will be : « You and I may not live to see it, but the days is not far distant when Montana will be one of the most fruitful and flourishing as well as the most beautiful portions of God's Vineyard, and this will be owing in a very great measure to the labors and virtues of those who have already borne there « the burden of the day and the heats.»

E. PALLADINO, S. J.

## THE SISTERS OF CHARITY.

### How the Order was Founded in the United States.--The Romantic Career of Mother Seton--Her Conversion.

The lady who founded the Order of the Sisters of Charity in the United States, was brought up in the Protestant Episcopal belief until she was thirty-one years of age. Her career has its romance, and the manner of her change of religion, as well as that of her establishing the Order of the Sisters of St-Vincent de Paul, appears miraculous. Mrs. Elizabeth Ann Seton was the daughter of Dr Bayley of New-York, and born in that

city in 1774. In early girlhood she displayed a superior intellect, a strong mind and a correct judgment, with a great inclination to piety. She delighted in reading the Scriptures and religious works, and wore on her person a small crucifix, wondering, as she afterwards expressed it, that Protestants as well as Catholics should not be desirous of possessing the emblem of salvation. She received Confirmation and the Lord's Supper in the Episcopal Church, and in her twentieth year she married a New-York merchant, Mr William Seton. They traveled in Italy, where shortly afterwards at Pisa Mr Seton died, in 1803. While waiting in Leghorn for the vessel which was to convey her to America, she allowed herself to be persuaded by a friend, who wished to divert her mind from its melancholy musings, to enter a Catholic church one Sunday during the celebration of High Mass. It was near the moment of the Consecration when she entered. Struck by the grandeur and solemnity of the ceremony and the fervor and humility of the prostrate multitude, she fell upon her knees before the altar, and when the sacred Host was elevated for the adoration, not one in that assembly felt with a heart more replete with awe and fervor than Mrs Seton. Long after the Mass was over she remained, fervently praying to the Father of Light to dispel the doubts which agitated her, and show her the right path. For some time her mind was in a continual state of agitation. She left Italy, determined to become a Catholic. But on her return to New-York she was assailed by powerful family influence, and other formidable difficulties.

## HER CONVERSION ACCOMPLISHED.

After nearly a year of severe trials she consented to take the important step, and she received the conditional baptism from the Rev. Matthew O'Brien, of St. Peter's Church, in that city; and on the Feast of the Annunciation, the 25th of March, 1805, she received for the first time the Holy Communion. After this change her position became truly painful. Her husband's death left her in straitened circumstances and with the maintenance of five children. Her friends became estranged on account of her conversion, not reflecting that the courage she manifested in embracing a religion, the practice of which imposed additional sacrifices entitled her to their increased esteem and adoration. But in losing old friends she gained one who became her counsellor and guide, and who was instrumental in aiding her in the execution of her subsequent great design, viz., the foundation of a Sisterhood of Charity in the United States. In 1806 the Rev. Mr. Dubourg, then President of St. Mary's Academy, Baltimore, who was afterwards Archbishop of Besançon, in France, visited New-York. Celebrating Mass one morning in St. Peter's church, he noticed the uncommonly fervent and pious deportment of a lady who approached to receive the Communion. The same day he was introduced to Mrs. Seton, and having heard the story of her conversion, became very much interested in her welfare. Acting on his advice, she removed to Baltimore with her daughters with the intention of opening an academy for young ladies. Her fame had preceded her, and her acquaintance was universally sought. « But, » says her biographer, « she visited only the poor, the sick and the afflicted. » She was soon joined by her sister-in-law. Cecelia Seton, who

