

A CRITICAL EDITION
OF
THE MEMOIRS
OF
AMELIA DE HENNINGSEN
(Notre Mère)

Thesis submitted in the fulfilment of the
requirements for the degree of

MASTER OF ARTS
OF RHODES UNIVERSITY

by

MARGARET YOUNG
(Sister Anne Mary, M.S.A.)

January 1984



NOTRE MÈRE
GRAHAMSTOWN CONVENT

Frontispiece

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PREFACE

The chief purpose in editing the Memoirs of Amelia de Henningsen (Notre Mère) is to place on record the role played by this remarkable woman in laying the foundations of Catholic Education in southern Africa and in the building up of the Catholic Church in the Eastern Vicariate of the Cape of Good Hope and beyond. Emphasis has been placed on her achievements in these fields of labour.

No attempt has been made to give any account of the growth and development of her interior life and spirituality. That life which was "hidden with Christ in God" (Col. III, 3) has not been revealed to us, but it was the source of the fruitfulness of her labours. In the Gospel Christ says, "By their fruits you shall know them" (Matt. VII, 20), and it is, in truth, by the fruits of her apostolic activities, shaped by the times in which she lived, and extending over a period of fifty-five years in southern Africa, and by those of the Congregation which she founded, despite almost insuperable difficulties that we judge her.

Inevitably, in considering her Memoirs which have so many facets and which extend over a span of eighty-two years, it is expedient that a choice be made of incidents relevant to the purpose of explaining her life; consequently these have received most attention.

The availability of primary sources has been an invaluable asset, particularly the letters and documents preserved in the archives of the Religious of the Assumption in Paris, and those of the Missionary Sisters of the Assumption, Grahamstown. They have revealed aspects of Notre Mère's character without which no true picture of her could have been drawn. In researching these sources it has become clear that in several instances the evidence is contradictory and irreconcilable, and it has been presented just as it stands. It must be assumed, too, that there are, unavoidably, gaps in the information which further research may bring to light. In three parts of the Memoirs it is obvious that a page or pages are missing. These omissions have been indicated in the text of the Memoirs pp. 197, 200 and 201.

Another source from which I have drawn freely is Alban O'Riley's Notre Mère. His family was closely associated with Notre Mère and, as a pupil at St. Aidan's College, he knew her personally. He seems in some inexplicable way to have captured the essence of the spirit that motivated her.

With regard to the Memoirs, it must be remembered that Notre Mère was seventy-five years of age when, at the request of Bishop H. MacSherry, she wrote them. They are well-written and are a testimony that her mental faculties were unimpaired. However, compared with her letters written almost fifty years earlier, the Memoirs lack the precision in grammatical construction and, in some parts, the logical sequence and clarity of her letters. Her style is simple but vigorous, and the skill she has in dropping names is quite remarkable. The Memoirs are, on the whole, purely a record of events and, as such, are written objectively, without, except in rare instances, a revelation of interior trials, sufferings and joys.

In editing the Memoirs I have kept as close to the original as possible. Notre Mère used both capital letters and punctuation marks excessively, and these, unless for the purpose of clarity, have been retained. The same principle has been applied to spelling; misspelt words have been left unaltered, unless for clarity the correct spelling is inserted in brackets. Misspelt names of persons or places are given correctly spelt in the footnotes.

Throughout the Memoirs there are frequent digressions which break continuity, hence it has been necessary in one or two instances to transpose the position of events to where they properly belong. Sub-headings have been supplied but frequently the section covers more material than is indicated by the title as a result of the digressions.

In the Memoirs there is no consistent chronology and there are very few dates, but, on the whole, they appear to be written in terms of the episcopacies of the five bishops under whom the community served during Notre Mère's lifetime in South Africa.

The historical events through which the Memoirs range include the 1830 Revolt in the Netherlands, the 1848 Revolt in France, not mentioned but relevant, the Oxford Movement in England, two Frontier Wars at the Cape (1850-53) and (1876-77), the wars in Zululand and Basutoland and two Anglo-Boer Wars; the discovery of gold and diamonds and the far-reaching results of the discoveries. Running parallel with these were the events of her own life lived in Belgium, England, Germany and France; then, in southern Africa; the labours involved in the establishing of schools, in the performance of charitable works of mercy and in reaching out to assist all missionary enterprises whatever their need.

It should be noted that, for the purpose of clarity, I have consistently referred to the Superior General of the Religious of the Assumption as Mère Eugénie, and have omitted from her name and from the names of all Sisters mentioned in the Memoirs the "M" denoting "Mary" which was an integral part of their designation.

With regard to terminology I have used colloquial nomenclature only where it appears in the Memoirs and in quotations, but I should add that Notre Mère's own respect for individuals does not suggest that this terminology was used to belittle the status of the indigenous population of southern Africa, but reflects the contemporary use of these words to describe these people.

Notre Mère's facility in name-dropping has made it imperative to select from among the multiplicity of characters those which relate more nearly to her and to the situations in which she found herself; for these there are biographies rather than for well-known historical figures about whom much has already been written. The latter are treated summarily.

Where I have not been able to find recent historical monographs to follow up the innumerable references to people, places and events, I have turned to that most invaluable of references, the Encyclopaedia Britannica.

In working with archival material there was difficulty in following letters in the correct sequence as, on occasion, they overlapped or crossed in the mail and some which appear to be missing have left gaps in

the sequence. In addition, the irreconcilable evidence presented by two different people concerning the same events was disconcerting, especially when the stakes at issue were serious. However, with regard to this, the following passage written by Professor W.A. Maxwell in The Reminiscences of Thomas Stubbs (p.5) is equally relevant in this case: "What people think in the heat of conflict is necessarily part of the data of history, but it is not, however, the measure of right or wrong."

Despite conflicting evidence, I have endeavoured to give a true record of a great and remarkable woman who, in the historical setting which shaped her life, strove ceaselessly to implement the motto of her Congregation: "Thy Kingdom Come". I trust what I have written is truly impartial and not over idealistic; it is certainly the substance of well matured thought and deliberation.

ACKNOWLEDGEMENTS

In acknowledging the debt of gratitude I owe to many people who have assisted and supported me in the writing of this thesis, I feel compelled to place first my Superior General, Sister Pauline Fox, and my Congregation for affording me the time for and the privilege of doing this research on our Foundress, Notre Mère. I thank especially those who have had to carry a heavier work-load on account of my absence from the active apostolate.

Then to Mère HÉLÈNE-Marie, Superior General of the Religious of the Assumption until July 1982, I am deeply grateful for permission to use freely the material in the archives of the Mother House in Paris and for the tremendous assistance rendered by their archivist, Sister Thérèse Mayliss who so willingly and graciously left no stone unturned in her efforts to find relevant letters and documents.

To the Right Rev. Bishop J.P. Murphy, I am grateful for allowing me to use Diocesan Archival material, and to Rev. J.E. Brady, O.M.I. who in order to provide me with information about Bishop M.J.F. Allard and the first Oblate missionary band travelled from Queenstown to Kingwilliamstown to meet me.

Thanks is due in a very special way to Sister M. Philip Strain who not only initiated this research when stimulated to it by the interest in Notre Mère displayed by Professor K.S. Hunt, but personally copied out and translated from French the material available in the archives of the Religious of the Assumption. The completion of this thesis is in no small measure due to her assiduous labour and never-failing support and encouragement.

Sister M. Colombière Hannaway, too, has been a powerful incentive to getting the thesis under way and that chiefly by her strong conviction that Notre Mère was a great and inspiring religious. I owe much to her encouragement and sustained interest in the work.

To Professor T.R.H. Davenport I am very grateful for reading through the Memoirs and for assuring me that they were readable and so worth while researching; and for his encouragement.

I wish to thank, too, the staff of Cory Library, Michael Berning, Sandy Fold and Mandy Goedhals who have at all times been most helpful whenever I needed assistance or advice in finding relevant material.

Very sincere thanks is due to Mrs. June McDougall who, under heavy pressure but with infinite patience, typed the manuscript, and to my sister, Miss W. Young of Brookshaw Home who, together with Sister M. Philip Strain, gave unstintingly of their time and energy to the demanding task of proof-reading and checking manuscripts.

To the Sisters of my Congregation and to my friends who have shown sustained interest in my work and been supportive and encouraging, I am very grateful.

Finally, to my Supervisor, Professor K.S. Hunt, I owe an unforgettable debt of gratitude. His keen interest in my work, his timely advice and suggestions, his rescuing me from the sloughs of depression and no confidence, and his never-failing kindness, all these have given me a strong impetus and a desire to achieve the best possible in my thesis.

Deo Gratias

Grahamstown
January 1984.

ABBREVIATIONS

- R.A.A. : Archives of Religious of the Assumption, Paris.
 A.A.A. : Archives of Augustinians of the Assumption.
 M.S.A. : Archives of Missionary Sisters of the Assumption.
 D.A.P.E. : Diocesan Archives, Port Elizabeth.
L.A. : Les Origines de l'Assomption.
C.E. : Catholic Encyclopaedia.
C.J. : Collective Journal.
O.D.C.C. : The Oxford Dictionary of the Christian Church.
 Cross, F.L. and Livingstone, E.A., (eds.).
E.B. : Encyclopaedia Britiannica.
D.N.B. : Dictionary of National Biography.
D.S.A.B. : Dictionary of South African Biography.
 W.T.B. : Wallbank, T.W., Taylor, A.M., Bailkey, N.M., Civilization
 Past and Present.
G.T.J. : Graham's Town Journal.
S.E.S.A. : Standard Encyclopaedia of South Africa.
 Brown : Brown, W.E., The Catholic Church in South Africa.
 Gelfand : Gelfand, M., Gubulawayo and Beyond.
 O'Riley : O'Riley, Alban, Notre Mère.
 Poinset : Poinset, M.D., Across this darkness I salute the
 dawn.
 Watkin : Watkin, E.I., Roman Catholicism in England from the
 Reformation to 1950.
 Woodward : Woodward, E.L., Three Studies in European Conservatism.

FACSIMILE OF NOTRE MERE'S HANDWRITING

sometimes thought, the great artist Sir F. Leyton, might have been that boy. The doctor's wife, was an invalid & remained in the cabin with my mother, to whom he was extremely kind. The steamer was so crowded, that most of the passengers, were forced to sleep on deck. The doctor, who had secured a whole cabin for his family & self, insisted, on my mother's having a berth, in his cabin & well it was, he did so; for the surounding, my self & a young Irish widow, were covered with, was covered with water, when we woke in the morning & though it was warm spring weather, we were shivering until supplied with hot coffee. It was Kermalpa, in some of the Rhine villages & passengers came & went, wherever the steamer stopped; the crowd seemed, never to diminish. The Chorus singing on board was very good, as each new set came on board, fresh choruses were struck up. I cannot say the same of the solo singers I heard, in Germany. There is something faulty in the training of the voice. All their notes are not true, like the Italians. They are voicées, but that is a degree better than the screach of the English, who do not know how to take head notes properly, nor how to manage the transition from medium & chest to head. Their screach seems to scratch

LIST OF ILLUSTRATIONS

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Introduction

A Call to Service

On 27 August 1849 a whaling vessel, the *Océanie*, sailed from Antwerp on the first lap of its voyage to southern Africa. Among the passengers was a group of Roman Catholic missionaries whose destination was Grahamstown in the Eastern Province of Cape Colony. Their leader was Mother M. Gertrude de Henningsen and she brought with her six companions.¹ They were the first Sisters ever to come to Africa to bring the message of the Gospel to the people there and to lay the foundation for Catholic education in the sub-continent. They began a new era in the growth of the Catholic Church in southern Africa; growth which, during the previous centuries, had been stunted and unfruitful through lack of labourers in the field of mission work largely because of strong opposition to the Catholic religion.²

The Sisters who now travelled to the Cape had already made the tremendous sacrifice of dedicating their lives to the service of God in the Congregation of the Religious of the Assumption in Paris.³ They had joyfully left their homes and loved ones when they entered the religious life. Now, as the vessel sailed down the Scheldt, they were leaving another family, their community in Paris; a family which, under the guidance of Mère Eugénie,* had nurtured within them their spiritual life and fanned the flame of their zeal for the extension of the kingdom of God.

The Superior of the Religious of the Assumption, Mère Marie Eugénie, had responded generously and with enthusiasm to the urgent request of Bishop Aidan Devereux,* Vicar Apostolic of the Eastern Vicariate, when he had appealed to her to send Sisters to his mission to bring to the people under his care, the benefits of education, culture and, above all, a knowledge of their Catholic faith. The community in Paris were as enthusiastic as Mère Eugénie⁴ and the Sisters chosen for this, their first missionary project, were considered specially privileged. Little did they dream, at this stage of the voyage, what dangers, hardships and sufferings lay hidden in the future. Despite their great sadness at

parting from the Sisters whom they loved so dearly, they looked forward with joyful anticipation⁵ to the labours they were to undertake as the first Assumption missionaries; they were, indeed, the first branch of the parent tree!

Josephine Amelia de Henningsen

Sister Mary Gertrude had been given charge of the venture because of her already proven strength of character. Before she entered the Assumption Convent, Mother M. Gertrude, as she now came to be known, had been known as Josephine Amelia de Henningsen,⁶ a young lady of some standing in the social circles of the aristocracy of Europe. Born in Brussels on 21 April 1822, she was baptized at the Church of St. Roch in Paris in September of the same year.⁷

Family and Early Life

Her father, John Charles de Henningsen was born in Copenhagen and traced his descent on the male side to the Scandanavian Vikings or "Sea Kings", as they are called. No doubt a share of their readiness for challenge and spirit of adventure was passed on to at least two of his children, Amelia and her brother Charles Frederick.* Her mother was Irish, a member of the famous de Burgh-Farrell family.⁸

At an early age John Charles, having lost his own mother and because he disliked his stepmother intensely, ran away from home. His relatives in France afforded him refuge and sent him to College at Boulogne where he was trained for the navy. On completing his training he went to England where he joined the Royal Navy. He took part in the Siege of Copenhagen in April 1801 and in the Battle of Trafalgar when the British under Lord Nelson defeated the French fleet off Cape Trafalgar on 21 October 1805.⁹

M. de Henningsen retired from the navy on full pay at the early age of thirty-six, married Mlle. de Burgh-Farrell and settled in Brussels. It was here in a house in the rue Ducale that Amelia was born. The house is described in detail in the "Memoirs".¹⁰ It was situated opposite the Park between the States-General and the palace of the Prince of Orange.¹¹

The family consisted of two boys, Charles Frederick* and Emile, and five girls, Augusta, Henrietta,* Amelia, Louisa and Georgina.¹² Charles Frederick was Amelia's favourite brother and they were close friends. Their grandmother, who had a pet parrot formed part of the family.¹³

Despite the grandeur of their home, the children were brought up very strictly - one of the horrors of Amelia's early life was to be subjected to having a jug of cold water poured over her each morning after being well soaped - even in the depth of winter.¹⁴ She retained this dread of cold all her life and suffered intensely from it. The children spent most of their time in the nursery, were permitted at stated times to go to the garden and, on special occasions, to go down to dessert with their parents. During the evenings which were spent in the drawing room, they occupied themselves with drawing, working or listening to stories, they were expected to behave themselves and not speak unless they were spoken to. They sat at a table at the end of the drawing room, apart from the rest of the company.¹⁵

Their daily lessons consisted of the three R's, drawing maps, dictation and piano practice. Amelia was taught needlework by her grandmother and mastered every kind of stitch, both plain and fancy.¹⁶ This accomplishment was to prove valuable to her in later years when she and the Sisters had to burn the midnight oil sewing to obtain money for food for orphans.

The de Henningsen children enjoyed a very privileged background. There were their daily walks in the park accompanied by their nurse, the carnivals and a variety of other entertainments and excitements which brightened their young lives - walks in the country, celebrating birthdays, participating in balls arranged by their dancing master, attending private theatricals in which their father, an excellent actor, took part.¹⁷ For Amelia, too, it was a joy to attend Mass with her mother at the beautiful cathedral of St. Gudule.¹⁸

Mde. de Henningsen was a central figure in the lives of her children. To Amelia she was the personification of everything that was good and beautiful.¹⁹ She was a devoted wife and mother and it must have been from her, surely, that Amelia learned a spirit of self-sacrifice and

generosity which characterised her throughout her life. Mde. de Henningsen had a melodious voice, wrote poetry and was fluent at English, French and Italian, as well as knowing German and Latin. It is interesting to note that Amelia's father at this time took up painting as a hobby and had a studio in his own home. His son, Emile, also took a great interest in painting and one of his pictures, a Turkish soldier, was kept in the Archives of the Grahamstown Convent. Their teacher was M. François,²⁰ formerly president of the Royal Academy.

Revolt and Flight

The tranquil tenor of their lives was disrupted by the outbreak of the 1830 revolt in Belgium.²¹ Although his children, like their mother, were Catholics, M. de Henningsen was a Lutheran and so it happened that, when the Belgians revolted, the de Henningsen family were on the side of the Dutch Protestants and the aristocracy against the Catholic Flemings and the liberals. Their grandmother had been imprisoned during the French Revolution and her husband had been executed at Boulogne²² and they dreaded what could be perpetrated by the "rebels" in the name of liberty. The Congress of Vienna in 1815 created the new Kingdom of the Netherlands by the union of the Dutch Provinces with the Austrian Netherlands under one government, which was resented by the Catholics and the liberals in Belgium. Dissatisfaction grew in intensity. Hence, stirred up by the example of the successful revolt in Paris in July 1830, they determined to throw off the yoke of the Dutch government and fight for their independence of which they had been deprived in 1815.²³ Other factors which caused resentment were the fact that, though the Belgians outnumbered the Dutch by two to one, yet they only had equal representation in the States-General, the interests of the Dutch minority were paramount in the administration of the country and the majority of the officials were Dutch. Already in 1828, the two main streams of opposition, the conservative Catholics and the Liberals, had united to resist Dutch domination but without success. The overthrow of the monarchy in France and the victory of liberalism roused the Belgians to action.²⁴

The signal for revolt occurred in Brussels in August 1830.²⁵ A great festival was being arranged in honour of the Prince of Orange, William I,^{*} to celebrate his birthday. The programme for the festival included

fireworks and theatrical performances. The authorities decided to cancel the fireworks lest demonstrations should occur, but the performance of Daniel Auber's opera "La Muette de Portice" at the Theatre de la Monnaie on 23 August proceeded according to plan.²⁶ This opera deals with the fisherman, Masienello, a rebel against Philip IV of Spain in one of the revolutions so characteristic of mid-seventeenth century Spain - a Neapolitan revolt.²⁷ As one song of revolution succeeded the other, the people became wildly excited and in the fourth act, when the following words were sung: "Amour sacré de la patrie Rends-nous l'audace et la fierte" (Sacred love of the motherland give us back our daring and our pride), almost every man in the theatre rose to his feet and rushed into the street. The struggle for liberation had begun!²⁸

The wealthy classes in the towns, fearing demonstrations in the streets, organized themselves into Committees of Safety and armed Civil Guards to protect property. M. de Henningsen and all the gentlemen who lived in the rue Ducale mounted guard before their houses during the night. All their servants left their employ and henceforth demanded higher social status and recognition.²⁹

In September Dutch troops occupied Brussels and, after three days of street fighting, they were expelled from the city. Then all Belgium rose in revolt. The Dutch troops were besieged within the walls of Antwerp and were finally forced to surrender.³⁰

The Dutch King, William I,* agreed to summon a States-General which on 29 September 1830 voted for separation of Belgium and the Dutch Provinces. On 3 November a new National Congress was elected and on 18 November it unanimously confirmed Belgian independence and determined that members of the Orange-Massau family were ineligible for any office.³¹

At a conference of the five great powers - Britain, France, Austria, Prussia and Russia - held in London in November/December 1830, the principle of Belgian Independence was recognized and in January 1831 Belgium was declared a perpetually neutral state; her independence and neutrality being simultaneously internationally accepted. The Belgians drew up a constitution by which all power was vested in the state and on 4 June 1831 Prince Leopold of Saxe - Coburg - Gotha was elected the first

constitutional monarch of Belgium. On 21 July he took an oath to maintain the constitution and became King Leopold I.³²

Belgium was no longer safe for the de Henningsen family hence they prepared immediately for flight to England. Their grandmother, accompanied by Augusta and the two boys, went on ahead to Ostend to await there the arrival of the rest of the family.³³ For three weeks they remained in Brussels, sleeping in their clothes with their valuables sewn into their pockets. Then the day before the Dutch troops were to attack Brussels, they set off in the last coach to leave the city. Their journey to Ghent and thence to Ostend was hazardous and exciting.³⁴ Amelia, at the early age of eight knew no fear, a quality of her character which would stand her in good stead on many occasions later in life when she was involved in dangerous situations.

Sojourn in England

As soon as a boat was available, the family sailed to England, there to await developments. For a short period they were accommodated at the home of their great uncle in Portman Square but soon after their arrival they moved to Ramsgate where they lived until Belgian independence was recognized and they knew for certain that they could not return to Brussels. They then returned to London to be near a Catholic Church.³⁵

The England to which the de Henningsen family had come for refuge was very different from the Belgium from which they had come. The evolutionary process of political reform in that country was altogether more peaceful than the revolutionary crises that took place on the European continent. Riots and demonstrations occurred³⁶ but, even at their worst were not comparable with the revolts in which the countries of Europe were embroiled in the 1830's and in 1848. Though England remained unscathed by revolution, revolutionary legislation was being introduced and being passed in Parliament.³⁷ The character of society was undergoing a gradual transformation as, by means of legislation, the middle classes attained political as well as financial eminence.³⁸

Of importance in this biography is the position of Catholics. They had for centuries been subjected to crippling disabilities, both with regard to religion and to politics.³⁹ Until 1793 they had been deprived of

the parliamentary vote and, not until the Catholic Emancipation Act was passed by parliament in 1829, was a Catholic permitted to sit in parliament without taking the oath of supremacy.⁴⁰

After the act of Union was passed in 1800 and on 1 January 1801 the United Kingdom of Great Britain and Ireland came into existence, Pitt had the intention of granting Catholic emancipation at a later stage but had failed. He resigned on 14 March, 1801.⁴¹ Had Catholic emancipation been a religious question only, and not an Irish one, it might have been granted more easily. The repeal of the Test and Corporation Acts by Lord John Russell on 26 February 1828 had removed certain disabilities from the Dissenters⁴² and the mood of the time was more expansive with regard to religious prohibitions. However, Catholic emancipation, associated as it was so closely with the political history of Ireland, had little support from the government, especially from Peel and Wellington,* and King George III was violently opposed to it.⁴³ But Emancipationist activity was whipped up by its leading spirit, Daniel O'Connell,* a Roman Catholic lawyer. A demagogue of a very high order, competent, ambitious and without scruple, he had won the support of people and was dominating Irish politics. He had established groups by means of which he had consolidated his control of Irish opinion and in June 1828 he opposed the M.P. for County Clare, Vesey Fitzgerald, an emancipationist and sympathetic Protestant landlord, and was elected with an overwhelming majority, even though he was ineligible to take a seat in parliament. Both Wellington and Peel realized that resistance was useless and the king was forced to accept the bill for Emancipation which was moved in March 1829 by the man who most strongly opposed it - Wellington.⁴⁴ Catholic emancipation had been achieved and, with the exception of specific named officers, Catholics were eligible to take their place in parliament. The oath of supremacy was substituted by "an oath upholding the royal power, rejecting the temporal power of the papacy, and agreeing to maintain the property settlement in the realm and to support the Protestant religion - in short they were to promise not to undo the Reformation"⁴⁵

By the Catholic Emancipation Act Catholics, after two centuries of suffering and persecution under the Penal Laws, had received the full rights of citizenship of which they had been deprived only on the grounds that they were Catholics. Though by the Act which was passed in 1829,

they were to be eligible to any office, judicial or administrative, except that of the two Lord Chancellors and that of Lord Lieutenant of Ireland,⁴⁶ they were still subjected to lesser restrictions such as that no Church ceremonies could be held in public, religious orders were declared illegal and Catholic vestments and religious habits were forbidden in public.⁴⁷ Despite these disabilities, after Emancipation the Catholic population increased in numbers. The reasons for this arose chiefly from an influx of Irish Catholics into England, from the emergence of hidden Catholics when Catholic Churches and chapels were lawfully open, and from converts to Catholicism as a result of the Oxford movement.⁴⁸ In addition, the Catholic faith of the English people received a strong impetus in 1835/36 when Father Nicholas Wiseman* visited England in order to preach a course of sermons in the Sardinian Chapel in London. In these sermons he explained the doctrines of the Catholic Church for the benefit of both Catholics and Protestants alike, and he attracted large audiences.⁴⁹ For the purpose of consolidating his teaching he made arrangements with O'Connell in 1816 for the establishment of the "Dublin Review", a periodical which was to be instrumental in promoting Catholicism.⁵⁰

At this time the national universities of Oxford and Cambridge were still barred to Catholics; and to Dissenters.⁵¹ They were strongholds of the established Church; yet it was in Oxford that a movement arose which revived within the established Church several Catholic doctrines which had been retained in the Prayer Book and had been practised by an influential group within the Church during the seventeenth century;⁵² doctrines, such as the apostolic succession, the priesthood, the sacramental system, the real presence of Christ in the Eucharist had by the eighteenth century been practically forgotten.⁵³ This movement of revival was known as the Oxford Movement or the Tractarian movement. The leading spirit in the movement was John Henry Newman,* but it was actually initiated by a sermon of Rev. John Keble* preached on 14 July 1833. The sermon titled "National Apostasy"⁵⁴ was directed against the government which was planning to suppress the Irish bishoprics. This action Keble saw as a sacrilege, because the property which would be involved in the suppression belonged to the Established Church, and he looked on the proposed plan as presumptuous interference by the state in church affairs.⁵⁵

As a result of this sermon and because of their deep concern about the issue at stake, a group of Oxford men decided to publish a series of pamphlets called "Tracts for the Times", hence the name Tractarians which was applied to them.⁵⁶ Yet, though the signal for the commencement of the movement arose from a political issue, the motivation activating the movement rose out of the deeply-rooted religious convictions of the men who took part in it.⁵⁷ In addition to John Henry Newman and John Keble, other leaders of the movement were Richard Hurrell Froude* Edward Pusey* and W.G. Ward*⁵⁸. Of these both Keble and Pusey retained their staunch loyalty to the Established Church. The followers of the latter became known as Puseyites. Froude, an active leader, died shortly after the movement was begun;⁵⁹ Newman and Ward joined the Catholic Church in 1845. With the secession of Newman from the Established Church, the Oxford Movement came to an end, but not the conversions to Catholicism.⁶⁰

However, in the years immediately following Emancipation, Catholics were still struggling to achieve stability and the acceptance of Catholicism. External aids were not easily accessible. Thus it happened that the de Henningsen family, coming from a country where Catholic religion could be practised freely and where churches abounded, were translated into an atmosphere which was totally different and where discrimination and prejudice against Catholics was strong.⁶¹ The number of Catholic churches were minimal.

In The Grahamstown Journal - of 7 September 1850 under the heading "Extracts from English papers": "Summary of London in 1841" we find the following information: "It contains 300 Churches and Chapels of the Establishment; 364 Dissenters' Chapels; 22 foreign chapels no doubt amongst these some Catholic places of worship."⁶² Catholic Churches were, indeed, few and scattered. Hence during their stay at Ramsgate, the de Henningsens fulfilled their religious obligations on Sundays by reciting the Mass prayers, reading a sermon and learning catechism. The nearest Catholic church was in Margate. In London it was different. They attended Mass every day in the French Chapel⁶³ which was situated near their home in Porchester Place in the vicinity of Hyde Park. In this chapel several masses were celebrated every day for the convenience of the many French emigrés in London. These emigrés, supporters of Charles X* had followed him into exile after the fall of the monarchy in France in July 1830.⁶⁴

Mde. de Henningsen was a staunch and devout Catholic and she ensured, by all the means at her disposal, that her children were instructed in the basic tenets of their faith. Amelia was confirmed at the age of twelve. Her mother wished her to make her First Holy Communion but, before doing so, Amelia decided to examine thoroughly both the Protestant and Catholic beliefs; this at the age of thirteen or fourteen. She came to the conclusion, as she says herself, "that the Roman Catholic belief was by far the noblest, purest and most self-sacrificing"⁶⁵ This she chose and prepared herself with great earnestness for this important event in her life. Her choice of what cost most in self-sacrifice characterized Amelia throughout her life. It was in the same spirit that she undertook to nurse one of the servants who had smallpox and, in so doing, contracted the disease herself.⁶⁶

During these formative years of her life, Amelia, together with her sister, Henrietta, strove consistently to improve their education and broaden their intellectual vision. They visited the British Museum Library where they read Froissart's* Chronicles and other manuscripts written in the Middle Ages. They attended the Politecnic Institute and followed the lectures there. Three times a week a professor of oriental languages came to give them lectures and to teach them amongst other things Hebrew and German.⁶⁷ They were, of course, fluent in both English and French.

Moreover, the young ladies learned miniature painting, music, singing and dancing; they attended Operas and Shakespearian plays and cultivated a taste for dramatic art.⁶⁸

She had opportunities, too, of getting to know a great number of people as, it would appear, visitors of all kinds were received in their home with warm hospitality. There were the Chinese seminarians and priests on their way to and from Rome, the legitimist emigrés, the Carlist emigrés and a host of others, strange and interesting.⁶⁹

Like most young ladies, Amelia looked forward eagerly to her "coming out" into the social circle of her day. But, somehow, she experienced in the pleasures and excitements of her "first season", as she herself says, "only hollowness and emptiness";⁷⁰ perhaps the first signal pointing the way to another more self-sacrificing and more fulfilling life.

Another sign was soon to follow. Her mother whom she loved most dearly had fallen into ill-health and Amelia determined to shower on her every attention and care. A visit to the Isle of Wight⁷¹ brought no improvement and, eventually, she was pronounced incurable. The family doctor, Dr. Beattie,* ordered her to Wiesbaden in Germany and Amelia accompanied her.⁷²

Their journey thither and the events of their sojourn there are described graphically and in detail by Amelia in her "Memoirs".⁷³ On their return to London, her mother's health declined rapidly. Amelia revealed, not only the strong bonds of family love, but also her resourcefulness in her endeavours to get her brothers back to London, even having recourse to the secretary of State, Lord Derby.⁷⁴ Alas! only Frederick managed to get back, Emile was detained in Russia. In November 1842 their mother died. Her death was a heavy blow to the family and most of all to Amelia. Filled with sorrow and a sense of loss, she felt that, now that the task of caring for her mother was completed, life was no longer meaningful for her.⁷⁵ The circumstances of her mother's burial were an added grief, indicative as they were of the discriminations to which Catholics were still being subjected. There was no Catholic cemetery, Catholic priests were not permitted to bury their parishioners and so a parson read some prayers in the mortuary chapel and, at the graveside, the priest, in ordinary dress, threw a handful of blessed earth on to the coffin. How consoling then were the prayers and blessings of the poor whom this truly Christian woman had helped and who followed in the funeral procession.⁷⁶

Vocation

In this time of trial Amelia sought solace in her brother, Frederick; together they shared their sorrow and spent hours at a time talking and planning their future.⁷⁷ She was prepared to join him in whatever project he decided to undertake, and he had several in mind. However, for the present, it was arranged that Amelia and Henrietta should leave their home, now so painfully lonely and empty, and spend some time in Paris. A suite of rooms was secured for them at the Convent of the Assumption, in the Impasse des Vignes.⁷⁸ Here, surrounded by many friends, they passed the time in a round of pleasure-seeking and sight-seeing in Paris and its neighbourhood.

But there were other attractions which drew them and they, together with Georgina Hay, a very close friend, attended the various processions held in churches of Paris during the octave of Corpus Christi.⁷⁹ At the Church of the Foreign Missions, by a miracle of grace,⁸⁰ Georgina received the gift of faith. Previous to this she had been totally indifferent to religion of any kind. Now, what had been the gift of faith to Georgina became for Amelia the gift of vocation. She knew that her mother had prayed constantly for Georgina and saw her conversion as a direct answer to her mother's prayers. She felt God was speaking to her through this incident. She had long pondered over the verse in Psalm number lxii.3 "In a desert land, and where there is no way and no water: so in the sanctuary I come before Thee to see Thy way and Thy glory".⁸¹ These words had mirrored the state of her soul and she felt in the depths of her heart that God was calling her to dedicate her life to Him in a special way. She felt drawn to enter the Sisters of St. Vincent de Paul, a nursing order, but, when Sister Marie Thérèse, a religious of the Assumption, pointed out to her the urgent need for imparting a thoroughly Christian education to the youth of France,⁸² she became convinced that she would do more good in a teaching than in a nursing order.⁸³ So again, true to character, she chose what she perceived was the more useful way to serve God and what in fact called for greater self-sacrifice on her part.

There was an urgent need for Christian education in France. A strong anti-clerical movement had accompanied the revolution in France in 1789. The Constituent Assembly had introduced the principle of popular election for ecclesiastical office. All priests were expected to take an oath to support what was called the Civil Constitution of the Clergy⁸⁴ Those priests who took the oath were regarded as traitors by the church and deprived of office. Most priests refused to take the oath and were in consequence executed or banished. Religious orders were suppressed and the youth of the country grew up deprived of all Christian education.⁸⁵ State control of education introduced by Napoleon I aggravated the situation.⁸⁶

One of the major features of the early nineteenth century was the struggle for freedom of education. Lamennais* who took a leading part in this struggle made a violent attack on the Napoleonic University⁸⁷. "De l'université impériale" - a centralized body which exercised

control over the state monopoly of education. Among other things he wrote as follows: "he (i.e. Napoleon) has resolved to give over the greater part of the nation to a brutalizing savagery, while allowing a small minority to rise to a kind of instructed barbarism... I am not attacking the university because it closes its doors to the children of the poor; it thereby preserves them from its corruption; the injustice against which I protest is the refusal to allow other schools to be opened for them...."

He explained further that the work of the university was ruined by indiscipline and that the indiscipline was the fruit of irreligion and immorality.⁸⁸ Surely sufficient motivation for the restoration of Christian education!

Lamennais was not satisfied with writing only; he was a man of action and, in his struggle for liberty of conscience, of the press and for Catholic schools, he gathered around him a group of brilliant young thinkers who shared his ideals and his enthusiasm. Among these were Lacordaire* and Montelambert,* men of genius, keenly aware of the needs of the society in which they lived. Together they founded the first Catholic daily newspaper in Europe, "L'Avenir" which was to be the mouthpiece by means of which they would promote their liberal ideas.⁸⁹ In addition, Lamennais established an "Agence générale" for the defence of religion,⁹⁰ one of its projects being the opening of a school in defiance of government regulations. The latter was an abortive effort; in fact the school was closed down immediately by the government.⁹¹ Finally Lamennais' views on the relationship between Church and State⁹² aroused the hostility of the Bishops, and, on his appealing to the Pope, he was ordered to recant and discontinue his newspaper. At first he accepted the papal decision, but later denounced the Pope, and, in fact, all authority.⁹³

However, his struggle for liberty of education was pursued by Montalembert who demanded for Catholics the right to establish Catholic secondary schools which could compete with state schools; schools in which the sons of the bourgeoisie could be prepared to take their place in the government of the country.⁹⁴

The aspirations of men such as these found an echo in the hearts of two other dynamic characters. The first of these was the Abbé Marie Theodore Combalot.* Because of his strong character and irrepressible manner in expressing what he believed, he had successfully influenced many of the younger clergy who were supporters of Lamennais in his early days, and his Superiors had to prevent him from the inculcation of his doctrines.⁹⁵ Though he was frequently in conflict with the ecclesiastical authorities, he was deeply religious and full of zeal. He was, too, one of the first to point out that irreligion was spreading widely in France because Christian principles and Christian teaching had not been integrated into daily living.⁹⁶ In 1822, two years after he was ordained, when on pilgrimage to the shrine of St Anne d'Auray, he seemed to receive a call from the Blessed Virgin to establish a new religious congregation, in honour of the glorious Assumption of the Mother of God. The religious of this Congregation would devote themselves to providing a truly Christian education for the daughters of the wealthy. His dream did not materialize until twelve years later.⁹⁷

The second dynamic character was Eugénie Milleret de Brou who was being prepared by the circumstances of her life to become the foundress of the Religious of the Assumption. The same aspirations as had fired the enthusiasm of Abbé Combalot for the rechristianization of society,⁹⁸ had made her keenly sensitive to the needs of society, both rich and poor. Her own experience had taught Eugénie the shallowness of the lives of so many people who professed to be Christians, their indifference to religion, to the needs of the poor and to the injustices of society.⁹⁹ She stood on the threshold of a tremendous challenge, the social regeneration, not only of France, but of the whole of society, by means of Christian education. The social revolution, initiated by the French Revolution, was irreversible and it was incumbent on women to play their role in it.¹⁰⁰

For Mère Eugénie, as for Karl Marx,* a revolution was demanded by the very condition of the working class - their poverty, misery and suffering.¹⁰¹ The working class, now known as the proletariat, had emerged as a result of the rapid growth of industrialization which had radically changed the traditional pattern of European society. Power-driven machines had eliminated hand tools and whenever new industries sprang up, they brought in their train the growth of

factories. These power-driven machines made profound changes in the lives of the masses of the people. There was a steady drift of people from the rural areas into the growing towns. In the country labourers, as a general rule, had small holdings which they could work for themselves. In the conurbations they worked long hours for low wages and lived in crowded tenements. Though their human labour was essential for increased production in the factories, machinery had decreased its value.¹⁰² The conditions under which they worked were deplorable and, for most of the time, starvation, hard work and ill-health played havoc with their lives, while their employers, the complacent industrial bourgeoisie, became rich and prosperous.¹⁰³

Perhaps no-one was more aware of this changed state of society than Karl Marx. His perceptions had led him to the conviction that the only solution for the working class was for the oppressed to overthrow the oppressor by violence; that the proletariat should rise against the wealthy bourgeoisie and break down the power structures that held them bound, as it were, in chains. However, though in the political upheaval in France during the revolution the bourgeoisie had stood side by side with the working class, now that the question of meaningful social change was the issue the proletariat stood alone. For them the Marxian doctrine of revolution rang true in their ears.¹⁰⁴ The publication of the "Communist Manifesto" in January 1848 was a summons to the working men of the world to revolt and a proclamation of the inevitable triumph of the masses. In Paris, the revolutionary movement in which he had hoped to assist in 1848 was a failure. Marx was forced to flee to England where he lived until his death in extreme poverty, concentrating all his energies and his intelligence on the investigations and analysis of society so forcefully presented in his book "Das Kapital".¹⁰⁵

Like Marx M. Eugénie Milleret de Brou was acutely aware of the two classes which had emerged in society but she planned to bring about changes in society - far-reaching changes that implied a social regeneration - in a different kind of way. The religious congregation which she had founded was to be different from other existing religious orders. She was deeply concerned about the future of France, of the Church and of the whole of human society. Her Sisters were to aim at serving the poor through the rich; they were "to form truly Christian women from among the daughters of the nobility and the rising bourgeoisie

... to demolish bit by bit the deep-rooted cause of the widening gap between the social classes.¹⁰⁷ For Mère Eugénie and her Sisters it was a question of starting a fundamental revolution by leading their pupils to experience and understand the values of the Gospel to the point of radically changing their lives.¹⁰⁸ In this way society would be regenerated. This was the ideal she cherished. Initially she met with difficulties and opposition from the ecclesiastical superior, M. Gros, who could not see the need for the new kind of religious congregation which Mère Marie Eugénie was founding.¹⁰⁹ She explained to him the purpose of the innovations she proposed to make: the absence of grills would allow for openness to the misery of others and "above all for the upper social class living in security and affluence, contact with the under-privileged of society".¹¹⁰ Not only would their pupils benefit from this openness but the Sisters, too, exposed to the harsh realities of life, would be better prepared for their involvement with the families of their pupils.¹¹¹ She insisted on the recitation of the Divine Office because religious dedicated to the work of teaching needed more prayer than others.¹¹² Their poverty, which was to be very real indeed, would be a striking witness to pupils from the comforts of luxurious homes.¹¹³ Finally the extensive studies to be undertaken by the Sisters were to be a means of preparation to enable them to give not only the best intellectual formation possible to their pupils, but to give them a firm foundation in their faith,¹¹⁴ basic to the task which she proposed for her Sisters, was their own formation in an indepth spiritual life which Mère Eugénie did all in her power to bring to fruition in each one.

Despite all difficulties and in opposition to the social doctrines to which the elite among the Catholics subscribed,¹¹⁵ she held firm to her purpose, the struggle for social regeneration. In a letter to Père d'Alzon,* her spiritual director, in 1844, she expresses it thus, "I believe that God wants to create by the law of the Gospel and the Redemptive action of Christ, a society where no man will be oppressed by another and the only sufferings man has to endure will be those that come from natural calamities."¹¹⁶ Mère Eugénie was truly a woman of vision. One could say, in some sense, she anticipated the social doctrine expounded by Pope Leo XIII* in "Rerum Novarum" 1891, and, without doubt that of Vatican II and Pope John XXIII.*

"Rerum Novarum" or "The condition of the Working Classes" was most important as it was the first encyclical that concerned itself deeply with the evils affecting the working class. Leo XIII urged that the lot of the workers be ameliorated by means of social legislation and the formation of Catholic labour unions and political parties. The encyclical became known as "The People's Charter."¹¹⁷

Vatican II in a document "The Church in the Modern World" dealt particularly with Catholic thinking on social issues from Leo XIII to Paul VI,¹¹⁸ and Pope John XXIII in two encyclicals "Peace on Earth" and "New Light on Social Problems" treated of social conditions and the rights of man in the light of Christian teaching.

The following proclamation of Pope Pius XII* is of relevance in this context, too. Addressing the Italian workers in Rome he said: "Salvation and justice are not to be found in revolution, but in evolution through concord. Violence has always achieved only destruction not construction.....".¹¹⁹

The plans Mère Eugénie had in mind to change society by getting involved in social action were disapproved of at first by ecclesiastical authorities, but finally accepted and sealed with the stamp of approval by the Church.¹²⁰

In January 1842 the first school of the Religious of the Assumption was opened in an atmosphere in which the Sisters as educators, with an openness unheard of till then, were sensitive to the needs of the time and ready for the challenge of a wider and more genuine apostolate.¹²¹ It was no wonder that Sister Marie Thérèse, who already realized the possibilities for good which challenged the Congregation, advised Amelia to enter the Assumption. Nor did Amelia require much convincing that irreligion was rife; she had an experiential knowledge of the need of a thoroughly Christian education. She was well aware, as she says herself, that "the infidel philosophers of the 18th century had succeeded but too well in their endeavours against Christianity."¹²²

Early Religious Life

Having made her decision, she did not delay long in carrying it out. Her father, on hearing of her intention, came to Paris and tried desperately to dissuade her from entering a convent by a round of pleasure and social entertainment, but he was unsuccessful.¹²³

Alban O'Riley¹²⁴ gives the following description of Amelia's appearance: "A very handsome young woman. She never, even late in life, lost her charm of person and manner, but we are told by those who knew her in the days of early womanhood that her beauty and attractiveness were far above the ordinary. She was tall, well proportioned and of graceful carriage, with violet-blue eyes, in which a sparkle of humour lurked, and cheeks tinged with that delicate hue which one associates with childhood and roses."¹²⁵ She could have been an ornament in society but instead in 1843, at the age of twenty-one, Amelia became a postulant in the Convent of the Assumption where her natural and spiritual gifts would be dedicated to the glory of God in the service of mankind, and where, from then on, she would be known as Sister Marie Gertrude of the Blessed Sacrament.¹²⁶

No details of her spiritual formation nor of her growth in the spiritual life are available to us. We know she studied art at the Louvre under Mademoiselle Blanchard¹²⁷ and that she attended the Lenten lectures of Lacordaire in Notre Dame.¹²⁸ This latter experience was most effective in strengthening her faith, especially in the Incarnation of the Son of God.¹²⁹

It is certain, too, that she must have drunk deeply from the sources available to her both from the foundress, Mère M. Eugénie, a deeply spiritual woman, and from Sister Thérèse Emmanuel,^{*} a mystic contemplative, who was her Novice Mistress. To the latter she was devotedly attached.¹³⁰ She would have shared fully, too, in the programme of training drawn up for the Sisters by Mère Eugénie. In addition to professional studies, Mère Eugénie stressed the importance of theology and scripture, Latin for the understanding of the liturgy and other languages, with a view to missionary expansion in the future.¹³¹

On Feb. 13, 1844 Amelia received the habit of the Assumption - a purple habit with a white veil - and was given the name Sister Mary Gertrude. At that time the Congregation consisted of six members. On 29 April 1845 she made profession of her vows. Her prayers for the Church on that day are all-embracing, showing clearly how widely her vision extended and how great was her zeal for the spread of God's kingdom.¹³²

The cost of her zeal in sacrifice was to be tested within a few years. A picture of St. Boniface,* embarking on a missionary journey and leaving his monks behind him, had inspired in Sister Gertrude both admiration for him and a realization of what a trial it must have been to him. She felt strongly that religious should be prepared to go forth to other lands as missionaries. When the possibility of going on a mission to China offered itself Sister Gertrude was ready to accept the challenge.¹³³ At that time Mère Eugénie had written of her, "Sister Gertrude is burning with desire to go"¹³⁴ while Mère Eugénie's spiritual director, Père d'Alzon, who had an intimate knowledge of the Sisters, replied as follows, "before having read in your letter Sister M. Gertrude's name, I had thought of her"¹³⁵

So it happened when Monsignor Devereux,* Vicar Apostolic of the Eastern Cape of Good Hope, in February 1849 came to ask for Sisters for his mission in Grahamstown, one of the first selected was Sister Gertrude. That she was admirably suited for the task may be gathered from the following extract: "She had the genuine qualities of a missionary, the energy, the courage, the intelligence, the initiative for work, the gift of commanding, perhaps more than that of obedience. Certain religious, humble and hidden virtues could have been lacking in her, but our Mother Superior (Mère Eugénie) had confidence in her and entrusted to her the Mission at the Cape"¹³⁶ These qualities were to be put to the severest test within the next few years.