had in the meantime become a Catholic. Here may be related

**A WONDERFUL CIRCUMSTANCE,**

In the life of this extraordinary woman. One morning after Communion she was inspired with a strong desire of forming some plan for the systematic care of poor children. She spoke to the Rev. Fr. Dubourg about it, who approved of it, but objected that there were no means. She had faith that means would be forthcoming. He advised her to pray earnestly to the Almighty for the object of her wishes, to keep her own counsel, and not speak to any one concerning the project, and to come to him in one month. Now, the same day, a man of means, Mr. Cooper, a Catholic convert, called to see Father Dubourg. He had no knowledge of Mrs. Seton's design. But purpose of his visit to the pastor was to acquaint him with his determination to spend the rest of his life in the cause of religion and in giving to the poor all he possessed. He said he had \$10,000, which he wished to apply to the relief of poor destitute female children, particularly orphans. Father Dubourg was struck with the coincidence and desired him also to spend one month in prayer and reflection. At the end of that time, without any knowledge of each other's plans, Mrs. Seton again offered her services for the instruction of the poor and the care of the sick, and Mr. Cooper placed \$8,000 in the hands of the priest, to be by him used for such purpose. The Venerable Bishop Carroll gave the project his warmest sanction, and soon after.

**THE FIRST COMMUNITY OF THE SISTERS CHARITY**

Was begun at Emittsburg, Md. Measures were taken to



obtain from France the rules of St-Vincent de Paul, the founder of that benevolent sister hood. She soon had a regular course of studies, and her school was attended by many pupils from the village and the surrounding country. The Sisters are not permitted to bind themselves by vows until after a probation of three years, and according to the constitutions of St-Vincent their monasteries are the dwellings of the poor, the streets of towns and wards of hospitals ; their enclosure obedience ; their veil holy modesty. They are mothers to the orphan, educating children, assisting the sick, the widow, the aged, the infirm ; visiting the prisoner and the galley slave, and on the field of battle ministering consolation to the dying soldier. In 1814 three of the Sisters from the mother house were sent to take charge of Trinity Church Asylum in Philadelphia. In 1817 the city of New-York requested the Sisters of Charity to take charge of an orphan asylum. After being able to witness the permanent establishment of many institutions of the Sisters of Charity throughout the Union, Mrs. Seton departed this life in the forty-seventh year of her age, in 1821, bequeathing to her spiritual children a precious inheritance in the memory of her indefatigable labor-loving charity and brilliant example.

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**Heroic Services of the Sisters of Charity during the Civil War.--Reminiscences of Hospital Life.--An Insult Revenged in a Christian Way.--Champions Raised up for the Church and the Charitable.**

Hon. John Kelly, of New-York, recently delivered a lecture in Boston in aid of the Sisters of Charity Hospital in the course of which he mentioned the following events connected with the lives and labors of the Sisters of Charity and their influence over the soldiers :

The events of our terrible civil war brought out in the fullest way the true character of the Sisters of Charity and of the other Religious orders. And how they were tried the great the Searcher of hearts alone knows. From school room to sick room, from their orphan flocks, whose numbers were continually increased by the loss of thousands of parents who were slain in every great battle, to the agonizing groans of the military hospital, where poor wounded and maimed and mutilated soldiers lay heaped in hundreds, and sometimes in thousands, the daughter of St-Vincent passed and repasses on her ministrations of mercy and love and self-immolation. Sometimes they went among sick and wounded soldiers who have never seen or heard of a Sister of Charity or Mercy before. Seven Sisters from New-York were thus sent early in the war to a hospital attached to a Federal corps. As they entered the wards, crowded with dead and dying soldiers, their appearance excited amazement. « Who are they ? » said one, « Seven widows, pretty well done up in morning, looking for the dead bodies of their husbands, » was the humorous answer of another, who actually believed what he said.

Among the patients in this hospital there was one who was quite a boy, hardly fit to leave a mother's care, who lay with his face sunk in the pillow, while a careless hospital attendant was sponging a fearful wound in the back of the poor boy's neck. The hair was matted with clotted blood, and the heartless touch of the attendant was agony to the miserable lad. « Let me do it, » said one of the Sisters, taking the sponge from the unfeeling hand. Then, with tepid water and soft sponge and woman's delicacy of touch, the frightful wound was tenderly cleansed. « Oh, who is that ? who are

you ? You must be an angel, » cried the relieved and grateful sufferer. The hair was gently separated from the wounded part, and the patient turned and gazed at the « angel. » But hardly had he fixed his eyes on the strange garb and novel head dress of the Sister than he shrieked with terror and once more buried his face in the pillow. « Do not fear me, » said the Sister, « I am only anxious to relieve your sufferings. »

The boy's heart was touched by the sympathetic words of the strange being, and as the work proceeded he at length murmured. « Well, no matter what you may be, you are an angel anyhow. »

One day in this very city of Boston, a Sister was passing through the streets with downcast eyes and reverend manner, proceeding to the house of a poor family in sickness and want. A well-dressed, but swaggering ruffian accosted her in language that sent a deep flush over the pale cheek of the Sister. She uttered no word, though feeling the outrage deeply, but fixed on the man her calm, steady gaze, full of that rebuke which virtue alone can inflict on vice. He slunk away, and she went on her errand of mercy. Time passed on, and the war came, and these two met again.

This time it was in a ward of a military hospital in the distant State of Missouri. He was cruelly wounded, and the Sister, whom he knew not, nursed him and assuaged his agony with a mother's tenderness. Observing his low state, she ask him if he belonged to any church. « No, I do not, » was the answer : « At any rate, » said the Sister, « You should ask pardon of God for your sins, and be sorry for whatever evil you may have done in your life. » The soldier said : « I have committed many sins in my life, Sister, and I am sorry for them,

and I hope to be forgiven ; but there is one thing that weighs heavy on my mind at this moment. I once insulted a sister in Boston, and her glance haunted me ever after. It made me ashamed of myself. I knew nothing then of what Sisters were, for I had not know you ; but now that I know how good and disinterested you are, and how mean I was, I am disgusted with myself. Oh, if that Sister were here, I could go down on my knees to her and ask her pardon ! »

« You have asked it and received it, » said the Sister, looking full at him with tenderness and compassion.

« What ! are you the Sister I met in Boston ? Oh, yes you are ! I know you now. And how could you have attended on me with greater care than on any of the other patients ? I who insulted you so ! »

» I did it for the Lord's sake, » said the Sister, « because Heloved His enemies and blessed those who persecuted Him. I knew you from the first moment you were brought into the hospital, and I have prayed unceasingly for your conversion.

« Send for a priest, » exclaimed the dying soldier ; « the religion that teaches such charity must be from God. »

Here is an example from the far South : An officer was brought in wounded to the hospital at Pensacola, under charge of the Sisters. He was a big, burly, rough-looking man. « Who are those women ? how shall I address them ? » he asked of a friend. « Sisters, » was the reply, « Sisters ! » They are no sisters of mine. I should be sorry they were. » The friend replied : « You will find them as good as sisters in the hour of need. » « I don't beleive it, » muttered the surly patient. But the

Sisters did nurse him, and nursed him so faithfully and well that he was soon able to depart to his regiment, strong in body and much improved in mind. Before he left he called his friend to him and said : « Look here ; I always was an enemy to the Catholic Church. I was led to believe they were all a bad set—nuns, priests and all. But when I get out of this I'll be eternally drot darned if I don't knock the first man head-over heels who dares say a word against the Sisters in my presence.»

A preacher of another denomination was once brought to an unexpected halt while preaching to his congregation. He had perhaps read « Maria Monk » or some such book, and did not like nuns or Sisters. Just as the reverend gentleman's invective was at its height, these strange words were thundered forth by a sturdy member of the congregation : « Sir, that's a damned lie ! » Great consternation seized on all present. The preacher sternly reminded his erring brother that was the house of God. « Well, sir, » said the member, « as it is the house of God I'll take back the damned, but not the lie. It is a lie without the damned. I thought and believed the same as you think and beleive, because I was told so, as you were ; but I have lived to learn the difference, to know that what we were told, Sunday after Sunday, is not true. I was in the prison at McDowell's College ; I was there for six months, and I saw the Sisters of Charity waiting on the prisoners and nursing the sick, unpaid and disinterested. I saw them giving up their whole time to doing good, and doing it without fee or reward. That six months cured me of my folly ; and I'll tell you all who know me to be a man of truth, that the Sisters are

not what our ministers say they are, and that I'll stand to !"