The Call of the Missions

Bishop Devereux, who had been appointed Vicar Apostolic of the Eastern Vicariate of the Cape of Good Hope in 1847, had in January 1849 paid his "ad limina" ¹³⁷ visit to Pope Pius IX. The Holy Father had heard with deep concern of the deplorable condition of the missionary territory. There were in this vast area only seven priests. The Catholics,

scattered over the land, included Dutch, English and Irish, most of whom had not seen a priest in twenty to thirty years. In addition they lived in the midst of Protestants who were hostile towards them. There were also thousands of black people who were living in paganism and idolatry and had never yet had a Catholic priest work among them.¹³⁸ The reason for this was the rigidly intolerant attitude adopted towards Catholics and their priests by the governments which ruled at the Cape from 1652 onwards, with the exception of the Batavian Republic.¹³⁹ Protestant missionaries had long been in the field. As early as 1737, George Schmidt of the United Brethren or Moravians had set up a mission station and was ministering to the Khoikhoi. Their first mission was established at a place near Caledon in the Western Cape, later known as Baviaan's Kloof and Genadendal. By 1834 they had established six mission stations and made 3099 converts.¹⁴⁰

The London Missionary Society, established in London on an interdenominational basis in 1795¹⁴¹ was the first British Society to found a mission in southern Africa. They commenced their mission work in 1799 at Bethelsdorp near Algoa Bay where they worked among the Khoikhoi under leadership of J.T. van der Kemp.¹⁴² When Rev. Dr. John Philip was appointed to take over the work of the Society in 1817, there were thirteen mission stations in South Africa.¹⁴³

The Wesleyan Missionary Society was founded in 1813¹⁴⁴ and began its missionary undertakings in April 1816 when Rev. Barnabas Shaw arrived in Table Bay.¹⁴⁵ Though they ministered to both black and white, they set up mission stations chiefly among the Xhosa in the Eastern districts, in the territory beyond the Orange River and in Namaqualand.¹⁴⁶ They began their work in the Eastern Cape in 1823 when Rev. William Shaw set out for Kaffraria. Here, during the next seven years, he set up a chain of six mission stations among the tribes of that area.¹⁴⁷

The Scottish Missionaries of the Glasgow Missionary Society first came to South Africa in 1820 to serve in the Dutch Reformed Church which was experiencing a great dearth of missionaries. Rev. Andrew Murray was appointed to the Church in Graaff Reinet and Rev. Alexander Smith to Uitenhage. The third, Rev. W.J. Thomson was subsidized by the government to establish an industrial mission in Kaffraria.¹⁴⁸ Together with three other missionaries who joined him, he founded in 1824 a mission

station eight miles from the Tyumie River, and named it Lovedale.¹⁴⁹ Here, despite the vicissitudes of three frontier wars, they carried on the work of evangelization and education. The institution at Lovedale set up for training African teachers and evangelists and for educating the missionaries' children was characterized by two striking features; it was multi-racial and undenominational.¹⁵⁰

Du Plessis summarizes the position in 1850 as follows "...there were eleven missionary bodies at work in South Africa and the total missionary personnel was, at an estimate, considerably less than 150".¹⁵¹ Those he mentioned included the French Missionaries of the Paris Evangelical Society which established the first Christian Missions in Basutoland,¹⁵² the German Missionaries who evangelized the tribes in Namaqualand¹⁵³ and the Americans who came to establish missions in Zululand.¹⁵⁴

But in this great work of evangelizing the indigenous people of southern Africa, Catholic priests had had no part, as yet. Therefore, Bishop Devereux urgently needed help for his Vicariate. Pope Pius IX requested the Cardinal Prefect of Propaganda to write a letter urging the Bishops and Catholic people of Europe to give Bishop Devereux their generous support in his search for labourers and supplies for his mission.¹⁵⁵

This picture of the Eastern Vicariate presented to Mère Eugénie by Bishop Devereux fired her zeal. The fourth vow of the Congregation of the Assumption was to work for the extension of the kingdom of God. The Sisters' chaplain, Abbé Gabriel, was full of enthusiasm for the new venture. He offered to put the request before Mgr. Sibour, the Superior of the Congregation. The latter was not in favour. He was of the opinion that the Congregation was too young to make a new foundation and that its numbers were too few. His objections were overruled by Abbé Gabriel and he finally gave his approval. The Archbishop of Paris was then approached. He told Abbé Gabriel that they were all mad to consider the request. However, the Abbé succeeded in pressurising the Archbishop into giving his permission for the undertaking.¹⁵⁶

Bishop Devereux had asked for four Sisters. They were to establish a boarding school and a free school. The former would provide a means of livelihood for the Sisters and ensure that they could teach the poor and

the indigenous people free.¹⁵⁷ He hoped that the establishment of a French Catholic community would counter-balance the English Protestant influence which was very strong.¹⁵⁸

Immediately the decision had been taken to establish the mission, preparations were begun. The whole community at the rue Chaillot were enthusiastic. Mère Eugénie, wrapped up heart and soul in the enterprise, began negotiations with the French government in order to procure free passages for the missionaries, and a subsidy to assist in establishing a French school in the Cape Colony.¹⁵⁹

She busied herself, also, in trying to get donations of gifts that would prove useful on the Mission, and to plan decisions which would have to be made between the Mother House and Bishop Devereux regarding the Sisters who would accompany him.¹⁶⁰

In April 1849 Sister Gertrude, who had to settle family affairs in England, accompanied Bishop Devereux to England. Her journey was by way of great exception and under a letter of obedience from Mgr. Sibour.¹⁶¹ During her stay in England Mère Eugénie kept in constant contact with her by means of letters in which she recommended her to act prudently and with great reserve in the midst of worldly contacts and encouraged her to strive, despite her unceasing activity, to remain recollected and conscious of the presence of Jesus Christ in her life.¹⁶² Apart from regulating her family affairs in London,¹⁶³ Sister Gertrude undertook to collect gifts for the mission from her many and distinguished friends.¹⁶⁴

Despite the fact that the wearing of a habit was practically unheard of in England and had, in fact, been forbidden by statute even as late as 1829,¹⁶⁵ she got permission from the Bishop, Dr. N. Wiseman, to wear her habit.¹⁶⁶ She soon discovered that she had no more difficulty in the streets of London, than in those of Paris and that the people regarded her with an air of astonishment mingled with respect.¹⁶⁷ She was welcomed by all and treated with kindness and consideration by everyone, High and Low, rich and poor alike.¹⁶⁸

This was perhaps indicative of the change which had been gradually taking place in England. Apart from its significance in other respects the

Oxford Movement had created a spirit of greater tolerance towards Catholics in England, and it was in this more friendly atmosphere that Sister Gertrude found herself accepted and assisted by the people whom she mentions in her "Memoirs".¹⁶⁹ Whether they had remained loyal to the Established Church or had "seceded to Rome", in the phrase used at that time, they all received her with remarkable graciousness. One of them, Mr Bennett,* had gone so far as to express the opinion that, before the turn of the century, there would be a reunion between the Church of England and the Roman Catholic Church.¹⁷⁰

In addition to the clergymen who treated her so generously, Sister Gertrude received gifts and donations from many of her former friends and acquaintances.¹⁷¹ Doctor Beattie, certain members of the aristocracy, as well as the poor who gave generously despite their poverty.¹⁷²

Not only the convert clergy¹⁷³ were interested in the work of the Assumption Sisters, but the Duchess of Leeds who made a request that an orphanage and school be established by them at Richmond¹⁷⁴ in Yorkshire. Apostolically and materially Sr. Gertrude's visit to England had been a huge success. After several weeks she returned to France, not without incident¹⁷⁵ and, after a last farewell to her favourite brother, Frederick, who had, in consultation with her, decided to join the Hungarian Revolt under Kossuth.¹⁷⁶

The striking impact she had made on all with whom she came in contact speaks for itself about her character and personality. A further tribute from Père d'Alzon reveals something of the inner power operating in her. In a letter of 4 May 1849 he writes to M. Eugénie: "I cannot tell you, my dear daughter, the joy that the details you gave me about the success of Sr. Gertrude in London gave me.... I am happy that she had the courage to wear her habit and I am convinced that a similar courage with the priests would have a good effect. As for me I kiss with gratitude the feet of Sister Gertrude¹⁷⁷ since she feels to such a degree the presence of Our Lord in her and since she knows so well how to spread around her the sweet odour of Christ....". A similar tribute was paid Sister Gertrude in a letter from Mère Eugénie to Père d'Alzon on 14 July 1849 where, after expressing her regret that he was unable to come to Paris before

Sister Gertrude took her departure, she writes: "It is for you I am sorry, my Father, that you are not coming before Sister Gertrude leaves and that you have not seen this first Missionary in the radiance of her vocation and that you have not gathered in for the Order and for the future what is good and edifying in all she does..."¹⁷⁸

Bishop Devereux wrote about Sister Gertrude as follows: "... I cannot express what gratitude I feel for the sacrifices you are making in permitting her to accompany me. She has not the least trace of egoism - devoted to the one and only great end - and loving and entrusting herself to you. I thank you a thousand times over for having agreed to part with her. It is only now, my dear Mother Superior, that I really understand the sacrifice you have made..."¹⁷⁹

A few weeks later he wrote: "Certainly in my opinion she has rather even surpassed what you told me of her. To say I am pleased would be a weak way of expressing the extreme satisfaction I feel in finding in her energy, activity, humility and a spirit of devotion. I am only more touched by your disinterestedness in giving to my poor Mission one so useful and devoted. May God bless you for it, my dear Mother Superior."¹⁸⁰

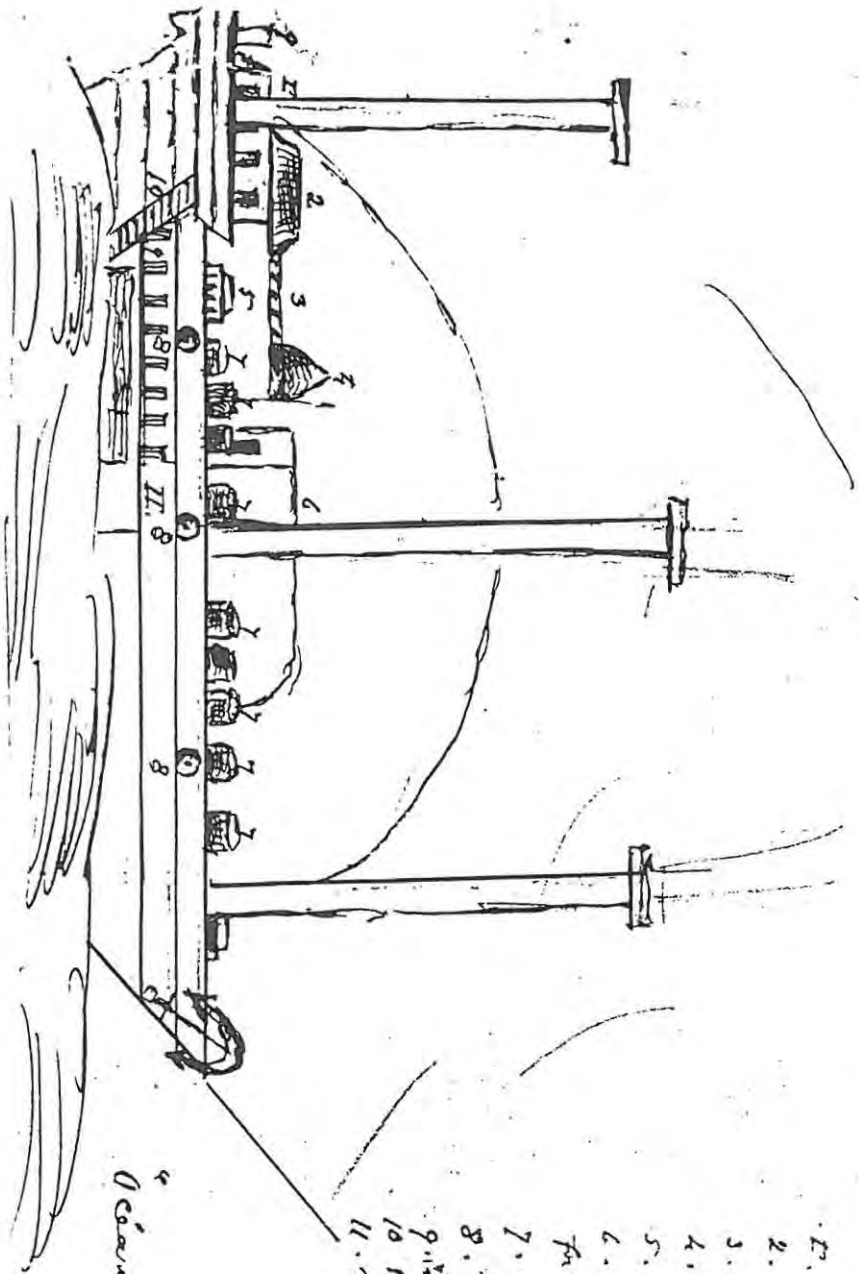
On her return to Paris Sister Gertrude continued with dynamic energy and generosity to collect for the Mission. Indicative of her interest is the fact that she tired out two Sisters each day.¹⁸¹ Then there was the sorting out of gifts and packing of what was suitable for the Mission. She tells us herself that the amount of Church linen, vestments and equipment was so great that the Sisters were able to supply all the Missions in the Colony for many years.¹⁸²

In the meantime Mère Eugénie had involved herself assiduously in requesting whatever would be useful to the Sisters in setting up a home and in organizing lotteries which would provide the much-needed money.¹⁸³ She had managed to secure free passages on a French ship but when it was learnt that the passengers would have to disembark at Cape Town and secure a passage on another ship for Algoa Bay, it was decided that they would travel on a Belgian whaling vessel on which Bishop Devereux had secured passages through the instrumentality of Canon Donnet. Travelling on the same vessel would be Bishop Pompallier and

several Mercy Sisters and other missionaries on their way to New Zealand.¹⁸⁴ It is a matter of interest, in view of later developments,¹⁸⁵ that Père d'Alzon advised Mère Eugénie strongly to break off the arrangement with the Belgian ship because of the presence of Bishop Pompallier on it. d'Alzon asserted that he did not want to cast any reflection on the bishop but he knew there had been much trouble between him and the Marist Society and they had been forced to separate themselves from him.¹⁸⁶ During these months of preparation the relationship between Mère Eugénie and Bishop Devereux was cordial. In her letters to Père d'Alzon she cannot speak highly enough of this charming Irish Bishop who had won the hearts of the whole community.¹⁸⁷ The Bishop, on his side, was full of admiration for the spirit and the work of the Assumption Sisters and full of gratitude that his request for Sisters had been granted.¹⁸⁸ He knew that Mère Eugénie was vital to the mission. Writing from Wexford to Sister Gertrude in London on 22 June 1849, he says: "I do hope that God has preserved from Cholera¹⁸⁹ and from every danger your dear Mother and the Community of Chaillot..... you must think how much I suffer at the mere probability that something could happen to your dear Mother, to Sr. Thérèse Emmanuel or to yourself - for I regard all three of you as one, and all three equally necessary to my Mission."¹⁹⁰ These words indicate clearly that, at this stage in the history of the new foundation, Bishop Devereux was aware of the strong ties of affection by which these three souls were bonded together.

The day of departure from the Convent was no less revealing of the intimate ties of Union in Community which had to be severed. There were poignant moments as the Sisters bade farewell to those with whom they had shared the experience of living in a community of prayer, companionship and apostolic work. Of this parting Sister Gertrude says: "Then came the leave taking, on which I dared not dwell."¹⁹¹ For Sister Gertrude another sacrifice offered itself; a last meeting with her brother Frederick at Malines, could not be fitted in to the travel arrangements.¹⁹² The group of Sisters accompanied by Mère Eugénie, left Paris by train on 16 August 1849. The next ten days were spent visiting friends in Antwerp, of whom Sr. Gertrude had many, and making the final purchases for the mission and for the voyage. Wherever the Sisters went, they were cordially and hospitably received and St Gertrude praised highly the kindness of the Sisters of Charity in Brussels and of the Sisters in charge of the Military Hospital in Antwerp.¹⁹³

"Dr. Beaudin" 800 ton schooner.



"Océanie"

- 1. Mast
- 2. Mast
- 3. Engine room
- 4. Deck
- 5. Key Pilot Station
- 6. Engineering part of fore part of main cabin
- 7. Cabin
- 8. Cabin
- 9. Inside view of cabin
- 10. Main cabin
- 11. Main cabin

Notre Mère's sketch of the "Océanie".

The Voyage

On 27 August the missionary band embarked, accompanied by Mère Eugénie (Notre Mère Générale), the Abbé Vermeillen¹⁹⁴ and Viscount Vilain XIIII, the latter two being life-long friends of the de Henningsen family. We learn something of the feelings of the Sisters when the non-passengers left the ship at 3.00 p.m. and they bade farewell to their Mother in Christ. This for them was a time of great grief but Sister Gertrude, writing to Sister Thérèse Emmanuel* said, that she was happy to offer such a great sacrifice to God for the souls she was going to help; and that those of her Sisters who had been most inconsolable were gay and happy now through their sacrifice."¹⁹⁵

The Sisters collectively kept a journal of the voyage in which, under the heading: Monday 27th, the following words are found: "The Viscount, Notre Mère Générale and the Abbé took their last farewell of us. The sacrifice was accomplished; but it was for the good God, who gave us grace enough to renew, in spite of our anguish, the offering, were it necessary, a thousand times. We watched the little boat they had embarked in, till out of sight and now felt the full force of our sacrifice, in parting forever, here below, from our loved ones."¹⁹⁶

The long voyage which was to last over three months had begun! What an intolerable experience it was to be for the passengers! The incidents which occurred were numerous and varied.¹⁹⁷ First there was the disagreeableness and incivility of the Captain to contend with. No sooner had the vessel left Flushing than he informed the passengers that they were to be rationed on one meal a day. Bishop Devereux's reaction to this was a decision to transfer his party to an English ship; however, Mother Gertrude and the other missionaries persuaded him not to do so, stressing the delay and expense re-embarkation would entail. Finally the Captain consented to honour his agreement of three meals a day.¹⁹⁸ But his concern for even the minimum convenience of his passengers was lacking; both the food and the water were unwholesome, the salted meat was tainted and had ill-effects on the passengers.¹⁹⁹ Then there were violent storms in the Bay of Biscay during which the ship was tossed about by the waves and the passengers thrown from one side of the ship to the other. The Sisters, full of terror, were certain that death was near at hand and joined the missionaries in reciting litanies

and aspirations throughout the night. Sister Gertrude, quite fearless, moved among them and tried to calm them down.²⁰⁰ For the duration of the storm she and Sister Stanislaus* nursed the victims of seasickness who were in a sorry plight. In fact, throughout the journey, these two Sisters generously rendered service to all who needed nursing.²⁰¹ Then on 18 September the joy which they had anticipated of landing at Santa Cruz was unfulfilled; they were not permitted to disembark as they had come from Belgium where Cholera was raging.²⁰² Even their letters were suspect; the Spanish consul who was to take them would only accept them handed over at the end of a long stick and, before he touched them, they had to be sprinkled with vinegar.²⁰³

On 27 September the Cape Verde Islands were sighted and it was at Porto Praya, the capital of this group of islands, that the passengers had the joy of treading on solid ground after having been at sea for a month.²⁰⁴ Unfortunately the joy of the pleasant day spent on the island was short-lived. On their return to the ship they found the crew in a state of mutiny because of the unwholesome food being served to them and because of scanty pay.²⁰⁵ This was a dangerous ordeal and but for the swift command of Bishop Devereux who ordered one of the missionaries to knock the musket out of the hand of a soldier about to fire on the chief mutineer, the Captain would have been attacked and thrown overboard by the mutineers and fierce fighting would have ensued.²⁰⁶ The Bishop aware of the imminent danger, advised the Sisters to crouch down on the poop floor while he showed Mother Gertrude how to unfasten and lower the boat, should it become necessary to expose themselves to the mercy of the waves, rather than the dangers of open fighting on the deck.²⁰⁷ During this crisis Mother Gertrude revealed her courage and calmness in the face of danger. With weapon in hand the Captain forced the crew to return to their posts while the ringleaders of the mutiny were taken on shore by black soldiers under the command of the French Consul who had boarded the vessel to restore order.²⁰⁸

After several days of storm followed at intervals by spells of dead calm, another exciting incident occurred; a fire broke out in the hold. Through some carelessness a vessel filled with 26 litres of vitriol was broken and flames spread rapidly. Apart from the danger to the ship, 29 sacks of potatoes were spoiled by the vitriol and had to be off-loaded into the sea.²⁰⁹ This created a serious problem about food

for the next two months. It had been hoped, at that stage, that the voyage would be completed within three weeks. By early November the passengers were reduced to fasting fare - boiled barley - until a huge black fish, twenty feet long, was harpooned and dragged on board.²¹⁰ The extent of the hunger prevailing on the ship was revealed by the "grotesque sight of hungry men squatting in every corner devouring with avidity slices of this uncooked fish." For days after this fish was served up to the passengers in a variety of forms: roast beef, veal, hash, stew, fish - but they were not deceived!²¹¹

Not all the days were eventful; many were spent by the Missionaries and the Sisters in preparation for their future work. The ship was transformed into a study where classes in language were carried on with vigour from 8.00 a.m. when one class followed the other in quick succession, Mother Gertrude giving the instruction in French, English, German, Spanish and Latin; some students, those bound for New Zealand were learning Maori. Of these classes, Sister de Sales, the English Novice, wrote: "There are groups of students on all sides, I can scarcely write these lines, my ears are so pained at the uncouth sounds of my melodious tongue in French mouths."²¹²

Another occupation offered itself in response to the needs of the missionaries when they experienced the intense heat of the sun as they drew near the equator. So the Sisters busied themselves in tailoring; they cut up a bale of mattress covering which they had brought with them and used the material to make coats and trousers for the missionaries who were being melted in their heavy cloth clothing.²¹³

There was one other aspect of each day which brought the passengers solace and courage during these long months and it was the fact that, unless there were violent storms, they could be present at the sacrifice of the Holy Mass each morning, and, in the evening, sing together a litany in honour of the Blessed Virgin under the title "Star of the Sea."²¹⁴

At last on 20 November Saldanah Bay was sighted but a furious gale prevented the ship from rounding the Cape for several days. One day at dinner the ship lurched so violently that the passengers on one side of the table were hurled head-over-heels and those on the other side were

tossed over the table on top of them, so violent were the Cape rollers!²¹⁵

The raging tempest having subsided and the strong head wind having changed direction, they rounded the Cape, but, through ignorance or negligence on the part of the Captain, they sailed fifty miles past their destination.²¹⁶ They were warned by the Captain of a passing steamer that they were heading for Natal and about to run against rocks.²¹⁷ The Captain turned the ship and with Port Elizabeth in sight they very nearly ran aground on Bird Island.²¹⁸ It was not until the following day that they were brought ashore at Algoa Bay,²¹⁹ landing, as Fr. de Sany writes, with a jubilant alleluia!²²⁰

Mother Gertrude shared the joy of safe arrival with the rest. During the past perilous months she must frequently have felt anxiety for the safety of the Sisters entrusted to her care, yet never did she betray it. She emerged as a born leader, capable of great generosity, of persevering endurance, of courage in time of danger and of initiative in the face of challenge; a woman of determination whom no obstacle would deter from achieving the goal set before her. A character truly fitted to be the leader of the pioneer nuns in South Africa.

Adventure into the Unknown

Bishop Devereux had gone to Europe to seek missionaries and supplies for his vast Vicariate, the Eastern Vicariate of the Cape Colony, over which he presided as Vicar Apostolic.²²¹ Having come in contact with the Religious of the Assumption, he was struck by their spirit and their zeal. In addition he was eager to establish a French community in Grahamstown to off-set the Protestant influence which was very strong.²²² It was his intention to open schools for both the rich and the poor, and have Sisters to work with the indigenous people of the colony.²²³ Mère Eugénie describes Grahamstown and his proposals as follows: "The town where the Bishop wishes to establish our Sisters is his own residence: Grahamstown, about forty leagues from the port where they are to disembark, that is Port Elizabeth, some distance from Cape Town. Grahamstown, has eight thousand inhabitants; numerous English regiments protect the colonial settlements there, and either among the Army officers or among the Colonists many families will entrust their

children to our Sisters, so that they will find their means of livelihood from them and will be able besides to work free for the indigenous people and for the poor. So it seems to me that their number is destined to increase and their house develop. An English convert who, because of her zeal, had established a little day school is just waiting for the Sisters to hand it over to them..... The good to be done is immeasurable. There are up to now, very few Catholics among the colonists and what has been accomplished by way of conversion of young Kaffir girls is being lost due to lack of adequate instruction, and lack of women who can form them in Christian moral values. The colony is very far-flung; in time branch houses could be established, Cape Town is a town of 25 thousand souls where there are no religious Sisters."224 Indeed, it may be remarked, no religious Sisters had ever yet set foot on South African soil, until Mother Gertrude and her Assumption Sisters landed in Algoa Bay on 3 December 1849. And how little did they or their superiors know of the country, its inhabitants and the conditions that prevailed there; what they did know and what fired their zeal and enthusiasm was that there were, not only Catholics to be ministered to, but also thousands of indigenous people as well. An extract from a letter written to Sr. Thérèse Emmanuel on 17 March 1850 expresses Mother Gertrude's feelings about the peoples of Southern Africa, and of those even further afield: "I enclose you an account of the discovery of the Great Lakes which opens to our zeal the road to myriads of our fellow creatures still plunged in the shadows of death. How I wish Mgr. d'Alzon²²⁵ had Missionaries ready to send out there and to be the first in the field to announce the joyous tidings of the Gospel to these poor benighted people.....

Ah! tis when one witnesses day after day as we do here, dearest Sister, the great and crying wants of our poor South African brethren that one feels one's heart burn with the desire of imparting the blessings we christians have abundantly received..... I cannot tell you what interest I feel in these poor abandoned children of South Africa. Aid me by your prayers in doing all I can for them....."

Zeal was not wanting; a zeal, perhaps, too widevisioned for the small community of Sisters and for their limited capabilities and resources. Yet it is true to say that the vision did not remain merely a dream; the work of Mother Gertrude and her Sisters extended far and wide in the Cape

Colony and, through their ministrations, even beyond its borders to the Zambesi.²²⁶

The warmth of the hospitality the travellers received from the Parish Priest of St. Augustine's and from the Catholic laity, filled them with gratitude. How fervently was the "Te Deum" sung in the Church that day in thanksgiving for a safe landing after a perilous voyage. The next ten days or so were spent in washing the soiled clothes accumulated over most of three months because of the shortage of fresh water. Whenever water had been made available on board ship the Sisters had washed the linen of the Bishops and the missionary priests.²²⁷ Their preparation accomplished, they set off on their five-day journey to Grahamstown in four ox-waggons described by Mother Gertrude in a letter as "chariots drawn by oxen." The events of this journey are graphically described by Mother Gertrude in her "Memoirs",²²⁸ as also their arrival in Grahamstown and the cordial manner in which they were received by Mrs. Ford* who accommodated the Sisters in her own home²²⁹ until the Bishop could procure a suitable home for them. This he did almost immediately. He purchased a property in Hill and Beaufort Streets which consisted of a small thatched cottage and a large unenclosed garden.²³⁰ This cottage the Sisters playfully called "Uncle Tom's Cabin" and it retained the name throughout its existence until 1934 when it was demolished. Some years later when the new chapel and novitiate were to be built, the oak trees, growing on the spot when the Sisters arrived, were with the exception of one, uprooted.²³¹ This was a sad event!

In a letter to Mère Eugénie the house was described as "beautiful and big,"²³² but another letter said the house was "very inconvenient and too small" but that it had "a lovely garden".²³³ The Bishop bought the property for 25 000 francs (£1,000 Sterling in 1870's) payable in four years. At the end of the garden was a building consisting of two old stables. These were, within a short time converted into what would constitute the 'free' school. It was named St. Joseph's. The Sisters moved into their new 'Convent' on 12 January 1850 and, on 15 January, they opened the Day and Boarding School, St. Catherine's with 30 pupils and the Free school with one hundred pupils.²³⁴

Initially the pupils of the Day School were housed in the largest room in Uncle Tom's Cabin but, by the end of February, they were able to move into a new brick classroom 22ft by 14ft, with a loft above it where the lay Sisters were to sleep.²³⁵

However, before the schools had opened, a heavy blow had fallen on the Community. Sister de Sales,* the English Novice, who was to be Mistress of Schools and the English teacher withdrew from the Convent and decided to go to her brother in Sydney, Australia.²³⁶ In consequence the school was deprived of one of its best trained teachers. Courageously Mother Gertrude faced this challenge; she knew she would have to step into the breach and was prepared to do so, her trust in God's Providence unwavering; nor did He fail her. Mrs. Ford, who had handed over her pupils to the Sisters, offered to assist from 9.00 a.m. to 12 noon each day for three months.²³⁷ This was, of course, only a temporary solution.

The departure of Sister de Sales initiated a series of ripples which were to spread far and deep in the history of the Community during the next three years. It created an immediate demand for a replacement - a Sister capable of teaching English and music. At the Mother House, once the news had come through in letters, there was a problem too, where were they to find another Sister suitably qualified to send to the Mission? From January onward the Superior General, Mère Eugénie, in each letter she received, met with the same plea expressed in a variety of ways: "we need extra personnel," "we lack Sisters," and, linked closely with the shortage of staff, was the burden of overwork and its effect on the Sisters' health, several of whom were not strong. Phrases such as these recur frequently "how much this is going to overburden us with work"²³⁸ "until the arrival of our Sisters from France we shall be overworked"²³⁹ Indeed, if Mother Gertrude had herself not been indefatigable, the mission would have collapsed.²⁴⁰ Nor were the Sisters afraid of work. Because of their poverty they could not afford to pay for labour and, while preparations were going on for the opening of the schools they rose at 4.00 a.m. and frequently their day lasted till midnight. No wonder Mother Gertrude in her distress wrote "you see from this letter, Mother, how necessary it is that you send us Sisters as soon as possible - our Sisters will be overworked - we will be crushed if you do not take pity on us."²⁴¹

In addition to Mother Gertrude's anxiety about overwork and its hazard to the Sisters' health, both being increased by the fact that, as the months went by, it became obvious that the two professed Sisters were limited in their usefulness, there was the fact that, overworked personally, with so many demands on her time and energy, the Novices were being deprived of much-needed instruction and formation in the religious life.²⁴² Speaking of the lay Novice, Sister Bridgitte, Mother Gertrude pointed out to the Superior General that she had neither the advantage of a novitiate nor that of praying very often other than working.²⁴³ There was the added difficulty of so few hands and such a multiplicity of duties, of getting the three choir Sisters together for the recitation of the Divine Office, or, indeed, of getting the Community together for any communal exercises between the hours of 9.00 a.m. to 4.00 p.m.²⁴⁴ The circumstances under which they lived militated strongly against regularity of life and strict observance of the rule and constitutions of the Assumption Congregation. Mother Gertrude was acutely aware of this and, in her distress, pleaded for help lest the Sisters might give way under the weight of their burdens.²⁴⁵

Account must be taken here of the fact that distance and time were important factors in the matter of communication with Paris. Letters normally took almost three months to reach their destination and frequently mails were unreliable and were returned to their owners.²⁴⁶ So it happened that Mère Eugénie heard about the loss of the Mistress of Schools only in March 1850. Her deep distress was measured by her energetic efforts to find a Sister to send to the Mission. In Paris itself the Community was comparatively small - all were needed, and an English teacher was at a premium. Her letters to Sister Thérèse Emmanuel revealed the depth of her concern and her desire to find a solution to the problems which had arisen at the Cape. Her heart urged her to help her poor Sisters in the Cape. But she experienced real difficulty in finding someone suitable and months slipped passed.²⁴⁷ The much-needed and promised help never arrived; not indeed until August 1852, though negotiations about the possibility of sending Sisters continued unabated.²⁴⁸

However, despite the difficulties they were encountering, the Sisters, and, above all, Mother Gertrude, persevered steadily with the work in hand. The numbers in St. Catherine's and the boarding school were few in

comparison with those in the free school; many of the pupils were Catholics who were poor. Enrolment at the end of 1850 is an indication of the necessity for the school. There were 36 pupils in the Day School, 27 of whom were Protestant; there were 8 boarders in the Boarding School, 3 of whom were Protestants; in the Middle Boarding School there were 6 Catholics; and in the Free School there were 156 pupils of whom 56 were Protestants.²⁴⁹ The preponderance of Protestants in the Day School or 'Pay' School as it was also called is quite remarkable, especially in view of the bigotry and anti-Catholic feeling which was very strong in the town against the Sisters. Mother Gertrude wrote at great length on this subject in her letters at this time.²⁵⁰ In August 1850, the Anglican Bishop of Cape Town, Dr. Gray,* came to Grahamstown on a visitation of his diocese and engaged in severe criticism of Catholic Schools which resulted in the withdrawal of several of the day pupils from St. Catherine's School.²⁵¹ Bishop Devereux strongly defended the Sisters in his newspaper,²⁵² The Colonist where he pointed out that similar institutions in other parts of the world were protected by those in power; that one had been founded in Richmond, Yorkshire, under the patronage of the Protestant Duke of Leeds; and that even a revolutionary mob camping near the Convent in the rue Chaillot in Paris in 1848 had assured the Sisters that they were in no danger and he added, "Having stood the test of so many trials, I am sorry they should have come under the ban of your Lordship."²⁵³ At this the Anglican Bishop assured Bishop Devereux that his purpose had been to warn his own parishioners against allowing their children to be influenced by Catholic teaching. Apparently he was under the impression that the pupils' minds were being corrupted by distorted accounts of the Reformation.²⁵⁴ By June 1852 Bishop Devereux was able to state that the prejudice and active opposition of the Protestants had abated.²⁵⁵

In March 1850, Sister Regis,* Bishop Devereux's sister, received the habit and assumed the name Agnes in deference to the Bishop's devotion to the martyrs of the early Church, fitting patrons for the nascent Church in Cape Colony.²⁵⁶ At this time the Community consisted of six, three professed Sisters (one lay) and three novices (one lay). On the withdrawal of Mrs Ford from the School at the end of the stipulated three months, Mother Gertrude had to take over her teaching in addition to her own;²⁵⁷ with only Sisters Stanislaus and Agnes to help her, as Sister Ligouri,* the fourth choir sister was not a capable teacher. Just when

the prospects looked very gloomy, "La bonne Providence" supplied the much-needed help. Miss Elizabeth Heavyside,* the daughter of the Anglican Archdeacon, had become a Catholic in January 1850 and, since then had been desirous of entering the Convent. On 30 April, the feast of St. Catherine of Sienna, she was received as a postulant, to the great dismay of her father, and took the name Francis Xavier.²⁵⁸ It was a great relief to have another Sister to help in the School and in the community. She (the first colonial to have become a nun)²⁵⁹ appears to have been remarkably competent. Apart from her usefulness in the schools, Sister Francis Xavier had joined the Congregation just at the time when Bishop Devereux was about to set out, on his first visitation of his vast Vicariate.²⁶⁰ and she knew from experience how to fit out and prepare the wagon for his long journey. Mother Gertrude on this occasion called on the experience she had acquired in carpentering which she had learned from the porter's son in the Paris convent.

While the Bishop was away on visitation, Father Murphy* was appointed to take charge of the mission, and as he like Mother Gertrude, was a forceful character, there was the inevitable clash of personalities. He appeared, like many priests after him, not to have placed much value on Sisters on the Missions!²⁶¹ He, personally, was an excellent priest, very popular in the parishes in which he served, and fearless in doing his duty.²⁶² In October 1850 he was sent by Bishop Devereux on visitation to Natal. During the seven months he spent there he did a great deal of preparatory work in trying to form a Catholic community to have in readiness for the new Vicar Apostolic who was to take over the newly-created vicariate of Natal.²⁶³ He returned to Grahamstown in May 1851 and in 1852, on the death of the Parish Priest of St. Augustines' in Port Elizabeth, Father Corcoran,* he was appointed as his successor.²⁶⁴ Despite the fact that she might have received little encouragement from Father Murphy, a second colonial, Miss Annie Bertram,* accepted the challenge offered by religious life and entered the Convent on 15 August 1850, taking the name of Sister Agatha.²⁶⁵ A good musician, she had had a good education, had learned drawing and painting and turned out to be a most useful teacher.²⁶⁶ Again La Bonne Providence had come to the rescue. It is no wonder that Mother Gertrude's faith and trust in the goodness of God abounded and that she was on occasion to write to Sister Thérèse Emmanuel what she must frequently have felt in her heart: ".yet God is very good and He always

proportions our trials to our weaknesses and when things have borne the gloomiest aspect more than once the Almighty cheered us on by some signal sign of His mercy and protection"...²⁶⁷

In addition to her constant and earnest plea for Sisters, Mother Gertrude, begged also for money for the mission, for books that were needed for the schools and spiritual reading for the Sisters - these, she said, were "as an oasis in the desert", impossible to procure in South Africa; and for articles and materials for use in the Church.²⁶⁸ Mère Eugénie went to great lengths to obtain financial assistance for the Mission. She put this need strongly before Pere d'Alzon and urged him to make appeals; she herself arranged for charity sermons to be preached in London. She involved herself, too, in gathering together from every available source other material things that were needed while Sister Thérèse Emmanuel sent out as many books as she could procure. Mother Gertrude was herself very knowledgeable and able to recommend which books would be useful and where they could be procured. Her gratitude on receiving them was very great.²⁶⁹

But another blow was to fall - one which would have far-reaching effects on the lives of the Sisters.

War 1850 - 1853

Already in October there had been rumours of war.²⁷⁰ Crops had failed due to severe drought, cattle were dying and the security of the neighbourhood was threatened by forces of armed Xhosa. Farms were being pillaged and devastated with fire. Sir Harry Smith* had twice²⁷¹ held meetings with the chiefs and twice apparently been lulled into a false sense of security.²⁷² The spirit of unrest and the instigation to rise against the white man was generated by a young prophet Mlanjeni.²⁷³ For the Xhosa people it was nothing new at times when they were conquered and oppressed, to turn to their shades and from them to seek supernatural aid. Mlanjeni urged them to purify themselves by abstaining from witchcraft and to make sacrifices to their shades. They believed him when he said he was a war doctor, that he could make them invulnerable and that they would drive the whites out of the country.²⁷⁴ His prophecies were specially effective among the Ngqika and the non-attendance of their chief, Sandile,* at the

meeting held by Sir Harry Smith on 26 October 1850 in King Williamstown led to his being deposed and to his open resistance to the British forces.²⁷⁵ Sir Harry Smith continued his efforts to maintain peace but was completely deceived by the pretence of acceptance by the other chiefs of what he had done. Finally on 24 December an expedition of the 45th Regiment was sent from Fort Cox to capture Sandile who remained rebellious. They were massacred in the Boomah Pass.²⁷⁶ A general rising began and massacres occurred in the military villages of Auckland, Juanasburg and Woburn on Christmas Day.²⁷⁷ This news reached Grahamstown at 3.00 p.m. on the same day and was announced in St. Patrick's Church where the congregation was reciting Vespers. Officers and soldiers who were present left hastily.²⁷⁸ During the next ten days there was pillaging, burning and devastation and the most fearful atrocities were committed. Refugees flooded into Grahamstown driving along with them hundreds of starving cattle.²⁷⁹

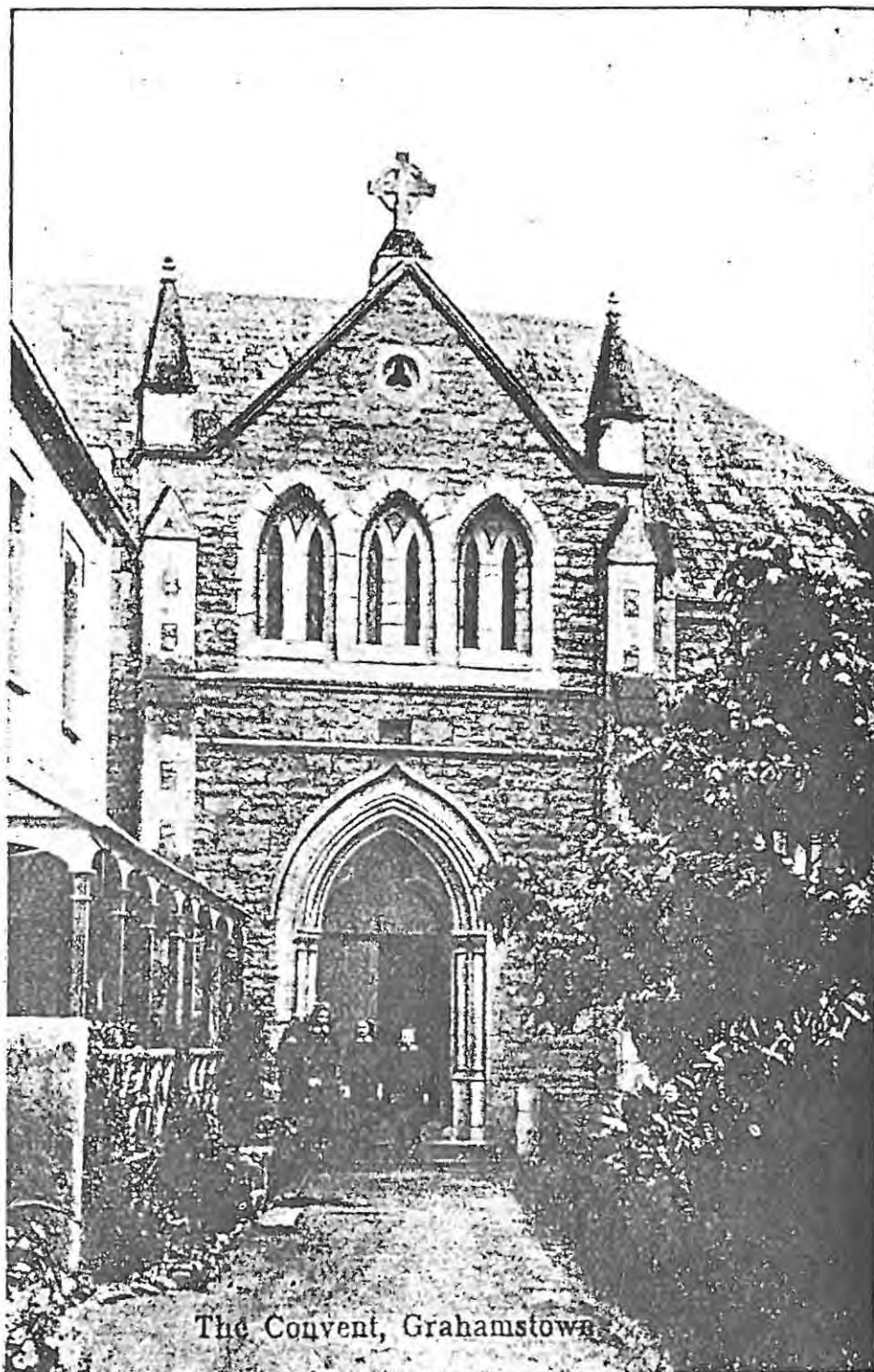
As the soldiers were all called to arms, civilians did service as mounted guards at night.²⁸⁰ Barricades were set up at strategic points in the town and when the alarm was given that the Xhosa bands were approaching, women and children took refuge in the churches fortified for this purpose. St. Patrick's Church was one of these places of safety.²⁸¹ Immediately after the massacres which had occurred at the military villages on Christmas Day, Mother Gertrude, at the request of the Bishop, had opened an orphanage for the fatherless children, both boys and girls.²⁸² This most kind act of compassion was not to be without consequence in the future as no such emergency could have been foreseen; nor could any provision have been made for it. The orphans and the boarders, together with the Sisters, proceeded each night when the signal was given to St. Patrick's Church, where they spent many anxious and sleepless nights, returning to the Convent in the morning, tired and dispirited, but prepared steadfastly to carry on the labours of the day.²⁸³

The first of these labours each day before school commenced, was, for Mother Gertrude and Sister Stanislaus, the running of what might be called a clinic for the sick. During the first year of their existence, these two Sisters had spent the hour before school 8.00 a.m. to 9.00 a.m. attending to the sick poor. Sister Stanislaus, who, even during the voyage, had shown her aptitude for nursing, attended to the dressing and

bandaging of wounds, while Mother Gertrude mixed and administered medicines.²⁸⁴ Before leaving Paris the latter and Sister Ligouri had gone to the Sisters of St. Vincent de Paul, in rue du Bac, to learn how to distil and make up medicines,²⁸⁵ and they had brought out with them a still and a well-equipped medicine chest.²⁸⁶

The advent of the war brought an increase of labour in this respect for, in addition to attending to members of the congregation, they had also to visit the wives and children of the soldiers at Fort England, the Drostdy and the Cape Corps barracks. The Sisters became involved, not only in the care of the sick, but they were called upon in need even to lay out the dead. Previous to this it would appear no Christian practices were observed with regard to corpses.²⁸⁷ Here again was a need that required attention and was responded to by the Sisters but, again, it was an emergency which could not have been foreseen or provided for.²⁸⁸ The challenge was there and, in their generosity Mother Gertrude, now familiarly known as Notre Mère,²⁸⁹ and her Sisters took it up. There was no hospital in Grahamstown; those who were sick and had no relations in the town had to go to the gaol and were attended by the prisoners.²⁹⁰

The support of the orphans put a heavy burden on the Sisters. The drought had not broken, the price of food was exorbitant and the money received from the "Pay" school was inadequate to meet current expenses.²⁹¹ Several Sisters sat up till midnight doing embroidery by which to supplement their meagre income; then there was the labour in the garden and efforts to grow vegetables for sale.²⁹² Indeed, the food to which they were reduced afforded little enough sustenance for their laborious tasks; at times it was reduced to bread made of three parts pumpkin mixed with one part meal and at others to a plate full of sago with a little brown sugar served up for breakfast and supper.²⁹³ But, though, as it were, almost staring starvation in the face, the Sisters did not starve. Bishop Devereux made sure of that and he was exceedingly angry when reports filtered through to his home in the Wexford diocese, that the situation at his Mission was desperate.²⁹⁴ Though the motivation in publishing these rumours may have been excellent, he knew they would be injurious to the Mission and to the prospect of vocations from Ireland.²⁹⁵



The Convent, Grahamstown.

THE CONVENT, GRAHAMSTOWN.

This photograph depicts the main entrance to the Convent. The building was erected in the eighteen eighties.

The two-storied house on the left is the cottage which Bishop Devereux had built for Miss Henrietta de Henningsen and Mrs. Ford in 1852. It was in this cottage Bishop Devereux died in 1854.

Nor had the need for more Sisters decreased; it had, in fact, increased. The wide diversity of demands being made on the Sisters and their more widely-spread presence in other apostolic works, had grave repercussions on regularity of religious life. During these months three young ladies had entered and tried their vocation to the religious life, but they were not suitable. The sister of Father van Cauwelaert* also lived as a postulant at the Convent for a few months in order to learn English and then returned to her brother in Graaff Reinet.

In 1851, at the request of the Bishop, Miss Henrietta de Henningsen,* Mother Gertrude's sister, came to Grahamstown to help in the Schools.²⁹⁶ No doubt prayers of gratitude ascended to God when La Bonne Providence supplied this much-needed relief. Henri, as she was affectionately called by all who knew her, was of great assistance to Mother Gertrude and considerably reduced her teaching load.²⁹⁷ Before her arrival Mother Gertrude had been involved in teaching lessons in French, Italian, German, Geography, History, drawing, piano, singing and guitar and, in addition, she had responsibility for the Community, the Novices, the Schools, general management of the house, the accounts and the dispensary.²⁹⁸ It is no wonder the Sisters rose at 4.30 a.m. and retired late at night, often at midnight!

On her arrival, Miss de Henningsen lived with Mrs. Ford where she went each day after school. When the cottage which the Bishop was having built for her was completed, she and Mrs. Ford moved into it. This cottage, later became known as St. Gertrude's, and was given over to Miss de Henningsen and Mrs. Ford by Bishop Devereux for as long as they lived.²⁹⁹ At about the same time the Bishop's cottage was built and the walls, doors and windows were painted by Mother Gertrude and a young man, Billy Samson.³⁰⁰ Up to that time the Bishop had been sharing a room with a cleric, Mr. Croskell, in Mrs. Ford's home, so deprived was the Bishop of even bare necessities so as to be able to provide for the schools and missions.³⁰¹ This gives some indication why money was so urgently needed on the Mission; and is a strong assurance that material wealth was certainly no motivation in a missionary's life; hardships, toil and deprivation were their daily lot.

How deeply Mother Gertrude was concerned about the poverty of the Mission and the Sisters' complete dependence on the Bishop for their living was

revealed in one of her earliest letters when she had received the news that a Sister who had been promised for the Mission, was not coming. In a letter to Sister Thérèse Emmanuel she pointed out that, unless the mission was supplied with competent teachers, there was no possible chance of their ever becoming independent either of the Bishop's funds or his right of selecting and exacting what he might judge most necessary for the advantage of the mission. She added, that the Sisters had been and still were a 'dead weight' on the finances of the mission. It was imperative that their school should support them if they were to feel free from his demands and from what he considered his right, namely to have a voice in the selection of subjects sent to the Mission.³⁰² As the months passed by this fact became still clearer. From the very opening of the schools the Bishop had taken a deep, personal interest in their progress³⁰³ He had seen the Paris prospectuses and expected that the standard of teaching should be high. Mother Gertrude mentioned this in her letters when she asked that competent teachers should be sent to the Colony. She knew that the Bishop felt himself answerable for the quality of teaching offered in the school.³⁰⁴

Here it may be well to take note of Mother Gertrude's attitude towards Bishop Devereux as she expressed it to her Superior General in one of her letters.³⁰⁵ Evidence shows that in a letter, dated 10 August, 1849, Monsignor Sibour writing in the name of the Archbishop of Paris had commissioned Sister Mary Gertrude to found and govern, according to the Rules and spirit of the Institute to which she belonged, an establishment in the diocese of Bishop Devereux. He had placed her and the Sisters who accompanied her under the protection of God and under the leadership and entire direction of the Bishop who was to be the Father and shepherd of the Sisters, and he recommended that they should remain heart and soul united to the Mother House.³⁰⁶ Under ordinary circumstances these instructions would have created no real problems but, in a war-torn, drought-stricken, impoverished colony where emergencies were the order of the day and had to be contended with by the few available Sisters, it was inevitable that work challenges had to be taken up and departures from the strict letter of rule and constitutions occurred. The long delay in mail and frequent crossing of letters, so that questions were left unanswered for months at a time aggravated the situation. On one occasion Mother Gertrude in desperation wrote: "that letter of yours of Dec 6 did not reply to any of the questions that I put to you and, after

all, my dear Mother, it has been the same with almost all the questions that I have put to you since our arrival here. How then can you expect me to guess your answers and your thoughts?"³⁰⁷ How right Père d'Alzon was when he had pointed out to Mère Eugénie that all Religious, isolated from the support of the Mother House, as is bound to happen on the Missions, if they appealed to their Bishop (who after all was their natural protector), it would be easy for him, except he acted prudently, to draw them away from the main root.³⁰⁸ It is obvious from this that tension between the Mother House and its offshoot in Grahamstown was gradually developing.

The war was dragging on. The African tribes had gathered together in all their strength in their determination to conquer the white man. The ba-Thembu (Tambookies) and the maPondo had joined forces with the Xhosa tribes and a new dimension was added to the war by the rebellion and desertion of the Khoikhoi (Hottentots) from the Kat River Settlement, and from the Mission Stations of Theopolis and Shiloh.³⁰⁹ In previous wars (1835 and 1846) these Khoikhoi had fought together with the white man as regular corps or volunteer levies.³¹⁰ In 1850 their leader was Hermanus Matroos who coerced or persuaded them to join him.³¹¹ When he was killed on 7 January 1850 Uithaalter took over the leadership.³¹² They contributed in no small measure to the killing, plundering and devastation so widespread along the frontier.³¹³ Added to this was the fact that the African people now had good supplies of arms and ammunition and were practically inaccessible in the mountain fastnesses and wooded valleys of the Amatolas.³¹⁴

Mounting Tensions

The news about the war that filtered through to Paris in letters and newspapers was frightening.³¹⁵ The country was in a deplorable condition. Frequently for weeks on end the sky was illuminated at night around Grahamstown by the flames from the farms which had been set on fire.³¹⁶ In Paris Mère Eugénie was very distressed; she wondered whether she should withdraw the Sisters from the Colony or whether she should go out to Grahamstown to visit them and, when Pere d'Alzon forbade her to go in her poor state of health,³¹⁷ she considered sending Sister Thérèse Emmanuel to the Cape.³¹⁸ It is a matter for speculation whether the course of the history of the foundation at the Cape would

have been different, had either of these two zealous and practical-minded religious seen for themselves exactly what conditions prevailed, not only in the country, but in the Convent itself. In one of her letters, Mother Gertrude had said that, if only Mère Eugénie were in Grahamstown and could see with her own eyes the problems with which the Sisters had to contend, how differently she would view the whole situation.³¹⁹ Mother Gertrude had already pointed out how difficult it was to make an exact judgement on what was useful or indispensable in a country 3000 leagues from Paris, and especially in a country like Southern Africa.³²⁰ It appears here, as in so many other instances that a lack of the basic knowledge of the environment was a strong factor in leading to what appeared to be errors in judgements that were made in Paris. After all that Mother Gertrude had written, she felt that cognisance had not been taken of what she said and gradually began to question whether the Mother House was abandoning the Sisters at the Cape.³²¹ However deep the misunderstandings, this was not the case; in truth, Mère Eugénie was continually occupied with efforts on behalf of her daughters and she steadily pursued the matter of finding a Sister who would be suitable for the needs of the Mission, both as a religious and a teacher. Her correspondence with Père d'Alzon, her spiritual director, and with the co-foundress and her intimate friend, Sister Thérèse Emmanuel, provide abundant evidence of her concern.³²² She not only mentions her anxiety about the war, but discusses possible available personnel and says she is prepared to make any sacrifice to help them.³²³ Mother Gertrude's ill-health added³²⁴ to her distress, as also the fact that the Sisters had little or nothing in the line of warm clothing during the severe winter cold.³²⁵ But perhaps what laid heaviest on her heart was that, as the months passed by, she thought she could sense a strong feeling of dissatisfaction making its appearance in letters from both Bishop Devereux and the Sisters.³²⁶ The former took the liberty of sending back to Paris two professed Sisters who were not suitable for Mission work.³²⁷ At the same time, Sister Agnes, the Bishop's sister, still a novice, asked leave to withdraw from the religious life. She had been a promising young novice and a useful teacher.³²⁸ Ironically enough, the three Sisters left Grahamstown in June 1852, and, quite unexpectedly, the long-sought-for help arrived from Paris in August 1852; a school-mistress, Sister Wilfred* and a Lay Sister, Sister Martha.* Their arrival was greeted with great joy and they were cordially welcomed at the entrance to the Convent by the Bishop, the Priests, the Sisters

and the pupils.³²⁹ On account of the war they had been accompanied from Port Elizabeth by a numerous escort of soldiers, so unsafe was travel along the road.³³⁰ It seemed that a new era was about to begin for the Mission and the Sisters felt re-assured that they had not been completely abandoned by the Mother House.³³¹ The new arrivals brought news that Mother Eugénie was planning to establish a community of Assumption Sisters in Cape Town.³³² Negotiations to this effect had taken place between the Superior General, Père d'Alzon and the Vicar Apostolic of the Cape Town Vicariate Bishop Griffith,* who, while he was visiting Paris in 1851, had made an urgent appeal for Assumption Sisters for his Mission.³³³ Père d'Alzon, at his request and, on the recommendation of Mère Eugénie, was contemplating sending a priest of his order to Cape Town, too.³³⁴ The purpose in the proposal to make a foundation in Cape Town, apart from the dire need for Catholic education,³³⁵ was to have a Convent there as a refuge and support for the Sisters in Grahamstown.³³⁶ Sisters Wilfred* and Martha* had, en route to Port Elizabeth, spent several days at the residence of Bishop Griffith and he had freely discussed his plans with Sister Wilfred.³³⁷

Break with the Mother House

Strange as it may seem, what was intended to bring relief appears to have brought to a climax the tension which had been steadily mounting between the foundation at the Cape and the Mother House.³³⁸

Speculation as to whether Sister Wilfred was the right person to save a situation which was nearly desperate, is not helpful. Bishop Devereux had asked for her and, at great sacrifice to the Mother House, she had been sent on a three-year contract during which she, in addition to relieving Mother Gertrude in the Pay school, was to help in training the Sisters to teach;³³⁹ of these there were three, one Irish Sister and two Colonials. It is obvious from Sister Wilfred's letters that she really had no heart in her work on the Mission,³⁴⁰ she longed to go back to Paris and the irregularity of life and inobservance of rule which she allegedly found in the Grahamstown Convent, made her very unhappy. The passing tributes she paid to Mother Gertrude on arrival later became litanies of censure and criticism.³⁴¹ At length, she wrote and asked the Superior General to allow her to go to Cape Town and wait there till the Sisters arrived from Paris. Before a reply could arrive, Bishop

Devereux, becoming aware of her plans, recommended she should go immediately. In fact she never went to Cape Town. Bishop Griffith was in St. Helena at the time and his sister would not receive Sister Wilfred in his absence; she therefore, returned to Paris in December 1852.³⁴²

Cognizance must be taken of the fact that in this episode, as in several others, the description of the events is narrated in quite a different way by Mother Gertrude. Writing to Sister Thérèse Emmanuel on 2 December 1852, she tells her first "the painful news" that Sister Wilfred has at last put the finishing stroke to end all our connections with the Paris House," and then gives the details as they appear to her.³⁴³ This feature of contradictory evidence occurs over and over again in letters and documents. At times the strands of information run parallel and never meet, at others they run in divergent directions or criss-cross haphazardly.³⁴⁴

Here, as in every biography, we are dealing with human personalities and what motivates them in what they say and do is not always clear.

In fact, it was not Sister Wilfred who struck the final blow; if what happened between the Mother House and Grahamstown can be designated a blow. The process had been gradual, emerging from what may be regarded as the initial error, the undertaking by a nascent congregation of the foundation of a Mission in so far distant and so trouble-infested a country as the Cape Colony was at that time. Admirable as was the zeal that inspired the undertaking, it would appear that the Assumption Congregation was in 1849 not ready yet to send out its members to far-flung countries like Southern Africa.³⁴⁵ The Archbishop had been pressurised into giving his consent and Mgr. de la Bouillerie mentions this as his opinion, when as Vicar General and Superior of the Assumption, he wrote to Bishop Devereux requesting him to send back the Sisters. Regarding this point he says: "It seemed to me that the Assumption Community was too young to divide its subjects, above all to send them so far away from their foundation group." He feared they would lose the spirit of the Congregation and that the rules would not be observed.³⁴⁶

Another aspect of the initial error was the fact that of the band of seven, only three Sisters were professed; one was a novice, two were

postulants and one belonged to the Third Order. That meant that only three had been trained in the spiritual life and the religious observance of the order; the novice was in the process of being trained, and the remaining three had had but a few months experience of living in a convent. The opportunities for the three latter being trained thoroughly were minimal and Mother Gertrude herself admitted her lack of experience in this field.³⁴⁷ Mère Eugénie herself had sounded a warning note even before they left for South Africa when she pointed out to Sister Gertrude that poorly-formed religious are a source of irregularity in a community.³⁴⁸

The three Sisters without training had been encouraged to come to the Mission by Bishop Devereux, one being his sister and another his cousin. He had also arranged for two Irish ladies to enter the Paris House to be prepared for the Mission.³⁴⁹

In addition to the risk entailed in sending unformed Sisters, there was the risk that, because of the paucity of numbers in the Mother House, there could be no replacements in case of an emergency. And so it was that, when the mistress of schools left for New Zealand, no-one could be found to replace her, despite the urgent pleas for a replacement, and despite the serious efforts Mère Eugénie made to find someone suitable.

This, had its repercussions on the Mission; one less teacher meant more work for others, led to overwork and deterioration of health; one less meant Sisters had to spread themselves out to take essential duties with the pupils, so that community exercises could not be performed together and this led to irregularity in religious observance. It meant also that the Pay school was not as efficient as it should have been, with the result that income decreased and the dependence of the Sisters on the Bishop increased.³⁵⁰ The long delay in sending the personnel so urgently needed therefore cannot be underestimated as one of the factors that caused grave dissatisfaction to both Bishop Devereux and Mother Gertrude. The inadequacy of the two professed Sisters for Missionary work had also been a bitter disappointment.

That people are not suited for a particular life-style need not be their fault. Human imperfections and inadequacies play their part in many failures to make the grade. The two professed Sisters who did not fit into the Community in Grahamstown, fell back into place without difficulty when back in the Mother House.³⁵¹

It was with their return to the Mother House and with Bishop Devereux's letter to the Archbishop, Mgr. Sibour,* concerning them,³⁵² that the movement towards recall and consequent separation began³⁵³ though there is evidence that Mère Eugénie had already previously considered withdrawing them from the Cape.³⁵⁴ And it appears from several letters that it had occurred to both Bishop Devereux and Mother Gertrude as a possibility.³⁵⁵ When the Sisters from the Cape arrived in Paris, the Archbishop requested Mgr. de la Bouillerie to make a thorough investigation of the situation at the Cape. This investigation led the Archbishop, in consultation with his advisors, to express his formal opinion that the Sisters should be recalled to Paris as soon as possible.³⁵⁶ The Superior General, Mère Eugénie, was informed of the decision and it was she who wrote the letter to Mother Gertrude recalling her and the Sisters who had been professed in Paris in virtue of holy obedience, to return to the Mother House.³⁵⁷ She offered to pay the passages of an equal number of Sisters of another Order whose vocation it was to do the works which had been entrusted to the Sisters at the Cape. She informed Mother Gertrude that the Sisters who made profession in the Colony (the two Irish Sisters) would be welcome to come to Paris or the Bishop could dispense them of their vows, if they wished to join the sisters who would replace the Assumption Sisters; the two Colonial Sisters, still novices, need not come. She made it clear that only the Archbishop of Paris or the Holy See could release from their vows the Sisters who had been professed in Paris.³⁵⁸ Mère Eugénie's letter was most kind and full of sympathy and understanding. She knew the tremendous sacrifice she was asking of Mother Gertrude and, despite the differences of opinion and the deep misunderstandings which had arisen during those difficult years, she was longing to receive her back in the Paris Convent.³⁵⁹

For a religious under vow the response to a formal command under obedience is a supreme test of commitment to God. Mother Gertrude was confronted with a vital choice - should she return to Paris and abandon the Mission or should she remain and continue the work which had been begun despite hardships, difficulties and trials? She decided to ask the Archbishop³⁶⁰ to be released from the obligation of returning to the Mother House and to be permitted to pass from the Institute of the Assumption into an Order approved by the Holy See which Bishop Devereux would establish in the Cape as soon as it would be possible for

him.³⁶¹ Her request was granted on condition she wrote to inform her Superior General of her decision and that she enter an order approved by the Church.³⁶² She wrote to the Superior General on 18 July 1853 and, though the letter appears to be cold and stern, there is perceptible in it the pain she must have felt at this separation from the Assumption Convent which she had loved so much.³⁶³ Knowing what heart-searching went into Mother Gertrude's decision when, as a young girl, she chose Catholicism as her religion, and into her decision to enter the Assumption Congregation, in Paris, we cannot doubt but that all the powers of her heart and mind had searched for the answer in her prayer to God whose Providence had thus far sustained her. In her petition to the Archbishop she gave her reasons for her request: the withdrawal of the Sisters from the Mission would be injurious to the extension of the Catholic faith in this country and would gravely inconvenience the Bishop; it would abandon the four Sisters, who had been received, three of whom were professed and two of whom had become Sisters in spite of the strong opposition put up by their families to their entering the Convent. Mother Gertrude would have known, too, that it would have been very difficult to find Sisters of another order to take over their work in Grahamstown. Bishop Griffith had been unable to procure any in 1851 and it was not until 1867 that the Irish Dominican Sisters came to Port Elizabeth, fifteen years later.³⁶⁴

Father Martindale S.J. recognized the truth when he said; "Enough to say that had she and her nuns left South Africa, the whole work of religious communities there would have been, if not destroyed, retarded for at least a generation; and had a far-sighted central government prevailed it would have been speeded up by half a generation."³⁶⁵

But, at a distance of six thousand miles, how could Superiors grasp the situation as it really was? In these days of fast travel and dialogue, surely this conflict would have resolved itself and no separation would have occurred!

However, it did occur. To the Mother Foundress of the Assumption Congregation this was a terrible blow, a grievous hurt which remained with her over the years; but without bitterness.³⁶⁶ That a Sister, whom she had received into her Congregation, whom she had cherished with a special love, to whom she had entrusted a mission so dear to her, was

not prepared to return to the Mother House, at a command under obedience, was a real heart-wound. What Mother Gertrude had done seemed to her unpardonable, but she, nevertheless, pardoned her.³⁶⁷

No human mind will ever untangle the strands which are interwoven or run parallel without converging at any point along the lines. We accept factual evidence but draw no conclusions. We can only say this is what seems to have happened and what seems to have been understood or misunderstood, and more frequently the latter. Nor can we account for the actions of people; the human personality is made up of such a mingled variety of shades of feeling, motivation, impulses and ideals; we cannot fathom ourselves, how can we even attempt to fathom others?

In our world today the request of Mother Gertrude would not be looked on askance. It is not a unique occurrence that a Religious of one Congregation has asked and been permitted to found a Congregation to respond to a need which is not being catered for in a special way by the Church. Mother Theresa of Calcutta is an example of this procedure.³⁶⁸ What made the Cape situation different was the fact that in the process people were hurt unnecessarily; perhaps even necessarily, for so very many great achievements grow out of pain, and even apparent failure. Some years later, Père d'Alzon, who, before the separation, had urged that a means of arranging things with the Cape should be sought,³⁶⁹ could speak about the little Community at the Cape as having become a flourishing Congregation.³⁷⁰ One wonders if a letter which he had received some weeks previously from Bishop Devereux describing in detail the true situation at the Cape had not influenced him in his recommendation.³⁷¹

Before proceeding to the course of events which occurred after the separation from the Mother House, it may be relevant to reflect on some aspects of the event itself. What is most inexplicable is the estrangement which occurred between Mother Gertrude and the Superior General of Assumption. There is evidence in much of the correspondence between them that they were closely bonded together, not only in human affection, but in that far stronger bond of a religious community, witnessing to and striving after the spread of the kingdom of God. Despite the misunderstandings, misinterpretations, misconstructions and, what appeared to be, broken promises, in fact, even as they were being

experienced, Mother Gertrude expressed her affection for her Superior General.³⁷² What happened in the heart of Mother Gertrude, no-one will ever know, but one thing is certain, namely that, it was a tremendous sacrifice to separate herself from the Assumption in Paris.³⁷³ That the Superior General was still deeply concerned about her may be gathered from the following sentiments expressed in the following words: "Poor Sister Gertrude! How I pray for her, alas, was I careful enough during her formation, was I wise not to enclose her more? May she find many excuses at God's judgement seat and may God also forgive me the harm I might have done her, although wishing her well."³⁷⁴

Another aspect of the separation which should be noted is the reasons given by Mgr. de la Bouillerie to Bishop Devereux for the recall of the Sisters, briefly, the non-observance of the rule, irregularity of religious life and works of charity not in accordance with the constitutions of the Congregation.³⁷⁵ It is not difficult to conceive that under war conditions, it would be very difficult to keep rules and regulations rigidly, as in the Paris Convent.³⁷⁶ Even before the war broke out Mother Gertrude had pointed out, at length, the difficulties being experienced in observing the rule and constitutions and in coming together for community prayers and other exercises.³⁷⁷ When the war broke out there was no alternative but to adapt to emergencies as they rose, and emergencies have no regard for time or place, rule or regulation. One could ask, finally, whether, under the stress of the situation as it was, shortage of staff, heavy work, sickness and the variety of demands made on the Sisters, would a well-regulated religious life have been possible? It is difficult to imagine!

With regard to the works of charity undertaken by the Sisters, here there appears to be almost irreconcilable evidence. Mother Gertrude appears to be under the impression that she was acting according to instructions when she took on the responsibility for these.³⁷⁸ Nor did Bishop Devereux have any doubt in his mind but that the Sisters were meant to undertake these.³⁷⁹ However, even had no arrangements been made about "other works of charity," the needs of the people demanded the presence and the apostolic activity of the sisters. There was no hospital;³⁸⁰ the sick, the wounded, the dying had to be nursed, the dead laid out and orphans to be cared for; money had to be earned, hence the needlework, the late hours, the growing and selling of vegetables.

How much easier life would have been for Mother Gertrude and the Sisters, if they had observed enclosure strictly and cut themselves off from the real needs of the people, especially the poor. How much more convenient life would have been for them, had they closed the doors of the Convent at a reasonable time and remained undisturbed by the calls for assistance, inevitable and incessant in a town under siege for nearly three years. Mother Gertrude did not choose the easier way. She realized that there are times in a person's life when the demands of regularity have to be measured up against the demands of the compassion of Christ in its essence; when, "If you did it to one of these the least of my brethren, you did it to Me" can only ring true when crystalized into action. Mother Gertrude accepted the challenge. She responded to the immediate needs of the Church in the situation around her, where there was no-one else to make the response. The centre charism of the Religious of the Assumption in Paris was to answer the immediate needs of the Church in France.³⁸¹ This is what Mère Eugénie had done when she founded her Congregation with the aim of regenerating society by means of Christian Education of a special kind.³⁸² Here in the Eastern Cape the immediate needs of the infant Church called forth a response from Mother Gertrude and the charism of the Missionary Sisters of the Assumption came to birth.

The years that lay ahead from 1853 onwards revealed her to be the kind of follower of Christ referred to in the Vatican documents more than a hundred years later - an outgoing religious keenly sensitive to the needs of the contemporary world in which she lived and always ready to make her own "the joys and hopes, the griefs and anxieties of the men of her age, especially those who were poor or in any way afflicted."³⁸³

Assessment of the Break

For Mère Eugénie the foundation at the Cape had been a heart-break and a failure. But, in actual fact, was it a failure? One wonders how long the delay would have been before the Catholic faith took firm root in Grahamstown, and further afield, had not Mère Eugénie been courageous enough to take the risk involved in sending Sisters to the Mission? The seeds of faith which were planted and nurtured by the pioneer Religious of the Assumption have grown from strength to strength.

Though severed from the main root, from which it had drawn deeply the rich and solid spirituality of the Assumption, the Missionary Sisters of the Assumption, have preserved a spirit akin to that of the Mother House.³⁸⁴

During a Seminar held in Grahamstown in December 1975, Father Lachlan Hughes, S.J., suggested that Mother Gertrude had seen the departures from the constitutions in Paris terms, not as an abandonment of the rule but as adaptations indispensable in order to fulfill the mission in South Africa. She saw she was following the Assumption vocation but under incredibly different circumstances.³⁸⁵ She fulfilled upon the charism of the Assumption but got outside their framework in a manner somewhat similar to the recognised "family" branches of the original trunk.³⁸⁶

With regard to the "obediential" aspect of the separation, the question can be posed to whom did Mother Gertrude owe obedience? When the mission was established at the Cape, the rights of a third party were generated, namely the Bishop responsible for the Vicariate. The community acquired a juridical standing with the Bishop there. The Assumption in Paris were still diocesan and subject to the Archbishop there; not to the Holy See. Bishop Devereux regarded himself as the ecclesiastical superior of the Sisters under his charge and was convinced he had authority over them. It is well known, too, that Bishops who worked directly under Propaganda in missionary areas, had a maximum amount of authority, more than those in Paris or Europe. In fact they were known as the "Pope's Bishops" and seemed at times to act as if they were "little Popes". Bishop Devereux had made known to Mother Gertrude in no uncertain terms what he could organize through Rome.³⁸⁷ He had made it quite clear that he would not allow of an ecclesiastical superior at so great a distance from the Mission as Paris.³⁸⁸ Mother Gertrude certainly regarded Bishop Devereux as the Sisters' immediate superior,³⁸⁹ though he stated quite clearly that he did not influence Mother Gertrude in the writing of her petition to the Archbishop of Paris.³⁹⁰

That the Community in Grahamstown survived was due, under the Providence of God to the fortitude and dynamism of Sister Gertrude's character. Charism does not necessarily spring from personal sanctity; Sister Gertrude was fully conscious of her human imperfections.³⁹¹ Her charism was a gift of the Holy Spirit poured out on her in superabundance, a gift

for the upbuilding of the Church; and it went hand in hand with other gifts of nature which made her the instrument for the work in hand. Charism, stimulated by needs, can operate in spite of the mistakes of people; for it is not the person, but the Holy Spirit, that moves to answer the needs. By the special gift she had received, Mother Gertrude had the grace and the power to achieve God's purposes, the spread of the kingdom of God in South Africa. "The outcome of the break was not just Missionary Sisters of the Assumption but a missionary pattern in South Africa. Other religious Congregations followed where Mother Gertrude led the way."³⁹² Before his visit to Europe in 1851 Bishop Griffith had already said with regard to the Convent in Grahamstown, that he hoped to follow Bishop Devereux's example in setting up a Sisterhood in the Colony.³⁹³

After the Separation

The Community in Grahamstown was now cut off from the Mother House, the source of possible personnel still so direly needed on the Mission; as also from the fountainhead of Assumption spirit and spirituality and from the encouragement and support of fellow-labourers in the spread of the Kingdom of God. This small Community, in its efforts to survive, had to thrust its roots ever deeper into the alien soil of South Africa and become indigenous. Of the original band of pioneers there remained only three, Mother Gertrude and the two Irish Sisters who had come out as Postulants in December 1849, one a choir and the other a lay sister. Then there were the two colonial Sisters who had entered in 1850 and a third Irish lay Sister, Sister Martha, who had come with Sister Wilfred in August 1852.³⁹⁴ The colonial Sisters had entered the Convent despite violent opposition from their families and it is understandable that Mother Gertrude felt a special responsibility towards them, since the Superior General had indicated that the Chapter was not prepared to accept them in Paris, though she enquired about their dispositions. The two Irish Sisters who had made their profession had been left free to return to the Mother House, to be dispensed from the vows by Bishop Devereux, or remain under obedience to the Bishop in another Congregation.³⁹⁵ Sister Martha, recently arrived from Paris, had petitioned to be allowed to remain at the Cape.³⁹⁶ She had, at Bishop Devereux's request, been prepared for the mission in Grahamstown.³⁹⁷

Bishop Devereux immediately set about making arrangements by which the group of Sisters could join the Order of the Sisters of Mercy. He had, in consultation with Bishop Griffith, determined with the permission of the Holy See, to establish the Religious Sisters of Mercy in Grahamstown. All the Sisters had signed a petition to Propaganda requesting to be allowed to join the Mercy Institute.³⁹⁸ However, it transpired that the Mercy Sisters had at that time no intention of establishing a house in South Africa.³⁹⁹ In fact the difficulty in procuring Sisters for the Cape had become evident to Bishop Griffith during his visit to Europe in 1851. But negotiations with Propaganda continued first with Bishop Devereux⁴⁰⁰ and later in 1857 with Bishop Moran.⁴⁰¹ These negotiations, reveal that the Community in Grahamstown, which had been established by Bishop Devereux in 1853, was approved of ecclesiastically as a Congregation of diocesan jurisdiction directly responsible to the Vicar Apostolic of the Eastern Vicariate.⁴⁰²

While negotiations about the future of the little group of religious in Grahamstown were in progress, the frontier war persisted. The Xhosa plundered, killed and devastated the countryside for miles around Grahamstown. But as reinforcements from England poured into the Eastern Cape,⁴⁰³ they were gradually brought under control. In February 1852 Sir Harry Smith, though he had been recalled, planned a major attack on the Kromme-Amatola area.⁴⁰⁴ This expedition which took place in March 1852 was intended to break the enemy strongholds in the Kromme Amatola mountains.⁴⁰⁵ Having achieved success in this his last campaign, Sir Harry Smith met his successor, Sir George Cathcart,* in Kingwilliamstown on 9 April 1852,⁴⁰⁶ and thence returned to England. However, the war was not over yet and fighting continued far into 1853⁴⁰⁷ and it was only in September that Cathcart could feel assured that peace had been secured.⁴⁰⁸ His efforts to make a stable settlement were unsuccessful. He created a Crown reserve at the foot of the Amatola mountains and allocated this area to the loyal Mfengu. In the lands he had confiscated from the Ngqika and Khoikhoi he made white settlements.⁴⁰⁹ This seizure of black-owned land was to be one of the potent factors in stirring up the resistance which reached a climax in the cattle-killing episode in 1856 which was a movement on the part of the black people to recover their land.⁴¹⁰

Trials and Difficulties

Though the dangers of war were minimized, the effects of it were still being experienced. However, Mother Gertrude and her companions continued their labours, trusting to Providence to see them through and to help them to stabilize their schools.⁴¹¹ This was not achieved without difficulties. In 1853 the Free School, housed as it was, in dilapidated buildings, collapsed as a result of heavy rains. The pupils, 150 of them, were left without classrooms and had to be taught under the oaks on fine days and crowded together on the little Convent stoep in wet weather.⁴¹² A commencement was made on the building of a new classroom for the pupils of the Free School but this was not completed until several years later due to lack of money.⁴¹³

Another building project was begun about the same time namely a hospital. On 9 April 1853 there was published in the columns of "The Colonist", an appeal to the inhabitants of Grahamstown to subscribe towards the building of a hospital, so urgently needed in the town.⁴¹⁴ How dire the need was, is obvious from the manner in which the sick who were too poor to be cared for in their homes were treated. They were compelled to take refuge in a prison consisting of two interleading rooms where "prisoners, criminals, whites, Kaffirs or Hottentots are thrown pell-mell - women, men, children all together and their only food is rice and water."⁴¹⁵ Previous appeals to the townspeople on the part of Bishop Devereux had gone unheeded. In this appeal he offered the site for the building and himself pledged £100.⁴¹⁶ His good example was followed and the foundation stone of the hospital was laid in 1853 and the building had reached a height of six feet above the foundations when the sudden and untimely death of Bishop Devereux put a stop to the work.⁴¹⁷

Bishop Devereux's death came upon the Sisters suddenly after they had returned from the first holiday they had had since coming to the Cape. They had gone to Kleinmond where they camped in tents and wagons.⁴¹⁸ Though a novel experience,⁴¹⁹ they had not really enjoyed themselves. Back in Grahamstown, the new academic year had just begun when the Bishop died. He had been the strength and support of the Sisters and especially Mother Gertrude. Mother Gertrude was bereft. In a letter written to Father O'Connell on 28 February, she revealed the anguish of her soul in



This picture depicts Notre Mère's "Vision" during her serious illness in 1855.

this, to her, irreparable loss; yet, though the future looked dark and forbidding she had made up her mind to endeavour to continue the work Bishop Devereux had begun, and she begged Almighty God to give her the grace and strength to do so.⁴²⁰

The next three years were most difficult. The Community in Grahamstown must have felt they were truly rudderless; separated from Paris and deprived of the presence of him who had been appointed their pastor and guide. But, in God's designs, they weathered the storms.

Mother Gertrude's health which had been a grave cause of concern to Mère Eugénie in 1851/52⁴²¹ broke down completely. It was feared for several weeks that she would not recover. It was thought that she might have contracted Tuberculosis.⁴²² It was at this time that she seemed to have a vision of Our Lady in a boat, with the Child on one arm and the other outstretched to help her as she struggled to prevent herself from drowning. She felt she grew better from that day.⁴²³ In her later years she drew in charcoal a picture depicting her vision. It was during her long illness that she got to know so well and appreciate so fully the devoted attention and skill of Doctor W.G.Atherstone, who from their arrival in Grahamstown⁴²⁴ had shown such kindness to the Sisters, and later to their pupils and the orphans. Under the doctor's orders, Mother Gertrude took to horse riding each day to help her recuperate. Sister Francis Xavier and Father Ricards accompanied her to Signal Hill in the early morning⁴²⁵ Father Ricards was, at this time, acting Vicar General until the appointment of the new bishop, and the older priests, Father Murphy and Father Quin* complained strongly against this breach of conventionality being permitted by Father Ricards. However, when the matter was referred to Propaganda, the Cardinal Prefect was amused at the scruples entertained about the Sisters' horse-riding and pointed out that St. Theresa of Avila, on her journeys from Convent to Convent through Spain, resorted to riding a mule!⁴²⁶

Bishop Moran was appointed to succeed Bishop Devereux as Vicar Apostolic in 1856. It is related that when he arrived in November 1856, after an interregnum of three years, a sheaf of complaints about the Sisters awaited Bishop Moran. In his wisdom, he destroyed them;⁴²⁷ he must have realized that firsthand experience of facts have much more weight than reported incidents, so often coloured by prejudice and emotion.

With regard to the Sisters, he found the work progressing satisfactorily and was able to write about them to Cardinal Barnabo of Propaganda as follows:

".....here it is well to note for the case where something would be said to you against the good reputation of the Convent - that the reports spread in Paris are entirely distorted. The manner of life of the Sisters gives everybody great edification; they are always working; they are edifying, spending themselves in a most invaluable way. They do, through the schools, give the greatest service to the propagation of the faith, to the unbelievers and to the heretics - their excellent example helping to revivify the true religion...."⁴²⁸ It would appear the Community, under the guidance of Mother Gertrude, was firmly set on the road towards evangelization through the education of youth and other works of charity.

Beyond the frontier, despite appearances to the contrary, resentment was smouldering. Sir George Grey, on his arrival at the Cape as Governor, had launched a new scheme for maintaining peace. His aim was to break the power of the Xhosa chiefs and destroy the tribal system.⁴²⁹ This he had successfully achieved with the Maoris in New Zealand. He persuaded the chiefs to relinquish their traditional powers for a monthly salary and appointed white officials to assist in the administration of justice. In an attempt to Westernize the Xhosa he created for them educational and hospital facilities; the latter being directed against the practice of witchcraft.⁴³⁰ The Grey Hospital which was built in King Williamstown was ably directed by the inspired and dedicated Doctor J.P. Fitzgerald.^{*431} In this hospital black and white received identical treatment and a beginning was made in the training of black nurses,⁴³² an example of his efforts to bring about integration of blacks and whites ⁴³³ But Grey's efforts to break down the traditional power of the chiefs and cultural tribal practices were looked upon with suspicion and distrust. Finally in 1857 the hostile feeling towards the white people reached its peak in the terrible tragedy known as the cattle-killing episode.⁴³⁴ At the instigation of a prophetess, Nongquase, who had "seen strange people and cattle," the Xhosa people were persuaded to slaughter all their cattle, cast away all their grain, leave their corn-pits empty and their fields un-tilled" and to wait for the day of liberation when the white people would be driven out of the

country. Vast tracts of territory were depopulated and starving thousands flocked to the towns for food.⁴³⁵ Historians have interpreted this tragic event variously as to who was ultimately responsible for it. Despite speculation it is known not to have been a unique episode.⁴³⁶ Its results to the Xhosa tribes were disastrous, their power was broken and British Kaffraria was settled with white colonists⁴³⁷ Several years later, in 1865, this territory was incorporated into the Cape Colony and was known as the Ciskei.⁴³⁸

Strange as it may seem, this remarkable event is not even referred to in Mother Gertrude's "Memoirs", even though she was a close friend of Dr. Fitzgerald and must have been aware of the active part he played in the emergency assistance provided by the British Government to the starving, debilitated people.⁴³⁹ It is difficult to imagine that Mother Gertrude and her community would have remained uninvolved in a catastrophe such as this, demanding as it did, charity and generosity.

Consolidation and Progress

For the Sisters, Bishop Moran's episcopacy was a time of consolidation and progress. He was deeply interested in education and he built "on the solid foundations laid by his predecessor."⁴⁴⁰ Building projects were set on foot again. The classroom for the pupils of the free school, commenced in 1853, was completed in 1857 and, adjoining it, a kitchen and pantry. In 1859, the Bishop's house was built on an erf in Beaufort Street which had been acquired by Bishop Devereux. It replaced the small, inconvenient cottage which till that time had been the Bishop's residence - two rooms, a passage, a kitchen and a lean-to. The money to build this house was raised, at the suggestion of Mother Gertrude, by Mr. Mandy* and by borrowing the dowry of Sister Agatha Bertram. When the latter amount was repaid, St. Catherine's High School classrooms were built in 1865. Finally, since the people of Grahamstown were in the process of erecting the Albany Hospital, the partially-built hospital in Beaufort Street was completed to accommodate the pupils of the St. Joseph's Free School in 1867.⁴⁴¹

Bishop Moran also supported strongly the rights of Catholics in the matter of government grants to the Catholic schools. In 1839 Dr. Rose-Innes* was appointed Director of Education in the Cape and in 1841

state schools, supported by the government came into existence. At the same time a fifty per cent was offered to Mission Schools on condition that the Bible and only the Bible be used for religious instruction.⁴⁴² This condition was unacceptable to Catholics and so they were ineligible for the government grant. In 1863 Bishop Moran and Bishop Grimley of Cape Town entered into negotiations with Dr. Dale, successor of Dr. Rose Innes as Superintendent-General of Education,⁴⁴³ and as a result of this correspondence, Catholic Schools received a grant, but by privilege; a grant much smaller than that given to other denominational schools and that without sacrificing anything of the Catholic principles for which they stood.⁴⁴⁴ Dr. Dale, on a visit to Grahamstown, accompanied Bishop Moran to St. Joseph's Free School, was perfectly satisfied with what he saw there, and, after that, the Sisters for the first time received a small grant from the government.⁴⁴⁵ What a boon it must have been to the Sisters who had struggled so long to teach the poor without any remuneration! St. Patrick's Boys School, founded by Bishop Moran in the hall beside St. Patrick's Church in July 1858, also became government-aided and was taken over by the Sisters in 1887. In "The Story of the Settlement", T. Sheffield pays tribute to the Sisters because they conducted the only charity schools in Grahamstown for children of both sexes and of any denomination.⁴⁴⁶

In 1858 the orphanage, that invaluable work of charity begun in 1851, terminated. The older pupils who could be of assistance in a home in lieu of their keep, were placed in the care of Catholic families and continued to attend school. The younger orphans remained at the Convent, their expenses being met by the Sisters and other benefactors.⁴⁴⁷ Lists of names of both orphans and pupils reveal the fact that there was no discrimination on the grounds of colour.⁴⁴⁸

What must have been the shock and embarrassment of Mother Gertrude when she and two of her Sisters received a summons to appear in the magistrate's court on 2 July 1858, on a charge of assaulting one of the pupils! Fully supported by the Bishop, the Sisters and pupils concerned proceeded to the court at 10.00 a.m. The Sisters were determined to go to gaol, should the case go against them.⁴⁴⁹ However, the hearing proved conclusively that the charges brought against the Sisters were false and the verdict was "Not Guilty"! Unfortunately an article in the "Anglo-African" which gave a one-sided version of the case prejudicial to

the Sisters,⁴⁵⁰ even before the trial, had a damaging effect on the School for some time to come. Father Ricards, editor of "The Colonist", rebuked the Editor of "Anglo-African" for such a breach of journalistic etiquette,⁴⁵¹ nor was Bishop Moran less gentle in his complaints against the Public Prosecutor.⁴⁵²

Mother Gertrude kept well abreast of the progress of politics in the country; she had made a sound judgement of Sir Harry Smith and his apparent blunders during the 1850/53 war and, at this juncture, she was well aware of Bishop Moran's views on responsible government.⁴⁵³ He realized that the majority of the electorate would be white and therefore represent only a small section of the people in the colony; the coloured and African population would be unrepresented. This would lead to domination by a white majority, whereas under Crown Colony rule, all sections of the population would be catered for.⁴⁵⁴ He had few followers and these were not vocal. Mother Gertrude does not express her own views on the matters but admired the way Bishop Moran involved his people in preparation for elections when Responsible Government was granted in 1872.⁴⁵⁵

With regard to personnel, Mother Gertrude received with great joy a postulant, Sister Francis Howe from Dublin who accompanied Father Ricards back from Ireland in 1859.⁴⁵⁶ And then, again, in 1867 Bishop Moran brought back four Irish postulants to join the Congregation.⁴⁵⁷ Cut off from a source in Europe, the trickle of vocations to the Convent was slow, and continued slow for many decades in the future. Nor had the financial position improved greatly. Bishop Moran was extremely poor; when summoned to attend the first Vatican Council in 1869, he could not afford to pay his passage thither and, after the Council, he was appointed Bishop of Dunedin, New Zealand, the money for the voyage had to be procured from Propaganda.⁴⁵⁸

The departure of Bishop Moran was a great loss to the Eastern Vicariate and to the Schools. He had not alone struggled for the rights of Catholic Schools, he had taken a personal interest in them, instructing the children in religion, examining them and providing surprises for special feastdays.⁴⁵⁹

Apart from the very fine pastoral work he had done, he had got to know the Sisters and appreciate the apostolic work they were doing. He had a great admiration for Mother Gertrude and this he expressed freely to Sister Gabriel,⁴⁶⁰ who together with a band of Dominican Sisters accompanied him on his voyage to New Zealand in 1871. The regard in which he held Mother Gertrude is revealed also in letters written to her from New Zealand.⁴⁶¹ It was with deep regret that the Catholics of the Eastern Cape had heard of the transfer of Bishop Moran and when he revisited South Africa in 1882 he received a heart-warming welcome.⁴⁶²

Further involvement in the spread of the Kingdom

With the appointment of Father Ricards as Bishop in April 1871 and his consecration on 18 July of the same year,⁴⁶³ a new phase in the Apostolic activity of Notre Mère began. From this time onward her zeal and energy became involved in giving loyal support and practical assistance to Bishop Ricards in the projects which he set about to achieve. Paucity of numbers and poverty did not prevent her from reaching out beyond the boundaries of the Convent to whatever work was being pursued in the extension of Catholic education and the up-building of the Church.

The first of these projects was the building of St. Aidan's College on the plot of ground at Oatlands.⁴⁶⁴ This site had been obtained from the Government by Bishop Moran in 1859 and he had already made an appeal for contributions towards the erection of the buildings.⁴⁶⁵ Bishop Ricards, shortly after his consecration, set about fulfilling the cherished dream of his life-long friend, the establishment of an educational institution of high quality for Catholic boys and a seminary for the training of priests.⁴⁶⁶ It was to the raising of funds for this worthy cause that Mother Gertrude turned her attention and that of her Sisters. They had shared with Father Ricards, not only the hardships and perils of the voyage in 1849, but also, since their arrival in the Colony, the trials and difficulties of a new and struggling mission. They were now prepared to assist him in every possible way. Mother Gertrude, with her genius for organization and her indefatigable energy, plunged into the running of a Lottery, ably assisted by Sister F. Xavier who was an adept in this line and Mrs. Mandy, an active Catholic parishioner.⁴⁶⁷ This Lottery was unique in that the Holy Father, Pope

Pius IX had contributed some valuable prizes towards it. They had been requested by Mrs. Mandy* when she and her niece visited Rome some months previously.⁴⁶⁸ Prizes were drawn at the Albany Hall on 30 September 1872 and the Lottery realized the considerable sum of £1055.⁴⁶⁹ Quite remarkable was the support received from all denominations throughout the Vicariate in the sale of tickets or donating of prizes; a far cry from the prejudice against Catholics experienced in the early days. When the foundation stone was laid on 29 January 1873, together with Catholics from all parts of the Colony, there were, among the townspeople, several non-Catholics who "helped us to chant the psalms prescribed for the laying of a foundation stone."⁴⁷⁰ Another indication of how prejudice had been broken down during the past twenty years.⁴⁷¹

The building having been completed in 1874, Mother Gertrude organized a grand bazaar in the Albany Hall which lasted two or three days. She enlisted the help, not only of fellow-citizens, but also of people from Port Elizabeth. Their efforts raised another £500 towards the building fund. The completion of the College was marked by celebrations at night, including a torchlight procession, a concert and other entertainments.⁴⁷²

The arrival of the Jesuits was celebrated with still greater joy. This was a great landmark in the history of Catholic Education in the Colony. The preparations made by the Sisters and their willing helpers proclaimed the warmth of their welcome to these new fellow-labourers.⁴⁷³ How different it was in so many ways from what had awaited the Sisters on their arrival in December 1849. Attitudes had undergone considerable changes since then.

For the Sisters the arrival of the Jesuits was an asset of immeasurable value in the matter of direction and growth in the spiritual life.⁴⁷⁴ There developed between them over the years a strong sense of mutual support and deep bonds of friendship which persist to the present day.

In pursuance of his plan to bring other religious orders to the Eastern Vicariate, Bishop Ricards, through the mediation of Mr. Max Anton Fraundorfer,* requested the Prioress of St. Ursula's Convent, Augsburg, to send a group of Dominican Sisters to staff the new Convent at King William's Town which had been built by Father Fagan.⁴⁷⁵ His request

was acceded to and the courageous band of missionaries set out from Augsburg on 14 September 1877. In London they boarded the "Balmoral Castle" together with Mr. Fraundorfer and his family. They reached East London on 19 October and finally arrived in King William's Town by train on 22 October 1877.⁴⁷⁶ Preparations for the arrival of the Sisters had been in progress since the previous year. On 14 September 1876 the foundation stone of the Convent had been laid.⁴⁷⁷ Here again funds were urgently needed for the erection of the building. Notre Mère, at all times consciously aware of the needs of others, particularly of a mission struggling to come into existence, generously donated £50. Nor was her support of this project given merely in money; short-staffed as she was, she nevertheless went to the rescue of the Sisters when she found they were having problems with the English language, and sent Sister Lucy Manley* to teach them English and to assist in the management of the school for a year or two.⁴⁷⁸

Just at the time when this arrangement was made the Ninth Frontier war was in progress⁴⁷⁹ and the several journeys which Mother Gertrude was forced to make, together with the Bishop and one or two Sisters, were fraught with real danger, in addition to being very wearying and full of inconvenience and discomfort. Each time they went, they were armed with revolvers and supplied with ammunition. Then there were the sights and sounds of war, the realization that men were being killed or wounded, and families bereft of loved ones. These journeys to and from King William's Town - three of which Mother Gertrude describes - demanded great courage and endurance.⁴⁸⁰ On the third occasion, she had been summoned to King William's Town because Sister Lucy was very ill with typhoid fever. She had been advised that "it was madness to travel, even with an escort,"⁴⁸¹ but her concern for a member of her community who was seriously ill, weighed far heavier than any danger to herself. She entrusted herself to God's Providence and He did not fail her!