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## IRELAND.

**Splendid Tribute to the Heroic Faith of the Irish People. Thrilling Incident of the Famine. Irish Confidence in the Rosary.**

A few Sundays ago Rev. Dr. Duggan, Bishop of Clonfert, preached a sermon in which, referring to religious fidelity, he said there was a race which was to day a mystery and a paradox to the powers of earth. There was a race of heroes and of martyrs in the sacred cause. In the time of the Danes a wave of persecution passed over them from which they emerged with the motto, «What doth it profit a man to gain the whole world and to suffer the loss of his own soul?» Centuries passed away, and then came three centuries of which he was about to speak with no bitter memories for they must have been in the designs of Providence for some purpose—three centuries for which there was no parallel in the history of the world but the three first centuries of persecutions which the early Church underwent. Irishmen were exiled; their property was confiscated, and they were put to death. The famine came, the horrors of which not the pen of a Milton could truly describe, nor the pencil of a Rubens paint in their colors, and which would never be revealed until the Day of Judgment. His Lordship then commented on the hardships and deaths which were then caused by the want of food, and on the system of proselytism which was carried out at the time. Apropos of this sub

ject he narrated a most touching example of female heroism. There was a pause in the public works which grow out of that political economy after whose operation a million of the Irish race died before the world, and a poor man, the father of seven children, on finding every possible means of sustenance exhausted, said, in his agony, to his wife, "To morrow I will send my children to this school. They will get bread and clothing. I will die myself, but I can not see my children die." The wife begged a day, hoping that some means of relief would arise. On the next evening the father said, "Well, to morrow ; I must not see my poor children die." The third day passed and the father said " I will not stand it longer. The children must go to this school to morrow." The mother seeing that his resolutions could not be changed, said, "As it must be so, and I cannot prevent it, leave the girls to me and you take the boys." The father consented and the mother and the girls went to bed together that night with the thought that they should never rise again. In the morning at five o'clock a steamer appeared in the bay (they lived on the west coast of Ireland,) the public works were resumed, credit was restored and they obtained a sufficiency of food. Some seven years afterwards he paid a visit to this noble mother of the Machabees, and asked her how she was faring after all her sufferings. She answered, "Do you see that corn-field, and that horse and cart ? These are mine. Do you see that other corn-field ? That is mine. Do you see that cow and sheep ? These also are mine. The Lord has blessed us with plenty." He asked how she felt on the night when she lay down to die with her daughters around her. With sublimity of a martyr she said humbly, "We said the Rosary of the Blessed Virgin as

best we were able, and we closed our eyes never to open them again till the Blessed Virgin sent relief." That was one of a thousand instances of the fortitude with which during that dreadful period of trial the Irish race preferred the safety of their immortal souls to the goods of his world, and there were thousands of Irishmen scattered over the earth who, had they yielded to the tempter, would be now in the possession of their own homes in Ireland. There were two prominent features in the Irish character which were ineradicable—love of creed and love of country; and the sooner every one admitted this fact the better for the Irish race and the better for every other race. The love of creed was first and that of country next. Whenever Irishmen had gone—whether to Canada—in one portion of which (Montreal) 1,200 men and women and children of that race found a nameless grave in the famine days, having perished after quitting the emigrant ship—or to the United States, or Australia, or to England, they had always endeavored to procure a priest, if they had not one already, and to build a church, that they might hear again the song of praise and nourish their souls with the food of life.

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