The Ninth Frontier War, which had entailed such hardships and hazards, had broken out in August 1877. From 1865 onwards the Ciskei had been under the direct control of the Cape Parliament.⁴⁸² During the years since the cattle-killing, the Xhosa had gradually built up their military power to a reasonable degree. In August 1877 the Frontier Police had been compelled to enter the Transkei to defend the Mfengu⁴⁸³ against the attacks of Sarhili's Gcaleka. The police had been fired on and, as a

result of this incident, Sarhili was summoned to appear before the High Commissioner.⁴⁸⁴ His refusal to do so and his deposition by Sir Bartle Frere* was the immediate cause of the war.⁴⁸⁵ The Gcaleka, the Ngqika and the Thembu tribes united in a last desperate effort to resist the white authorities. The result was a crushing defeat of all the Xhosa tribes in two major encounters. Sandile was killed by a Mfengu patrol in May 1878; Sarhili* went into exile in Pondoland, later Bomvanaland.⁴⁸⁶

Further removed from Grahamstown, both in effect and extent, was the Anglo-Zulu war which occurred in 1878/9⁴⁸⁷ This war has been regarded by some as an extension of the resistance movement which had begun with the war of Ngcayecibi.⁴⁸⁸ It certainly involved a "land" problem, emerging from frontier disputes between the Boers and the Zulus. A committee which had been set up to investigate the problem had made recommendations which were not implemented with consequent conflict between the Zulus and the British.⁴⁸⁹ Cetshwayo, who had been recognized as paramount chief of the Zulus in 1873,⁴⁹⁰ had re-created an army of disciplined troops, a menace to the British.⁴⁹¹ Sir Bartle Frere decided in 1878 to serve an ultimatum on Cetshwayo which enjoined total disarmament and the acceptance of a British Resident to reside in Zululand.⁴⁹²

The Zulus ignored the ultimatum and on 22 January 1879 inflicted a devastating defeat on the British soldiers who under Lord Chelmsford had marched into Zululand, at Isandlwana. On 4 July the British won a convincing victory over the Zulus at Ulundi.⁴⁹³ Zululand was divided into thirteen reserves, each under an independent headman, with no paramount chief and under the control of a white resident.⁴⁹⁴ Cetshwayo was sent as a prisoner to Cape Town. This arrangement was a failure and in 1883 Cetshwayo was reinstated as paramount chief.⁴⁹⁵ With his death on 8 February, the material power of the Zulu was broken.⁴⁹⁶ In 1887 the British annexed Zululand.⁴⁹⁷

At least one aspect of the Zulu war had repercussions on the Sisters in Grahamstown, the tragic and untimely death of the Prince Imperial, only son of the Empress Eugénie. He was killed in an ambush on 1 June 1879 during the campaign in Zululand.⁴⁹⁸ The sorrow of his bereaved mother found a warm response in the hearts of those sisters who had come from

France in 1849 and they ensured that the Church was fittingly adorned for the sad and solemn Requiem Mass which was celebrated in St. Patrick's Church by Rev. Bishop Ricards for the repose of the soul of the young prince.⁴⁹⁹

While the Zulu War was in progress, Mother Gertrude was busily engaged in a third and far-visions project of Bishop Ricards, namely the opening up of the vast central hinterland of Africa to Catholicism.⁵⁰⁰ For this daring move into territory just recently opened up by Livingstone, Bishop Ricards secured the services of the Jesuits. The party of Jesuits, five priests and five lay brothers, arrived in Grahamstown in February/March of 1879. Father Depelchin, the superior, was advised by the High Commissioner, Sir Bartle Frere, that the party should not set out on the long perilous journey until the Zulu War was over.⁵⁰¹ However, he decided to undertake the journey as far as Shoshong, the Bamangwato capital and the home of the Christian Chief Khama.⁵⁰² The party set out on 15 April, after Mass celebrated in St. Patrick's Church.⁵⁰³ The adventures, hardships and trials of this band of courageous men have been fittingly described elsewhere.⁵⁰⁴ What Mother Gertrude and the Sisters did for the missionaries in preparation for their departure was deeply appreciated by them. Here we find revealed in concrete expression the aspirations of Mother Gertrude's heart. What she could not achieve personally, she could support and assist with all the energy and initiative at her disposal. Wagons were fitted up, supplies for the journey gathered together, medicine chests equipped and clothing made for the missionaries. The lay brothers were instructed in all the handicrafts they would require on the mission; Brother Nigg* became a first rate tailor, a first rate shoemaker and a first rate cook, in fact, skilled in all the trades. The work of preparation seemed endless and demanded precious time spared from other duties, but it was done with whole-hearted generosity and vigour.⁵⁰⁵ Mother Gertrude was the moving spirit operative in all areas. These tasks were her share and that of her Sisters in bringing the Gospel to the black peoples of central Africa. How truly did the superior of the Jesuits, Father Depelchin, refer to her as "the true mother of our mission,"⁵⁰⁶ and he was expressing the feeling of the whole band of missionaries. One wonders whether, in the midst of these preparations, Mother Gertrude recalled 1849 and the joy of expectation that filled her then? This was fulfilment of another kind, not personal participation, but an

overflowing of her spirit in zeal for the spread of God's kingdom. How much the Jesuits appreciated the kindness shown them in Grahamstown is testified in the many letters received from them after their departure and throughout their sojourn on their missionary work.⁵⁰⁷ Mother Gertrude kept up her lively interest in their endeavours and mention was made in several letters of the possibility of establishing a Convent of Sisters from Grahamstown in the new mission field;⁵⁰⁸ two of the Sisters already knew the language of the Matabele.⁵⁰⁹ However, this was not to be.⁵¹⁰ This expedition, undertaken with great courage and hope, did not succeed; several of the missionaries died. Father Law died of fever and starvation on 25 November 1880,⁵¹¹ a martyr to charity as he was described by Notre Mère.⁵¹² But, undaunted by initial failure, the Jesuits returned with new vigour in 1890,⁵¹³ and the missionary work they have done in the territories beyond the Limpopo River is a monument to their zeal and enterprise. The association of Mother Gertrude and the Missionary Sisters of the Assumption with the first Jesuit expedition to the Zambesi is still remembered today with joy and pride. Reflection on the hardships, the dangers, the lack of basic necessities, even to starvation, endured by these missionaries once again calls in question the assertions of those who maintain that missionaries were motivated by the desire to acquire material and economic prosperity. To face the sacrifice of one's life in order to bring Christian values to one's fellowmen is understandable; missionaries were prepared to do this. How many would sacrifice their lives for economic advantages?

Meanwhile first diamonds and then gold had been discovered in southern Africa. Notre Mère stated in her Memoirs that Dr. W.G. Atherstone had years previously predicted that mineral wealth lay hidden in the soil of southern Africa; this in his capacity as an amateur geologist.⁵¹⁴ These discoveries revolutionized the course of history in South Africa. In the late eighteen-sixties the country was in the throes of a depression which was aggravated by a severe drought in many parts of the land.⁵¹⁵ The discovery of a diamond near the Orange river in 1867 led to a huge influx of diggers into the Griqua country, which previously was sparsely populated, and alluvial diggings sprang up along the Orange and the Vaal rivers. Three years later diamonds were discovered where Kimberley now stands and thousands of diggers flocked to these "dry diggings." This sparked off the transformation of the country from an

almost purely agricultural country into a highly industrialized one. Then in 1886 the discovery of gold attracted thousands of workers to the Witwatersrand which was proclaimed a gold-mining area, and large areas of South Africa were opened up to trade and commerce.⁵¹⁶ Consequently far-reaching changes occurred in the country. The new source of wealth brought about dramatic changes in the patterns of economic life. All races were attracted by the lucrative employment offered by the mines. Concentration of population in these areas led to the opening up of new markets for farmers, the improvement of means of transport, the construction of railways, the provision of labour, housing, water and power.⁵¹⁷

Foreign capital poured into the country to develop the mining industry as quickly as possible. Johannesburg, like Kimberley, "mushroomed" almost overnight.⁵¹⁸ These foreigners, known as "Uitlanders", were to be the cause of important political changes within a few years.

Rapid industrialization and the demand created for a labour force brought in its train the development of labour patterns which have persisted to the present day. Though in theory no Cape law debarred blacks from pegging claims, in practice claims were limited to whites. This resulted in the employment of the Africans as a labour force and the introduction of the compound system with all its attendant evils⁵¹⁹ as, for example, migratory labour, broken families and urbanization of Africans, ever-present problems which have not yet been coped with successfully.

Though Notre Mère kept herself fully informed on what was happening in the country around her, her life and work were not affected in any measurable way by the discoveries.⁵²⁰ With regard to the Catholic Church, there were among the thousands who flocked to the mines, great numbers of Catholics, many of them Irish. Also Catholics from towns in South Africa, including Grahamstown, migrated to the mines in search of wealth. To minister to the Catholics, priests followed them and there was considerable growth and development; temporary churches were erected and Convents established.⁵²¹ Among Notre Mère's letters are several received from the Oblate Fathers engaged in the ministry on the diamond and gold fields.⁵²² A few of these describe the deplorable conditions under which many of the miners and their families lived in the "tent" settlements which had sprung up almost overnight. At this time, too,

strong friendships developed between the Sisters and parents who sent their daughters from Kimberley to the Grahamstown Convent as boarders.

Of far greater importance to Notre Mère than the wealth to be gained from the mines, was her active involvement in another project on which Bishop Ricards* had set his heart. This was the introduction of the Trappists into the Eastern Vicariate.⁵²³ Bishop Ricards had for many years desired to do something concrete towards the evangelization of the Africans in his vicariate. He had visited Basutoland in 1866 and was struck by the missionary work being done there by the Oblates of Mary Immaculate.⁵²⁴ He chose the Trappist Order as being best suited to teach the Africans agricultural methods and farming skills, while at the same time they would inculcate the spiritual values of the Gospels.⁵²⁵ The Governor, Sir Bartle Frere and the Prime Minister, Sir Thomas Upington,* had approved his plan, but their hands were tied in the matter of giving a grant of land. This did not deter Bishop Ricards. He purchased a large estate, twelve square miles in extent, along the Sunday's River and called it Dunbrody.⁵²⁶ In July 1879 he went to Europe in search of Trappist Monks and, after several disappointments, he finally succeeded in obtaining the services of Prior Franz Pfanner* of the Maria Stern Monastery in Bosnia.⁵²⁷ Having sailed from Dartmoor on 3 June 1880, the thirty-two Trappist Monks arrived in Cape Town on 27 June 1880. Thence they proceeded to Dunbrody where they set to work to establish themselves.⁵²⁸

The history of the Trappists in the Eastern Cape and later in Mariannhill to which they moved in 1882, is written elsewhere.⁵²⁹ What is relevant here is the part played by Notre Mère in preparing for the arrival of the monks. Her own experience had taught her how difficult first beginnings in a strange country are and her sensitivity to what she found lacking on their new mission enabled her to supply what they needed most.⁵³⁰ An exercise book is kept in the Archives of the Missionary Sisters of the Assumption on the first page of which is written in her own handwriting: "Result of my four days' begging for Trappists. 2nd July. Our Lady's Visitation. 1880" Then follow pages of lists of gifts which had been donated and the names of the donors, Protestants in a column on one side of the page, and Catholics on the other; this arrangement made, perhaps, to indicate again to herself just how much prejudice had been broken down and how willingly support was given by those who in the early days had

been so hostile. Names, familiar perhaps, to older inhabitants of the town and even to those of the present day, appear on the lists, to mention only a few: Blackbeard, Parker, Cuff, Cronwright, Abbot, Slater, Sheffield, Stirk, Luke, McCarthy, Cooney, and so on. The lists of articles were comprehensive and slanted much towards agricultural implements and household goods, but with certainty one could describe it as containing the proverbial "needle to an anchor;" in all, over five hundred items in addition to materials, provisions and medicines.⁵³¹ Mother Gertrude's concern did not stop at collecting donations, she personally visited the Trappists several times and continued assisting Bishop Ricards in raising funds to pay off the expenses incurred in setting up the foundation.⁵³² Then, when the Jesuits took over Dunbrody,⁵³³ Notre Mère continued to give them whatever she could as is evidenced from the numerous letters requesting what was needed and thanks for what was received, whether it was plants, shrubs, trees, soutanes and birettas for the fathers, or requisitions for the chapel.⁵³⁴

Notre Mère can truly be called "The Mother of Missions". Her generosity and willingness to help missions reached out to all, religious Congregations struggling to put their roots down and to establish themselves, or priests on distant and lonely missions in the Eastern Vicariate and beyond. Scarcely had the missionaries in Basutoland heard from Bishop Ricards in 1866 while he was on a visit there, about this religious ever-ready to assist in this way, the spread of God's kingdom, when pleas for help, for advice, for information poured in from the Oblates of Mary Immaculate who were labouring in Natal, Orange Free State and Basutoland.⁵³⁵ If it were possible to measure the extent of generosity and concern of anybody by the numbers of letters of thanks received from friends and recipients of favours, there can be no doubt about that of Mother Gertrude; there are very few letters which do not contain expressions of gratitude and of appreciation of her kindness.⁵³⁶

Notre Mère's interest in and support of each new religious Congregation which set up a foundation in South Africa was a striking feature of her outreaching apostolic spirit. This was witnessed in the case of the Dominicans of King William's Town, the Jesuits, the Trappists and the Oblates of Mary Immaculate. Nor were these the only missionary foundations which claimed her attention. She extended a warm welcome, her friendship and encouragement to the Dominican Sisters from Sion Hill,

Dublin when they arrived in Port Elizabeth in 1868 as numerous letters testify; as also the cordial hospitality which the Sisters of the two Congregations afforded each other.⁵³⁷

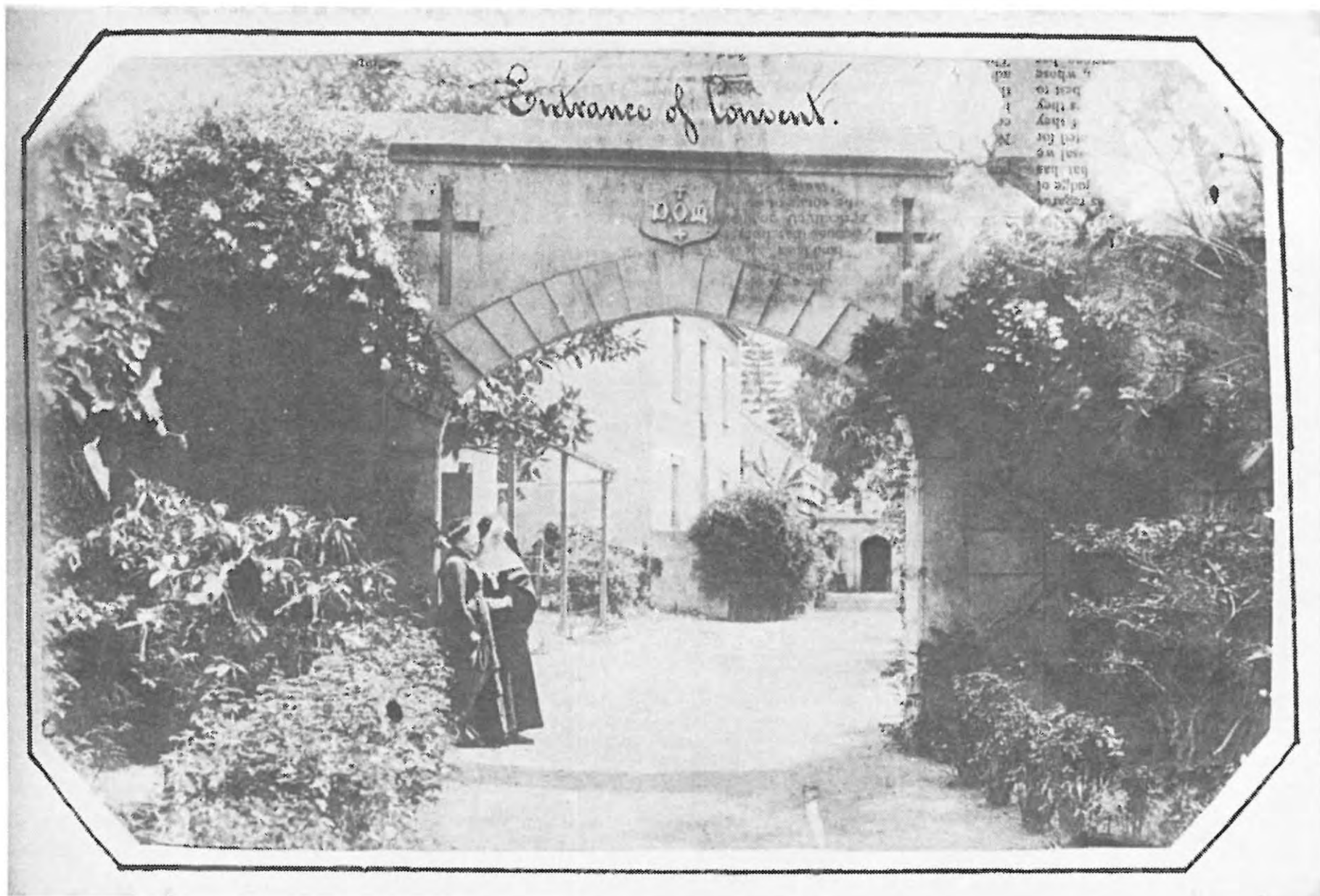
The Holy Family Sisters who had arrived in 1864 to co-operate with the Oblates of Mary Immaculate in their Missionary Work in Basutoland were the recipients of the same kindness and sisterly affection, described as follows by one of them. "... all the services and kind acts you have done for us, speak eloquently to us and make us realize that you are no stranger among us, but that you are one affiliated with us by the most affectionate bonds of charity...."⁵³⁸ Another Holy Family Sister writes to thank her for a harmonium which Notre Mère had sent the Mission. She reveals, too, how much she appreciated Notre Mère's understanding of a sharing in the suffering which she had had to endure in this land so far distant from her home land.⁵³⁹ It is significant that the Holy Family Sisters in Kimberley nursed with great devotion, skill and affection, Sister Lucy Manley⁵⁴⁰ of the Assumption Sisters, Grahamstown when she had been sent to their Convent in the hope that she would be restored to health. Sister did not recover; she died there in August 1889. As she belonged to a Grahamstown family, her body was returned for burial. During her illness Notre Mère very much wanted to visit her, but was advised not to do so on account of her own health.⁵⁴¹ It was a great sorrow to be parted from such a well-loved member of her community, but the realization of the love and care shown her by the Holy Family Sisters greatly relieved her anxiety.

Notre Mère's constant concern for other religious congregations and their needs, did not detract from the energy and enthusiasm which she expended in the building up of her own schools in Grahamstown. Despite the almost insuperable obstacles which confronted her at first, she persisted. With courage and determination, she moved forward, stabilizing and consolidating the work of education which she knew to be the most effective means of disseminating Christian values and a knowledge and love of God. In the schools religious instruction held pride of place but proselytism was studiously avoided.⁵⁴² Great attention was paid to the moral training of the pupils and to affording them opportunities for self-development. In addition to the English language, German, French and Italian were taught. Notre Mère was herself a gifted linguist. A great deal of time was devoted to the cultural aspects of education such

as drawing, painting, etching, fancy needlework and especially to music and drama. One of the striking features of the entertainments produced by the pupils at the end of each term was excellent performances of scenes from historical dramas such as "Mary Queen of Scots" and "Marie Antoinette," religious dramas such as "Fabiola" and a variety of operas, among which were the following Bellini's "La Sonnambula", Donizetti's "La Fille du Regiment" Verdi's "Ernani" and Verdi's "Il Trovatore". In addition to the dramatic scenes, there were vocal and musical items of very high quality. A perusal of accounts of these functions as described in both "The Penny Mail" and the "Great Eastern" reveal how highly both the entertainments and the exhibitions were commended.⁵⁴³ Writing about the skill, proficiency and general excellence of the pupil's work one journalist commented that "... such exhibitions would do much to cultivate and stimulate a taste for art studies among the youth of the city..... The Convent pupils are well-grounded in their art studies and we are sure in no educational institutions are greater pains taken to make their work perfect"⁵⁴⁴

In December 1883 an even more telling tribute was paid: "We cannot close without complimenting (if we may be allowed to do so) the talented Sister who has charge of the advanced pupils in drawing and painting. The skill they display augurs well for the ability of our colonial young ladies in design and painting and we are glad to hear the School of Art intends inaugurating an annual exhibition at which prizes will be offered for works in the various departments of Art." Then, after congratulating the Sisters on the proficiency shown by the pupils in the department of music, the journalist continues, "to the esteemed Lady Superior, who so ably presides over this excellent institution we convey the thanks of the whole community on her efficient conduct of it....."⁵⁴⁵

So much for the religious and cultural aspect of education at the Convent. But on the academic level the progress had also been remarkable. In the 'eighties Grahamstown was fast becoming the⁵⁴⁶ educational centre of the Eastern Province; and the Convent made its contributions to this development. When the University Examination Results were published in April 1886, it was found that the Convent had three pupils high in the first class and seven in the second, out of 134 in the whole colony; at that time a remarkable achievement which spoke convincingly for the quality of the teaching.⁵⁴⁷



The arched entrance to the Convent built in 1867 and mentioned in the Memoirs. Inside the arch on the left is Mrs. Schreiner's small cottage. In the background is Miss de Henningsen's cottage and the front entrance to the Convent building.

On 2 July 1886 The Penny Mail recorded its appreciation of the Convents achievement. "The principal school is under the accomplished Sisters of the Convent of Our Lady of Good Hope, and has made its mark in the University Examinations. Few Schools of similar standing have done better. The class and tone of education with its direct and successful mode of conveying its teaching has won for the Convent a high place among the upper grades of educational institutions in Grahamstown..... No cramming of subjects or veneer of knowledge are recognized at the Convent Schools. Good, solid teaching is given, ingrained with kindness and encouragement.... The curriculum of the Convent School has stood the test of years with increasing success, and is second to none in all that is attractive and beneficial to the pupils....."⁵⁴⁸

There can be no doubt that Notre Mère had built up an educational establishment of inestimable value. How her heart must have rejoiced and how graciously she would have shared this sense of achievement with her Sisters who had stood by her in her strivings for what was now accomplished fact.

There had been improvements too, in the Convent buildings. A number of additions had been made comprising an entrance hall, a reception room, a new chapel, cloisters and massive arches in moulded concrete. New accommodation had also been provided for the Sisters instead of the original thatched cottage.⁵⁴⁹

While the gradual growth towards achievement was taking place at the Convent during the eighties, other events were making their mark on the history of the Colony and especially on the relationship between the Dutch and British colonists. In 1880/81 there occurred the first Anglo-Boer War. Since the Zulu power had been broken by the crushing defeat inflicted on the army at Ulundi in 1879, the only reason that had made British annexation of the Transvaal acceptable in 1877 had fallen away.⁵⁵⁰ They rose in rebellion in December 1880 and inflicted an overwhelming defeat on the British under General Colley at Majuba Hill early in 1881.⁵⁵¹ The British granted them their independence by the Convention of Pretoria in 1881.⁵⁵²

However, the discovery of gold in the area of the Witwatersrand in 1886 brought about revolutionary changes in the Republic, which led in 1899 to

the outbreak of the Second Anglo-Boer War. The influx of tens of thousands of miners to the goldfields had created a new kind of population. These "Uitlanders" as they were called, conscious as they were of their political rights as members of a community who paid nine-tenths of the taxes, constituted a threat to the newly gained independence of the Boers and to their traditional way of life⁵⁵³ and the monopoly of their power.⁵⁵⁴ However, Paul Kruger, the President of the Republic, persistently refused to grant the Uitlanders political rights, despite the pressure put on him by the Reform Committee which had been formed in Johannesburg in 1895.⁵⁵⁵ Meanwhile, Cecil Rhodes* who had become Prime Minister of the Cape Colony in 1890 and who had gained the confidence of the Dutch-speaking members⁵⁵⁶ of Parliament, had been watching developments in the Transvaal with interest. He decided to use the unrest of the Uitlanders in his plan to break the growth of Transvaal autonomy⁵⁵⁷ and to expand the British Imperialism.⁵⁵⁸ The success of the "coup" which he organized entailed an "Uitlander" rising on the Witwatersrand and intervention on the part of the British government to assist the Uitlanders and to effect a settlement.⁵⁵⁹

Dr Jameson,* the Administrator of the British South Africa Company, invaded the Transvaal with about five hundred mounted police on 27 December 1895, but the Uitlanders did not rise and on 2 January 1896 Jameson's men were captured. The raid ruined Rhodes politically. He felt obliged to resign the premiership of the Cape Colony.⁵⁶⁰ Nor had the raid solved the question of political rights; in fact, it had served to increase resistance to the effective enfranchisement of the Uitlanders,⁵⁶¹ aggravated the tensions between the Boers and the British, and led to a closer alliance between the two Afrikaner Republics.⁵⁶²

In the presidential election of 1898, Kruger was elected by an overwhelming majority⁵⁶³ Sir Alfred Milner,* the New High Commissioner at the Cape made a strong case for British intervention⁵⁶⁴ and reinforcements were sent to South Africa.⁵⁶⁵ Negotiations between Milner and Kruger* in Bloemfontein broke down.⁵⁶⁶ The presidents of the two republics, Kruger and Steyn, determined to fight for their independence and Kruger issued an ultimatum and the Boers began war on 11 October 1899.⁵⁶⁷ Though the Boers took the initiative, they wasted time during the early months of the war besieging comparatively

unimportant towns, Mafeking, Kimberley and Ladysmith. These were relieved when Lord Roberts was appointed commander-in-chief of the British forces with Lord Kitchener* as his second in command. The Boer army was then defeated and the British occupied Pretoria.⁵⁶⁸ In December 1899 the two republics were annexed under the names Transvaal and Orange River Colony. But the war was not over.⁵⁶⁹ Two years of guerilla warfare followed until at length the British resorted to the drastic measures of devastating farms and crops and setting up internment camps in which shortage of food, beds, medical and sanitary facilities resulted in the deaths of thousands of women and children.⁵⁷⁰

Finally Boer resistance was crushed and the Peace of Vereeniging was signed by Kitchener, Milner and members of the two Boer Republics on 31 May 1902. From that date they forfeited their independence and became subjects of the British Crown.⁵⁷¹

The Boers received £3 million to compensate them for the damages incurred by the war and a promise of self-government which was granted in 1907.⁵⁷² The war left much bitterness in its wake.⁵⁷³

In Grahamstown, as in most towns in South Africa, the news of the Jameson Raid had stirred up great excitement. In a letter of Notre Mère written at that time she refers to the fact that people were calling Johannesburg, "Judasburg"⁵⁷⁴ which indicated clearly their loyal support of Rhodes and the British. Mrs. Schreiner,* who like Notre Mère,⁵⁷⁵ was an ardent admirer of Rhodes, sent a telegram to welcome him back on his arrival from England after the parliamentary investigation on the Jameson Raid.⁵⁷⁶ addressing him as "our great Cecil John Rhodes" and Jerry O'Riley* was loud in his praise of him.⁵⁷⁷ Mrs. Schreiner's son, W.P. Schreiner,* Prime Minister of the Cape in 1899, broke off his friendship with Rhodes after he was assured of his complicity in the Jameson Raid, whereas his brother, Theo, Schreiner wrote an article in defence of Rhodes.⁵⁷⁸

The war itself which brought such intense suffering to so many people, brought to Grahamstown a measure of prosperity. The presence of the military in the city was a source of income⁵⁷⁹ and the influx of British people, refugees from the Transvaal and Orange Free State who came to the town, sent their children to one of the several schools in



Group of Sisters - 1870

Standing L. to R.: Sr. Agnes, Notre Mère, Sr. Brigitte, Sr. Catherine, Sr. Agatha, Sr. Augustine.

Sitting L. to R.: Sr. Lucy, Sr. Xavier, Sr. Magdalene, Sr. Francis, Sr. Stanislaus, Sr. Raphael, Sr. Joseph.

the town; also many parents from these areas sent their children as boarders with the result that the schools were crowded with pupils.⁵⁸⁰

On account of the war one important celebration had, perforce, to pass almost unnoticed outside the Convent itself. This was the golden jubilee of the arrival of the Sisters in South Africa in December 1849. On 11 December 1899 a special Mass was sung by Father Ryan, S.J. at which Bishop Mac Sherry assisted. This was followed by solemn benediction. In the evening there was an entertainment in the Convent Hall. According to Alban O'Riley this red-letter day in the annals of the first South African Convent which should have been a day of general rejoicing for all Catholics on the sub-continent, was, instead, a quiet local celebration.⁵⁸¹

However, another jubilee, celebrated a few years earlier, was indeed a day of great rejoicing. This was the golden jubilee of Notre Mère's profession of vows on 25 April 1895. A description of the event is written up in Grocott's Penny Mail of 26 April, 1895.⁵⁸² What a joy it was for Notre Mère to receive on that day, as foundress of the Assumption Convent in Grahamstown, where she had worked for so many years and done so much for religion the Apostolic Blessing of the Holy Father.⁵⁸³ If she had any misgiving about what had happened in the past, surely on this day she must have felt reassured!

Mrs Wilmot read and presented to Notre Mère on behalf of her friends who loved and esteemed her so much, an exquisitely illuminated address expressing warm congratulations and deep appreciation of her great services to religion and education in South Africa. Her name had deservedly become as "Notre Mère" a household word in the heart of South Africa.⁵⁸⁴

Attempts at re-union

A year later, Notre Mère set out for Europe in an attempt to secure a re-union with the Mother House in Paris. However, before 1896, two attempts at re-union between the Mother House and Grahamstown had already been made.

In 1875 Bishop Ricards had seriously considered re-union with the Mother House. He had visited Auteuil where the Generalate of the Mother House was situated and had been impressed with his visits there and the friendliness of Mère Eugénie and Sister Thérèse Emmanuel.⁵⁸⁵ He had entered into serious negotiations as to what the implications would be for the Community in Grahamstown, should it become affiliated with the Mother House. Mère Eugénie explained in detail what would be required and suggested that the Bishop should indicate what modifications in the Constitutions he would consider indispensable.⁵⁸⁶ The negotiations seemed favourable and the Superior General seemed to think that if re-union was accomplished within a few years, the General Chapter would consider that they should respond to it and regard that return as a great consolation.⁵⁸⁷ However, in a letter to Sister Thérèse Emmanuel written on 6 December 1878,⁵⁸⁸ Bishop Ricards explained why he had not pursued the matter further. Before returning to his bishopric he had sought the advice of experienced clerical friends in London and, having carefully considered their views, he decided against making any change. In addition the difficulty he had foreseen he might experience in finding a Sister to take over the management of the Convent no longer existed. Meanwhile the Sisters had been under the spiritual direction of the Jesuit Fathers of St. Aidan's College, masters in the art of directing religious. The schools continued to prosper and the Sisters were as simple-minded, devoted and hardworking as ever. Bishop Ricards explained further that among the Community, which numbered fourteen, there were some very promising subjects who had entered within the previous seven or eight years. They were past pupils, trained by the nuns, and they seemed to have caught the spirit of simplicity, frankness and disinterested earnestness of purpose, which the rule and constitutions of the order of the Assumption produce. He had no doubt that, if God in His mercy spared Mother M. Gertrude to her community for the ordinary term of life, she would have so infused her spirit into those promising subjects and so carefully have trained them in the rule, that they would, after she had gone to her reward, be able in some way to succeed her.

To Bishop Ricards these had been sufficient reasons for changing his mind about re-union, though he was sure, had he made the proposal to the Sisters, they would have accepted his decision. He explained further that they had excellent material in South Africa for the Religious Life in the children trained and educated by the nuns, and that he and his

priests were careful in testing the generous and devoted spirit of their young South African Postulants.⁵⁸⁹

The second attempt at re-union was made by the Mother House at the express wish of the Cardinal Prefect of Propaganda. The occasion which prompted him to make this recommendation was the final approbation of the Rule and Constitutions of the Religious of the Assumption by the Holy See, and the celebration of the golden jubilee of the foundation of the Congregation in 1888. A letter to this effect was written both to Bishop Ricards⁵⁹⁰ and to Mother Gertrude⁵⁹¹ on behalf of the Superior General, Mère Eugénie. Mother Gertrude's letter was an invitation to join in the joy and thanksgiving of the Religious of the Assumption on that auspicious occasion and to unite with them to form again one single family. She was reminded that she knew the rule and that the formula of the vows was little changed. The writer of the letter (who is anonymous) said that she would be happy to come to the Cape to bring the Sisters the fully approved Constitutions. She told Mother Gertrude that they had almost six hundred religious and twenty Convents, and that there were six or seven old Sisters whom she would have known.

Copies of these two letters are preserved in the Assumption Archives in Paris, but no trace of them can be found in M.S.A. Archives, nor in the Archives of the Diocese of Port Elizabeth.

No reply was received to either of these two letters, consequently the second attempt at re-union failed.

The third attempt took place in 1896. Three years previously there had been an election for a new superior. Notre Mère's health was becoming impaired; she was seventy and had carried the burden of responsibility for forty-three years; it was time that she should be relieved in office. Bishop Ricards had feared that she might find it difficult to accept the loss of authority which she had exercised so well while she was strong and vigorous. Regarding her government and administration of the Community he had said ".... I have not words to express my high esteem and regard for the present superior - and he had known her for forty-three years! - and her noble qualities of generous and self-sacrificing devotion and her admirable management, as long as she had health and strength to rule...."⁵⁹² But he need not have feared

after the election had taken place on 21 March 1893, and Sister Catherine Quirk* was elected the new superior, he was able to say, "Notre Mère, I believe is pleased"⁵⁹³ and she said the same in her "Memoirs."⁵⁹⁴ However, according to Notre Mère, Sister Catherine was a failure as a superior and religious observance was reduced to a low ebb during the next three years.⁵⁹⁵ Bishop Strobino wrote of Mother Catherine ".... The new Superior (Mother Catherine) is a splendid teacher and a good financier, but she has neither the power, nor the experience needed for one who holds her position...."⁵⁹⁶

Already in January 1895 Mother Catherine, painfully aware of the state of religious living at the Convent, had written to Bishop Strobino* expressing her anxiety about both the spiritual and temporal welfare of the house and the fewness of numbers in the community and asking whether a re-union with the Mother House would be possible.⁵⁹⁷ A few months later, after his Canonical Visitation of the Convent, Bishop Strobino wrote to Mère Eugénie and, having laid before her the facts as he had gathered them during the Visitation, he begged her earnestly "to receive back this branch house which has been too long separated from the parent tree. I pray that a re-union be effected and in this way new life will come into the withered branch in Grahamstown! Save, oh save your children in distant Africa!"⁵⁹⁸ To this letter he received no reply. In the meantime, Notre Mère had sought an interview with Bishop Strobino and represented her own anxiety concerning the Grahamstown Community and her conviction that re-union with the Mother House was the only solution.⁵⁹⁹ On 7 June 1896 Bishop Strobino again wrote to Mère Eugénie telling her he had thought it advisable to send a deputation to the Mother House to pursue the matter of reunion. The deputation was to consist of the present Superior and Mother Gertrude who was the original Superior. He expressed the hope that an arrangement satisfactory to both houses would be concluded.⁶⁰⁰

After receiving instructions from Bishop Strobino, the two Sisters set off on their voyage on the "Pembroke Castle" on 4 July 1896.⁶⁰¹ With reference to this voyage Notre Mère wrote to the Colonial Sisters: "I never expected to undertake this journey to Europe, which is more distasteful to me on account of the circumstances that necessitate it. The securing of the spiritual good of the Community is for me a paramount duty, outweighing all other considerations. Both the Bishop and self

think, in seeking re-union with the Mother House, I shall be doing so (serving the spiritual good of the Community) let it cost what it may....."⁶⁰² A description of the voyage and arrival in England and Paris are given in detail in the "Memoirs". Notre Mère and Mother Catherine were warmly welcomed by the Assumption Sisters in London.⁶⁰³ According to Notre Mère, who seems to have been the driving force in the negotiations, the Vicar-General was in London. She appeared to hold out hope that the matter of re-union would be satisfactorily settled.⁶⁰⁴

Once in Paris, Mother Gertrude met again, after a separation of forty-seven years, the esteemed foundress of the Assumption Sisters. This meeting has been described as follows: "The Mother Foundress saw them (the two Sisters) she did not have one word of reproach for Mother Gertrude. Bent by age she painfully lifted up her head and fixing her eyes full of sadness on her former daughter, she said: "Gertie Gertie! What have you done with your habit?"⁶⁰⁵ The use of the 'familiar name "Gertie" tells us something, but what was hidden in the hearts of these two women stands unrevealed!

The request for re-union and all its implications were discussed by the General Council in September. Having weighed the matter carefully, the Council decided that the time was not opportune to receive back into the Congregation the separated branch.⁶⁰⁶

In the meantime Bishop Strobino had died and Bishop H. Mac Sherry was appointed Vicar Apostolic of the Eastern Vicariate. He made it quite clear that he did not want the Sisters to be affiliated to a semi-enclosed Congregation⁶⁰⁷ and he advised Notre Mère to seek amalgamation with the Holy Family Sisters or the Congregation of St. Joseph of Cluny, both of which Congregations were prepared to undertake whatever missionary work was required by the Bishop.⁶⁰⁸ These negotiations fell through and Bishop Mac Sherry advised the Sisters from South Africa to return home and await his arrival, in Grahamstown.⁶⁰⁹

Unfortunately Notre Mère was struck down early in November by a severe form of paralysis. She was devotedly nursed and cared for at "Le petit couvent" at Auteuil. From here she left for London. On the kind instructions of Mère Louise, she was met at each station with a wheelchair, for she was unable to walk unaided. At the Assumption

Convent in London she was confined to her room. The day before the Sisters were to commence their voyage back to South Africa, Mother Catherine told Notre Mère that she had obtained permission to enter with the Religious of the Assumption in Paris and she would not be returning to Grahamstown.⁶¹⁰ What a hurtful blow this was to Notre Mère! Here, in her bad state of health, crippled by rheumatism, she was left to journey alone to South Africa. If Notre Mère had not been a woman of stamina and endurance, she would surely have felt utterly dejected and defeated. Not only had the project for the achievement of which she had undertaken the journey resulted in failure, but she experienced the deep sorrow of "desertion", so it must have seemed to her, by the very Sister on whom she had placed all her hopes, a Sister whom she had treated with extreme kindness from childhood - she was an orphan at an early age - and whom she had trained and educated with great affection and care.⁶¹¹ Such were the facts and to those who loved and esteemed Notre Mère the action was deemed unkind.⁶¹² However, it was far from the heart of Mother Catherine to be unkind. Her motive in remaining was to live religious life as she found it lived in the Mother House.⁶¹³ In order to do so she had to make the painful sacrifice - break with the past and face an unknown future which lay before her. She shared with Notre Mère her sorrow. The superior expressed it thus: "Who can describe the anguish of this heart of a mother and of a daughter, so loving and so loved?"⁶¹⁴ Notre Mère, despite the anguish she felt, undaunted and full of confidence in God's Providence, courageously made the voyage back alone. Nor did this failure lay her low. Happy to find things going much better in Grahamstown than when she left, she stepped back into Community and trusted that Bishop Mac Sherry in his own good time would find a solution to the problems.⁶¹⁵

Notre Mère's "Memoirs" conclude with her arrival back in Grahamstown. She knew it would be an anxious time until Bishop Mac Sherry arrived in South Africa.⁶¹⁶ Naturally there had been great consternation in the Community when the news had reached them that Mother Catherine was not returning to Grahamstown.⁶¹⁷ The Community, as a whole, had for several years been strongly in favour of a re-union with the Mother House.⁶¹⁸ For them the result of the approach had been a deep disappointment. But they did not yield to discouragement. In March 1897, Mother Gabriel Quin, who had been acting- superior since July 1896, was elected Superior. She had successfully carried the

responsibility during the past six months and appeared competent to cope with the situation. She set about writing to both Ireland and Germany for postulants and, within the next four years, five Irish and two German postulants arrived in South Africa and two more colonials entered the Congregation.⁶¹⁹ This was promising for the future.

Expansion and consolidation

In January 1899 the first branch house was opened.⁶²⁰ The Sisters took over a school which had been conducted by a Mrs. Burden⁶²¹ in Bedford. Four Sisters, accompanied by Mother Gabriel, travelled by train to Cookhouse and thence to Bedford by post-cart. Once again the new foundation started in poverty; the Convent was a small four-roomed cottage, the school a one-roomed building, the Church a small building next to the Convent.⁶²² In the course of years the foundation flourished and schools were opened also for the black people.

In 1900 while Mother Gabriel, accompanied by Sister Magdalene,* was visiting Europe in search of postulants she raised the question of introducing lay sisters into the community again.⁶²³ Most congregations in Europe had lay sisters who were engaged chiefly in manual work. There were two lay Sisters in the group which came to South Africa in 1849; one had returned to France, the other was still in the community in Grahamstown. Since the break with the Mother House in 1853, no lay sisters had entered in Grahamstown. Notre Mère took a firm stand against the re-introduction of lay Sisters. She insisted that, in a country like South Africa, it was vitally important that religious should be seen to support the doctrine of the dignity of labour which the fact of having lay sisters completely negates; in addition there should be no semblance of there being two classes of Sisters in which the choir Sisters are regarded, as the "Upper class."⁶²⁴ The resolute stand taken by Notre Mère in this matter was, more than a century later, ratified by Vatican II which decreed in the 1960's that there should be no distinction made between Sisters; they were all to be one class.⁶²⁵ In connection with this matter, it should be noted that at the time of the election of the new Superior in March 1893, Bishop Ricards had informed the Sisters that Mother Gertrude was to retain the familiar name "Notre Mère"; that, if necessary, the Superior should seek counsel and advice from her, and, should they wish to initiate any

measure of which Notre Mère did not approve, they should have recourse to the Bishop for a final decision.⁶²⁶ This explains why Notre Mère had been free to express her opinion on the matter of lay Sisters.

One further point needs clarification, namely the matter of religious living in the community. This had been a cause of grave anxiety to Bishop Strobino, Notre Mère and Mother Catherine in 1896 when the third attempt at re-union with the Mother House was made. As the attempt had failed, the community in Grahamstown had themselves to bring about a renewal of religious observance. How this was achieved is not recorded, but evidence of the fervour and devotion is found in the letters of at least two Jesuits who had close ties with the Sisters.⁶²⁷ Evidence has been given, too, of the fervour and regularity with which religious life was being lived in the early twentieth century by missionary Sisters of the Assumption who entered the Convent several years after the death of Notre Mère, and are still living in 1983.⁶²⁸ Most striking in the spiritual lives of the Sisters was devotion to the Blessed Sacrament and a great love for Our Lady of the Assumption, cherished devotions of the Religious of the Assumption. It seems there can be no doubt but that Notre Mère passed on to the missionary Sisters of the Assumption something of inestimable value.⁶²⁹

Notre Mère - the Person

That Notre Mère was an exemplary religious is testified by a contemporary of hers, Mother Theresa Rouse, in these words: "Her religious life was a most wonderful example to all,⁶³⁰ and Bishop Mac Sherry, having been asked by the Superior whether Notre Mère should make a retreat as usual said "Of course Notre Mère will go on the Retreat like the others... She will not I am sure claim exemption from this duty - she who is so edifying to the younger Sisters in every way".⁶³¹

During the years after her release from superiorship, Notre Mère was free to devote more time to prayer and meditation.⁶³² This was the source which had, over the years, kindled her intense love of God and from which had flowed her insatiable desire for the Kingdom of God and all her manifestations of the love of Christ.

Though she was still engaged in school for several hours each day, she now had time for her literary pursuits and for letter-writing.⁶³³ The great number of letters she received from 1896 onwards give evidence of this. The many friends whom she had visited in Europe in 1896, having had the opportunity of renewing their friendship with her after so many years, seemed to find joy in writing to her again. Among these were Count Vilain XIII and his family, the Le Grelles, the Liederkerke - Beauforts and the Dhanis family. Some of them kept up correspondence with her over several years.⁶³⁴

The gift of friendship was one of Notre Mère's most attractive qualities. A contemporary of hers, Mother Theresa Rouse,⁶³⁵ writes of her that she had a heart large enough to embrace the whole world. Not only was she warm hearted and affectionate, but her gracious manners, her gentle speech and her easiness of approach attracted towards her all with whom she came in contact. The children loved her and would gather round to listen to or to speak to her. She was an attentive listener, too; especially she listened to and comforted those in trouble or difficulty.⁶³⁶ Dr Kolbe⁶³⁷ who knew her well wrote that, to most visitors to the Convent in Grahamstown, the most attractive figure was Notre Mère. She united to a charming and winning personality, rare intellectual gifts and a facility in conversation that could not fail to attract and edify.

His interviews with Notre Mère had made him realize that her personality was quite unique and that he would not look on her like again.⁶³⁸

What made Notre Mère such a brilliant conversationalist was, in great measure, due to the fact that she took a lively interest in all the great issues of the day - religious, political, social, artistic and literary.⁶³⁹ This is evidenced by the huge scrapbooks, described by Alban O'Riley as "Gargantuan"⁶⁴⁰ in which she pasted cuttings from newspapers and periodicals, photographs, poems, humorous extracts and even jokes! The latter tell us something about her sense of humour. An examination of these scrapbooks is most informative in revealing how wide and varied were her interests, both local and global. There are accounts of battles, defeats and victories; of controversies, of effigy-burning, of visits of governors and prelates; even the printed cards detailing the schedule of toasts for the Public Luncheon given on 4 May 1882 for

the opening of the new Town Hall in Grahamstown and the Public Banquet organised for "The Press Conference" on 28 November 1882. And so on ad infinitum!

Notre Mère's circle of friends was wide. Though she had a special concern for the poor and neglected, she could and did form strong and lasting friendships with great numbers of other people. Among these were Dr. W.G. Atherstone, the Hon. A. Wilmot, M.L.A. and W. Schreiner M.P. and one-time Prime Minister of the Colony, his mother Mrs. Schreiner and Mrs. Ford, and the Mandy family. What good company Mrs. Schreiner and Notre Mère were to each other is described in detail by Alban O'Riley. The former lived for many years in a small rose-bowered cottage near the entrance of the Convent and in the late nineties Notre Mère spent many happy interesting hours conversing with her.⁶⁴¹

Very much of what has been related about Notre Mère may create the impression that her life was full of difficulties and hardships and that joy had no part in it. That was not so. Visitors to the Convent were always favourably impressed. They found that, within the precincts of the walls, the Sisters and the pupils were very happy and the gratitude so frequently expressed in letters and addresses to Notre Mère are a convincing proof that their recollections of school life were pleasant and joyful.⁶⁴² Nor is it possible to assess the depth of joy felt in the heart of a religious, like Notre Mère, totally dedicated to the service of God in all her fellowmen. Indeed, a spirit of joy is one of the striking features of Assumption Sisters.

Until the end of 1903 Notre Mère was still taking classes in school from 9.30a.m. to 1.00p.m. In addition, at the request of Bishop Mac Sherry, she had written her "Memoirs" and a short sketch of each priest who had served in the Vicariate from 1849 to 1900; quite a formidable task.

Notre Mère made her last Retreat in January 1904 and, later in the year, she lost the power of both legs and had to be brought to the Chapel in a wheelchair. She was suffering intensely from dropsy.⁶⁴³ One of her contemporaries wrote about her as follows: "Her religious life was a most wonderful example to all. She shared the common life to the letter. She slept in the little corner in the dormitory at the top of the steep stone stairs and she had to climb up there each night in spite

of terrible pains and suffering in her legs. At 4.00a.m. she was up and downstairs again. She sat in the community room at her prayers until the Sisters were down at 5.30a.m. when she went to the Chapel. At that time the community room and refectory had cement floors and were very damp...." When she became paralysed she was removed to the infirmary, the little two-roomed cottage where Mrs Schreiner had lived.⁶⁴⁴ She accepted her suffering with great resignation and with confidence in God's mercy, her constant prayer being: "Lord, here cut and here burn, but spare me in eternity".⁶⁴⁵ Neither the skill of the doctor nor the devoted nursing of the Sisters could alleviate the pain. Bishop Mac Sherry himself and Father Kelly both ministered to her and brought her what spiritual comfort they could. One great joy was granted her. She received the Apostolic Blessing of Pope Pius X for the hour of death.⁶⁴⁶ At last on 29 October she fell into a coma and died at 7.00a.m. on 1 November, the Feast of All Saints. In the room beside her, Sister Francis Howe who had lived in Community with her since 1859, died the same day. Their funerals took place on 2 November 1904 from St Patricks Church.⁶⁴⁷

"The Catholic Magazine for South Africa" made reference to Notre Mère's death as follows: "Deep and widespread was the grief felt throughout South Africa when the wires flashed the news of the death of the much loved and deeply respected Mother Gertrude Notre Mère - of Grahamstown Convent over the length and breadth of the land".⁶⁴⁸

Bishop Mac Sherry in his sermon on the day of the funeral said of Notre Mère that her life needed no panegyric. Her life spoke for itself. Though she was gone her works followed her; what she had built up for others and for the glory of God by a life of self-immolation would remain and continue to grow from strength to strength.⁶⁴⁹

When Notre Mère, as a young Sister of twenty-seven years had come to the Colony, she found here a society which needed the inculcation of Christian principles and moral values; Catholics, most of them deprived of basic instruction, were lapsed; there were very few Catholic schools in the Colony; in Grahamstown there were none; what schools there were in the town provided merely an elementary education; and there were thousands of indigenous people whom Christianity had not yet reached.⁶⁵⁰

Notre Mère played a remarkable role in bringing about significant and far-reaching changes. In particular her name will always be associated with the ideal of Christian education. She was imbued with an insatiable desire to bring the good news of the Gospel to all and so she was always on the advance line of progress.⁶⁵¹ Not only did her Day, Boarding and Free Schools flourish but the Sisters became involved in the education of black children in 1884 and took over St Mary's School, then situated in Raglan Road, from the Jesuits in 1893.⁶⁵²

Her work on the social level was outstanding. The opening of the orphanage only was one long-lasting act of heroic charity; and the same charity was shown to the sick - poor to whom the Sisters dispensed medicines and during the war, to the wives and children of the soldiers. What this work entailed in self-sacrifice and ongoing labour is inestimable. Yet Notre Mère was the moving spirit which activated it.

Her zeal for the missionary work of the Catholic Church was intense. The King William's Town Dominicans, the Jesuits, the Zambesi Mission and the Trappists all testify to this zeal; the implementation of her zeal was her share in building up the Church in Southern Africa. Just as her assistance and kindness to lonely missionaries, scattered in different parts of the Vicariate, facilitated the development of the Church in those areas, too.⁶⁵³

In Grahamstown, as indeed in several countries in Europe, anti-Catholic feeling was very strong. But, in the course of years, this decreased in Grahamstown to such an extent that very many Protestants willingly supported and participated in Catholic functions such as the laying of the foundation stone of St. Aidan's College.⁶⁵⁴ To have broken down prejudice to such an extent that fellow Christians were working together in harmony was a remarkable achievement. In lighter vein there is an extract from a letter to Notre Mère which observed: "Sister Stanislaus and I attended the opening of the bazaar... the Mayor praised our schools very much. He said from Cape Town to Bulawayo you would find children from the Convent school; he had to stop then for the gentlemen (on the platform) clapped and stamped with their feet. I think old Mr. Wills nearly broke his stick hammering it on the floor".⁶⁵⁵ Notre Mère must have secretly rejoiced to hear that news, forty-six years after the Convent schools had been so severely criticised.

The Gospel text "By their fruits you shall know them" is specially relevant with regard to Notre Mère and religious vocations. One of the reasons why the Sisters were recalled to Paris, was that religious life was not being lived as it should have been,⁶⁵⁶ and undoubtedly this could have been so under the war conditions that prevailed in 1851-53. But it would appear that soon thereafter religious living had been revitalized.⁶⁵⁷ Evidence reveals that many past pupils from the Convent in Grahamstown joined religious congregations in other towns, in addition to those who entered with the Assumption Sisters. Notre Mère also encouraged young men to consider becoming Brothers or joining the priesthood. Jerry O'Riley wrote to her in April 1893: "What a great consolation for you dear Ma Mère, to have seen so many vocations perfected that you were more or less instrumental in developing - Nuns, Priests and Brothers! What a glorious record to leave after you!"⁶⁵⁸ And, one might add, what a tremendous asset in building up the Church, for, without dedicated Priests, Brothers and Nuns, how much work for the church would be left undone.

Though Notre Mère had laid well and firmly an educational institution in Grahamstown; schools second to none in maintaining intellectual, cultural, and above all religious and moral values, the Congregation at the time of her death had only one branch house, whereas other Congregations had spread far and wide over the land. The reasons for this are not difficult to find. Notre Mère was cut off from a source of vocations; other Congregations received a regular supply from their Mother Houses in Europe. A second reason is that Notre Mère was more concerned about the growth and development of the Catholic Church in Southern Africa, than in the expansion of her own congregation. To her, the needs of the missions of the Vicariate were of prime importance and these needs received first preference; even if at times the community was deprived. Finally, as she and her Sisters were pioneers, they set the pattern and prepared the way for others, but, like many pioneers, did not reap the fruits of the harvest until many years later.⁶⁵⁹

What more fitting tribute could be paid to Notre Mère than the address presented to her by Bishop Strobino on the occasion of the Golden Jubilee of her religious profession on 25 April 1895.

He expressed his joy in having to congratulate Notre Mère who was dear to all hearts, not only in the city of Grahamstown but throughout the length and breadth of the country. His heart he said was filled with reverence for one who had done such grand work in the cause of religion and education. Fifty years previously she had vowed her life to Christ, vowed to serve Him and follow Him whithersoever He led, and, obedient to her Superiors, she had come to South Africa where she had laboured for forty-six years in schools for the rich and the poor, in works of charity, on the missionfields, everywhere. She had lived through the hard struggle, the poverty and wretchedness of the early days under Dr Devereux; engaged in an active, laborious and irksome life under Dr Moran and contributed to the expansion and magnificent educational work of Dr Ricards. Her name was a household word in South Africa. He had met people in the most distant parts of the country and Notre Mère was everywhere known and justly admired. In particular he wanted to say publicly that he and all the priests in the vicariate were sincerely thankful to Notre Mère for her great goodness and kindness to them on every occasion. She had not only provided necessary things for the Churches, but had helped the missions constantly, even depriving herself and the convent of necessary things in order to do so. He assured her that all the priests were sharers in her great joy and he prayed that God would crown her⁶⁶⁰ jubilee with the choicest graces and blessings.

Despite constant reference to documents which testify to the admirable qualities of Notre Mère the evidence in the letters and documents of the Sisters who returned to Paris in 1852 indicate that Notre Mère revealed real harshness in her dealings with them. In those early years the Sisters were living through extremely difficult times and great demands were being made upon their spirit of self-sacrifice and endurance. Notre Mère was not responsible for the conditions which prevailed nor for the consequent overwork and ill-health that resulted. But, young as she was and inexperienced in governing a community, she appears to have exercised discipline with a heavy hand, even with a pronounced lack of sensitivity which showed little regard for the human feelings of the Sisters concerned, as, for example, isolating a Sister from Community for a considerable length of time and, in the case of Sister Agnes, not permitting her to speak to her brother, Bishop Devereux, except in the presence of a third party, namely herself.⁶⁶¹ This harshness in her character had not been revealed previously and is not understandable.

Could it have been the strain and stress of coping with the schools without capable teachers, the demanding nature of the work done under difficult conditions or the strain of emergencies which cropped up day by day, that seem to have suppressed during this time the more kindly qualities inherent in her? Or could it be that, living on a war-torn frontier bred in her a streak of harshness, along with the more admirable qualities life on a frontier brings to birth in colonists?⁶⁶² Frederick Jackson Turner maintains that frontier life inevitably has a strong influence on characters;⁶⁶³ it brings out the worst and the best in human nature. Whether this environmental interpretation can be applied to Notre Mère or not, cannot elicit a trustworthy answer, for the "complexity of human motivation"⁶⁶⁴ and "the inconsistency of human behaviour"⁶⁶⁵ do not allow for an answer, so many other forces are at work in shaping human behaviour.⁶⁶⁶ What is known is that great strength of character and resolute determination was demanded of her at that time and under those circumstances, and that, perhaps, like St. Teresa of Avila, "where the service of God was at stake she acted decisively and even ruthlessly".⁶⁶⁷

Of the inner conflicts that took place within the soul of Notre Mère, there is no record in writing. In her letters, now and again, a glimpse of her deepest inner feelings is revealed.⁶⁶⁸ But there is no indication of the soul-searing struggle which must have gone on within her before she took the momentous decision to ask for a transfer to another congregation after she had discovered that she could not fulfill her aspirations to manifest Christ's love to the sick, to the poor and to all in distress, within the framework of the Congregation of the Religious of the Assumption. She had found that work outside enclosure was demanded by the very circumstances of her life; religious who were semi-cloistered were too restricted to undertake such works.⁶⁶⁹ She had the courage to respond to the challenge and to embrace something new. How she came to this decision is unrevealed; that she did so is verified by history. The steady multiplication of religious congregations in South Africa and the excellent work they have done and are doing is a strong vindication of her decision.

For those who regard a religious vocation as static, a decision to request a transfer to another congregation is difficult to understand.⁶⁷⁰ However, it can and does happen that a few religious

experience a new flowering of their call in a different congregation, for example, a missionary call may demand a transformation of one's ideas of cloister, asceticism and prayer. "Fidelity to such a call requires dying, and some religious may have to die to their original notion of God's Will in order to be truly faithful. In such instances the fidelity of the individual is put in its proper perspective. It is the unbroken thread of the call and the love of God in a life-history that is important. The question that must be asked is what are the needs of the Kingdom".⁶⁷¹ A transfer to another congregation could be an expression of fidelity to God's on-going call, of a dynamic not a static vocation.

Perhaps the most striking feature of Notre Mère's character was her dynamism. There was a driving power within her which urged her to accept challenges, to undertake difficult tasks and to overcome even the most insuperable obstacles. This dynamism was inspired by her insatiable zeal for the spread of the Kingdom of God. The motto of the Missionary Sisters of the Assumption, "Thy Kingdom Come", drove her on, as it were, to initiate and support whatever project would bring this to fruition. In this she was utterly selfless. One of her favourite prayers was this verse of psalm 115: "Not to me, O Lord, but to your Name give the glory".⁶⁷²

Coupled with this dynamism was a tremendous capacity for self-sacrifice. It can be truly said of her that she did not count the cost but gave all she had in the spirit of the prayer of St Ignatius of Loyola.⁶⁷³ Mère Eugénie herself had written in one of her letters that Sister Gertrude had erred only in being too generous.⁶⁷⁴

The events of Notre Mère's life reveal in a remarkable way how she gave herself with all the powers of her mind and heart and body to whatever would bring about the growth and development of the Catholic Church in Southern Africa; and especially to Christian education which she considered was the instrument par excellence for achieving this. Nor did she do this merely in an administrative capacity. For fifty-five years she laboured, in the face of difficulties of all kinds and deprived of essential material things, to build up Christian culture in a new country and to establish educational centres which generations of young South African women would remember with pride and gratitude;⁶⁷⁵ among them the Convent in Grahamstown, known in the early days as the Convent of Our Lady of Good Hope.

On 22 November 1982 at a special mass of thanksgiving celebrated in the Convent Chapel shortly before the closure of the Assumption Primary School, Professor Keith Hunt,⁶⁷⁶ Mayor of Grahamstown, paid tribute to Notre Mère and the Missionary Sisters of the Assumption for the vital role they had played in Catholic education in southern Africa. The following extract from his address⁶⁷⁷ tells how Notre Mère's work for the Kingdom expanded: "Besides developing the Convent School in Hill Street, the Sisters did sterling work at St Peter Claver's and St Mary's School, then they branched out.

The Sisters have had schools in Bedford, Port Elizabeth, Port Alfred, Adelaide, De Aar and Somerset East, two African Mission Schools in Rhodesia; then Maryvale, Malvern, Johannesburg and Bank near Carltonville, Durban and Pretoria North.

Their influence extended across the sea to Ireland where a convent and school was established at Ballynahinch, and to the Diocese of Steubenville, Ohio in the United States.

And while the quiet, unobtrusive educational work has been in progress, the Sisters accepted other challenges of which the laity and Grahamstown public have been totally unaware.

In 1958 the Sisters established two hospitals and three secondary schools in Nigeria. The schools were closed when the Biafran War broke out in May 1967 but, like the pioneers of 1850, the Nursing Sisters stayed at their post till the horrors of war were over. After that two Sisters went to Sao Tomé to nurse Biafran children suffering from Kwashiorkor. Others went to Zambia and Malawi and the Transkei. In 1975 one of the Sisters responded to Madam Sadat's invitation to join a team to run a Faith and Hope Rehabilitation Centre in Cairo.

Nearer home, we all know what a splendid job Sister Raphael did at the Brookshaw Home. At Makanas Kop the Sisters have run and will continue to run the Assumption clinic and they will also continue to run a Nursery School and actively promote adult education. Tomorrow we shall witness the dedication of the Day Care Centre.

As a congregation the Missionary Sisters of the Assumption have remained true to the aims of their dual Foundresses: Mother Marie Eugénie and Mother Gertrude. They both required that the Sisters of the Order of the Assumption should be wide-visioned and should look to the needs of those beyond the walls of their convent. They wished them to be outgoing, to be keenly sensitive to the needs of the contemporary world in which they lived and always ready to make their own the joys and hopes, the griefs and the anxieties of the people of their age, especially those who are poor and in any way afflicted. This is the spirit that inspired Mère Eugénie and Mother Gertrude more than a century before this ideal was formally prescribed by Vatican II. It remains the inspiration of the Missionary Sisters of the Assumption in fulfilling their ministry of service in the building up of Christ's body - the church".

These apostolic activities of the Missionary Sisters of the Assumption and the inspiration which generated them stemmed from the humble beginnings in Grahamstown and the indomitable character of Notre Mère.

But Notre Mère was not only esteemed for her apostolic works, she was also universally loved, such was her magnetic charm and her sensitivity to the needs of others. It is recorded that, while she was in Europe in 1896 messages and greetings were sent to her from most unexpected quarters; amongst them old men and women of the St Patrick's parish would stop the Sisters in the streets of Grahamstown to ask after her;⁶⁷⁸ the patients, the nurses in the hospital and the matron sent affectionate greetings.⁶⁷⁹ The letters written to her by the Sisters during her absence reveal a wealth of affection and concern for her well-being. These letters are important as the only source of evidence we have of Notre Mère relationship with the Sisters, and from them it appears that the bonds which united them with her were strong and sincere.⁶⁸⁰

Strong bonds of friendship, also existed between Notre Mère and the five successive Vicars-Apostolic under whom she laboured in the Eastern Province. Her consistent and loyal co-operation with them was a marked feature of her life. Each of them valued her as a devout religious and an energetic apostolic worker. Their testimonies are strong and convincing.⁶⁸¹ The last Vicar Apostolic with whom Notre Mère was associated, Bishop Mac Sherry, referred to Notre Mère as a "valiant

woman", one who deserves to take her place among the great foundresses of religious congregations, who are the glory of the Catholic Church in modern times.⁶⁸²

The use of the term "valiant woman" suggests that Bishop Mac Sherry had in mind the qualities of the woman described in Chapter XXXI of the Book of Proverbs.⁶⁸³ And, indeed, verse 16 can be most appropriately applied to Notre Mère and her role on the missionfields in South Africa: "She considereth a field and buyeth it; With the fruit of her hands she planteth a vineyard".

She knew, in some measure, what the field of her labours would cost her in self-sacrifice and hardships, but, with unbounded confidence in the Providence of God and with insatiable zeal for His glory and the salvation of souls, she laboured at sowing the seeds and nurturing the plants which were to yield so fruitful a harvest.

A "valiant woman" in truth, one who can be well described in the following verse of a well-known hymn:

"He who would valiant be
'gainst all disaster
let him in constancy
follow the Master
there's no discouragement
shall make him once relent
his first avowed intent
to be a pilgrim".⁶⁸⁴

MEMOIRS

Section I - Earliest Recollections

I was born in Brussels on 21st April 1822, in the rue Ducal and christened in Paris, in St Roch,^{1*} the following September. The house (in which) I and all my brothers and sisters except Augusta, the eldest, (were born), was situated opposite the Park, between the States General and the Prince of Oranges^{2*} palace, and near to one of the gates. It was a few doors from the Prince de Croy's,^{*} which was, I think, a corner house. Coming events cast their shadows before; years after, when the revolution of 1830^{3*} drove us to England and later on, we went to reside in London, a branch of that family was a near neighbour of ours and became intimate friends of our family and almost regarded as of the family. Count Croy was descended from St Stephen^{4*} of Hungary; an ancestor possessed the Province of Dauphany in France and on his death bequeathed it to the King of France on condition his eldest son should take the title of Dauphin.^{5*} Our next door neighbour was a M. Gearneau who, at the outbreak of the revolution, was shot through the cheek, whilst looking through his venetian shutters, by the rebels. Our neighbours on the right side were an English family of the name of Northey, the girls were great horsewomen.

Our Nursery overlooked the Park and was just over the Drawing room. It was a large, lofty room; the houses in this street were built on a grand scale, lofty rooms, large Halls and winding staircases of black and white marble. They were built, I believe, whilst the Spaniards held sway over the Netherlands.^{6*} At the back of the house was a large garden, with vines and fruit trees and a grass plot, on which we found, on Easter Sunday morning, the pretty coloured Easter eggs which, we firmly believed, were strewn there by the cloches de Rome.^{7*} We children lived, chiefly, in the Nursery and were only allowed down in the garden at stated times. My mother, whom we idolized, always presided at our meals. Occasionally we were allowed down to desert with our Parents and to the d ejeuners   la fourchette,^{8*} when Count August de Liedekerke Beaufort and his (?) Father, were the only guests. His son, Hedlin, who was educated with our two brothers and their Tutor, Abb  Valtier, were also present. My sister, Henrietta, was generally sent for at

Desert whenever her Godmother, Mlle Delmas, and her Godfather, M. Phillip Hope, came to Brussels and dined with our Parents. They were very generous and used to send her beautiful presents, in jewelry, etc. The latter gave us all a set of ear-rings on one or two occasions.

Count August's wife died whilst Hedlin and his sister were still very young. The latter was entrusted to her Mother's relatives and the former was brought up with our brothers and regarded by my Mother as one of her own children. The Father was Ambassador to Rome from the Netherlands and the Grand Father, a nobleman of the old régime. He resided at his Château de Noisy^{9*} in the Ardennes where the three boys and their Tutor were in the habit of spending their holidays with him. Sometimes they did so at his Château of Ferrale.^{10*}

Our evenings were, usually, spent in the Drawing-room, seated at a round table at one end of the room, drawing, working, or listening to stories. We were expected to behave ourselves and not speak unless spoken to, whilst the company amused themselves in various ways; for our Parents had nearly always company, as they received of an evening. Among the guests was a standing dish, a near neighbour, old General Wilson, who had fought at Waterloo,^{11*} and used to come to play Backgamon,^{12*} with my Grandmother; he was very eccentric and spoke French with even a greater English accent than our Grandmother, to the great amusement of us children. Our Grandmother had a holy horror of all foreigners, especially of the French; she could never forget her husband's execution^{13*} and her own imprisonment, in the great French revolution^{14*} and her friends were exclusively English; the Wilsons, the Northeys, the Selbes, the Pigots, the Bagots, the Wellesleys, the Forbes, the Tirlies and the Whillobys and Angleseys, are the only names I recollect. The foreign friends, who frequented us, were the de Liedekerke Beauforts, the du Châtels, my eldest sister was engaged to Charles, the eldest son, who was an officer in the Dutch service and waiting for his Captaincy, to be married. In those days no officer was allowed to marry until he had obtained his Captaincy in the Dutch army, the d'Asces, the Mérodes, the d'alemberts, the Chimays, the Richardos, the Swifts, Champollion,^{*} the Italian who accompanied Napoleon's expedition into Egypt and discovered a key to the Egyptian Hieroglyphics.^{15*}

The Nursery was our little world, from its three windows we had a full view of the Park. Two large rocking horses that had belonged to our brothers (they were six and eight years older than I) and a box of bricks, were my favourite toys, besides illustrated books, the Bible, mythological and story books. With the bricks we built the walls of Troy, playing Trojans and Greeks; the smaller of the two horses figuring as an offering to Minerva, by the Greeks.^{16*} Our daily walks were, usually, taken in the Park with our nurses. It was laid out, in walks and grass plots, with a pond in the centre, Dells and Statues of the Demigods, like those in the Tuilleries.^{17*} Gendarmes^{18*} were stationed at the different gates and no one allowed on the grass, nor to pick the buttercups and daisies on the grass plots, and they were very tempting at times. The Dells were favourite spots; we were told (they) had been the resort of Peter the Great, when in holiday time, whilst he was working at shipbuilding in Holland.

Our Mother always frequented the Church of St. Gudule^{19*} with us children and I recollect the fascination its aisles and arches had for me and how I conjured up, in imagination, all I had heard of warriors, whose tombs were there in those lofty mysterious aisles; the pulpit representing the garden of Eden and the solemn sounds of muffled drums at the Elevation,^{20*} with the customary gorgeous display at High Mass. Our Grand'Mother patronized the fashionable Church of St. Gobert,^{21*} which I did not like, no doubt because obliged to accompany her thither whenever our Parents went on visits to the Hague or to England, and she would always insist on our wearing fine Robes on those occasions.

The Carneval was a time of great excitement, the masqueraders, the procession of the giants, Gog and Magog,^{22*} who reached up to our drawingroom windows. On certain occasions, we were driven in a Char-à-banc, a sort of omnibus covered with canvass, to Waterloo for the day and visited Bois de Soignes^{23*} and the ruins of the burned down Chapel at Hougemont^{24*} where the fire was extinguished as soon as it reached the foot of the Crucifix. The great battle was fought over and over again by the elders of the family and friends who accompanied us, whilst seated before the Mound surmounted by a Lion, that marks the burial place of those who fell. At other times we were taken to see the King's palace, at Terveurne^{25*} where the live peacocks reminded me of the pulpit of St. Gudule. I little dreamed, then, that beautiful Church

had been built by one of our ancestors, a Lord of Henegan. On the King of Holland's and Prince of Oranges fêtes,^{26*} the Allée Verte^{27*} and the ships on the Canal were illuminated with coloured lamps and there were grand fireworks. It was a great joy to be taken to see this, it was to us a Fairyland. I recollect seeing a ballon go up and the skeleton of a hugh whale on the Boulevard, which was so large we could easily walk through it.

After the battle of Waterloo, many English families settled down, in Brussels. During the winter months, they started private Theatricals and used to get up Shakespear's plays, chiefly. The gentlemen paid a guinea a lesson, to the professor of Elocution, to coach them up, in their parts. My Father, like most foreigners was an enthusiastic admirer of Shakespear and acted his parts, to great perfection. He had also a fine, mellow, Tenor voice and used to sing "Alls Well" and Dibden's songs,^{28*} very, touchingly. On one occasion when he was acting Pizarro and crossing the burning bridge, with the child, in his arms, I recognised him, from the boxes and began screaming with Terror.

We were all of us, devotedly attached to my Mother, to me, she was all that was beautiful, good and noble and far beyond anyone. She sang Moore's melodies with feeling and pathos wrote poetry, had acquired the English, and Italian, languages, besides her own French, knew a good deal of German and Latin. She had heard Moore,^{*} sing his melodies to his own accompaniment, had met Byron^{*} and was a great admirer of his genius. She was at the ball, given by the Duchess of Richmond, from which the Officers hurried to the battle field of Waterloo, and used to describe, how every cheek blanched, when in the midst of the dance, the noise of the artillery carriages, over the stones in the paved streets, met their ear.^{29*}

The Duke had got the Duchess of Richmond, to get up, the ball, to counteract the depression of his Officers, in general.

My Mother was of middle height, had dark blue eyes, with long black eyelashes and hair, an oval shaped face and Grecian nose, to me, she was the personification of everything good and beautiful. She had a most amicable, loveable, and unselfish, disposition and always, acted on that great Xtian principle of doing to others, as we should like to be done

by. In politics, she was large minded and would look, at every side of the question, was patriotic but not narrow, mindedly so; she could recognise and admire the good qualities of every nation. I used to weep bitter tears, when I thought, she would die and imagined I could never bear life, without her.

My Grand Mother, was the very opposite of her daughter, in disposition, had been handsome, but was very selfish. She taught me needlework and I recollect how proud I was, when I knew, every kind of stitch and sewing in plain work. She always had charge of us when, our Parents, left home for any time; her parrot, was, usually, left, in our nursery, when she went out. We fancied it told tales on us and it met with little favour from us both on it's own account and it's Mistresse's. Every morning, winter, as well as, summer, we were bathed in cold water, after being cleansed with soap, a jug of cold water was poured over our heads whilst we stood up in the bath. It was a dreadful ordeal in winter, when the frost lay thick on the window panes and the stove only just lit. I used to dread the very thought of it, when going to bed and think was life, worth such a trial; I must have dreaded the cold then as much as I have in after life.

In summer time, we were, frequently, taken by our nurses, to our milk man's, some distance out of Town, to feast on strawberries and cream, to our great delight. On each of our birthdays, we were allowed to select, at the Pastrycooks, whichever cakes and sweets we preferred and have our purchases sent home to share with our brothers and sisters. Our Dancing teacher M. Mateau, gave her pupils periodical balls, which young and old attended and we always looked forward, eagerly, to them. It was such a pretty sight, to see the dancers, in sets, according to height, ranged in a large, well lighted Hall or rather Concert room, where they were held. From quite little children to grown up men and women.

The first time, I realized what death was like, was when taken to see my sister Louisa, a year or two older than myself, who had died of gastric fever.

After settling in Brussels and retiring from active service, my Father took lessons in oil painting from M. François and had a room fitted up for an At elier. He was fond of painting historical subjects, he also

copied Rubin's* descent from the cross and gave it to the nuns of "New Hall", where, my Mother had a friend of her school days, in the Benedictin Convent,^{30*} somewhere, near Chelsea. Drawing maps, dictation, piano practise, History and the three R's were daily lessons. On one occasion, when our Parents had gone on a visit to a friend, at the Hague, my eldest brother ten or twelve years of age, determined to follow them. He told no one of his intention, gathered together, a change of clothes and with a little pocket money, set out on foot and made his way to the Hague. At night he put up, at farms, on the road and insisted in paying his night's lodging, urging on his host, that should he not find his Parents, he would accept their hospitality, on his return. On his arrival at the Hague, he found they had started for Brussels, the Friend they had been staying with, was horrified to see the poor boy almost shoeless, haggerd and worn. She had him put in a warm bath, clothed and cared for and then sent, by Diligence home.^{31*} Meanwhile, my parents, had had the pond and canal dragged and were in a dreadful state, at his disappearance. When asked, why he had undertaken the journey, he replied, because he could not bear being longer parted from them.

Section 2 - 1830 : Revolution and Exile

Towards the middle of 1830, great preparations were being made to celebrate the Prince of Orange's birthday,^{32*} triumphal arches, erected in the Park with emblems of the House of Orange^{33*} painted on them, and illuminated lamps, suspended from them. We watched, the proceedings from the nursery windows with much interest. The night before the celebration, whilst "Massaniello",^{34*} was being represented at the Opera House, when "Amis la Matinée est belle",^{35*} struck up, the revolution broke out and soon after the booming of the canons, reached my Father's ears. He at once jumped out of bed, to which he had been confined for weeks, with an attack of erysipelas^{36*} and hurried to the scene of action. Strange to say, though he suffered every year from these attacks, they never after returned and he lived for many years. The arches were set on fire and it seemed, from the nursery windows, as if the limes and beech trees, were on fire too. The day, the Revolution broke out all our servants, except one old nurse left us, they were henceforth, to be all, ladies and gentlemen.^{37*}

The daily supplies from Butcher and Baker, were stopped and the shops closed. My oldest sister and her brothers, were sent off to Ostend,^{38*} with my grandmother, to await there, the results of this out break; whilst we remained in Brussels with our Parents, until the day before the projected attack on it, by the Prince of Orange, which must have been some two or three weeks later. During this time, we children slept, in our clothes, with pockets on, containing the family valuables, sewn up in them; in order to be in readiness, to escape by the garden back gate, in the event of the Insurgents forcing their way into the House. My Father and all the gentlemen, who lived in the rue Ducale, had to mount guard, before their houses, during the night.

At last, the day before the attack arrived, or rather projected attack on Brussels,^{39*} by the Prince of Orange, and we were all packed in a coach, the last that would be allowed to leave the Town. Just as we were starting, a man muffled up in a military cloak, came to my Mother, who was settling us in, and begged her to give him a seat, in the coach. He was head of one of the government departments, and a price had been offered for him, by the Insurgents. He got in, with my Father, hidden among a heap of cloaks and wraps and we children were placed, en evidence, before the carriage windows; in order to screen the two men, who armed to the teeth, meant to use them if necessary. Arrived at the first Barrière,^{40*} my Mother, who had put herself forward, was asked had she arms or other contraband. She made us stand up and with presence of mind, said "What should I do with arms" "do you not see I am running away with my children to escape" the attack on Brussels tomorrow?"

"All right citizen, your coach will be seized, at the next Barrière, for barricades", was their answer. This information much alarmed us and my Mother was hard at work, asking Our Dear Lord and all the saints in Heaven, to deliver her from this danger. As we neared the Barrière, she looked, despairingly, out of the coach window and she recognised the Captain of the rebel band, our Brothers' German Master, Mr. Hippy, who was under obligations to her. She called him to her and told him, he must get her through, for the love of God. He went back to his men, haranged them and got them to see in her, a poor Mother, seeking a safe asylum for her children in Ghent. This danger over, we proceeded on our journey. On entering the Hôtel at Ghent, my Mother asked the Hôtelkeeper, "Are we safe here?" "Perfectly", was the answer. "If the Insurgents attack us, the Town can be blown up, in a few minutes."

Next morning, we went to see St. Bavon,^{41*} a church built over an underground one, which had been used in times of persecution. We were soon on our road to Ostend, to be in reach of a vessel to take us to England, should the Orangists^{42*} be defeated. Here, I first saw the sea. What a revelation and how different I had imagined it to be; its vastness made a great impression on me. The town was crowded with refugees, with much difficulty my Grandmother, had secured us a Lodging, over a grocer's shop; for the Hôtels were all full. One day, when my Father had taken Henrietta^{*} and self on the beach and we were returning home; a woman with disheveled hair, rushed out of her house and dragged him and us, inside the portcocherè,^{43*} slamming the door behind us. She then told my Father the troops were firing on the rebels and it would be madness for him to attempt crossing the market place. As soon as my Father had recovered from his surprise, he thanked her, but he said he could not leave his wife and children unprotected, and taking my sister in his arms and me beside him, he hastened to reach our lodgings. As we crossed the market place, the bullets whizzed past us. I so little understood our danger, that I kept watching with interest the soldiers, whilst one row after the other knelt down to reload. Firing lasted, on and off, throughout the whole night and the tocsin^{44*} rang out to arouse the surrounding country. A few nights later we embarked on board an English steamer bound for London. There we put up at our great Uncle's, in Upper Berkley Street, Portman square. The houses in this street seemed so small and stuffy and everything around strange and cheerless. The kitchen spit surprised me. In Brussels we had only stoves.

Soon after our arrival, we removed to Ramsgate to await there the turn things would take. First we had a house in the Paragon, but soon removed to the opposite end of the Town, to a larger one, in the Wellington Crescent. During the seige of Antwerp,^{45*} we could, at intervals, distinctly hear the booming of the cannonading. It was a time of great excitement for us all. How fervently we prayed the gallant Chassé^{*} would be enabled to hold out and force the rebels and French^{46*} to raise the seige. England, having espoused the Belgian side,^{47*} laid embargo on all Dutch vessels her men of war came across, and there were a great many Dutch officers and men awaiting in Ramsgate the end of the war, among whom I recollect an Officer, a Russian, whose admiration for General Chassé had led him to volunteer his services, under him, during

the seige of Antwerp, a Baron Rhaden. When the citidal^{48*} surrendered, he had embarked on board a Dutch vessel, which was brought into Ramsgate.

Our house in the Wellington Crescent was delightfully situated, opposite the sea, with a garden in front and a wide covered verandah, with a long colonade, the whole length of the Crescent, beneath. The cliff, on which it stood, was high above the beach. The house was only three or four doors from the extreme end of the Crescent, where stood a large house in a garden; the people who inhabited (it) was a family of the name of Gardener. Whilst viewing our surroundings, from the verandah, what day dreams of Granada,^{49*} the Alhambra,^{50*} Spanish and Moorish Cavaliers,^{51*} or of Godfrey of Bouillon and the Crusader warriors!^{52*} How I wished I had lived in those times, I mean the chivalrous days of the Crusaders.

Since there was no longer any prospect of our returning to Brussels now, Belgium was lost to Holland, we removed to London, about a year or two later; in order to be within reach of a Catholic Church; for in those days, there was no place of Catholic worship nearer than Margate.^{53*} During our whole stay there, we had to be satisfied (at least we children) with reading our Mass prayers at home on Sundays and fête days,^{54*} read(ing) a sermon and learn(ing) catechism. I learned English, chiefly, reading Archer's sermons to my Mother on those occasions and must say understood very little of what I did read, the words seemed so long and hard. Whilst here, we had a drill sargent of name of Manning, who had served in he Peninsular War^{55*} and he used to entertain us with sensational accounts of the "Scrimmages",^{56*} as he called them, he had been in. These lessons were as enjoyable as the dancing ones had been to us in Brussels.

The house we came to live in, in London, was quite a new one and situated in Porchester Place, not far from Hyde Park^{57*} corner to about one house removed from Oxford Square, which was not built until long after. My Father had had an Atélier^{58*} built in the yard, with a skylight, so he might take up his brushes again, and encourage my youngest brother, Emile, to apply himself to painting; for he showed great taste for Landscape painting; he later on, had several of his pictures accepted and exhibited in the Oil Painting Exhibition in London. He was sent to

Italy, under the protection of Count August Liedekerke de Beaufort, then Ambassador to the Holy See from Holland, to pursue his painting studies.

In London we found ourselves surrounded by the Emigrés^{59*} driven into exile with Charles the tenth,^{*} besides the Consul Général of the two Sicilies, Mr. Menasi, and his family. We were also in the vicinity of the Neapolitan Embassy. The French Chapel, in George street Mews, the Miguelite émigrés^{60*} and later on the Carlist.^{61*}

Soon after we settled in London, my youngest sister, Georgina, died of water on the brain. She had been much terrified at the burning of the Arches of Triumph in the Brussels park, when the revolution broke out and just before we left Ramsgate, a glazed figured blind on the staircase took fire and gave her a great fright. The Doctor said the over-excitement occasioned by these two events, had brought it on; she was a very precocious child and had sense far beyond her years. Her death was a great blow to my Mother, who was devotedly fond of her children, and she was the youngest.

Before leaving Ramsgate, as soon as peace was restored in Belgium, my Mother returned to Brussels to rescue what she could of the furniture and valuables of the family. The Rebels had destroyed or carried off a great deal; but to her astonishment, she found some jewelry intact, among which a valuable, solid gold chain given to my sister Henrietta by her God Father, Mr. Philip Hope, on one of her birthdays.

The following summer, we children, accompanied her, to an old school fellow of hers, married to a parson, in Suffolk, who was, at the same time, Doctor and Magistrate. The Rev. Chevalier kept open house and Aspell Hall was a rendezvous for the clergy and gentry of the neighbourhood. The dwelling was surrounded by a wide Moat, a Church not far off and a large farm attached to the property some three miles farther on, near the Village of Debenham. This was in charge of a batchelor brother, called Uncle Charles. The Doctor had a second living some seven miles off, at a place called Wye, which his curate officiated in. The estate was a very large one and the farm a model one. Lord Kitchener^{*} of Kartoum and Aspell, is a grandson of his, his youngest daughter's (Fanny) son. It was there we first met his Father Captain

Kitchener* (he obtained his colonelcy later on). I think he had had sun stroke; for at this time, he was considered somewhat of a rattlebrain. We enjoyed our stay here very much, it was such a novelty, so unlike anything we had seen; the life there was so free and easy, in short it went by the name of "Liberty Hall". Climbing trees, building a house of boughs and reeds, riding bare-back horses, watching the Hay makers, playing on the haystacks and driving the poney chaise into the village, were our chief occupations. Holidays over, we returned to Town and were near a Church again.

Our chief companions were the Sicilian Consul's two boys, Henry and Constantine; Count Croy's two girls, Henrietta and Octavia; their four brothers, Frederic, Charles, Gustave and Willie; their two cousins, Emile de St. Martin, and Ludovic, Marquis de Sauveboeuf, besides our own brothers and sisters. Count Croy married a daughter of Admiral Tchagoff; her Mother was a Conyningham, she was a very nice person. The Count was a good Catholic and had followed Charles the 10th into exile. Every morning he took all his children with him to Mass at the French Chapel. Julie, his wife, belonged to the Russian Church.^{62*} His example was followed by all the émigrés, as well as ourselves; so the French Chapel was always pretty full, week days, at all the Masses.

Section 3 - A Brother's Exploits

My eldest brother, Frederic, who was a great sportsman, was determined to be a soldier, he taught me broad sword exercise and I used to watch him, with much interest, placing in order, his miniature park of Artillery. The small canons and mortars, were fired off, with gun powder.

When princess Centola Doria and her husband came to London, to be presented at, Court the Salasbury's (Salisburys) invited her and the prince to their County-seat, at Hatfield, but as the princess did not speak English, she begged my mother to accompany them thither, at the Salisbury's request; for she spoke both French and Italian. They were a very handsome pair and the princess looked much younger than she really was. They were very nice people and much admired, when presented, at Court.

Just before, the Duchess of Berry's* betrayal,^{63*} by Dentos (the Jew) my brother Frederic, who had gone, to an old friend's the Liedekerkes', in the Ardennes, to recruit, after recovering from Typhus fever, offered her, his services, in her son (Henri V's)^{64*} cause; but on her betrayal he and some twenty Vendeen^{65*} officers, crossed the Frontier and volunteered their services to Don Carlos.* The first news that reached us of him, was that he had been decorated, with the cross of St. Ferdinand,^{66*} on the battlefield of Victoria,^{67*} by Zumala-Carregui,* himself and appointed his aid-de-camp and the rank of Captain, he was not yet twenty years of age. Who could recount the fears and anxieties of that trying time, and the eagerness with which we looked forward, to our evening gatherings of émigrés, to hear the latest news, from the seat of war? My poor Mother suffered terribly, he was her favourite child and deserved to be so; for his great and endearing qualities.

Don Carlos after bringing his three boys to England and placing them under the care of the Arch-Bishop of Leon and the Duchess of Beira,^{68*} his sister-in-law (for the Queen,^{69*} his wife, had died, from the hardships endured in the family's flight from Spain) made his way into Spain, through France, in disguise, with Los Vallos, one of his trusty adherents, who frequented our house of an evening. It was a perilous journey, Louis Phillip (Philippe),* had the frontiers so closely watched. The Duchess of Beira held her Court periodically in Duchess street, London and we saw a good deal of her, the Archbishop, and the three boys, on those occasions. After the death of Zumala, from a gun shot wound, at the seige of Bilbao,^{70*} Frederic obtained (from Don Carlos) leave of absence. On his return to London he was fêted and lionized by the English Nobility and gentry. He then wrote his "Twelvemonth's Campagne" would, frequently, have me accompany him to the parties, he was invited to and I was, on those occasions, always his first partner in the German Waltz, then in fashion and which we used to practise together.

On his return, to Spain and marching on Madrid, when in sight of that City, he recognised in one of the Christino Leaders,^{71*} a friend of his boyhood in Brussels, one of the Ricardo's. They shook hands and he proposed, in order to spare more shedding of blood, that they should settle the Carlist question, in single combat; the Carlists, were at

that time in the flush of victory and marching on to the Capital. The proposition was rejected and soon after, mismanagement and treachery, opened the road to repeated reverses, which discouraged, Don Carlos' staunchest partisans. Frederic, asked leave to proceed to Bayonne,^{72*} to procure himself some necessaries; whilst on his journey, thither, he was surprised and taken prisoner by the Christinos; then shut up, in a Church, with Galley slaves^{73*} and Carlist prisoners. Whilst, here, he planned with his fellow prisoners, to over power the jailors and make a rush, to regain their liberty. The plan was matured and the attempt to be made when Lord John Hay, the English Admiral stationed, at Santander^{74*} to prevent the landing of arms and ammunition to the Carlists, heard of his capture and sent one of his officers to remonstrate, at an English subject, being incarcerated with Galley-slaves. He pleaded, in vain, to delay his removal, for a few days (the attempt at escape was to be made that evening), the officer insisted on his removal to the Hospital, at once. Here, he met with an English surgeon of the name of Burgess, who had volunteered to attend the wounded Christinos. He advised, my brother, to get removed to the fever ward, from the window's of which he could, easily, jump into the river below, and swim across on to the Carlist territory. He described the symptoms, he was to sham; in order to be removed thither; for the Doctor knew, he was not likely to be let out alive, his "Twelvemonths' campaign", had too, seriously, injured the Christino cause, in England. Next day, he was seized with the very symptoms, he was to have assumed. When Burgess went round to him, he whispered in his ear, "What an excellent actor you are"! and it was some time, before he could convince him, he was really ill.

The Duchess of Medina Sidonia, who was, constantly visiting, her son, there, was most kind and attentive to him and it was through her, we first learned he was a prisoner, at Santander and in the Hospital. On this news reaching us, my Mother, at once, went to Lord Palmerstone^{75*} (then either Priminister or secretary for foreign affairs) and claimed him as, a British Subject and begged him to obtain his release. The Duke of Wellington* also interested himself in his behalf with the Queen; so much pressure was brought to bear, on Espartero,* that he was forced to give him up. Fred, was a favourite with the Iron Duke^{76*}, who wanted him to enter the English service. My Father wanted him to enter the Austrian; but my brother, was to impatient and anxious, to win his Laurels, in active service.

Whilst the negotiations with Espartero were going on, he was gaining strength, thanks to the kind care of Burgess and the Duchess. How describe, the joy his release caused us! Espartero exacted a promise, he would not re-enter Spain, until the war was over and then hired assassins to kill him, as soon as, liberated. Thanks to Lord John's precautions his assassins were foiled. On his departure from the Hospital Lord J. (John Hay) had him arrested and brought on board his ship, whence he was transferred to Bayonne. Soon after his second return from Spain the disease, my Mother died from showed itself and Dr. Beattie* ordered her to the Isle of Wight^{77*} where Henrietta and self passed some time with her at Ventnor.^{78*} Fred brought down Burgess, to introduce him to her and they spent some days with us; his attentions and kindness to my brother, during his captivity and illness, made him a very welcome visitor.

Spain being, now, closed to him, he determined to offer his services to Nicholas^{79*} and seek adventure in Russia; previous to doing so, he revisited Belgium the land of his birth, the scenes and friends of his boyhood; for we were all born in Brussels, except my eldest sister. The two boys, were taken over to England, for baptism; in order they might claim the rights of British subjects. My Father, though in the English service, from, I may say, boyhood had never been naturalised.

It was during this visit to Brussels, that Black Besse his little Arab mare, who had won races in England was poisoned, after winning some in Brussels to the great indignation of Lovet his groom, who conceived a dreadful opinion of the Belgians for this cruel deed. The poor animal was in such agony, it had to be shot.

Section 4 - The London Scene

On one occasion when the Hays came to Town for the season, Henri (Henrietta) and self, made great friends with their youngest daughter, who had literary tastes and was about our own age. From a literary friend I procured Tickets for the British Museum Library and we used to revel in Froissarts Chronicles^{80*} and the M.S's(Manuscripts) of the Middle Ages. The Politecnic Institute, in Regents Street had great attractions for us and we followed the lectures on various subjects, for some time. Henri and self, were the first females, who ventured down in

the Diving-Bell, we went down, with some members of the Turkish Embassy; the pressure of the atmosphere, on our ears, was very painful, until one of the Turks told us to put our fingers in our ears and open our mouths.

The Abbé La Touche, a professor of Oriental languages, had been forced for political reasons to leave France. He came to London engaged to say Mass, at the French Chapel. Every Sunday night and two others in the week, he gave lectures, at his residence, in Foley place, we both attended them and they greatly interested us, even his lectures on Fortification and anatomy. He taught us Hebrew, German and a variety of other things. He was a very clever man and had written, a work, on tracing all the oriental languages to the ancient Hebrew. He had served his time under Napoleon and whilst bivouacking, had worked out that language, into what he called, families or groupes, indicative of the beautiful, the gentle, the sparkling, the rough, the terrible, etc. and it was wonderful, how from this method, he could make out, English, Saxon, and words, he had never heard of. I have, frequently, regretted I did not study his method, more thoroughly. His classes were well attended, on the whole.

We took lessons in miniture painting, from a Mr Baldwin, in Rathbone place, who professed to teach it, in twelve lessons, and I must say he kept his word and taught well. Signor Luraschi, our Music and singing Master, was an Italian and he gave us lessons, three times, a week. He was a very painstaking, conscientious, teacher, insisted on every scale and arpeggio, being gone through daily, major and minor, alternately, and obliged us to transpose our songs, to suit our voices. Opera music was his hobby, he had himself a fine bass voice and was a great advocate, for our hearing the Opera singers, as a means of cultivating taste, as well as, a singing Education. My Father, was an enthusiastic admirer of Shakespear and whenever his plays were represented, at Drury Lane^{83*} or Covent Gardens,^{84*} usually, took us to see them, the greatest treat to me, was the Italian Opera; Greosy, La Blache, Tamboureni and Ristorini^{85*} were then at the Apogee of their glory. During the season, we frequently had tickets given to us, by our friend, who came to Town for the season and had hired boxes, there. When Country friends came to Town, the Tower of London,^{86*} the Museum, the Exhibitions, Panoramas, Dioramas, and Reviews, were the order of the day. Sir (something) Swift, the keeper of the Crown Jewels, was an old friend of

the family and whilst Duke of Wellington^{*}, was governor of the Tower, generally, invited us, to the review, there. He occupied apartments, that Anna Bolena^{*}, had been imprisoned in and her name was carved in the panneling, in several places. He was a clever, matter of fact man, yet firmly believed, her ghost haunted the place, at midnight; not only had he seen it, but visitors, who knew nothing about it, had seen it, when sleeping there. Reviews in Hyde Park and soldier's funerals, had a great attraction for me and in a lesser degree, the funerals of the poor, with the mourners, in long black veils, like the Beguines,^{87*} in Brussels. The great fires of the Tower and Exchange,^{88*} were quite visible, in the far West end of London and lasted some days. I recollect seeing the flints, in the old muskets of the armoury, quite vitrified, some days after fire.

The Chinese Priests, sent to persue their studies, at Propaganda,^{89*} frequented our house whilst in London. We used to take them, sight seeing. The Chinese Priests, who had completed their studies and were on their way, back to China, were also guests. They staid at the Neapolitan Embassy and Count Ludloff, the Ambassador, was glad to get us to receive and entertain them and show them all the Lions of London^{90*} during their stay, there. His wife, a Greek and descendant of the Commenes,^{91*} was a great oddity and not always inclined to do, as her husband wished. My eldest sister, Augusta, was a great favourite of her's. The Chinese Priests spoke latin, chiefly, and could make themselves, fairly understood, by the Foreigners, who frequented our house of an evening; but met with few University and literary English men, who could keep up a conversation with them. I suppose because their pronunciation of the latin, is so different. They wrote us, the "Our Father Hail Mary, and Creed", in chinese, which is written in columns from right to left. We took a special interest in those returning to their country; for they were going, to almost certain martyrdom. Two of them had had, parents and relations martyred, in those periodical persecutions, that take place in that Heathen land.^{92*}

As our home, was a rendez-vous for all legitimatist émigrés^{93*}, we sometimes came across, strange Characters. One of them a Monsieur Julien, who had brought good letters of introduction from France, turned out to have been, one of the sanguinary republicans of the first French Revolution and had been the means of numberless executions, in

Bordeaux^{94*}, where, my Grand Father was put to death, for being, an aristocrate and Julien had changed his name; but was recognised, by some of the Legitimists and their doors, were closed to him, from then. Another oddity was Monsieur Gruau, a lawyer and partisan of the Duke of Normandy, who represented himself, as Louis the 17th.^{95*} said, he had been rescued and brought up, in Germany, with a watch maker and had followed his trade. He was strikingly like Louis the sixteenth and had on his body marks, similar to those known, to have been, on the little prince; his children were, strikingly, like the Bourbons.^{96*} Shortly, after, a Monsieur Fisché Kergusse, arrived in London. He represented himself, as an agent, from Marie Antoinette,^{*} who had been rescued and had been hidden, in the Ardennes, where, she had earned her living, by teaching school. She had sent him, to enquire into, the Duke of Normandy's identity. It was most amusing, to hear Messers Gruau and Fisché Kergusse, argue, in favour of their respective clients. They however, did not come to terms. At first, the Duke, was very popular and attracted many partisans. When they, gradually, fell off, he set up, for being Inspired, had had a visit from the Arcangel Gabriel^{97*} and had received power to work miracles. The du Plessis were enthusiastic admirers of him and when the Countess was at death's door. He came and prayed over her, a visible light was seen, in the chimney and she was on the spot, miraculously, cured. From this time we quite lost sight, of both M. Gruau and M. Fisché Kergusse.

The Carlist émigrés,^{98*} were fine fellows and good Catholics and their Faith and reverence in Church, most edifying. Chevalier Ossensé, had been one of the Judges of the Inquisition,^{99*} he was a clever, kind hearted man and broke down all our prejudices, against that much vilified Institute. Chevalier Assuarez, was Don Carlos' charge d'affaire, in London and a fine young fellow. Later on, he was with Herman, the Jewish composer, when he was, suddenly, converted, at a procession of the B.S. (Blessed Sacrament) and became a Carmelite.^{100*} The contrast between the Italians and Spaniards, was very striking; the latter so grave and majestic in bearing; the former all life and gesticulations. One of the attachés of the Neapolitan Embassy, the Duke of Regina, had been in America, where, the sans gêne,^{101*} of the American better classes, in society and at the Opera House, disgusted him. It was a common practise, with men, calling themselves gentlemen, to sit dangling their legs over the boxes and smoking, in a Drawing room, full of

ladies. The Ambassador's nephew, Count Ludolff, was quite young and used to attend, with us, the Abbé La Touchés' lectures and lessons with us.

Mr. Menasi, the Consul General for the two Sicilies, was a Neapolitan and though married to an English woman and many years, a resident in London, spoke English with a very foreign accent. He was an excellent man, very kind hearted, but hasty, as hasty as energetic, his favourite expression, "By Jingo".

Monsieur de Franchesin,^{*} was a tall French man, over six feet high, had a deep wound in the fore head and had lost an eye, during the Retreat from Moscow;^{102*} he had been a Colonel, under Napoleon. He came over to London, to raise a loan for Don Carlos and was introduced to us by the Carlists, he was an old Bachelor and a brave soldier. He knew Mde. de Fuchère,^{103*} the murderess of the Prince de Condé and was in great dread of her. On one occasion, when going over to England, with her, on business, her nephew accompanied them; he was rather a spendthrift and wanting money, frequently, from her. Whilst at Calais or Boulogne I forget which, he was more troublesome than usual and threatened disclosures. He died, suddenly, after partaking of a cup of coffee she had given him. The authorities determined, on a post-mortem examination; but an order, from Louis Phillip^{*}, exacted the immediate burial of the body. On this M. de Franchesin to protect his own life, told her, he had placed all the Documents he held, concerning the Prince de Condé's death, with his lawyer, who was instructed to publish them, as soon as, he heard of his death. Mde. de Fuchère was both Condé('s) and Louis Phillip's mistress and had managed to get the former to will his vast possessions, to the latter's children. Shortly after, the signing of the Will, Condé was found, hanging to the fastnings of a French window, in his bed room, supposed to have committed suicide. The prince was so stout, he was not able to fasten his cravate, no one had had access to him, but herself; her room communicating with his, by a secret passage.

In Russia Frederic, was received *à bras ouverts*^{104*} by the Czar Nicholas^{*} and his family, thanks to the introductions from the Prince of Orange and others and he was soon, at work improving the accoutrements and discipline of the Russian army.

The improvement in my Mother's health did not last and she was ordered by Dr. Beattie to Wiesbaden,^{105*} the following spring. The Isle of Whight is a lovely spot, especially the Southern part of it, so wild and romantic, with verdure covering the rocks, in some places, to the water's edge. In those days, there were only Fishermen's huts near the beach, which was not sand but shingle, in which, Isle of Wight diamonds,^{106*} were sometimes, to be picked up. On the cliff high above the beach, were two or three small cottages, for Invalids, let furnished. We occupied one of them. On our right, looking towards the sea, was Lord Yarborough's, St. Lawrence and Bon Church, at our back a Mansion, occupied by some rich London citizen. This besides the farm between us and Yarborough's and the parsonage, constituted all the habitations at Ventor.^{107*}

We younger children, were confirmed, when I was about twelve years of age and had not yet made, my first Communion. Dr. Griffeth, then Catholic Bishop of London, confirmed us, in a Church, at Sommers Town, in the Vicinity of London. There was a great crowd of people for Confirmation, from quite young children to grey headed men and women; for in those days confirmation was only administered, every five or seven years. Two or three years later, my Mother wished me to prepare for my first Communion. After some hesitation and thoughts, it was far easier to be a good protestant than a good Catholic (my Father was a Lutheran) I determined to look into the matter and read a great deal about the divers forms of Belief. The search convinced me, the Roman Catholic was by far the noblest, purest and most self sacrificing and I set about learning the Catechism, in earnest. From time to time, I went to the Abbé La Porte, at the French Chapel, in London, to be examined. I spouted out what I had committed to memory, from an English catechism and he expounded and spoke to me in French. I was very fond of Reading and whilst still very young, had read the whole of Rollin's Histories,^{108*} in French, some twelve or fifteen vols. His account of the Greek philosophers took my fancy greatly and I thought I had discovered, in philosophy, a panacea for every ill.

When my Mother was ordered to Wiesbaden and pronounced incurable, I resolved to devote my time, henceforth, to her, exclusively. I had been chosen to accompany her, as I had recently recovered from smallpox, contracted, in nursing one of our servants and after a hard trial, which

had decided my future. I had looked forward, with great, eagerness, to coming out, as it is called; but my first season's experience, was more than enough for me. The night of my first ball, those words of Shakespear "The world is a stage, etc."^{109*} came so forcibly before me, that I could think of nothing, but the hollowness of it all and during the remainder of the season, it was always a sacrifice to me, to leave our quiet fire side and the friends, who dropped in, of an evening for such uncongenial pasttimes.

Section 5 - Return to the Continent

The journey to Wiesbaden was a very pleasant one, we came to Rotterdam^{110*} by steamer and awaited, there, the Rhine steamer. The canals, drawbridges, and slow ways of the Dutch, amused me and I could not help admiring the cleanliness of their houses with their sand strewn floors. The lower orders^{111*} struck me, as having very large flat feet, with little or no instep. On board the steamer, my Mother seemed better and I looked out, eagerly, for the Drachenfelts,^{112*} with Byron's description, in my mind. They did not come up to my expectations, from the poet's description. It was not so with Cologne's Cathedral^{113*} and Coblentz,^{114*} which charmed us; the former with it's lovely architecture; the latter for it's cheery aspect, with Erenbrighstine^{115*} (Ehrenbreitstein) before it and the lace veils or mantillas, worn so gracefully and picturesquely, by the women.

I went on shore, at Cologne, with Dr. Leighton and his two children and there in one of the aisles, were the market men and women with their baskets on the floor, before them, devoutly assisting at Mass, at 5 A M. It must have struck the Doctor; for he observed, "This looks like true religion". He was, evidently, an unbeliever, from the works, he lent me. His son's name was Frederic, and I have sometimes thought, the great artist Sir F. Leighton,^{*} might have been, that boy. The Doctor's wife, was an Invalid and remained, in the cabin with my Mother, to whom he was extremely kind. The steamer was so crowded, that most of the passengers, were forced to sleep on Deck. The Doctor, who had secured a whole cabin for his family and self, insisted, on my Mother's having a berth in his cabin and well it was he did so; for the Tarpaulins, myself and a young Irish Widow, were covered with, was covered with water, when we woke in the morning and though it was spring weather, we were shivering until supplied with hot coffee.

It was Kermesse,^{116*} in some of the Rhine villages and passengers came and went, whenever the Steamer stopped; the crowd seemed, never to diminish. The Chorus singing on board was very good, as each new set came on board, fresh choruses were struck up. I cannot say the same of the solo singers I heard, in Germany. There is something faulty in the training of the voice. All their notes are not true, like the Italians they are voilées,^{117*} but that is a degree better than the screech of the English, who do not know how to take head notes properly, nor how to manage transition from medium and chest to head. Their screech seems to scratch your ears. They neglect drilling the voice, in the scale, where, you gradually swell and diminish on the note and which must ensure true notes; for you cannot swell, on a false note and then they sing to the accompaniment, before the air has been sufficiently, practised. When will they see this?

Wiesbaden is a very pretty place, the baths, like the old Roman ones^{118*} and chiefly frequented by rheumatic patients; the water impregnated with sulphur, comes up, quite hot from the ground. The Coursalle, the Duke's (of Nassau) Palace and Hunting box, as well as, Sonnenberg,^{119*} are all worth seeing. There are number of fire flies, at night and the girls adorn their jet black hair with them, by throwing them on their backs. Here we saw Romeo and Juliette,^{120*} performed, by a band of German actors, who murdered the play, by the choice of the chief ones, who were anything but like Shakespear's ideal. Fancy a heavy, square built, matter of fact, Romeo and a fat, unsentimental, Juliette. Their attempt, at tragedy, was really comical.

It was a novel sight to me, to watch the Invalids, walking up and down, with the nautious (nauseous) draught (the Calyabiat water)^{121*} mustering courage to swallow it down.

Later on, we started for Frankfort, by train, but it advanced so slowly, you could have kept up with it, at ordinary walking pace. I fancy the rail way, could only have been, recently, opened, at the time, about 1840. Frankfort on Maine, is a fine old Town, with its, picturesque Thors or gates and promenades. We had lodgings, on the, promenade, where we were comfortable and well attended to. The French governess, in the family, soon made friends with us. I gave her a few Hebrew lessons and used to get her to accompany me, sometimes, in my walking expeditions, to

the neighbouring ruins or villages, whilst my Mother spent, the days, with the dear, old, Countess Mingdon, who had apartments, only a few doors, farther on. She had taken a great fancy to my sister Augusta and had persuaded her, to remain with her. It was a sort of adoption. One of these expeditions was to the ruins of Falkenstein, which we visited by moonlight. On reaching the village, we hired a waggon, for no other sort of conveyance, was to be had. It was a lovely summer night and the sight well worth the trouble and shaking we underwent, on the journey thither, in a springless waggon. Sophy Chevalier Lord Kitchener's Aunt was of the party, she was at a school, near Frankfort, and sometimes spent her holidays with us. We preferred walking back and as we passed a forest on one side of the road, conjured up legends of Bandits, the Black forest,^{122*} etc. At the village Inn the only accommodation to be had, was a room, some chairs and a Table. We had to make the best of it and lie down on the floor. Konigstenè (Konigstein), was another expedition. On one occasion I took Sophy to a place on the Maine, the name of which I have forgotten. We went in a boat and were caught in a terrible thunderstorm. In those days I was a great walker and anxious to see the country about; so whenever, my Mother spent any time, at the Countess' I set out, on my peregrinations, usually, alone and so passed for eccentric.

One day, the Countess' dog Tycho, bit, a Frankfort lawyer, who had apartments, in the same house, she occupied. On this, the Municipality decreed the dog should be shot; unless removed from the Town, in twenty four hours. The Countess was indignant and resolved to remove, into the Hessian^{123*} territory, out side the Bockenheimer Thor into the village of Bockenheimer a mile or two off. There, she could only obtain a whole house furnished, which for her small family was too much; so she proposed we should take part of the house and remove thither and there we remained, until our return home, with the exception of occasional trips to Hanau, the Duke of Hess' palace and similar sites.

First Mass on Christmas day, in Frankfort Cathedral (afterwards burnt down) was at 4 A.M. I had consequently to start very early, lantern in hand and on a road covered with frost and snow, but full of people from the neighbouring villages, hurrying to Church, to the Cathedral the "Young Frau" ("Jungfrau"),^{124*} which was brilliantly, illuminated. It was such a pretty sight, to see the Austrian and Prussian soldiers and Officers, in full uniform, and the peasantry, in their picturesque,

national costumes, as they poured in from the surrounding villages and threw off, their cloaks and wraps, as soon as, in the Church. In Frankfort I went to see, a Lutheran Church, in which was a fine painting of St. Sebastian's Martyrdom.^{125*} The altar, crucifix, candlesticks and flowers were just like, in our Churches. The first time I went to communion, in Frankfort, I feared I had done so, in a Lutheran Church, when I saw the Acolyte^{126*} bring round a Chalice with wine, just after having received the Sacred Host;^{127*} but on enquiry was told, it was customary to do so, because so many communicants, came from miles off and were, frequently, so parched, they were unable to swallow the Host, without.

Countess Mingdon, was a most interesting old lady. Left a widow at twenty five years of age, with no children, she was enabled to indulge her passion for travelling and had at this time, been nearly over the whole of Europe. She was the first woman, who ascended to the Crator of Mount Etna,^{128*} the accounts of her travels, in post chaise and adventures, were most entertaining. She had frequented most of the Courts, in Europe and known most of the chief, Historial Characters, of her time. In her youth she had, besides accomplishments, learned many useful things; she could Carpenter, Turn, gild, mend Locks, etc. Her family was from Mittau,^{129*} where, she had estates, close to those of a Baron (?) (Henning) a branch of our family, and of the name of Plettenberg.^{130*} As a Russian subject, she had to pay government, a certain number of rubels (roubles), yearly, during her absence from Russia. She had a great dread of Russian éspionage and whenever she spoke of that Country or its' government, did so, in a whisper; for she used to say, "My dear walls have ears, in Russia" and though out of the country, she was persuaded all Russian subjects, were more or less, under espionage, no matter where they resided. She took great interest in the Prince of Solms, whom she had known from childhood. He was a very fine young man and son of the Queen of Hanover, by a previous marriage. He had married an American and because he would not divorce her, to contract, a more eligable union was in disgrace at Court and refused promotion, in the Prussian service, unless he yielded to the King of Hanover's wishes. I met a Count Pahlen, at her receptions, he seemed to me a very old man. He had been, Tzar Paul's,* confidential minister and had done much to counteract, his mad, cruel, acts, which reached to such a pitch, that he, actually, had signed the Tzarina and her three son's death warrents. On this, he saw no other course

possible, but that of putting an end, to this madman's life. He assembled the family, showed them the warrants and proposed, the three sons should, that night, put an end to him; there was no alternative left, they well knew. Paul, slept, in a room, to which no access could be had, but by a private staircase, well guarded and no one was allowed to ascend it, without the watch word, only known, to Count Pahlen. That night, preceeded by the Count, the three sons Alexander, Nicholas, and the grand Duke Michael, made their way to his room and stabbed him. Next day, Paul was said to have died, suddenly, in the night. He was a cruel wretch and led his Court and all around him, a dreadful life. He spared no one, in his fits of insanity.

During one of the previous reigns, a great Aunt of Countess M's, was maid of honor to the reigning Tzarina,^{131*} fifteen years of age and engaged to the Swedish Ambassador. On the eve of her wedding, a Dynastic revolution^{132*} broke out and she was put in a sledge and sent off to Siberia,^{133*} direct and there, placed in solitary confinement. Ten years after, a french officer was sent, to share her imprisonment, which was a great relief. At the expiration of another ten years, her party^{134*} came into power again, and her prison doors were thrown open and she was liberated. Her prison companion, was in despair, at her departure; but she promised to obtain his liberation or return to share his imprisonment. On her arrival in Siberia, she found she had, in her possession, a famous, large Ruby, the Tzarina had entrusted to her care. She sewed it up, safely, in the hem, of her petticoat and on her return to Court, handed it to her Mistress, the Tzarina, who was so pleased, she gave it to her and is known, as the "Mingdon Ruby", which the Countess when dying left, to my sister,^{135*} with the greater part, if not all, her property. This Aunt was quite a study, to the Cortiers; she had retained the Court étiquette of twenty years, previously, and there had been many changes, in this respect, during her captivity.

Countess Hahn Hahn,* interested me, she used to drive about, in Frankfort, with her sister, the Countess of Schwalback and her two boys (a very unusual thing in those days, in Germany for a lady to do) perfectly independent, of all comments, on the subject. Her boys were, so sensibly dressed, in blouses, with leather belts, caps and snow white, trowsers, cuffs, and collars. The Baronne de Honeu was quite a different type of woman and a great friend of Prince Lenen. Count

Mingdon, the Countess' nephew, was an original; he lived on his property, of Ingleheim, on the Rhine, Charlemagne's* favourite resort, in days of old. In appearance, he was more like, an old German Baron.

Whilst still in Frankfort, the Abbé Waltier, my Brother's and Hedlin's former tutor, paid us a visit and took my sister and self, to the Bethman Gallery,^{136*} where, I first saw and was greatly struck with, Daneker's (Dannecker's) "Ariadne",^{137*} it was in a small room by itself and the reflection of the red curtain to the window made the marble appear alive. The Abbé was travelling with his pupil, Count du Noix.

Section 6 - A Mother's death and a Call from God

Soon after our return home, my Mother's health declined, rapidly, and I wrote to urge, my brother's return from Russia if he wished to see her alive, once more. His return was a great joy to her and to me. It was during this visit to London, that he wrote "Revelations on Russia" and turned his attention to helping Shamil* (Shamyl). During my Father's naval and political service, for the English Government, in war time, he had come across and taken a fancy to, the notorious smuggler Johnstone, who three times condemned to death, escaped from Newgate,^{138*} each time and managed to get from Government, two large fortunes, (for his daring services) which when spent, he forced from it, a pension of £300 a year for life. He was an Irishman, well educated and of gentleman like bearing, the last man, you would take to be the desperate character he was. He had invented, a sub-Marine boat and undertaken to bring Napoleon off St. Helena^{139*} in it; for half a Million. The boat was just in readiness, when the news of his death reached England. This boat could remain half an hour, under water, rise to the surface or sink ad Lib. My brother thought it would serve his purpose well, in serving Shamiel (Shamyl), he bought the secret from him and turned his attention to making experiments with it on the Thames.

Then came the great calamity to us all, my Mother's death. My task was done, I had nothing to live for, now; so I threw myself heart and soul, into my brother's projects. The blow of her death, was a crushing one and after her funeral, which did not take place, for nearly a week after she died (it was winter time) he and I used to go out after dark and walk on, half the night through, or sit, by the Drawing room fire side,

talking over and planning our future. At one time, we were to help Shamiel, at another, go to civilize the people of Texas.^{140*} This was early in November '42, but as time, would be required to mature these plans, my sister Henrietta and self were to go to Paris, meanwhile and board, in a Convent; for the home, was painfully unbearable, now, the heart and soul of it was gone. My Father willingly consented. Whilst, every day expecting my younger brother, Emile, home, I heard he had been cast into prison, for attempting to leave Russia, without a passport, in his haste to reach home, before her death, my Mother's, and that it was likely he would be sent to Siberia. I did not dare tell anyone. I was sure if my Father heard of it, he would never keep it, from my Mother, even though he could see she was dying. I wrote to Lord Derby^{141*} then in office and sent my letter, though Lord James Hay, who urged, the necessity of his influencing the Russian government to deal leniently with him. Lord Derby was, extremely kind and got the sentence mitigated to a year's imprisonment, in St. Petersburg. Dreadful as my Mother's death was to me, it was a sort of relief, to know, she had passed away, in ignorance of my brother's fate. Shortly, after my Mother's death, Count Crouy (Croy) wrote to his sister in Paris the Marquise de Sauveboef, to secure us apartments, in a Convent. I had heard of the Abbaye au Bois,^{142*} where, Chateaubriand* ended his days, some years later and where Mde. de Racamier* had apartments. I was disappointed in Chateaubriand's appearance, he was short, square built, and insignificant looking.

My Mother's funeral had been, a trial to us; at that time, there was no Catholic seminary(cemetery), in London, nor were Priests allowed to bury their flocks.^{143*} One of the exiled Archbishop of Cuba's Priest(s),^{144*} a Spaniard whose name was Feria, came to read the burial service over her corpse, before the coffin started from the House.

We all insisted on, accompanying the Hearse, which was first driven to a Mortuary Chapel, where, a parson read some prayers. The Priest, in his ordinary dress, stood by the grave, and threw into it, a hand full of blessed earth, the only Catholic thing about it. Her funeral was followed by many of the poor, she had helped, during life, and whose blessings and prayers, did not go unheeded above.

Soon after the same year, we started for Paris, via Ostend. Mde. de Sauveboef had secured us a suite of apartments, at the Convent of the Assumption,^{145*} Impasse des Vignes, in the quartier latin and close to the Collège des Irlandais^{146*} (Irish College). From Ostend, we travelled in the Coupée, in which was a third traveller, an Austrian, to whom we had been introduced, at a Friend's, when taking leave of them. She was undergoing, the cure d'Eau,^{147*} and would have the windows open night and day to our great discomfort; for the weather was bitterly cold. I was so perished, that on arriving at Bauvais, I called for a glass of brandy, to the astonishment of every one around, and drank it off, without it seeming to me, stronger than water and yet, at that time, I could not stand a mouthful of beer or even a sip of wine, needed to drink, any one's health. It nevertheless, gave me a little warmth. Arrived at Niévernée Hôtel, in the rue St. Honoré, I think, we received a visit from Count Croy's brother, François, an old friend, who was staying at this Hôtel.

He was of great use to us, in hiring furniture, for our apartments at the Convent, and showing us, our way about Paris. The Duchess of Montmorency, Countess Mingdon's niece, was kindness it self to us and so were the Hays, who had a suite of apartments, in the rue de Rivoli and, frequently, invited us to sleep, there; as we had to be in, by nine o'clock, at the Convent. Lady James and family did all in their power, to make us feel, at home. Louis Phillippe's sons, were frequent visitors, there, as he, was Louis' (the eldest daughter) god Father and whilst in exile, in England, had been under obligations, to that family, both he and his brother, the Duc de Montpensier. Queen Amélie* got up a hugh Bazaar, for the sufferers from the Earthquake in Guadeloupe.^{148*} She, as well as, her daughters had a stall, at it, and made attractive and good sales women. Winterhalter,* the celebrated portrait painter and a friend of the Hays, sketched my sister and self and gave it to the Queen (for) her stall. Guidin, the marine painter, was also a visitor at the Hays and later on, married Louis(e), to the great grief of her family.

When the London season, came round, the Hays were to return to London; but as Georgina the younger daughter, was under medical treatment, Lady James resolved to let her board, with us, at the Convent. After they left our time, was chiefly spent sight seeing in Paris and it's

neighbourhood, or at the Montmorency's.* At the fête Dieu,^{149*} we resolved, to see, all the processions, during the Octave, at the different Convents and at the Missions Estrangère,^{150*} rue du Bac, which was much thought of. The procession, here, took place, always, on the Sunday, within the Octave. Georgina Hay, usually, so very indifferent to all kinds of religious ceremonies, seemed, to our surprise, very anxious to see the procession, here. During Mass, at the Elevation,^{151*} she saw Our Lord, distinctly, in the consecrated Host. Up to this, she had had no faith, of any kind, doubted everything and was very unhappy. I often pitied her and knew, my Mother had prayed for her much. With this vision, she had received the gift of Faith and the change that came over her, was truly wonderful. She faced all the difficulties before her, bravely, and resolved to work for her own living, should her family discard her, which she fully anticipated. The whole thing was, so sudden and unexpected and seemed to me, such a striking answer, to my Mother's prayers, that I made up my mind to dedicate my life to God's service, as soon as, Georgie^{152*} and my sister^{153*} were provided for. When we went over, to the Convent Chapel, for our night prayers, the verse, "In terra deserta, et in via, et in aquosa; sic in sancto apparui tibi, ut viderem virtutem tuam et gloriam tuam",^{154*} seemed so exactly suited to my state of mind, that I had pondered over them, frequently. First I thought of the Sisters of St. Vincent de Paul;^{155*} but later on, when mentioning my intention, to soeur M. Thérèse,^{156*} the Sacristan, she showed me how great the need, then, in France, of imparting, a thoroughly Xtian education to the rising generation and how that had been the chief object of their coming together and starting this work. She gradually led me to see, how my education would enable me to do more good, in a teaching than nursing order. The thought of ever having to teach had been most distasteful to me and I had made up my mind, to do everything but that; should I ever be obliged to earn, my daily bread. The high object she put before me added to the experimental knowledge I had, of the want of a thoroughly Xtian education, in the full sense of the word, convinced me she was right and it was merely question of a little more or less sacrifice. In my youth, the paganism in Education, Gaume,^{157*} so vividly depicts, was even more marked, perhaps than, now. Pagan, heroes, and Literature were everything great and noble. The people of God everything mean and despicable - the untutored savage, a noble specimen of humanity.^{158*} The abominations of Heathenism, kept, carefully in the background or

altogether ignored, whilst the crimes and shortcomings of the Israelites, were held up to execration and derision. The Infidel philosophers of the 18th century^{159*} had succeeded but too well, in their endeavours, against X^{ty}.

The great obstacle to my carrying out my intention, was my brother and his projects, into which I had so fully entered. Providence, however removed all the obstacles, one by one. My sister and Georgie, were provided for and my brother, unable to carry out his designs. I sought admittance, into the Convent. On my Father hearing of it, he hurried to Paris, took me to all his friends, there, to get them to dissuade me, took me to the Theatres, but all in vain.

After receiving the Postulant's cap,^{160*} I went, every day, to the Louvre^{161*} to improve myself in Drawing, under Mademoiselle Blanchard,^{162*} who copied sacred pictures for the different Churches. She had been a pupil of David's^{163*} and was an enthusiastic artist. She was a very clever woman and good Latin scholar. During our Lunch time; for we were there, from 9 a.m. to 4 p.m., she used to show me the beauties of the old Masters pictures and the gradual development of perfection, in the Drawing of the figures, though frequently, at the cost of the inspired Ideals. At that time, the pictures in the Louvre Gallery were so arranged that you could study, the different schools of painting, and see the gradual development of the art. She was a great admirer of Lacordaire^{*} and had accompanied me to his lenten lectures, in Notre Dame.^{164*} They had greatly charmed me and settled all my doubts concerning the Incarnation of the Son of God, which had seemed to me, such an inconceivable condescension, I could not realize it. His clear exposition of the promises, prophecies, types, and figures, from the fall, to the last of the prophets, as well as, the fact of these being, in the hands of the Jews, etc. convinced me, of that truth, so wonderous and so consoling and the conviction, cast every other doubt, to the winds. I never tired listening to him, he seemed to transport you, into another world and give you a glimpse, of what Heaven must be to the Intellect, as well as, Heart. His lectures on J.C.^{165*} were, particularly, touching. The one on Humility was very striking. Showing it, as the outcome of truth and purest love just as pride is that of egotism, deceit and lying. My Convent life was a happy one, it seemed, I had reached the haven of peace.

In our Community room, hung a picture of St. Boniface,* bidding adieu, to his monks, when starting on his foreign mission and as I gazed on it, frequently, thought, what courage he must have had and what a trial it must have been to him. When Dr. Ricards took Mother Mauritia, Sister Ursula, G. Gaves and self, to Dunbrody to see the Trappists,^{166*} the first thing that attracted my notice, was the same Lithograph, pinned to the wall of the Receptoria. Father Joseph, the acting Superior, saw the interest I took in it, and kindly gave it to me; it, now, hangs framed in our Community room, just over St. Augustine's, statue.^{167*}

Every Thursday, afternoon, the Recreation was prolonged, to read the annals of the Propagation of the Faith,^{168*} which the sisters read aloud, by turns and each one commented, on what was read. On one of these occasions, a discussion arose and some of the sisters said, they could never make up their minds to leave their Community and Country. I answered, it would indeed be a trial; but had those, who first preached the Gospel, to our Ancestors, thought thus, how should we have received the Faith? When the Recreation was over, the Superior sent for me and asked, was I in earnest and did I mean what I had said, regarding missions. She said there was a question, of a Mission to Singapore and would I go. A French Lady, was to bear it's expenses and the Missions Estrangères,^{169*} provide the Missionaries. Whilst arrangements were being made, I was to teach her English. Of all the nations, in the world, I had least liking or sympathy, for the Chinese; I nevertheless accepted, on the principle I had urged. The project fell through, and I heard no more about it.

One day, whilst on duty, with the children, at Recreation, I was sent for, to the "Parlour" and introduced to Dr. Devereux,* the Vicar Apostolic of the Eastern Province of the Cape of Good Hope, who had come from South Africa, for Nuns. He described the Vicariate, as very poor and abandoned. An English Colony, was to me next thing to the Chinese Mission, distasteful; but since it was, the Good God's Will, I must accept. I here lived to see, no country offers, so much personal, Religious, and political, as those under English rule. From this time out, the earliest part of '49, I was, constantly, on my feet, with a lay sister, begging, books, vestments, Church linen, etc. for the Mission. I had always been a good walker, like my eldest brother, and now, I usually tired out, a couple of Sisters, daily;^{170*} what with begging and

executing commissions for the Bishop. Those I begged from, were very generous and I amassed a great number of Church necessities and books, etc.

In Paris, we had no Free school, as that was the Sisters' of St. V. de Paul's work; but as the Bishop wished us to open one, here, I was sent every day, for some time, with Soeur M. Ligouri, to the Sisters' of St. V. de Paul's schools, in the rue St. Roch, close by the Church of that name. Then, we attended, later on, those of Les Soeurs de la Sagasse.^{171*} We also went, to the Sisters of St. V. de Paul, rue du Bac, to learn to distil, to make up medicines, ligans^{172*} and get lessons, in all these things. From the time of Dr. Devereux visit, in the beginning of '49 till 15 August, I had not, a spare moment. Sometime, in the beginning of May, I went to London, with the Bishop. Dr. Devereux told us, though his Mission was a poor one, it was a very important one; as the recent discoveries of Livingstone,* pointed to vast Colonial extension. His great object, was to raise the standard of education, in his Vicariate; by means of religious, qualified, to impart, the best, sound, Xtian Education, then, known, in France. There was a great work before us, in the way of breaking down prejudice and antiquated methods. The other Denominations had been first, on the Field, in this country;^{173*} but had so far done nothing, to raise the Standard of Education. He placed before us, the difficulties and hardships, we might expect, even drew an overated picture of them.

The final agreement come to was, the Mother House,^{174*} was to give him a Community, who would undertake, beside the Higher Education, like in Paris Convent, a poor school; attend to the poor, in sickness and to all the active works of Charity, he should require. Hence our attending, the Sisters of St. V. de Paul's schools, and those of Les Soeurs de la Sagasse, as well as, the rue du Bac. The Mother House, was to keep up a supply of good, qualified, Mistresses and furnish our Outfit, etc. On his side, he was to provide our passages and furnish us with the needful, until we were. securely, established, here. Our Household requirements the Mother House was to furnish and lotteries,^{175*} were set on foot, for these purposes. On his departure, for Rome, I think, he left Mère Eugénie,* 5000 francs for purchase of books and necessary, parts of his Pontificalia.^{176*} With some of this money, I purchased Migne's Edition of the Fathers^{177*} and other rare works. Le Pelletier fitted

up a large Medicine Chest for us and added, a small still. From the Children of my class, the two princesses de la Tremouille, Marie de Rohan-Chabot, the de la Rogaqueleins, etc, I was given for the Bishop's pontificilia, gloves and stockings, embroidered, Tunicelles, cinctures, etc.

Section 7 - Begging in London

The Superior had charged me, with all her correspondence, with the Bishop and I kept him, au courant,^{178*} of all donations to him, through begging, as well as, of all the purchases, I made. Towards the beginning of May or middle of it he returned to Paris and as Mère Eugénie wished me to see my great Uncle, in London, about the property of my Mother, he was with holding from us, she thought, as the Bishop was proceeding to Ireland, it would be a good opportunity for me to go with him, as far as London, where, he would have to remain a short time. The Bishop agreed, to her proposal and my Father, then in Paris, gave me funds for the journey. The Anti-clerical feeling was so strong, at that time, in France,^{179*} that I was forced to cover my habit with a Cloak, take off my Guimp^{180*} and sport a bonnet, to my great disgust (Republican Liberty with a vengeance). When we reached London, I managed to put on my guimp, in the Cab, whilst driving to my Uncle's, Upper Berkley street, Portman Square. He his wife and step daughters, were Protestants of the Low-Church.^{181*} Whilst in London, not to lose time, I proposed the Bishop should give me a circular empowering me to beg for his Mission, in S.A. and asked him, if I might not go about, in my religious habit.^{182*} He readily agreed to my begging, but as regards the habit question, referred me to Dr. Wiseman,^{*} as I was in his Vicariate. When I called, on him, in York Place,^{183*} he received me most cordially and said "My child I am only too, glad to accustom the Londoners to the religious habit; so if you are not afraid do as you wish." He then praised the Oratorians,^{184*} for going about in their religious dress.

I must have spent six or eight weeks in London. Dr. Beattie,^{*} an old friend of the family, who had attended us, ever since we came to London and who was a great Literary character, as well as M.D., invited Dr. Devereux and myself to dinner, to meet some select literary men, of the day; his house was a rendezvous for them all. The Bishop was asked, to say grace, to my great astonishment; for I had only known the Doctor, as

biggoted, in his religious sentiments. He seemed, as if he could not show attentions enough to this S.A. Bishop; his commanding person may have had something to do with it, a great change had, evidently, come over him, as well as, over the Londoners, since I left England, some six or seven years, previously.^{185*} Dr. Beattie, had been William the^{*} 4th's physician, when Duke of Clarence and was, extremely, kind to Mrs. Jordan,^{186*} the Fitzclarence's Mother, when neglected and abandoned, in her old age. He had her, in his house, cheered and comforted her declining years. He was very benevolent, took great interest in the poor needle-women (shirt makers) of London. Campbell,^{*} Colridge,^{*} Lockhart,^{*} Humbolt,^{*} etc were his frequent guests.

During, the begging expeditions whether on foot, in omnibuses or in Lord Methuen's^{187*} brougham (kindly placed, at my disposal, by his daughter, a convert) I met with kindness and consideration, from every one, High and low, rich and poor. The High Church Clergy of St. Margaret's, were particularly kind and generous, as well as, Mr. Bennet,^{*} of Pimlico celebrity, Mr. Wright, old Mr. Ford's son in Law, a very high church Clergyman. They complained, bitterly, of the intolerance of their own countrymen, converts. They seemed to altogether forget, what they had once, been and lacked the consideration foreign Catholics showed them. I saw Mr. Bennet, several times, whose opinion was, that in another 50 years, they the High Church and the Catholic Church would be one; that was in June '49. In speaking of "Allies Journal in France"^{188*} he told me, that when the Bishop of Oxford, prohibited, its second edition, he told him, if her persisted in doing so, he and his congregation would go over to Rome. On which the Bishop made, this compromise. His prohibition only extended to a second edition, the first, he might extend, as much as, he pleased. Bennet died a few years ago, before the movement for re-union.^{189*} Dr. Wiseman took great interest in him and listened eagerly to my conversations with him, on the Church.

In one of my begging rounds, I visited, the College, at Bury St. Edmonds^{190*} and met there, Ward,^{*} a good natured looking farmer, as I at first thought. He was living, with his family, in the lodge, of the College. He was most friendly and kind. The Rector, Dr. Cox, I think, showed me much attention and did his best. Whilst waiting, in London, at the station, to go to Ware, a Quakeress^{191*} accosted me, said she had adopted a Catholic child, and promised the Mother, on her death bed, to

bring her up, in the Catholic faith. The child, a girl, in her teens had never seen a Catholic nun; so she wanted to introduce her to me. When I told her, what I was begging for, she strongly, urged me, to go visit her in Norfolk or Suffolk and promised, to do her best, in helping on, my collection. Want of time prevented me, from accepting her cordial invitation. Arrived at Ware a gentleman (a Quaker) was waiting for her charge, in a grand carriage. Once, when in an Omnibus, somewhere, in the City, a Minister, of the London Missionary Society,^{192*} got the guard to stop before his house and returned, in a few minutes, with an arm full of pamphlets and tracts, which he gave me for distribution in S.A.

Dr. Beattie, Lady Anna Dashwood (a Tweedale), Lady Hope Vere, Lady John Hay, and Miss Methuen were all kindness and attention and as to the Converts, they could not do enough for me, though generally, in very reduced circumstances. Burns and Oates^{193*} rendered me great service, in my begging, they and some of their employées, pointed out the people, I was likely to get anything from and were untiring, in getting their customers, to add donations, to the list, or circular, I left with them. One of them, a gentlewoman looking person, who executed the orders for Church Needlework, entered the Paris Mother House later on, as sister M. Benedict and died a holy death, years after. Another of them was collecting money to enable her to enter the Mercy Order, as Lay Sister and had just accumulated enough, when she was taken ill and died at Burns and Oates. I was asked to join the Guild she belonged to, in reciting, with them the Office for the Dead^{194*} and next day followed her remains to the grave, in the Catholic burial ground recently opened.^{195*}

Miss Methuen besides placing her Father's Brougham, at my disposal, frequently, accompanied me to Dr. Wiseman's, Mr. Lene's, a converted Clergyman of the Church of England, and others, whose names I forget. When I could not, find time, during the day to go to the Clarendon, to see the Duchess of Leeds, she would, sometimes, send her carriage, to my Uncle's at 9 or 10, at night for me. At times, to talk over her project of establishing a Convent, on her estate, of Hornby Castle, an Orphanage and schools; at others to hear her niece play the Harp. Miss Lane Fox was a pretty girl and played well. At last, she told me she meant to write to the Archbishop of Paris to get him to appoint me Foundress. I urged on her, that his grace^{196*} had already promised me to Dr. Devereux for the South African Mission and assured her the Mother

House, would select a sister better qualified for the undertaking than myself; but seeing she was bent on carrying out her point, I went next day to the Bishop's lodgings, in Golden Square and told him what she meant to do. He lost no time, in calling on her and after long arguments and quoting Nathan's reproof to David,^{197*} he persuaded her to rest satisfied, with my promise to get her a suitable superior, on my return home.^{198*} I was much interested, in her pretty niece, who was engaged, to one of the Saxe-Coburgs^{199*} and was, desperately, in love with him; but the Queen disapproved of the match. She soon after died of brain fever.

I usually, heard Mass, at Spanish place Chapel, which was not far from my Uncles, I should have preferred, the to me familiar French Chapel, we always frequented after we came to live in London; but it recalled too many memories of the past, I dared not risk unnerving myself, with all that stared me in the face. One morning, I was followed out of the Chapel by a poor woman, very badly clothed, who handed me about 24/-, saying she had collected it for me, among the poor of Spanish place Chapel, for the distant Mission, they had heard I was begging for. On another occasion, a poor woman brought me, a handsome piece of white figured silk, which she had bought for a waistcoat for her intended husband; but both preferred, as they had nothing else to give, it should be disposed of thus and come in for some Church use. May the good God, richly reward these charitable women!

After the Bishop had left London, I used to take my collections, to Mr. John Devereux M.P. and a cousin of the Bishop, to be placed to the latter's credit. On my first visit, he told me, I was the first religious, who had ever brought him money. Once, on my begging expeditions I called, at a Convent, in Camden Town^{200*} and was shown into the parlour, where, I found an elderly French Priest seated, at a table. He looked enquiringly, at my companion and self and said how did he know, but we were imposters. I pulled, the Archbishop's Obedience^{201*} out of my pocket, signed and sealed; but he turned his head away remarking, "Such things are easily forged". My companion, a young Convert, was boiling with indignation; but I consoled her with the assurance, this rebuff would secure us success, at the next place we called and I was right. Last year,^{202*} when in the Assumption Convent, Kensington Sq^{re}, London, I found this same companion a nun, there, and

looking very old. She introduced herself to me by recalling this incident.

My return to Paris was delayed, by our Superiors, in consequence of the Cholera, which was then raging in Paris and making so many victims. On my return, I was to bring with me Florence Macnamarra (McNamara) (from Ireland), a boarder. Her sister, now, Mother Margaret and Superior of the Kensington Convent, was a pupil of mine, in the rue Chaillot^{203*} and had, at that time, left school I had to get our passports and had trouble in getting mine. I first applied at the French Embassy, in vain, than at the Belgian, but could not obtain one at either; for though born in Belgium, Christened and Professed in Paris, my Father was neither, French, Belgian, nor English. In my difficulty I went to the Colonial Office,^{204*} where, one of the chief employés, knew my Father, and all about the services, he had rendered, the British Government, when in the Navy, on diplomatic missions; though he had never been naturalized, and asked his advice. He told me, all I had to do, was to show, my obedience, from the Archbishop of Paris, to the custom House Officers, at Calais.

I once passed our Dwelling in Porchester Place,^{205*} but had not courage to look up, at it. Whilst in London, I met my eldest brother for the last time. The political projects I was to have entered on, with him, had failed and he was undecided regarding the future; should he go to the Californian Gold Diggins^{206*} or join the Hungarian rising, under Kossuth?^{207*} I urged him to give up all thought of the former, cutthroat place, which it was, at that time and draw his sword, in a cause, in which all Catholic France sympathised, especially the Clergy. We decided, I should take a letter from him, to the Hungarian Chargé d' affaire, in Paris, Count Telekie and deliver it in person lest it might fall into the hands of Louis Phillipe's emmissaries.^{208*} Fearing I might be searched, at the Custom House I went to Mr. Menasi, the consul general for Naples and the two Sicilies, an old friend of my family and told him of my difficulty, which he got me out of by promising, to entrust me with despatches from the Neapolitan Embassy in Paris, on condition of my delivering them in person. The Embassy seal, would secure me from being searched. I slipped my brother's letter into the outside cover of the despatches and the plan succeeded so well, that the moment, the Custom House Officials caught sight of the despatches, he was

all politeness and attention, would not touch my luggage nor Florence's. Poor Count Telekie's, was a sad fate! After Kossouth's defeat, the Emperor of Austria^{209*} pardoned him; but, unfortunately, he belonged to one of the political secret societies. A question came on in the Chamber and Telekie voted, in accordance with his conscience and in opposition to the views of the society; next day he was found shot in his room, supposed to have committed suicide. It was afterwards discovered he fell a victim, to the rules of this association. He was a fine man and heedless of threats had acted in accordance with his conscience. R.I.P.

Whilst I was in London Mère Eugénie, the Superior, wrote and told me to buy chemeses for our Community of Missionaries and pay for them out of the money, I was collecting for the Bishop. I could not reconcile doing so, without his Lordship's knowledge; so in my difficulty, I consulted him and resolved to abide by his decision. He told me to do as, she said^{210*} and added, "this was only one more disappointment to my many others". I felt the thing all the more keenly; on account of the discovery I had made, on arriving, at my Uncle's, that she had kept, the passage money, my Father, had given me, for the journey.^{211*} It was more galling, because he knew, as well as, myself, she was making collections in Paris, by means of lotteries, for our outfit.

Returned to Paris, my time was taken up, seeing to the packing, selecting from the donations, what was likely to be of use to us, begging and answering letters. The Communities both of men and women, were very generous and so were, many friends, in Paris. The former in supplying us with Vestments, Altar linen, benediction veils, copes, stoles, chalices, ciboriums, Remonstrances, pixes (pyxes), Thuribles, bells, book stands, missals,^{212*} etc. The Polish Priests of "The Resurrection", under Semenileo gave us vestments of all the Church colours and Madame de Montmorency a complete altar set for our Chapel, Candlesticks, Crucifix, bookstand, cruets, chalice, ciborium, Monstrance, censors, bell, missal, charts, sets of vestments, and two complete Breviaries,^{213*} recent date, one for the Bishop, and one for myself. In general, the Communities gave very handsome and costly vestments, lace albs, rochets and surplices, with handsome laces, all (?), as well the lace round the corporals and palls. Altar linen in such abundance, that we had sufficient to supply all the Missions, out here,^{214*} for many years and

so with the Vestments, charts, etc. We also got a good supply of books for the Bishop's and our own Library;^{215*} but the latter were, chiefly, French. On my begging expeditions, I usually, tired out two sisters daily.^{216*}

Section 8 - En Route for South Africa.

Then came the leave taking, on which I dared not dwell; the Convent had been to me a haven of peace, after a stormy life and I had many sincere friends, both in the Community and in Paris and pupils very dear to me. I knew, I must make complete abstraction, of the fact and concentrate my whole thoughts on the work before me, foresee and provide, for everything likely, to be wanted by my little Community and so pass the time, until we should be summoned to Antwerp, for embarkation. A few days previous, to our departure, my brother had written, to ask me, if possible, to start, so we might meet, once again, at Malines, on his way to Hungary, to take a last farewell. The thing could not be managed and I missed him, one more sacrifice I was never to see him again, on earth.

On August 16th 1849 we bade adieu to our sisters of the rue Chaillot, Paris, we had spent our last Assumption^{217*} with them. The ceremony of kissing the feet, of the Missioners,^{218*} over and the psalm "How beautiful the feet, ect." chanted, we started by the S A.M. train for Brussels, accompanied by the Superior Mère Eugénie and Mr. Ricards* (sub-deacon) who was on the point of losing the train. I had to run after him and hurry him into our compartment. At Arras the Superior's brother, Louis, joined us, with a provision of good things and accompanied us as far as Douay. We reached Brussels, about half passed six and drove in an omnibus to the Sisters of Charity,^{219*} who have an Institute for blind children, we reached, there, about sundown and were received most kindly by the good Sisters. May the Good God reward their charity to us! Their habit is of White serge and black veil, out of choir the habit and sleeves are tucked up and they wear, a large black serge apron. They have fine schools and the children are good musicians.

Next day, after Mass, we went to the Soeurs de Notre Dame,^{220*} where Chanoine Donnet^{221*} had given us rendez-vous. Brussels, which I had not seen since the Revolution of 1830, called up many dear and sad

memories. How I longed to see St. Gudule and the house we lived in and I was born in; but time did not permit my doing so, at 4 o'clock P.M. I had to start for Antwerp, with Sister de Sales and the Superior, the remainder of the Community remaining, at the Convent until our return. On reaching Antwerp, at about half past five, we drove to Dhanis Vancaunart's.^{222*} where, Mgr Devereux was staying. The Bishop was, at a distribution of prizes, in some College, there; but the Vancaunarts welcomed us cordially and we sat down to dinner with them. We took up our abode, at the Military Hospital, with the good nuns in charge of it and throughout our whole stay with them were most sisterly and attentive to our every want. The Superior a French woman had been trained in Paris at the Hôtel Dieu.^{223*} The Hospital was very full for the cholera was still raging, there, the wards were clean well ventilated and everything about them neat and orderly. The Nuns have no lay sisters, do every thing themselves, cooking washing, nursing (and when required) instructing their patients.

After Mass we went to pay our respects to the Bishop, at the Dhanis' and receive his orders, after which, the Superior and self started with the Vicount Vilain XIII, for his estate at Bazel on the Escaut.^{224*} Arrived there, his parents the old Count and Countess received us most cordially and hospitably. The old château is built on the river's edge a branch of the Escaut and reminded me, of Chillon,^{225*} the park is quite English style. You enter the Village from the grounds through a Normand^{226*} gate-way. The old people keep up as much as they can, the old feudal customs. The village contains three thousand souls. The Church is close to the Normand gate-way, to the left, as you enter the village from the Château. The schools are conducted by the Sisters of St. V. de Paul^{227*} and the X^{tian} Brothers.^{228*} The Hospital is also in charge of the Sisters, as well as, the Patronage and the Dominical^{229*} School in that of the X^{tian} Brothers. On our return to Antwerp, we went to see the procession in honor of Our Lady's Assumption, it was a gorgeous sight. The Military, Government Officials and Municipal Officers, all in full dress, the Confraternities with their bannerets, the Religious orders, Choresters, Priests and other ecclesiastical Dignataries preceded the Archbishop in full pontificals.^{230*} The streets and houses were decorated with hangings and garlands of flowers. At certain distances, repositoires,^{231*} were erected, before which the procession halted and hymns were sung, in our Lady's honour for it was the octave of the Assumption.^{232*}

From there, we went to Berchem,^{223*} at the Le Grelle's,^{234*} where, the whole Dhanis family were assembled and a grand dinner, in honour of the South African Missionaries, awaited us. Mr. Ricards, fresh from Manooth^{235*} and a sub-Deacon, sat near me and Minnie Dhanis, who was pressing him to eat, as he appeared, shy and out of his element. "Je n'ai pas de femme,"^{236*} was his answer; but she pretending, not to notice his mistake, answered, "Cela ne fait rien, mon cher, mangez toujours."^{237*} By this time he was, evidently, aware of his mistake and looked much confused, poor young man! There were some lovely ices, on the table, pink and shaped like sponge cakes and Minnie, helped him to some. Not accustomed to icing in this form, he put a desert spoonful, in his mouth at once, and you may imagine the agony it caused him. I thought the dinner would never end; course followed course and after a magnificent desert, judge our astonishment, to see the waiter bring round, a roast leg of mutton, to do honour to the British guests. They must have thought, this de rigeur,^{238*} and wondered, at our outlandish taste.

At six p.m. we started by train for Brussels and next day returned to Antwerp, with our Sisters; whilst, Notre, Mère, General and Sister Francis de Sales, went, to Spa,^{239*} where, they were to pass a few days, at the former's Uncle, Monsieur de Franchesin, that is, until the day was fixed for our sailing. Her uncle had served under Napoleon, he was a tall strong built, man, nearly seven feet high. He had been a Colonel, in Napoleon's army and had, in the Retreat from Moscow,^{240*} received a wound, over the eye, which destroyed one eye and left a deep hole, in his forehead. When he came over to London, in the thirtys', to raise a loan, for the first Don Carlos, he had frequented our house and been introduced to us, by Don Carlos' agent, Chevalier Asuarez. He was a batchelor and a great original.

I had wished very much to see St. Gudule, once more but had to renounce doing so, for want of time, whilst in Brussels. It was my beau Ideal of a Church and it called up besides, such dear recollections. How, many, childhood's, hours, had I passed in that solemn Edifice, beside an adored Mother, conjuring up, in imagination scenes of Heaven, Hell, Crusaders and Knights, etc.

In the train, we met a Belgian Priest who wanted us to visit, a work he had established, near the Citadel of Antwerp.^{241*} This citadel brought, vividly, to my recollection, the Revolution of 1830 - the bombardment of that fortress, which could be heard, at Ramsgate, Baron Rhadea, a Prussian officer, who volunteered his services, to Chessay^{242*} it's brave commander. When the Citadel fell, he embarked, on board a Dutch vessel, which was captured by the English and brought into Ramsgate Harbour, where, he remained until embargo was raised, off vessels of that Nation; for England had sided with the rebels,^{243*} against Holland. Later on, he distinguished himself in Spain, in the first Carlist War.

During our stay in Antwerp, my time was taken up, making household purchases, for our ménage, out here. The Vicount Vilain XIII was of the greatest assistance to me, and went about with Sister M. Bridgett* and self, pointing out the best shops and suggesting what, we might need most, out here. I, frequently, tired him out and he had to take a cab, before all the required purchases, were made.

We remained, with the good nuns, in charge of the Military Hospital, there. Nothing could exceed the kindness, of these, dear, Soeurs Hospitalières,^{244*} to us; Whilst Sister M. Bridgett and self were on our daily rounds, making purchases, Minnie Dhanis,^{245*} kindly took our Sisters to see the Cathedral and other places of note. One afternoon, we all went, to the Convent, where, the Sisters of Mercy,^{246*} who were to be our travelling companions and who were bound for New-Zealand, were located, to be introduced to them; their Bishop, Dr. Pompallier, I had met in the Paris Motherhouse, he was a Marist. The Abbé Vermeillen, the priest, I made my first confession to before 1830, brought his sister to see me. On 25 August Notre Mère Générale and Sister F. de Sales,* returned from Spa, the day of our embarkation, being fixed for the 27th.

At five A.M. that day, a Monday, we heard Mass, at the Jesuits'^{247*} and received Holy Communion. After Breakfast, we went to Dhanis', to prepare for our departure. When we set off, some hours later, for the Océanie which we were to sail by, we found the banks of the Scheldt crowded, with spectators, to see us off. Abbé Vermeillen accompanied, my little band and self on foot, to the boat, that was to row us, to the Océanie and then came on, with us on board. Half an hour later, the Bishop, Notre

Mère Générale and Sister F. de Sales, joined us and we, shortly, after weighed anchor (this was about mid day), and cast it a league and a half^{248*} down the River. At three O'Clock, orders were given, for all not proceeding to sea, to leave the vessel. Notre Mère Générale, the Abbé and the Vicount Vilain XIII, took leave of us and we proceeded, on our course, as far as, Doel.

As long as, we remained in the Scheld, the luggage of our party, which had been placed on board, in bond, could not be touched, the Custom House Seals, being on the cabin doors it was in; Mr. Ricards,* Jerry,* John Gormley, Barry and Keogh, Mrs. Allen and Patsy, were without mattresses and blankets. We had of course, to share our stock with them. We remained on deck, with our Bishop and party till nine P.M. It was a lovely night and J. Gormley, who has a fine voice, sang the "Stabat" and "Salve" in Our Mother's honor.^{249*} Next day, we were before Doel and some of Dr. Pompalier's Missionaries, went on shore on the Invitation of the Abbé Meulenare, the Curé^{250*} of Doel, Our Bishop and his party landed, next day, to offer up, the Holy Sacrifice. The Church is opposite the place of landing, at the extreme end of the street. As soon as, we set foot on shore, the Church bells, pealed forth merrily and the good Curé was, there, to welcome us. The Inhabitants, lined each side of the road and the aged and infirm, as well as, little children, came forth from the houses, to receive, the Missionary Bishop's blessing, which he imparted, to the kneeling multitude, as he walked along, in rochet and Soutane,^{251*} to the Church. It was a touching sight, to witness the faith of these poor people! Mass over, the good Curé ushered us into his dining room, where, a sumptuous breakfast awaited us, which we did ample justice to; for our fast had, scarcely, been broken since, we left Antwerp, every thing on board, to the very water, was so dirty and disgusting. After Breakfast, the Burgomaster,^{252*} Doctor, etc. came to pay our Bishop their respects. The good Curé then took us into his garden, whilst he went to visit one of our passangers, struck down by Cholera. This was the year '49, when that scourge proved so fatal, in Europe, especially, in France, Nearly 200 patients, were suffering from it, in the Military Hospital, in Antwerp, whilst we were staying, there, with the good Soeurs Hospitalières.

About mid day, we took leave of our hospitable host and returned to the Océanie. A day or two after, we cast anchor at Flèrreugue,^{253*} place, I had heard, so frequently, mentioned, when a child, by my Father, when fighting his battles over again. Here, Mr. Ricards laid in, a store of medicines for us. Our own Medicine Chests, were in the hole^{254*} stowed away and the Bishop did not want us to have anything to do with the Ship Doctor, on board, as when asked for medicine for one of our Sisters, he had sent me word "Dites à Mde. (Madame) la Superieure, je fûme,^{255*} and he never stirred to get it. On the Sunday, whilst still before Flerringue, Dr. Pompallier, not having returned, nothing could be got for Mass, as he had all the requisits, under lock and key. Our new Missionary case, had to be opened and every thing in it blessed. We spread our long veils and the Sisters of Mercy their shawls over the dirty decks and managed, as decent, an Altar, as we could. In the afternoon, the Curé and Vicare général, came on board to pay, Dr. Devereux, their respects and they gave us each, a handful of insense,^{256*} a real boon; for the stench of the Bilge water in our Cabins was very trying to our olfactory nerves. Several of the Inhabitants also came on board, to see us all, and we were, soon, despoiled of all the beads and medals, and pictures given us, when leaving Antwerp.

Soon after leaving this place, the Custom House Seals, were removed and our fellow passengers, Matrasses, pillows and blankets, released. The Captain, now, declared we should have but one meal per day, instead of the three agreed on. Our Bishop was very indignant and threatened to transfer us to an English vessel, as soon as, the Deal pilot should come on board. We received orders to be in readiness to land. Nuns and Missionaries, our whole party, begged the Bishop, not to leave the Océanie, urged the expense, delay, and probable loss of luggage, our doing so would entail. Finally, the Captain agreed, to fulfil his engagement. We had very rough time in the Bay of Biscay. By this time, the water on board was undrinkable, until boiled, the food anything but tempting and, nearly, all on board, laid up, from sea sickness, for want of sufficient wholesome food. We had hoped to land, at Teneriff,^{257*} and hailed the Rock, with great joy; it was near night fall, when we anchored, before the Island. The night was, chiefly, spent, watching the lights, in the houses and attached to the fishing boats. The land breeze with it's balmy odours was a treat and we looked forward, eagerly, to

landing, there, next morning. Our Lady's Litany,^{258*} was sung, with grateful hearts.

Next day, the Doctor came on board, to inspect, before leave could be obtained to land. To our great disappointment, that cholera case, in the Escout, sealed our fate and no permission was granted. One of the Sisters of Mercy, Sister Xavier, exclaimed, in her indignation, as the Doctor left the ship "Why you are more diseased yourselves than we are, by the looks of you". We were however, able to get in provisions, fruit, wine, etc. The Bishop kindly bought us manilla^{259*} hats and what joy, a supply of fresh water! The rest of the morning was spent admiring the scenery of this fertile Island and the varied tints of the Mountains. Santa Cruz^{260*} is situated, at the foot of a mountain and spreads out along the seashore. The Architecture of the buildings is strange, the vineyards, citron and orange groves, looked luxuriant. Along the winding road, between the Mountains, Dromedaries^{261*} were carrying heavy loads. On the beach galley slaves, chained, were hard at work. The soldiers uniform, is white with black cocked hats, the natives are very swarthy. After leaving Santa Cruz, one of our sailors, fell from the rigging, over board. A boat was, immediately, lowered and we were all on our knees, praying for the poor, young fellow, whilst our Bishop watched him with his telescope, to give him absolution^{262*} should he not hold out, till the boat reached him; for we were sailing very fast, at the time. Fortunately, the boy was a good swimmer and the boat reached him before he was quite exhausted.

We arrived, the Cape Verds^{263*} next and cast anchor, before Porta Praya, Island of St Jago^{264*} (Santiago). Here, the undulating mountains and rich vegetation contrasted, strikingly, with the rugged rocks of the Canaries.^{265*} The Authorities, here, were not so particular, as those of Teneriffe and we, at once, obtained leave to land. The surf is very strong, here, and as there is no Jetty or landing place, you have to be carried, from the surf boats, to the shore by negroes. Our Bishop, got the Belgian sailors, who manned these boats, to carry us, on shore, where, crowds of Blacks, scarcely clothed at all, awaited us and followed us, into the Town and up to the Church, where, we went to visit our Dear Lord, in the B.S.^{266*} It had a, wretchedly, uncared for appearance, the altar decorations, tawdry, and shabby, the coloured crowd showed little Reverence, even dogs walked in and out of

the sanctuary. Thence, we proceeded to a neighbouring garden, full of all sorts of Tropical fruits, sugar cane, coconuts, guavas, etc. the heat was excessive a damp heat that scorched our hands and faces. We nevertheless, rested for some time, in this enclosure, under the shade of Bananas, Guava and Orange Trees. The ground seemed, literally, alive with creeping things, land crabs, lizards, frogs and insects of various kinds. A Portugese Merchant kindly invited us to his house, for the rest of the day and showed us great hospitality, until sun down, when the signal sounded for departure. When we came out of the Church, the Sisters of Mercy, sat down, on the ground, outside, in the shade to admire the view of the surrounding country and we were following their example, when Father Garnett, one of Dr. Pompalier's priests, who had been, in the Navy, before becoming a priest, came up to me and said "For God's sake, do not remain here; only a few days since the Crew of an American Vessel carried off, some women by force from the Island". He then got us into the garden described, above.

On our return to the Océanie, we found the Baker in irons, there had been a fight among the men and knives had been used. Next morning, as soon as, the Captain came on board, one of the sailors, a Breton,^{267*} came forward with a vessel full of food and asked him if such stuff, was fit for other, than pigs to eat, he also reproached him, for not fulfilling his promises as to pay, profits, whalefishing. The crew had been engaged for this latter work and the food, was what the sailor said, only fit for pigs. He showed up the Captain's conduct in it's true colours and laid, the grievances of the crew, before him. The Capⁿ. ordered him to be handcuffed; but, no one attempted to execute the order, and the crew looked on, approving all he had said. The second mate was then sent to the Fort for troops, to enforce the Capⁿ's orders. A boat full of black soldiers, in white uniforms, soon came on board. The Captain, now, called on the spokesman Mutineer, to come forward, to be handcuffed; on this, he stood up in front of the crew, who were all armed, and said "I am ready fire at your peril". But before the Captain had finished, giving the order Father Garnett (one of Dr. Pompalier's Priests), at our Bishop's request, sprang from the Dunette,^{268*} and threw the musket out of the soldier's hands. The Captain turned on him and their altercation gave time, for the French consul^{269*} to come on board. He spoke to the Ring-Leaders and advised them to accompany him on shore, whence he would send them back to Antwerp, where, they would be able to get their

grievances redressed. After some talk with the crew, the Breton and his three countrymen, left the Océanie, with the Consul. As he descended the ladder, he apostrophised the Captain and wound up, by saying "You may thank God and after Him, that Bishop that you are not, now, food for the Fishes. Had I been fired on my comrads would have avenged my death and have fallen on you." Up to this, it had been an anxious time. From the Poop, we could see the crew prepared to fight it out. The Bishop fully realizing the danger, he ordered the nuns to crouch down, on the poop floor, whilst he and I watched the issue. During this time (which seemed to me an age) he said should the firing commence, we must lower a boat and commit ourselves to the mercy of the waves, under God, rather than risk the evils, he foresaw likely to ensue, on board.

Some days after sailing from Porta Praya, we saw smoke issuing from the hole, soon all hands were at work, to extinguish the fire, which had been caused by some chemicals igniting; all our sails were burned, with this exception little damage was done. Some days after, a slaver^{270*} passed, so close to us, her crew could have boarded us, easily; but thanks to the formidable looking guns and array of Missionaries, whom the Captain had, hastily, summoned, on deck, the Pirates sailed away, after sundry jeers. We had very stormy weather, doubling the Cape, and the roll very great, parts of the vessel carried away. The coast of George^{271*} very picturesque and quite a treat to our eyes, after the weary waste of waters, we had sailed through. We must have lost our course, soon after passing George, for the same afternoon, a steamer from Natal bore down on us, to tell the Capⁿ, we were running on the Rocks and on our way to Natal. The Captain of this steamer kindly gave us, a whole sheep, a bag of potatoes and some water, all which we, greatly, needed. Turning back the, wind rose up in our favour and we were sailing at the rate of 14 knots an hour, when a thick mist came on. After almost grazing the Bird Isles^{272*} and sailing for a while, the Bishop declared we were in Algoa Bay, and with some trouble got the Captain to cast anchor.

Section 9 : Arrival in Port Elizabeth

When the log was thrown out, we found, the vessel had only sufficient water, to float her; Night had come on, guns of distress were fired off, to no purpose, the Jackalls shrill cry, the only response they received.

Next morning, we could hear the birds song and almost touch the land, but the mist hid all else from our view. Near midday a boat was lowered to reconoiter, our whereabouts; but as soon as, it was manned, the mist cleared off, and there stood Port Elizabeth, in front of us; we were at the mouth of the Swartcops,^{273*} all but stranded, the pilot considered our position so dangerous, he refused to pilot us into port, for less than ten pounds. The two Bishops and Mr. Crosckill landed, at once, we remained on board till next day. Meanwhile, our good Bishop did not forget us, he sent us, abundance of provisions, which our party had, literally, to fight for; when a hugh Irish man, seven feet high brought them on board, he had to fight his way, till he reached Mr. Ricards and the Irish farriers^{274*} of our party to whom they were delivered. Next day, a kind of artificial jetty was put up, by Messrs J.J. Smith, at the Bishop's request, for us to land on, from the surf boats and we were welcomed on shore, by a goodly crowd and walked up to the Presbytery, where, Father Cochran^{275*} the Parish Priest had prepared his school and sitting rooms for us. Nothing could exceed his hospitality and kindness to us, he is a Dominican,^{276*} a great book worm and has a small but choice Library. He was much interested, in all I told him, about Lacordaire and he wanted us to remain in P.E. instead of proceeding to Grahamstown. His assistant is Father Joe Griffith, the Bishop of Cape Town's brother, he is a much younger man, than Father Corcoran and has a fine voice. Tim, his old servant, is a character and must try his Master's patience, he looks, as if he had been a soldier. The day after we landed was, a Sunday and there was a great gathering, at Mass to see, the first nuns, who were to settle in South Africa. The choir of old St. Augustine's,^{277*} (now, a school room of the Marist brothers) was a very good one, Mrs. Bramwell a niece of Canon Irvings,^{278*} was organist and Father Joe formed one of the Choir. The 'Te Deum'.^{279*} was sung with great spirit and found a lively echo, in our hearts, after all we had gone through. The Bishop preached, on Forgiveness of injuries, and exhorted our party, to forgive and forget, their grievances on board, as a thanksgiving offering, for escaping the dangers, we had passed through. Vide the log we kept, on board.^{280*} The Captain and his minions, who were all in Church, could not refrain a cheer; for they knew full well, only such words, could, now, screen them from the vengeance of the Irishmen of our party. In Port Elizabeth, our time was spent claiming our luggage, which we had sundry fights for with the Captain and Dr. Pompalier (in spite of which, we lost a good deal of it)

washing our clothes and receiving visitors. Some of the Catholic women, kindly, helped us with the washing; for we had, part of four months', not only our own, but of the Bishop's. Mr. Ricard's and J. O'Riley's. Some of the cases had to be unpacked, to supply, Father Vancauvelart* (destined for Graaff Reinet), Fathers De Sany* and Hoentervanger* (for Cradock) with vestments and Church requisites. All these Missionaries started for their respective Missions about 8th Dec. 49.

Our turn came next, our wagons, some 4 or 5 in number, with sixteen oxen to each of them, were packed, as well as, we could pack them. We had two to ourselves, The Bishop, Mr. Croskill, Mr. Ricards and Jerry another, the Laymen, and Mrs. Allen and Child, with some of the luggage the rest. The Bayonians^{281*} were extremely kind to us, brought us capjies,^{282*} Cape gooseberry jam, and other provisions, for road, God bless them! The travelling, in spite of the sixteen oxen, was very slow and tedious. The first night we outspanned, not far out of the Town. Here, the scene, was quite a novel one. Some went in search of fire wood, others to find a sheltered spot, where, we could kindle a fire, others to search for water, or see to keeping up the fire. Water was so scarce, during the whole six days journey, we had to use, for our tea and coffee, muddy water, in the puddles about. We had brought from Antwerp Pewter cups and saucers, which turned out a trial to us; for no sooner had we supplied the wants of the three wagons, when came the order to inspan and there we were burning our lips and fingers, in swallowing our tea or coffee. The country we travelled through, was, in some parts, picturesque and the wild flowers very beautiful, the song of the birds peculiar. The heat so great during the day, that the iron about, the wagon, burnt our hands. Here and there, we came on the traces of Jackalls and Tigers and the cry of the former, disturbed our slumbers at night. The road could, scarcely, be called one; we were jolted over hill and dale, ruts, holes, stones, ant heaps and thrown from one side of the wagon to the other, our legs, frequently, jamed between our boxes or our matrasses, disappearing, between them. We did not then know, the art of packing a wagon, nor did any of our party. Fortunately, we had secured, a cartel^{283*} for the Bishop's wagon. The slow travelling offered a striking contrast, to the railways of France and England. On nearing Grahamstown, we were most, hospitably, entertained, at a Mr. Taylor's farm House, where, a beautiful breakfast awaited us. it was a cattle farm and the draw backs, were flies, which swarmed and had to be kept from falling into our food,

by native girls armed with peacock feather fans. On the last day's journey, we came to a spring of beautiful water, to our great delight. We soon quenched our thirst and indulged in a bath, for we had, not only not had one, since we left P.E. but not even water enough, to wash our face and hands. And that from Monday till Saturday.

Section 10 : Grahamstown at last!

We reached Mrs. Fords,* in Beaufort Street, early, in the afternoon, and were most cordially received, by the good old lady and her daughter, Janette. Next day Sister M. Stanislas was taken ill and Dr. Guy Atherstone called in. His treatment, was ripe Apricots and plenty of nourishing food. About the fifteenth or sixteenth, Sisters M. Stanislas and M. Bridget went into retreat, preparatory to receiving the habit, as the time of their postulate,^{284*} was over. They received, the habit on 21st, St. Thomas' feast. Our prospectuses had been printed and issued, when Sister Francis de Sales, announced to me, her intention of returning to the world, and determination, to join her brother, in Australia. She was to have been my Class Mistress and I had no one to take her place, she was not yet professed; so was, perfectly, free to leave. My own Education had been more foreign than english and in the Convent my classes, had consisted, chiefly, of French children and were carried on, in French. On going with Dr. Devereux, over to London, I had perceived how very rusty my English had become; as to Historical, and Mythological,^{285*} names and those of various literary characters I had to learn their English pronunciation before attempting my lessons. In the distress, this desertion caused me, good Mrs. Ford, came to the rescue and offered to teach for me, from 9 to 12, for three months. She had given us up, her school, the only good one, in Town with it's thirty pupils, the elite of Grahamstown, at that time.^{286*}

From St. Thomas',^{287*} until x^{mas} day, our time was, chiefly, taken up, trying to decorate the Church to the best of our resources. Miss Ford, Janette, conducted the Choir aided by several of the Congregation. The Bishop bought the property in Hill and Beaufort streets, from Mr. Rutherford and we were to remove to it, about the 3rd or 4th, as our schools were advertised to open, on 15th January; but rain came on and continued pouring so, heavily, that we were unable to move, until the 12th. The schools opened on the 15th with over, a hundred pupils, in the

Free school and over thirty, in St. Catherine's Day and Boarding one. We met, from the G.T. people, with much kindness and consideration (our chief trials, did not come from them). They sent us presents, frequently, and recognised what we were doing for their children. The Wesleyans, for this Town, was their strong hold, did their best to convert us and even apostrophised us, in the streets, with "Dear Sisters put your trust in Jesus Christ", besides supplying us with tracts, which they threw broad cast, into our parlour and kitchen. The place was, then, quite open, as well as, for many years after we came to it. First, means to enclose it, were wanting then the three years war, from Xmas 50 to latter end of 53 crippled, us still more.

Our first Boarder, was Frances Meurant, the child of an Apostate,^{288*} her Mother belonged to the Dutch Reformed Church and her Maternal Uncle was a Minister of it. She was followed by three Catholics from Cape Town; Captain Roomes two girls Sissy, and Annie, and Mr. Begley's daughter, Barbara. Shorty after, the two Rice Smiths, were sent us; they were Farmer's children of the Church of England. Six Catholic children from the Frontiers of Caffreland,^{289*} joined us next, Mary and Kate, E. Niland's children, Marianne and Emily Fitzpatrick, Lizzy and Marianne Duffy. They came from Forts Beaufort and Hare.^{290*} These paid only £15 per annum; so we opened a Middle School for them; but soon found it impossible to carry it on, with our small Community, so drafted them, into the Boarding School with our other pupils. Meanwhile, the Free and day schools increased, rapidly; the former opened at 8 a.m.; the latter at 9 and both closed at 3 p.m.

In the month of March, the choir postulant^{291*} (Bishop's sister) Sister M. Regis, took the habit and changed her name, for that of M. Agnes, the Bishop had great devotion to all the Martyrs, of the early Church, thought them such suitable patrons,^{292*} for the labourers of the Infant Church, out here. Mr. Ricards, now, Deacon, preached, an eloquent sermon at her Prise d'habit^{293*} and surprised us all, most agreeably, it was his first sermon. On the following, Good Friday, he preached his first sermon in St. Patrick's, which delighted his audience and gave a glimpse, of the successful, pupil, orator, he became. The Ceremony took place in the school room, we had just built of brick, it was 22 feet by 14 and was close to the Entrance and after St. Catherine's was built, was converted into a receptoria, until the Entrance two rooms and part of cloister,

were erected, when it, and the old Entrance court, were pulled down and the Caffre baum^{294*} cut down.

Henry Marinus, a Belgian, who had come out with us, was our gardener. The whole garden was sown, with forage and mealies and contained the oak trees all but, the four we planted, to fill up the rows, a plum tree, at the bottom of the garden, a fig tree or two, a couple of neglected vines, and a quince Hedge, which separated our garden from the Erf, which the Bishop, bought from Mr. Beck* some time later and on which his house, now, stands. The Bishop planted our first orange trees. Shortly after our arrival, here, John Keely a widower with three boys was engaged to help Henry Marinus. The Bishop allowed him to build himself a hut, on his Erf, adjoining our garden. The boys were under our care all day, fed and clothed, by us. Their Father's appetite, was something marvellous, he Henry and Buschau the Belgian carpenter, who also came out with us, to work for the Church, had their meals, every day in the old, smokey, kitchen.

Mrs. Ford's three months were up and we found ourselves in great difficulties, for no help had yet come to us, when La bonne Providence,^{295*} sent us Miss Heavyside,* the Anglican Chaplain's,* daughter, Bess, who had been received into the Church, soon after the opening of our schools, in Jan. 1850. On our arrival in P.E. the Bishop found a letter waiting for him, from her asking admission into the Church. She entered, to try her vocation, on the 30th of April St. Catherine of Siena's^{296*} fête and took the name of Francis Xavier,^{297*} whom she was a great admirer of. Sometime in the month of March, we commenced preparing a wagon, for the Bishop's visitation^{298*} of his Vicariate. It had to be lined with baise, and fitted with cartel, pockets, wagon boxes, water vessels, etc. Miss Heavyside was of much use to me, as she understood all this sort of thing well and was an indefatigable worker. It was whilst getting native men to help me I first noticed the horrible odour of them.^{299*} This task was not an easy one, with all our school duties; but the few lessons in carpentering I had sought from our Portières^{300*} son, in Paris Convent, were of great use to me, both in this instance, and in my endeavours to make book shelves, seats, divans, of our cases etc., to furnish our Receptorium and other rooms.

During the Bishop's absences, on the Visitation Father Murphy was left in charge and came weekly to hear our Confessions and give Catechism to our Free school Catholics. The little room at the end of our stoep, was our first Chapel. When the schools were dismissed at 3 p.m. we recited in choir Vespers and Complin,^{301*} held Noviceship^{302*} followed by lessons and study. After Noviceship and lessons Sister M. Stanislas and self went on the Visitation. When the war of X^{mas} fifty broke out and we opened an orphanage, for the children of the massacred Military Settlers, we each took an orphan^{303*} and went in different directions, in the Visitation of the sick. Before St. Catherine's opened at 9 a.m. Sister M. Stanislas work was, usually, to dress the sores of the poor outdoor patients, whilst I mixed or administered their medicines; for our poor Catholics had great faith in our remedies and doctoring. We had brought out a still and a well provisioned Medecine chest, from Le Pettiers'^{304*} in Paris. Before the close of 1850, we had in St. Catherine's 36 day pupils, 27 Protestants, and 8 Boarders, 5 Protestants and 3 Catholics. In the Middle boarding school 6 Catholics. In St. Joseph's Free School 156, fifty six of which were Protestants. Besides the school room and Dormitory over it, the Bishop built the House,^{305*} occupied by Mrs. Ford and my sister and he built it entirely for their use, during life. He and the Priests took their meals, there, until his cottage was built, which formed part of our present Infants school and was on the Erf he bought from Mr. Beck.

Our first years, out here, were very busy ones as well as, trying ones. Father Murphy* had made up his mind, the time had not yet come for Nuns out, here, and like Jonas did not want to pass, for a false prophet. First it was the Children's Catechism, he found fault with. He held chiefly, to their committing to memory, all the texts, in Butler's 3rd Catechism that told against the Protestants,^{306*} whilst we insisted on the principal Mysteries,^{307*} Sacraments and Commandments, above all. On Sundays, our children boarders and all attended Catechism, in St. Patrick's under charge of two of our Sisters and it usually happened they were rated from the altar with "Is this the way, you teach your children?" and similar observations. He believed in muscular xty^{308*} as we called it, he would pull the childrens ears and cheeks at Catechism, in the Church and out of it use his stick on the boys and youngsters. He was nevertheless very popular and apparently liked by the Congregation. He was strong, on long but good controversial sermons and

think he had not done his duty, unless the perspiration ran down his face and he had well thumped the Altar. On one occasion, Sister M. Stanislas had thought it her duty to tell him, she had found, some women of the Congregation, at their wash tubs on holidays of obligation^{309*} (at this time, these holidays were all kept up); the following Sunday he gave out from the altar, how some one on errands of charity, had found some of the congregation at their wash tubs, etc. Of course, this was resented by the culprits and Sister M.S. had to stand the brunt of their indignation. When the Bishop started on his visitation tour, he left orders with Father Murphy to establish the May devotions and the Confraternity of the Immaculate Conception.^{310*} The Bishop had brought out, from Belgium a statue of the I.C.^{311*} a painted one a gift to the Mission. Not to shock too much, the feelings and sensitiveness of our timid Catholics, he got me to paint it white,^{312*} before placing it in one of the niches of St. Patrick's. The order was far from meeting with Father M's approbation; when May came round, he fixed the Devotions for 5 p.m. and hurried through them, at racehorse speed; so there would be, seldom more than ourselves and children at them, the hour being so inconvenient.

Sister M. Agnes had obtained leave from her brother, the Bishop to have Father M. for Confessor,^{313*} as the Bishop was the Community's. This caused no end of trouble; for he knew nothing of religious life and had very wrong, Jansenistic^{314*} notions of it and it ended, in that Sister, having to be sent home.^{315*} Miss Bertram* (who became Sister M. Agatha), had been received by him, into the Church, the August after Sister M. X (Francis Xavier) had entered, Miss Bertram asked me to receive her as a Postulant and came in, on the feast of our Lady's Assumption, after a terrible battle, with her family. This was another grievance, she had not first consulted him on the subject. Every thing we did was wrong and he spoke out his mind, more freely, than prudently, to seculars; Until during one of the Bishop's absences, when preaching on the Gospel, in which our Lord, likens the Pharases,^{316*} to a sepulchre full of dead mens bones, etc., he applied it to us, in so marked a manner, there was no mistaking whom he meant. He was nevertheless, a zealous, good Priest and never spared himself; but he was narrow and had jansenistical tendencies. He listened too much, to idle gossip. On one occasion, when he was getting up a subscription, for more benches, in the Church, after explaining from the altar the object

of it, he took a pencil and paper and called out, the amount each one, was willing to give "Tim such a one 5/-" and so on, until all present had been called on, occasionally, when he considered, the sum mentioned not sufficient, he added to it or doubled it, as if by mistake. I had read in Lover* or Lever* of this sort of thing, being carried on, in Ireland and had thought it over drawn.

During the Bishop's first visitation, Miss Griffith's maid, Jane O'Connor, who had come from Cape Town, to try her vocation, as a lay sister and, when told she had none, remained with us, to help with needlework, took into her head, I had poisoned her and went to lodge her complaints with him, saying she had, already been to Dr. Atherstone about it. I was ill at the time, and as she complained of flatulency, I asked the Doctor to prescribe for her and he ordered some magnesia and ginger powders; as I was in bed, Sister M. Xavier made them up under my direction. Next day, she came into my cell, telling me she quite forgave me but the Temptation powders, I had given her, had poisoned her. Father Murphy came up from the Church in hot haste, in a dreadful state of mind, to know, what these temptation powders were, and fully convinced there would be a court affair, until he heard all. The Doctor recognised his prescription and was greatly amused. It was some time, before, I could convince him, Father M., there was nothing to fear, regarding poor Jane. Jane, later on, went out of her mind and imagined, the Angel Gabriel, said to her "Hail Holy Jane".

Our Bishop's Vicariate extended beyond Natal, and he had petitioned Rome to make Natal, into another Vicariate,^{317*} and give it to the Jesuits, meanwhile he sent Father Murphy, to minister to the spiritual wants of the Catholics, of Natal. Father Hoentervangers and Jerry O'Riley, were, frequently, predicting he would, one day, wear the Mitre,^{318*} and become Bishop of this new Vicariate and they, evidently, did so, thinking to please him.

During the Bishop's absences, I had not, an easy time of it, what with the Padre's, unfriendly position towards us, and my endeavours, to put the best face on it, and keep all the annoyances from, the knowledge, of my little Community; lest the two Converts might take scandal and the tongues of the other members, unconscientiously, fan the flames. His appointment to P.E., to replace Father Corcoran,* who died, in South

America, whilst begging, there, for his Church and Convent, was an immense relief to me. His removal brought on, a storm of indignation from his personal friends, they not only petitioned the Bishop, against his removal; but went to such lengths, that several of them, were refused the Sacraments,^{319*} until they apologised and made reparation. Father Hartigan replaced him, here.

Added to this, relations, between the Mother House and the Bishop, were becoming, very strained.^{320*} He kept urging on them, the necessity of sending us help according to their agreement, and they backing out of doing so, with a thousand excuses, and at the same time asking me, to send Sisters M. Xavier and Agatha, to Paris for their Novitiate;^{321*} entirely, ignoring or rather affecting to do so; in spite of all, we wrote home, our great need of labourers and our actual position, out here. Another time I was to sell this property and buy one, at the other end of the Town, that our Chapel might serve as a succursale^{322*} to St. Patrick's. And yet they knew, as well as, I did, it was the Bishop's, since he had bought the place. Then I was to get from his Lordship, the Title Deeds and have them made out, in my own name. Then open a boy's preparatory, school. My letters home had informed them, minutely, of every thing, likely to give them, an exact idea of our position and of things, out here, in general. When the War of x^{mas} 50 broke out, it served them, with fresh excuses for delaying to send us reinforcements,^{323*} and there was no more question of sending the two postulants home; they were to make their Novitiate on, to the end, here; the Chapter authorising their Prise d'habit and profession.^{324*} Sisters M. Stanislas and Bridget's Prise d'habit had been sanctioned before leaving, provided they gave satisfaction. The former's habit was purple and a white woollen veil, as our stock of those things, was not yet exhausted.

Section 11 : Three years of War

On x^{mas} day 1850 news of the Massacre of the Military Settlers, in the villages of Aukland,^{325*} Woburn and Johannesburg,^{326*} reached us, during Vespers, in St. Patrick's, which were, at that time, sung at 3 p.m. The Military and Commissariate officers, left the Church, at once, to proceed to the Frontier. The out break had long been foreseen, by our Farmers and they had repeatedly warned the Government, to no purpose.

The Governor, Sir Harry Smith,* the hero of Aliwal, would not believe them and let himself be cajoled and deceived, by the wily native chiefs. The settlers of the above villages, sought refuge, in Forts Hare and Beaufort, when warned by their native servants; but, as soon as Sir Harry, heard of their having done so, he issued a proclamation,^{327*} that the Military settlers, would lose their holdings unless, they returned to them, at once. The poor people did return to them, to be massacred in cold blood, on X^{mas} day; after the Caffers had partaken of their X^{mas} dinner, in an apparent, friendly manner, they fell upon, the unarmed settlers and the Massacre began. The women and children fled into the bush and hid themselves. The Massacre took place, at midday and the news was in Town by three o'clock. The Bishop asked me, to open an orphanage, at once and receive, these Fatherless little ones, among whom, were boys, as well as, girls. The loft, over our new school room, which served for the Lay Sisters' Dormitory, was converted into one for them, under charge of one of the Lay Sisters. Their support proved a heavy tax on us, the pay schools brought in very little; so many of our children's Parents, being ruined or threatened with ruin by the war. We were forced to take in needlework, for their support and sell the garden produce. Sister M. Ligouri,* the French Choir Sister, undertook the gardening; for our two gardeners, Henry Marinus, and Keely, with Baschau, the Belgian carpenter, had to mount guard, during the night, armed to the teeth, so little work could be expected or got out of them, during the day. Sisters M. Stanislas, M. Bridget, M. Veronique* and Jane O'Connor, undertook the needlework and the two former, frequently, sat up till midnight, at it and we rose at 4 a.m. About this time, two Colonists entered, as lay sisters, Catherine McDermot Roe, Sister M. Catherine, and McCauliff, Sister M. Monica; but neither persevered.

When the war broke out, our Free School, St. Joseph's, was crowded with children; for besides those from the Town, we had all the Farmers', who had sought refuge, in G.T. from the country round about and who were glad to get their children, away during the day, from their crowded dwellings, wagons, or tents. The Town, was left without soldiers and the Inhabitants had to mount guard night and day. The Town was in much danger, the Addo Bush and the Kowie Bush, were infested with Kaffirs and Theopolis, the Hottentot Mission Station,^{328*} a hot bed of Rebellion and the well trained Cape Corpe (Hottentots) had joined the Rebels.^{329*} Barracades were erected, across the principal streets, and

thoroughfares, among which, one over the Bridge, by St. Patrick's, another, at the end of Cole's Lane. These were to prevent, a sudden rush of Kaffirs, into the Town. The Bishop had the Church fortified, a semi-circular wall, with loop holes, was built round the Entrance door, for there was no porch, at that time. The vestry and kitchen windows, were bricked up and loophold, inside the Church, a scaffolding was erected, reaching up to the windows and our matrasses, piled up in the Sanctuary, were to be placed in the windows in the event of the Church, being besieged by the Rebels. It was the Rendezvous for the women and children and water, meal, ammunition and arms, were to be, in readiness. We had a cattle kraal, at our gate between the Arch and present Iron gate,^{330*} both which did not then exist, nor the walls on either side. Where the Arch, now stands, was merely a low, wooden gate way. At the bottom of our garden, just over the river, another. Our house and almost all the houses, in Town were, merely, thatched.

Jerry O'Riley was amongst the Citizens, who had to mount guard, at night, about the Town and its suburbs, and many an amusing story, he entertained us with, when he came for Lunch, or something to eat; on one occasion Mr. Barr fired on a cow, which he took for a Kaffir, another novice hand, at mounting guard, shot a pig, thinking it was one of the Rebels. During this war Antoinette Vancauvelart^{331*} came to us from Graaff Reinet, to learn English, which she needed, to carry on, the work of the school, the Vs'^{332*} had opened, there. She wore the Postulant's dress and was called, Sister M. Lucy.^{333*} Provisions rose, in G.T. to famin price, as soon as, the war broke out. The Addo Bush was infested with Kaffirs and nothing could reach us, from P.E. without an Escort. At one time our meal, ran so short, we had to use, boiled pumpkin, potatoes and rice, to make our bread; in order that the little left might hold out, as long as, possible. We baked this bread, on a pot lid, under a cow dung fire, which gave it a peculiar flavour. Fortunately, for us, there was at the bottom of our garden, across the River, an abandoned Kraal from which, we were able to procure this fuel. Before the Town was aster, we sallied forth pic-axe and shovel in hand, to fill our gunny bags; for wood was not to be thought of. When our meal was exhausted, we had to fall back on sago, for tea and breakfast; a large provision of which, we had, before the war broke out, received from Cape Town, in part payment, for one of our Boarders. A large saucepan full, was served up, at both meals, with a little brown sugar, to make it palatable. There was not much holding out,^{334*} in this kind of food.

For many weeks, we spent, night after night, in the Sanctuary of St. Patrick's, eaten up by fleas, or kept awake by the crying of Babes and the groans of the old people. It was not easy, to attend, to the crowded schools, full of children, when they opened, after more or less, sleepless nights. After school, came the visitation of the sick, sometimes, of the wounded and laying out of the Dead, which was, Sister M. Stanislas special work, the garden labours and needlework. On our return to the Convent, at day dawn, there was not rest to be had, our mattresses, were in the Church and bedsteads, consisted, at that time, of two planks, resting over two trestles (In Paris we had three, but as wood was expensive, out here, we contented ourselves with only two); so there was no means of lying down, if we attempted it the planks separated and landed us, on the ground. In spite of all these hardships, and the tragic events around us, Jerry^{335*} caused us, much merriment, by his graphic descriptions, of his adventures and those of our gallent defenders, during the night watches. Hermanus Bertram, Sister M. Agatha's, gallent, brother, in Stubb's Mounted,^{336*} police, caused us constant alarms. He was as daring, as brave and we knew, if he fell into the Kaffirs' hands he would meet with no mercy and they exercised great cruelties on their prisoners. Poor Templar, formerly, a ship carpenter (who made us, our First Community Table, before which, our cases served for Tables) joined the Levées,^{337*} from George, when the war broke out; he was very brave and daring and did good work, against the Rebel forces, unfortunately, he was taken alive and his captors cut him, bit by bit, whilst still alive then tore out his heart and eat it.

The visitation work was greatly increased during the war; for besides the congregation we had to attend the soldiers' wives and children, at Fort England, the Drostdy and Cape Corpe barracks. The few Doctors in Town were kept busily occupied with the wounded, brought in to Town and the sick. One of Mr. McLucky's^{338*} farm servants (a Catholic who had formerly been a soldier) was bringing, the family into Town, that is Mrs. McLucky and children, when a party of Kaffirs attacked the wagon; but as he was a good shot he kept that at bay and notwithstanding a frightful assegai wound, he received, brought his charge safely, into Town. We gave him, the little cottage,^{339*} at the gate and nursed him, there, (until his wound healed up.) and until the war was over, when he returned to his Master's farm and lived many years after.

No help having come to us from the Mother House, as agreed on, Dr. Devereux wrote to my sister, Henrietta, telling her, now, the Mission was started, she might come out and be a great help to me in the schools. She arrived, here about the middle of the war of 1850^{340*} and was of the greatest assistance in the Schools, giving Piano, Harp and Guitar lessons, Drawing and painting, as well as, Italian, German and Spanish lessons to the children and out door pupils. She also taught, Sister M. Agatha, German, Italian, the Guitar and studied with her, later on, thorough bass,^{341*} under Mr. Steir, a German Bandmaster. It was she instructed, our sisters (at that time pupils)^{342*} Drawing, piano, Harp and Guitar. She also helped, in the Choir and gave me, the first copy of Mozart's No 12.^{343*} Later on, when Dr. Moran bought us a double actioned Harp, she worked it up and went home, to take lessons from the Prince of Wales Harpest, I only knew the single actioned one. On her arrival, during the war, she stayed, at old Mrs. Ford's, until the house, the Bishop was building for her and Mrs. Ford, in our garden, was finished. It was, there, the Bishop and Priests took their meals, before his Lordship's cottage in Beaufort Street, was built. The bishop's cottage was built when she came, but it was too small for him. Some time, after her arrival out, she went with the Mandy's and Bishop, to Fort Beaufort, as one of the choir, to sing, at the Laying of the Foundation stone,^{344*} of the Church, there.

The sick, who had no relations in Town, were sent to the Tronk^{345*} and had no one but the prisoners to attend to them; in vain did our Bishop appeal to the G.T. people, through the Columns, of "The Colonist",^{346*} and declare, the non erection, of an Hospital, was a disgrace to the City. Finding his endeavours, to shame our fellow citizens, to start the work unavailing, he gave £100 down, the plot of ground St. Joseph's, now, stands on^{347*} and opened a subscription for the erection of an Hospital, on a small scale. The building was to consist of four wards and we were to take charge of it.^{348*} He bought a wagon and oxen and employed a Catholic Farmer of the name of McNamara (a connection or relation of the Fitzgeralds) to draw the stone and sand from the quarries. The walls were about six feet above the Foundations, when the work was put to a stop by his Lordship's death,^{349*} on the 11th of February 1854. At the time of his death, the Missions of Forts Beaufort and Hare, Kingwilliamstown, Cradock, Burghersdorp and Graaff Reinet, were fully established and Father Hoentervanger sent to Bloemfontein,^{350*} where another Mission, was to have been established.

Father Ricards edited "The Colonist", newspaper he had started, on our arrival out in 49; the Printing press, being a donation from Belgium. Both he and the Bishop wrote for it and Sister M. Xavier contributed "The Flores Catholicae"^{351*} translations and adaptations from Walsh's fêtes Chéliennes^{352*} and Abbé Gaumes Catechism of Perseverance.

In 1852, on St. Thomas fête 21 of Dec. Sisters M. Stanislas and M. Bridget, were professed,^{353*} with the full sanction of the Mother House Chapter. This year, the news of Father Corcoran's death, reached us; he died of yellow fever,^{354*} in South America, whilst in quest of alms for his Church and Convent, in P.E. R.I.P.; his death was a great loss to the Mission, he was a holy priest, well-read and greatly liked and respected, in his Mission. He had been the chief Educator, of the better class of Protestants, as well as, that of the children of his flock, in P.E.

During the three years war, frequent alarms, of "The Kaffirs on the Flats" from the good Dr. Guy Atherstone, forced the whole establishment, to hurry down, to the Church; sometimes, in the middle of the night, with our orphans and children fast asleep, in our arms (the little ones of course) scrambling over the river or marching down over the bridge, I heading the procession, sword in hand. Capⁿ McDonald,^{355*} before leaving, had given me his cavalry sword, to inspire fear, into the Kaffirs, who were settled, on the Erf adjoining our garden and who used to prowl, about at night looking in, at the Community room, glass, door, where, I, occasionally, spent part of the night, writing to Paris, as I had no time for writing, during the day. This was, of course, before the war broke out. I knew how to use it, as I had practised, Broad sword exercise, when young with my brother Frederic. A quince hedge, only separated the Erf, where these natives were located on, from our garden. After a while, the alarms became less frequent and our mattresses, were brought up for good, out of the Sanctuary.

In summer, the sun, was very trying to Father Murphy, as it struck him on the head, during Mass; we therefore availed ourselves of the scaffolding, inside the Church, to frost and paint the windows. The task was not an easy one, by any means, little variety of colours, were to be had and those, we could purchase required grinding and mixing, then the panes had to be covered with a kind of frosting, consisting of ground

glass and white paint and worst of all, we had to place a ladder, on the yielding scaffolding, under our feet, to reach up to the top panes. Sister M. Xavier was of great assistance to me, in mixing the frosting and paints, as she had seen her Father do so when painting, his own Church windows. When I had used up all the brushes, we had brought out, for painting on cotton velvet, I sought the Town in vain, for some. Sister M. Xavier, who was always, at hand, in cases of emergency, proposed making brushes of her hair, which was coarse and rather stiff, and they helped. After frosting the panes, I traced the patterns, in transparent and semi-do (semi-transparent) colours, managing, a Fleur-de-lis^{356*} border. Father Murphy watched our operations, with much interest. The swaying, of the ladder, placed on the scaffolding was rather trying to our nerves, at times; but Sister M. Xavier stood it bravely. The scaffolding was reached, by means, of a long ladder.

On our first taking up our abode, here; the only furniture we could afford to purchase, were Class Tables for the Schools and benches, besides the Children's Refectory Tables and a few folding wooden and canvas bedsteads. For ourselves, two planks and two Tressels each. On these bedsteads, we placed our hard, lumpy, flock mattresses, we had brought, from the Océanie. Our packing cases were soon converted into book shelves, ottomans, divans, cupboards. We covered the Ottomans and Divans, with odds and ends given us in Belgium. Sister M. Xavier entered, on the 30th April 50, and was a great help to us; for she could carpenter and manage the saw better than I could. When the Bishop's cottage (now part of the kindergarten school room) was built, we upholstered several things for it, among others, an armchair, out of a shabby, camp, chair, some Officer had left the Bishop, when going home and we were rather proud of our success. Tailoring, was another branch, we had to cultivate. The cloth, we had brought with us and which we cut in lengths and wore, on landing, as long veils to hide, our shabby purple habits (that one hundred days, exposure to sun, rain and seawater, had turned all colours) and avoid the duty we should have had to pay on it, we used up, in making Trowsers, coats, and waistcoats, for the Missionaries. The first pair of Trowsers, which Father Hartigan, called "O'Fays", Sister M. Stanislas, made, were for Jerry, and they certainly were, remarkable; for the cloth of each leg went, in opposite directions. This was, of course, remedied, in the next pair made, and gave us a lesson. When it came to making, a pair of breeches for his

Lordship, we had to unpick, an old pair, for a pattern. On one occasion, I turned one of his coats, which was quite green, from the effects of the sun, on it; but alas! I never thought of the buttons, being on the wrong side; he nevertheless wore it, for money was very scarce and all Taylor's work, very expensive.

Towards the close of the war, the Bishop laid the Foundation Stone, of Fort Beaufort Church.^{357*} Mrs Mandy* and family and my sister accompanied him, in several wagons; for they were to act, as his choir, on the occasion. Rain delayed them, some eight days, this side of the Koonap^{358*} and they had to send one of their men, on horseback, into Town for provisions. We filled, his saddlebags and Haversack, with all we could, Sister M. Agatha, being a good cook, made them some cakes and the poor fellow, had to sally forth, in the pouring rain, to the relief of the Hungry travellers.

When X^{mas} Holidays of 53, came round, the war being over, the Bishop sent us all, to the sea side (The Kleina Mont),^{359*} with our Orphans; in order to recruit, after the hardships and privations the war had entailed. Mrs. Mandy and family; my Sister and Minnie Johnstone (Mrs. J. Ford). We were to live in Tents and wagons and spend the X^{mas} holidays, there. We divided, into two parties. The Bishop, Father Ricards, accompanied the first detachment, I the second. Eliza Ennis, the Bishop's Niece, who had come out to try her vocation, a few months, previously, accompanied us, also Sister M. Martha, the lay sister, who had come out with Sister M. Wilfred, who arrived here, in Aug and returned to Paris on 21st Dec. following 53,^{360*} with Sister M Anastasia (Mlle Vandervechen);^{361*} whilst bathing, in the Kleinemond river Sister M. Martha, got into a hole and was, nearly, drowned.

Tim Divine and his wife, were very kind to us and, frequently came to see us. One day, we had a visit from, Octavius Bowker* and his wife, to ask me to go with them to their brother's, Septemus Bowker's,* who lived, on the peninsula and whose wife was very ill, they had brought me a horse to ride. As we approached the dwelling, through a corn field, A Cobra shot up and Mr. B fired, at it, but missed and it disappeared into its hole. Sarah Mandy and her sister slept in one of the Tents and after a while could not endure the stench of the place; after searching to discover the course they found a dead snake in the comberse,^{362*} [?]

out (of) one of their beds. Whilst, there, a man, whilst, sleeping under his wagon, was bitten by a night adder^{363*} and died, shortly after from the bite. Our life, here, was indeed a novel experience, to us from Europe and was to me anything but enjoyable; not but the Mandy's made things, as pleasant as they could for us. We all returned home towards the end of January.

Section 12 : Death of His Lordship, Bishop Devereux

On our Lady's Purification^{364*} 2nd Feb. 1854, our good Bishop was taken ill at the close of Mass. First boils came out on his head, then fearful pain, in the bowels; he was after a day or two removed to Mrs. Ford's^{365*} for the convenience of being nursed and after lingering on till the 11th, died in her room. Dr. Guy Atherstone, his Father,^{366*} and the regimental Dr. Schools^{367*} attended him, but nothing could be done. Early in the morning, at break of day he received the last Sacraments from Father Ricards and died, at about six in the evening of 11th February 1854. The Doctors attributed his death, to serous apoplexy.^{368*} His funeral took place, on the 15th, which was a Wednesday. The morning, of the day he died on, he called us all around him and exhorted us, to practise Charity, above all things - said Unity and Charity, were the chief Characteristics of the Catholic Church, and that, every sacrifice, should be made, to maintain this spirit, amongst us. His sufferings, were very acute, both in the head, from the boils and over the bowels, he could get no ease or rest. Just before he breathed his last, blood diffused itself, under the skin of the left temple and the boil behind the ear bled, a little. In spite of the pouring rain, the funeral service in the Church was well attended and a great crowd followed, his remains to the grave.^{369*} The Nuns, Children and Orphans walked, immediately, behind the gun carriage, on which his coffin was taken to the grave (there were no Hearses in those days); the gun carriage was a fitting conveyance for one whose whole Episcopate had been one of incessant warfare.

He was a very gifted man, had a large, generous, heart and was a most charming Companion. Trials and disappointments, no doubt, shortened his days; when he died, two of his Priests, were on their way home, under suspension,^{370*} another had had to be sent away^{371*} and he met with opposition from, the very Priests he had done, I may say, everything

for. There are groveling souls, who cannot endure those, who have served them and to whom gratitude, is an unbearable burden.

A year or two previous, to the Bishop's death, the two Misses Vancauvelart died of fever, within a week of each other, their brother, after a time, had their bodies exhumed, to take or send home, to Belgium. When the coffins were opened, the bodies were hard and black; so said the Belgian newspaper. They were, good, zealous, women and worked hard, in Graaff Reinet, in their school; that Mission had been, a sorely tried one.

If Dr. Devereux's career was a short one, it was a very full one, in good works. He established Missions in Cradock, Burghersdorp, Kingwilliamstown, Forts Beaufort and Hare (now Alice); sent Priests to Bloemfontein and Natal, started a Catholic Newspaper, "The Colonist"; obtained from the Home Government Chaplincies^{372*} for the Catholic troops, both here on the Frontiers, and in the Western Vicariate, and a grant of £500 or £600 for each Vicariate. On more than one occasion, during the war, he sent a wagon load, of vegetables, to the troops on the Frontier (of his and our gardens) who were dying of dysentery, for want of vegetable food. He opened an Orphanage for the children of the Massacred, Military, Settlers, of Auckland; fortified the Church, to serve for shelter, for the women and children, in the event of an attack, on the Town, by the Kaffirs, which there was every probability of; as not a soldier had been left, in the Town to protect us, so unprepared was the Governor,^{373*} when the war broke out. He got up a subscription and, generously, headed it, for the relief of the Sufferers, in India, Archbishop Carew^{374*} had made an appeal for. He gave a piece of land and one hundred pounds, for an Hospital, next to his cottage, and started a subscription to help on, the work. He was an able politician and clever writer, always ready to use his pen, in defence of the Injured, Weak, and Oppressed. Grahamstown, owes the Albany Hospital,^{375*} to his telling articles, in "The Colonist", regarding the urgent necessity of such an Institute; the non existence of which, was a disgrace to any Xtian Community and the example he set, in spite of his poverty, and the many calls on him had, no doubt, also some weight. His wardrobe was of the poorest, he could never refuse a beggar; whatever he had was given away, when the purse was empty, one of his favourite, quotations was, "He who gives to the poor, lendeth to the Lord." His cousin, Sister

M. Stanislas, had charge of his clothes and the Priests'; but was, frequently, forced to hide away, all beyond a change or two and even then, had to rate him, for giving away his clothes.

Dr. Devereux took a lively interest, in our schools and the sisters improvement and used to give the Community lessons in Latin and Italian. He was very fond of music and had a very pleasing tenor voice and sang Moore's melodies, with much pathos.

After his death, I fulfilled his last wishes and sent his niece, Eliza Ennis home, as she had no vocation for the Religious life. Previously, to our going to the (Kleine Mont) sea side, the Bishop had decided I should take her to Cape Town, where, Dr. Griffith expected the Sisters of Mercy for his Vicariate (though neither they nor any other nuns came there for several years after), but the Bishop's death upset all these plans. Dr. Griffith, the V.A.^{376*} of the Western Vicariate, had been appointed by Dr. Devereux Pro-Vicar and Father Ricards, our Administrator and Confessor.

Section 13 : Domestic Ups and Downs

In the month of August, on our Lady's Assumption, Sisters M. Wilfred^{*} and M. Martha,^{*} arrived here, from the Mother House; the former was to have been, my Class Mistress; the latter, was the Lay Sister, who had remained, in the Mother House in 49, to make her Noviceship. Sister M. Wilfred made but a short stay, with us, for she left, on her way home, the following December, on St. Thomas' fête accompanied by Sister M. Anastasia, Mlle Vanderfiguer,^{377*} who had tried her vocation with us, but did not suit. The same year, Eliza Ennis, the Bishop's niece came out from Ireland to try her vocation. During the Interregnum,^{378*} she returned to the Colony and married Mr. Geoghan.

On her coming to G.T. Father Quin,^{*} wanted us to receive her; but her two relatives, here, Sister M. Stanislas and Margaret Walsh, both refused to see her; the former, on account of all the annoyance, she had given her Uncle; the latter on account of the treatment, she had received from her, on her way out. So I declined also and this was the grievance the Geoghans had against us.

On my great Uncle's death in 1850, the annuities,^{379*} Henri and self inherited from our Mother, were all handed over to the Bishop, for his works. Dr. Devereux planted himself our first rows of orange trees on the Terrace they now occupy and all along, up to the wall that, separates our garden from the Bishops, they were long after removed from a part of the Terrace. Of an afternoon he would get the Novices and Postulants to water them. Sr. M. S.,^{380*} who had no taste for this kind of labour remarked she could not see the use of working for her "Ancestors".^{381*} During the war, the Bishop, worked hard in the garden, in his spare moments, digging trenches for the potatoe crops or planting vegetables, which he understood well, having cultivated a garden, whilst stationed in George.^{382*} We were sometimes called out, to turn over the potatoes, in the Trenches, separating those that were shooting for seed.

During the whole of the war, from X^{mas} 50 to latter end of 53, we had no other fuel, but the cow dung, we dug up out of an abandoned kraal, at the bottom of our garden, across the river. Soon after day break, we used to cross the river pick and shovel, in hand, to dig up this precious fuel; for wood was not to be had, the Kowie and Adder^{383*} Bushes being infested with Kaffirs.

Bread making was another difficulty, Sister M. Veronique was the only one amongst us, who knew, how to make it, but could not or would not learn to bake it in a Bake pot. The Bishop kindly built her, a brick oven like those, she was used to in her own Country Normandy.^{384*} This did not improve matters much and the bakings, usually, turned out sour or heavy, which added to the dark coloured Oliphant's Hoek^{385*} meal, made the bread both unpalatable and uninviting. I asked Minnie Johnstone to teach me, how to make it; for I had never, even seen it made in Europe. After a few failures, I managed it fairly well and was able to make an eatable white loaf, for his Lordship, when he took his meals, at the Convent, which must have been whilst Mrs. Ford, was preparing to remove to the House, in our Convent garden. It was during the war; for I know, we thought we gave him a grand dinner, when we could manage boiled onions, on a piece of white toasted bread, sparingly buttered. Sister M. Bridget, who was a good cook soon learned bread making and used to do her best to serve up a good dinner to his Lordship, whom she was very fond of.

Candle making was another accomplishment, we had to learn. When the 1st Holy week^{386*} came round, Father Ricards, got a tin smith, to make us a mould for the Pascal Candle^{387*} and in our united ignorance filled it with yellow wax (no white was to be had) thinking it would come out like the mutton fat mould candles and we did the same for the triangular candlestick ones. The mould of the Pascal Candle, had to be cut to get the Candle out and those for the triangular candlestick, as well, besides, which Sister M. Xavier in her endeavours, to get the candles out of the moulds had soaked them in cold water and the wicks, had become saturated with water so that when lighted up they began to splutter and go out. The Pascal Candle had to be decorated all over to hide the dark yellow wax and then the grains of incense^{388*} fabricated, which proved a very troublesome task and kept us up all hours. No sooner were the grains formed with the aromatic gums and Incense than they crumbled and broke, and, finally, we had to be satisfied, with covering nails with the Incense Mixture. The labour those grains cost us! Father Ricards was indefatigable; for he knew how much the Bishop, held to carrying out the Ceremonies of the Church, according to the rubrics.^{389*} Sister M. Xavier, was a great help, in all these matters; for she was proficient in all sorts of contrivances. Perhaps our good people thought, the splutter of the candles, a part of the ceremony.

On great festivals such as X^{mas}, New Year, St. Patrick's, the Annunciation, Easter, Pentecost, Corpus Christi, Sts. Peter and Paul, All Sts. (Saints), the Assumption, St. Gertrude's, St. John the Evangelist (the Bishop's consecration day) his Lordship and Priests, usually, came to our Recreations and we had music and singing and sometimes charades. In those days, there was no time for Recreation, until the night one, after tea.

Section 14 : People and Personalities

During the war young Captain Gordon,* was killed leading on his men, against the enemy; he was such a gallent soldier and so beloved by his men, that after rescuing his body, brought it down to G.T. Dr. Devereux, had it temporary buried, near the grave yard gate, as his Mother, Lady Gordon, was expected, to have it conveyed home, but it was not and after the Bishop's death in 54 the very place, where, his remains, were interred, was forgotten. Years after, his brother Father Gordon, now,

Bishop of Demerara^{390*} and a Jesuit, sought in vain the spot, when in G.T. at St. Aidans, on his way to Graaff Reinet, where he was to be stationed.

Colonel Donovan^{*} was, another brave, fearless, soldier, he was very tall and a fine looking man. His defeat of the Tambouki host,^{391*} with a handfull of men, in this war, would have covered him with glory; but for petty jealousies and his wife's intrigues, she was one of the Heathcots and connected with the Somersets, he was very unhappy in his married life. She was a bigotted protestant, and his insisting, on the children being baptised, in the Catholic Church, was a constant cause of contention; they all died, but Tom. She revenged herself, on him by setting Lord Somerset against him and the reward, due to the hero of this victory, was withheld from him and awarded to one of his subordinates Bisset.^{392*} He was very tender hearted and it was a touching thing, to see this, great, big, brave man, shed tears, like a child, over his worthless wife, as I have more than once seen him.

Lord Clifford of the Rifles, was highly esteemed for his bravery and courtesy. When his regiment was quartered, in Fort Beaufort, the place the Holy Sacrifice was offered up in, let in, the rain, which formed pools, on the mud floor. One morning Lord Clifford was kneeling, in a dry spot, after heavy rains, when a poor old woman came in and as the place was crowded had to kneel down, in one of the pools, as soon as he perceived it, he jumped up and made her take his place. Father O'Connell came out during the war and acted, as Military Chaplain to the Catholic troops on the Frontier, he saw much service and was exposed to many dangers, in his rides between Forts Beaufort and Hare and the surrounding out posts.

Mrs. Mahony,^{*} Mrs. Joe Smith's Mother, whose first husband Henderson was killed in the war of 47, had not one to take care of her and mind her little shop, in Hill Street, but Nellie Nichol, a widow and a relative of her's, so when she was attacked by the illness that carried her off, Sisters M. Stanislas and M. Veronique had to sit up with her at night, and watch by turns for some weeks together and that after a hard day's work. When she died, Mrs. Smith sent us, a ship's bell for our Convent, she had procured, from a wreck in P.E. It was our first bell of any size, it fell, some years after and I had to get it recast, by old

Irving.^{393*} Madame de Montmorency sent us out, one; but as it was needed for Fort Beaufort Church, we sent it there. Then Mrs. Gun was, at death's door and they had the same task with her; but thank God, she recovered and was restored to her numerous young family. When we first arrived out, the dead were, as a rule, very much neglected; the corps was left, quite alone, on a counter or some out of the way place, Sister M. Stanislas succeeded, in making a great reformation, in this respect, by her unwearied zeal, in laying out the dead, whenever, any of the Congregation died and having prayers said for the departed, during the night watches. On one occasion, Mrs. Kelly knocked, at my cell door (which opened on the stoep) at about mid-night and as I knew Sister M.S. had had a very fatiguing day and was fast asleep, in the Sisters' Dormitory, which opened into my cell, I resolved to go myself and accompanied Mrs. Kelly to the dead woman's, a Mrs. Brown, who had starved herself to death, under the idea it was a sin, to eat and drink and neither Priest, husband, Doctor, nor ourselves could persuade her to do so. Her's was, the first corpse, I had ever laid out, but with Mrs. Kelly's assistance managed it.

The catastrophe of, "the Birkenhead",^{394*} took place, during this war. She was wrecked off the Cape; collections were at once set on foot, in G.T. for the survivors and families of the brave men, who perished in her. We were too poor to give money, so resolved to earn, our contribution towards it, by means of our own and our orphans needlework and we managed to get over £30. The 27th soldiers^{395*} had a special claim on us Catholics, of Grahamstown; for it was that regiment that had chiefly built St. Patrick's, both by their labour and contributions. Later on, the money was returned to us, by the Committee, as the subscriptions had exceed(ed) all that was deemed necessary and the money was expended on our first Confessional,^{396*} in the Church. Father Ricards designed and McDonald and Caples made it.

Jane O'Connor was a great oddity, she had little practical knowledge of the Faith, had read spiritual books till they had, turned the little amount of brains, she had. I soon saw, she had no vocation for us but as the war had broken out, since her arrival and the road to P.E. impassable without an escort, I told her she might remain with us and help the Sisters with the needlework until, an opportunity for Cape Town offered. One morning whilst, we were making our annual Retreat she came to me,

with all her hair cut off and curtsying said "Now, you will be obliged to give me the postulant's Cap." For a while she would work, diligently; then, at times, tell me a voice forbade her to work, she, frequently, had immoderate fits of laughter and of weeping. One night, when Dr. Atherstone, had given the alarm to repair to the Church; for the Kaffirs, were on the Flats, she refused to follow, saying she preferred abandoning herself to Providence. Persuasion proving of no avail, I seized a Tigre skin caross, wrapped it over her night dress and carried her off, by main force (she was fortunately very slight); next morning, at day light, when we returned from the Church she cut a comical figure. She bought herself a purple dress the colour of our habits (for we then, wore purple habits and white woollen veils and crosses as our stock was not yet exhausted) and one Sunday during second Mass, climbed up into a tree, whilst we were all at Mass, in St. Patrick's, and attempted to fly. On our return Mr . Croskill came over from the Bishop's to enquire, about which of my nuns, was trying to fly. Another time, she was found wandering, about the neighbouring Hills. She returned to the Cape, after Father Vancauvelart left the Colony and was supported by the St. V de Paul's Society^{397*} till her death.

The Barrs arrived, here, on St. Patrick's day 1850 and Mr. Barr,* like the rest of the citizans had to take his turn, in Mounting Guard, much to his discomfort and disgust, such things not being in his line; he soon contracted rheumatism and had to give up, Mounting Guard, he became Printer's manager of "The Colonist". Both he and Mrs. Barr joined the Choir and were of great assistance, as they had been in Mgr. Eyer's Choir, in Chelsea, and had brought out with them, the Church Music, used there. Mr. Barr had a fine tenor voice, Mrs. Barr a high but harsh soprano; she was full of mannerism, which used to excite Sister M. Agatha's and Jerry's mirth, which sometimes ended, in explosions, which were never forgiven, in Jerry, but Sister M.A. escaped, with complaints, as she could control herself better than he could. Tredway was a great acquisition to our Choir, which I had taken over, from Janette Ford, when she married Major Scott. He had been, in the band, and had a fine voice full of Pathos. He belonged to a respectable Wexford family and had left home, when his Mother married again and joined some strolling actors, afterwards enlisted, his manners, were gentlemanlike. The Bishop had bought him out of the band and he was in a good, situation, here, in Kennelly's store. He sang Mozart's "Incarnatus"^{398*} in No 12, like a

finished professional. Mrs. Stephen Mandy,* her two sisters Mrs. Williams and Mrs. John Mandy* also belonged to the Choir. Mrs. Williams left the Colony soon after and when my sister came out she replaced her, she sometimes, took my place, at the Harmonium, until Sister M. Agatha was able to work up the Church Music and my bad health obliged me, to give it over to Barr. Tredway, (the)Barrs and my sister got up Concerts occasionally for the benefit of the Orphanage. The non-commissioned Officers, quartered in Town, were very generous and started collections among themselves, the men and Officers for our orphans. Colonel Donovan, was another very generous Benefactor. Mr. Egan and Mr. Kelly of the Commissariat used to send us, for them, occasionally, market produce, clothing from sales, etc.

After Dr. Devereux' death I suffered very much from Bronchites, had, frequently, to go out of school, to be dry cupped,^{399*} by Dr. Atherstone, which was the only way I could get relief and recover my breath. I can never forget his kindness and attentions all throughout, my several illnesses. He would come and sit beside me telling me all about the Geographical formation of the Country, his conviction gold and diamonds, abounded in the Coppies and Mountain ranges, the Griqualand Coppies, etc. The Flora of the Country and it's climate, was another favourite topic - the Sisters of St. V de Paul, when he walked the Paris Hospitals and his travels in Germany. Then he would get his wife and Minnie to make me little delicacies. He was ridiculed for his opinions on Diamonds and Gold abounding, in the Country; but the sequel showed he was right, in his geological diagnoses. His charity to our poor Catholics I can never forget, nor his attentions to our orphans and Sisters in their illnesses and his attendance, entirely, gratis. May the Good God reward him, with the inestimable gift of Faith! Mr. Cole, the Chemist, was another friend to us. When our Medecine Chest, was exhausted he supplied us with Medecines at cost price.

After the Good God, I owe my restoration to health, entirely to Dr. Atherstone and Sisters M. Stanislas and M. Bridget, God Bless them.

Father de Sany* was removed to Uitenhage, where, he remained until Dr. Moran came out, when he was removed to Kingwilliamstown, where, he died, during Dr. Moran's Episcopate in the Eastern Province, he was a good, zealous Priest and a staunch friend of our's and of Father Ricards.

When Keely married again, he left the thatched cottage on the Bishop's Erf and Murthack Burns (Murtach), was allowed to occupy it and we supplied him, with food. At that time a quince hedge only, separated our garden from the Bishop's. M. Burns, was a Character, in his Youth he had been one of the Volunteers of 98^{400*} and boasted of it; he at the same time delcared he had never used his musket against anyone, but a woman, whom he struck with the butt end of it, she vexed him, so much. Nothing could induce him to leave the cottage until, a very short time, before his death, when his daughter, Mrs. O'Donnell, got him to remove to her house. Our gardener, Billy Sampson, was it's next occupant. He was a fine fellow and a genius, in his way, he was shrewed and had made most of the little education he had had. He had a keen appreciation of the beauties of nature and wrote real poetry. He had been a weaver and hard drinker, after he enlisted; but from the time of his reception into the Church, struggled manfully, against the temptation, and, entirely, weaned himself from it. After he left our service, he worked in the quarries about Town and finally, died in the Albany Hospital. One day whilst quarring, on the Bay road,^{401*} he brought me a young frog he had found inside a sand stone he was splitting, it was alive and the stone it was in was indented just the size of it's body. How it got, there, or came to life, there, is the Marvel.

Our First Free school, consisted of two large stables, which we threw into one large room, that could seat about 150 children. The floor was a mud one and had to be cow-dungged, every week. Soon after Dr. Devereux death, the building was washed away by a flood and we were forced to hold the school, on the Convent Stoep, which was very inconvenient, as in wet weather the rain came in and it was too small for all our children. With our good friend, Mrs. Ford's assistance we got up a Bazaar, for which Mrs. Ford laboured late and early and threw herself heart and soul into the work. The Bazaar, cleared £ 300, with which sum, we commenced building the boarders' present Refectory, on a plan, Mr. Bradshaw had drawn for me. When the walls were built, the work came to a stand still for want of funds and it was not finished until Dr. Moran's arrival out Nov '57. He had it roofed in and finished for us. The Refectory served, as a school room, for our Free school children and the room above it, for a Dormitory for our Boarders, a staircase inside the lower room, led into it. Besides Mrs. Ford, Mrs. Mandy and the Officers quartered in G.T., amongst whom, Lord Dormer. (recently killed by a Tigre in India) did much, to make the Bazaar a success.

Our Community owe, the Ford family a debt of deep gratitude; for besides giving us hospitality from our arrival in G.T. till our removal to the Convent purchased for us, by Dr. Devereux Mrs. Ford gave us, her school, which brought her in, a considerable income, for the support of her daughter Janette and self. Then she helped me, in the school for three months, after Sister F. de Sales abandoned the Mission. "A Friend in need, is a friend indeed" from the time we took over her school, her support fell on her son John, the Surveyor, who made her a liberal allowance and she lived in the House in our garden, built for Henri and herself, by Dr. Devereux, until, shortly, before Dr. Moran's advent, when her son married Minnie Johnstone and she went with them, up country and remained with them, until her death. She was, a fine, old, woman, and well educated; from the time she came out, with her family, among the Settlers, she battled bravely, through hardships and difficulties, that would have broken down, most women. With all the cares and labours of bringing up, a large family, in the wilds of Africa. She managed to educate, her sons and daughters and fitted them, to keep up, their Parents' social position. John became a Surveyor, George an artist, another son settled in Cape Town and his children intermarried, into the Breda family^{402*} and the Post Master General's, Atchison.^{403*} Her eldest daughter, married, Mr. Marillier,^{*} of Somerset East, Adelaide married the Rev. Mr. Wright,^{404*} Church of England Minister, Janette married, Major Scott^{405*} and Betsy, Charles Eager,^{406*} of the Firm of Eager and Co Cape Town.

Some time, in the early part of 53,^{407*} Mr. Croskill determined to return to Europe; on account of his ill health, and we availed ourselves, of his departure, to send home, Sisters M. Liguori and Veronique; the sun had so affected the former's, head, that her mind threatened to give way, and on my promising, to take her back, when quite recovered, she consented, to accompany him, with Sister N. Veronique, who was always regretting her country and fretting over, her exile. Mr. Croskill, had been a great help to me, he translated the rule^{408*} for me and the rubrics,^{409*} and gave Italian lessons, in St. Catherine's, for me before my sister arrived out. He was a good, prudent, man; but a great sufferer, his health had prevented, his taking more than, sub-deacon's orders. He was (a) well informed man, a good scholar and of gentlemanlike bearing.

The interregnum^{410*} lasted from 11th Feb. 54 to November 57 when Dr. Moran succeed(ed) Dr. Devereux, as Vicar Apostolic of the Eastern Province. Dr. Griffith, who had been appointed, Pro-Vicar, by the late Bishop, removed Father Quin(Quinn) from Burghersdorp to Grahamstown, to help Father Ricards, with Parish work; for this latter, was both Military Chaplain and Editor of the Colonist, as well as, our Administrator and Principal of little St. Aidan's.^{411*} His advent did not prove a blessing, he was a narrow, minded, selfish, man and very jealous of Father Ricards. He gave us a great deal of trouble, during the interregnum, and he was backed up by Father Murphy. The two Priests, here, were not allowed, by the Pro-Vicar, more tha £25 per annum. The Military Chaplain, was obliged to keep a horse, for his visits to the Military out posts, as well as, for the Catholics, scattered, over the neighbouring farms, who might need the Ministrations of the Priest. Their housekeeping, clothing to a certain extent and all Altar requisits, fell on us, of course. Fathers Ricards and de Sany (whom Dr. Griffith had appointed, our Extraordinary),^{412*} showed themselves our staunch and devoted friends. Father Quinn and Father Ricards, used to say Mass at the Convent, week about; but after a while; I had to request Dr. Griffith, to prohibit Father Quinn's saying it at the Convent, he wanted to interfere with the Government of the Community, with regard to the Sisters' charges, and was not, what I could wish with the children, when he chanced to come in, at their Recreations. I pointed out to Father Ricards, the necessity there was, for great prudence, in their regard placed, as we both were, without, a Bishop and exposed to all sorts of evil constructions being put, on all our actions. He agreed I was right, and said, not to wound Father Quinn's susceptibilities, he would avoid, coming home from his school, through the Convent garden, at the children's Recreation hour. Shortly, after Dr. Moran's advent, Father Ricards obtained leave of absence to visit his family, in Ireland and during his absence, Father Murphy (now Vicar General) was forced to beg the Bishop, to dismiss Father Quinn, at once. He had committed himself, in Uitenhage, and did not sail from P.E. until he had given F.M., no end of trouble and annoyance.^{413*} Father Murphy's appointment to the Vicargeneralship, though so wished for, by Fathers Quinn and O'Connel, did not turn out to either, what they had anticipated. Father de Sany, was also more or less, of a sufferer. On one occasion, he came up to Town without leave,^{414*} to lay his case before the Bishop and instead of the reception he expected, was most kindly treated and his case settled, to his entire satisfaction.

Section 15 : In the Criminal Box

Some time after, we were brought up to Court, by a niece of Dr. Devereux's, Margaret Walsh, whom we had undertaken, to bring up for a governess and at the request, of Rev. Dr. Gillow, had paid her passage out, just after Dr. Devereux's death, the latter arriving the day he died. Sisters M. Xavier, M. Agatha and self, were summoned, for assault and took our seats, in the Criminal box, in the Grahamstown, Court House, close to our solicitor Jonathan Ayliff,* whom Mr. Jarvis,* his senior partner, had entrusted with the case. Before going into the Court, we had all three made up our minds, should the case go against us, to go to Prison rather than pay one farthing and we got the Bishop, to promise, he would not bail us out. When the day and hour came round, we sallied forth, from the Convent, breviaries in hand, the Bishop, at our head. The cortège, was a long one, consisting of Sisters M. Martha, M. Stanislas, St. Catherine's day pupils, and boarders. Sister M. Stanislas had been called on, as Margaret's witness, Sister M. Martha and the children, as our's. Why the Geoghans, every dreamed, of calling Sister M.S. as her witness, has always puzzled me, it must have been, the result of a special Providence, in our favour!

The girl had been very insolent and rebellious, in school, and when Sister M. Stanislas ordered her to put on, a fools cap, she threw her into the pomegranite hedge close to the schoolroom door, and was so violent, I had to be sent for. Being very ill, at the time, I had on, a Military Cloak, Dr. Moran had brought out and kindly given me, as it was winter and I suffered very much from cold; on my ordering her to be shut up, till she came to her senses, she seized hold of the collar of my cloak and, nearly, throttled me, for she was very strong. Sister M. Agatha, beat her hands off me and with Sister M. Martha's assistance, tied them together, with an old sash of the children's, she found on the floor and then locked her up, in a room, that was used, as bath room, near the kitchen; but, as she stopped the children, when they passed, I removed her to my room, over at my sister's for she was, in Europe. Some hours later, she contrived, by means of a nail, to pic the lock, and run over to her Aunt's, Mrs. Geoghan (who occupied, Dr. Atherstone's house, opposite our gate, at the time). She knew she would meet with sympathy, there, were it only; on account of the grudge, Mr. and Mrs. G, owed us, for refusing to receive them, after their marriage. They brought their

complaint, the same evening, to the Bishop, who promised, to enquire into it and settle the matter fairly, which they refused to listen to, and said, they would bring the case, into Court. Father O'Neil, the Priest, then residing, at the Bishop's was a very timid man and wanted us, to offer the Geoghans, hush money,^{415*} which I, of course, refused to do.

Meanwhile, on the Geoghans, stating the case, to the Crown Prosecutor, Mr. Huntly,* one of the local papers, The "Anglo African" edited by Colin Campbell,* took it up, and published a sensational article, to the effect that, Margaret Walsh, had been tied up to a beam, and unmercifully beaten; because, she refused to be a nun - Our motive to secure possession of her Uncle's property, which she had inherited. The article made a great sensation, in Town. On the feast of Our Lady's Visitation, the 2nd of July the Trial came off, the Court House was crowded. The Lieutenant, Governor's (General Jackson)* staff, our Children, Friends, Enemies, and though last, not least the 13th, non commissioned officers, who had resolved to rescue us, should the case go against us and we marched off, to the Tronk. These men, were in the habit, of coming to the Convent, frequently, for books from our lending Library,^{416*} and knew of our determination, not to pay anything, if cash, (in cash) nor let the Bishop bail us.

The case, lasted from ten o'clock A.M. to four P.M., with only a very short interval; for the Magistrate and Officials, to take some Refreshment. We had handed, the Magistrate, my correspondence, with Dr. Gillow, about her and her coming out, requesting, he would keep to himself the contents, for Dr. Devereux's sake. Though the fact, of our figuring, in the Criminal box was trying enough, there were some comical scenes, connected with it. Poor Sister M. Agatha, wanted to leave the Court for a little while, so I asked Mr. Ayliff, to get leave, from the Magistrate, for her doing so. On obtaining it, a most disreputable man, with a patch over his eye (a constable), who was guarding us, followed her, nearly, out of Court, before Mr. Ayliff got the Magistrate, to order him back. At mid-day, the case not being much advanced, I sent out for buns, for our children, and got Sister M. Stanislas to eat one, before going into the witness box. Meanwhile, Sister M. Xavier amused herself, sketching her surroundings, from her place, in the Criminal box, and wishing she could step, into the witness box, instead of Sister M. Stanislas. She had had, nothing to do with the case, was not even

present, when Margaret was misbehaving herself. Miss Foley, who with her brother, had a shop, almost opposite the Court House, kindly, sent me a glass of wine.

When Sister M. Stanislas, who had been subpoenaed,^{417*} as Margaret's witness, entered the witness box, the Crown Prosecutor asked, whether she recognised, the torn dress, he held up, which was said to have been torn, through the cruelties exercised on her. She said she did and had told her, several times, to mend it, even up to the day, of the pretended assault. She then related to the astonished Court, that Margaret had assaulted her, thrown her into the "Pommeégranite" hedge, as she called it to Dr. Moran's great annoyance; for he was nervously sensitive, to our mispronouncing, at all times - but in this Public Place! When Sister M. Martha's turn came, to enter the witness box, for us, another trial awaited his ears. She was describing, how Margaret attempted to bite me, when I tried to get her hands off, the collar of my cloak, when Crown Prosecutor, in cross questioning her, asked her, whether she felt the bite. "No Sir", she said, "but I seen it" and when he asked her if she had not said so and so, she answer "No Sir, what I said is wrote down in that book", pointing to the one, her answers had been taken down in.^{418*}

When at about 4 P.M. the Magistrate decided, the case, in our favour loud cheers, burst forth, from the men of the 13th and our Friends, in Court. On our return home, General Jackson, sent his aid-de Camp to congratulate us and two bottles of his choice, old Port wine, for me, as I was an Invalid, at the time. Even Father O'Neil came over to congratulate us, and praise the truthful, straightforward, answers, of our witnesses. Dr. Moran, was very angry, at the way the Crown Prosecutor had brow beaten our witnesses, during the trial. As soon as, the Court was cleared, the Magistrate, Mr. Franklin,* Editor of the "Frontier Times", and Mr. Huntly (Crown Prosecutor), came forward to congratulate the Bishop, on which he gave Mr. Huntly, a bit of his mind adding He came, there, to see justice administered, not our witnesses brow beaten. Franklin and the Magistrate, were amused, at Huntly's discomfiture. In the morning in arriving, at the Court House, Huntly, had facetiously, come forward rubbing his hands and bowing and had requested, the Bishop, would allow him to "Show the Ladies into my study, until the case comes on", he answered "Show the Ladies into the Criminal box, they ask no favours, only Justice".

The night the summons, was served on us, we were having, our Break up, Entertainment, and the children were acting, Wiseman's "Fabiola",^{419*} dramatised by F. Oakley. We were just at the scene, where, Sebastian and Pancratius,^{420*} are conversing, on the Terrace, when they hear the roar of the Lions, from the Colessium.^{421*} The Bishop and Father O'Neil, who until then, had thought the Geoghans would relent, were greatly upset and you may imagine the Damper, it threw over the rest of the performance. We felt it less keenly than the Bishop and Father O'Neil. At once I made up my mind, to go to Prison, rather than pay a fraction should the case go against us, Sister M. Xavier and M. Agatha were quite prepared to do the same. Father Ricards was, in Ireland, my sister, on the Continent, at the time and Dr. Moran a comparative stranger, having been, out here, only about seven months. Though the case was decided, in our favour, this trial, injured our schools, for many years after. Many who read the accusations and had had their minds prejudiced by Collin Campbell's paper, never went to the trouble of following the account of the trial, as it went on, and the first idea formed, remained in their minds.

Section 16 : Illness, Recuperation and Progress

The following August, I was struck down, with a severe attack of Pleuresy and given over by the Doctors. On receiving the sacraments of Extreme Unction and Viaticum^{422*} I was restored to health. It was during this illness, that I saw, Our lady, as she is represented, or nearly so, in the pictures of Notre Dame de Boulogne. I thought I was drowning, felt the rush of waters in my ears and heard the waves dashing over me, when I perceived her, on the boat with the child on one arm and the other stretched out, to save me.^{423*} From that moment I felt sure, I should recover, though the Doctors had given me up. I was a long time recovering, my strength.

We spent the following X^{mas} Holidays, on Young, George, Wood's* farm, in the Karigha,^{424*} which he had kindly, lent us, as the Doctors had ordered me, a sojourn, in the Country to regain my strength. Nothing could exceed Dr. Moran's kindness, all throughout, my illness and convalescence. Sister M. Stanislas, proved an indefatigable nurse and the Schools, were well attended to, by Sisters M. Xavier, M. Agatha and M. Augustine, until the Holidays, and our sojourn, at the Farm. The

Household duties, chiefly, devolved, on the two Lay-Sisters, M. Bridget, and M. Martha. I spent those holidays, I may say in the saddle, with Sister M. Xavier. Our rides commenced, immediately, after Breakfast, we returned home for Dinner, rested during the great heat of the day and then renewed our rides till dusk, tea time. The result of these rides was, that though so weak, I had to be assisted, into the cab, that took me to the Farm, I was able, at the end of six weeks' holidays, to ride, on horse back, into Town, in about two hours time.

A Catholic family, of the name of Garrety, were in charge of the Farm. We took with us, a large Marquee, and tents for our orphans' and boarders' use. The Farm is exceedingly pretty, with an orange grove and a river running through it, and a large stable, well built and clean. The scenery around, was picturesque and pleasing. The Farm is near Jarvis', "Orange Grove", ^{425*} but on the opposite side of the road. Hume's Farm is on the same, side but a little below Jarvis'.

The Bishop used to ride out, every morning, to say Mass for us, but he had, to be back, in Town to ring the Angelus, ^{426*} at mid-day, as Father O'Neil was, or fancied himself, in bad health.

About the end of 58 or beginning of 59 Father Ricards returned from Europe, with him Sister M. Francis and John O'Brien (now Father O'Brien), who was to persue his Studies, in little St. Aidan's, which had been closed, during Father Ricard's absence. The projected Hospital, commenced by Doctor Devereux, had only reached six or eight feet, above the ground, when he died and the work came to a stand still. During the three years' interregnum, the Town had started, the Albany Hospital and it was a good way up, when Dr. Moran arrived, here; he therefore offered, to return the Subscribers, their money, and built St. Joseph's, Free School, ^{427*} on the Hospital Foundations. The Hospital, was to have consisted of four wards, we were to have had charge of; but Providence ordained otherwise. Dr. Moran soon saw, the necessity, of building himself, a better house, than Dr. Devereux little cottage, which consisted of, two rooms, a narrow passage, small lean to and stoep. The cooking, washing, and household work, was done by us, and we had to avail ourselves, of Mass time, to make up, the beds and clean the House. Where was the money to come from, for the building? Good Mrs. Stephen Mandy helped me, start a subscription for the purpose, and we lent the Bishop,

the money, Sister M. Agatha inherited, which was still in the Bank, as she was not yet professed, when he came out, though was so, soon after his arrival. We hoped, this, with the collections and help from the Ouvre,^{428*} would enable him, to erect a suitable building on the Erf, bought from Mr. Beck. Glass, built the House and he took possession of it, on 16th July, fête of Our Lady of Mount Carmel, in 59 or 60. The old cottage, inner walls, were pulled down, and it was converted into, a Free School till, the Bishop was able to build, St. Joseph's. This school, was commenced^{429*} Jan 1858 and opened 1868, at the cost of £700. When Dr. Moran returned us, Sister M. Agatha's money, we built St. Catherine's^{430*} and added it on, to the Refectory. Sister M. Magdalene's money built the two rooms, Hall, Cloister at Entrance and the Earth Closets. Sister M. Catherine's went to defray, in part her brother's expenses home and at "All Hallows".^{431*} Sister M. Augustine's, was swallowed up, in the monies never accounted for, by Father Fanning.^{432*}

When Dr. Moran came out, he gave up the "Colonist" and the Printing Press was sold to the Proprietors of "The Star". The Bishop, went home, to bring out nuns, for P.E., at Father Murphy's request. By this time, a change had come over, the spirit of his dream and he recognised, some thing was wanting to his work, the Church, he had built, there, until he had nuns. He, the Bishop, brought out, with him a Community of Nuns, from the Dominican Convent, Sion Hill, Dublin and, at the same time, brought us out, four Irish Postulants, Sisters M. Cecelia, M. Agnes, M. Catherine and M. Joseph, this last one, was sent home, as she had no vocation. Sister M. Catherine died, shortly, after her profession. Since, these Sisters came out, those who have entered have been all Colonial and our children, except the two Germans.

Father Lennon,^{*} was a fine young Priest and very like Dr. Moran, in appearance, he was sent to Graaff Reinet; his career was a short one, he died there of brain fever, before Dr. Moran could reach him.

One of our disagreeables for many years was, "La question des cabinets."^{433*} The Tub system, was unhealthy, besides being disgusting and the Privy was no better. In the early days, we had to empty the Tubs(and) Mrs. Ford's and my Sister's, the natives would not, for love or money. In rainy weather, you may imagine, what it was, to carry them, to

the bottom of the garden and bury their contents. As the Bishop and Priests took their meals, there,^{434*} the Tubs were soon filled. The Sisters took their turns, cheerfully, nevertheless. When St. Catherine's was built, we had two water closets built, and hoped the difficulty was solved. After a while, they proved a complete failure and became intolerable, either through want of sufficient water or their faulty construction. Later on, in Dr. Ricard's time, we built our present set, on the Dry Earth system. They cost £200 and we have to pay Lagan £12 per annum to empty them. They would answer, perfectly, if one could get, every one, to use them, as they are intended to be used, this is their only draw back. They will require, to be educated to it.

Section 17 : Transfer of Dr. Moran and appointment of Dr. Ricards

When Dr. Ricards returned from Europe^{435*} he resumed his work, in Little St. Aidan's, with Mr. O'Brien (for Assistant), who had charge also of The Young Men's Society, and gave Catechism of a Sunday, to the Catholics, in the Hospital, here. He kept the young men together, got up readings, entertainments, and plays and lectures and by that means gathered, together for them, a good library of books. Dr. Ricards helped them, by his readings, Lectures, Scene Painting, and getting them up, in their parts. Dr. Ricards spent his Holidays visiting, those Towns, where, there was no Resident Priest and on these occasions was, generally, asked to Lecture, for some good purpose, or give Readings, frequently, both. When hard times pressed on the Colony,^{436*} numbers of our young people, emigrated to Australia and South America.

In 1870 Dr. Moran was summoned to the Vatican Council^{437*} and after his return to the Colony, was appointed by Rome Bishop of Dunedin.^{438*} This appointment was a great blow to us all and a very anxious time, followed. The Bishop was of opinion, Father Ricards would be appointed, in his place, he had thought it his duty, to tell them, in Rome, how well qualified he was, to be raised, to the Episcopate; he had, on a former visit, to Rome, obtained him the Doctor's Cap.^{439*} It was a great sacrifice to him, though not quite, unexpected. The uncertainty and dread a stranger might be appointed, was a source of uneasiness. Then Father Ricards received news from his friends, in Ireland, telling him his name had gone in, to Rome, with two others, for the Diocese of Ferns^{440*} whose Bishop was dead, he wrote, at once, to Cardinal

Cullen,* begging him to use his influence, to prevent his appointment and the Cardinal, stood to him loyally. On Holy Saturday morning, the mail brought us, the joyful news of Dr. Ricards appointment. His consecration,^{441*} was celebrated in Grahamstown, on the following 18th of June, anniversary of the Battle of Waterloo. Dr. Allard,* Bishop of Basutoland, Orange Free State and Natal, (for all these places, were included in his Vicariate) came from Basuto Land for the occasion, and Dr. Leonard* from Cape Town. Dr. Allard, was founder of the Basutoland Mission.

Just as Dr. Moran received the news, of his transfer to Dunedin, I was seized, with a severe attack of erysipelas,^{442*} in my ankle, which so inflamed the whole leg up to the hip, I had no use of it. Dr. Atherstone, ordered me up, to his House on the Hill,^{443*} which he, kindly, placed, at my disposal. Sister M. Bridget accompanied and attended to me and we spent some weeks, there. Every afternoon, one or two of the Sisters, with the Boarders of their class, walked up, by turns slept, there, and returned next morning, to the Convent, in time for School. After a week's sojourn, there, I was so far recovered, that I could ride on horse back and rapidly got well, with no other medicine, but sulfate of quinine.

When Dr. Ricards' consecration was over, we hired Aglerie's House, at Salt Vley^{444*}(Vlei), with the Mandys, for the winter Holidays, the Bishop came with us, Henri and our Boarders were of the party. Sisters M. Agatha, M. Augustine, M. Bridget, myself and Lettie Hopley, returned to Town, some days, before the rest of the Community to prepared for the re-opening of the schools. Lettie and myself rode, on horse back, half the way, the rest came on, in Kings' cart. Half way, I gave Sister M. Agatha, my horse and got into the cart. I had only just done so, when I saw Sister M. Agatha, (who was always, a careless rider) take a short cut, cross country and then pitched off the horse, which had stepped into a hole. You may imagine my anxiety, until I saw her pull up the poor Brute, and remount. After I left Salt Vley, one of our Boarders, Alice Blunden, was nearly drowned, got into a hole and was some time, in coming to. One day, the Bishop took all, who remained behind, for a row, up the Mansfield and had a day of it. On their return, in the evening, they were nearly upset. Since they had gone up the River, in the early morning, a vessel had come in and had fastened a rope from the vessel to

the opposite bank and they had not noticed, it in the twilight, until the boat was nearly capsized. The children were ordered to lie down, in the boat and keep quiet; They say, Sister M. Stanislas prayed and scolded, alternately.

The dearth of Priests, was at this time, so great, that the Bishop had to be, constantly, on the road between Grahamstown and Port Elizabeth. We were sometimes six weeks, without confession; for when the Bishop was up, here, the P.E. Dominican Nuns, were without Mass. Father P Farrelly* carried on, Little St. Aidan's, so we were never without Mass in St. Patrick's. In 1872 Sister M. Catherine died of Heart disease, contracted, after Rheumatic fever, at the age of seven. She had a beautiful, soprano voice, and sang the Church music, so sweetly, could go to high Do, without an effort; her rendering of the Inflammisti (Rossini's)^{445*} was very touching. She was of a cheerful, amiable, disposition, and a general favourite. She died, in a camp arm chair, in the Community room, at 5 A.M. on 20 July 1872 aged 21 (years) and 9 months. She was most anxious to live, until the Bishop arrived; he was, in his cart, on the road, from P.E. and expected every moment. Her only regret in dying, was she had done nothing for God and the dear soul had left, country, family, and even Mother, for His sake. As the Bishop neared Town, he called out, to Hendrik the Driver, "See that light!" as a light flashed, across the road, "I think Sister M. Catherine is dead" or words to that effect. On reaching Town, he asked the first person, they met, had the Church bell tolled^{446*} and the man's answer, in the affirmative, told him, he was right. Her death must have occurred, at the very time, his Lordship saw, the light, cross the road; she died, about three years before Sister M. Augustine and was buried, by the Bishop.

Section 18 : St. Aidan's College and the Jesuits

After Dr. Ricards return from Salt Vley, he was busily engaged, planning the Building of St. Aidan's and raising funds, to carry out the work. Dr. Moran had secured the ground, at Oatlands,^{447*} from Government and planted Fir Trees round it and it was let to some man, who ruthlessly destroyed, most of the trees, under the impression, they interfered with his vegetables. We started a Lottery,^{448*} in the organizing of which, Sister M. Xavier, was indefatigable, and then we held a grand Bazaar, in the Albany Hall in which the Bayonians^{449*} took an active part; but it

did not come off, till the building was completed. The first day of the Bazaar, there was a torch light procession at night, the following one, a Concert and the third a dance in St. Aidan's school room. The Erection of St. Aidan's, was a great event, in the Catholic Church,^{450*} in this Vicariate and there were general rejoicings. It was a work that had been, in contemplation, every since Dr. Devereux, started Little St. Aidan's, in 1850, under Dr. Ricards' care. How can I describe the thrill of joy I experienced, as I stood at our gate, watching the long, torch, light, procession! The Sisters had all gone to (a) friend's store, where, it could best be seen. The two or three days the Bazaar lasted, the children's Refectory, was thrown open and kept supplied, with Refreshments, for the servers, at the Stalls, and Sister M. Agatha superintended, and accompanied, the Concert Performers, at their practices. Mr. Menghe, Mr. Tancred, and Mr. Kay, were the chief male singers. Mr. Pearson, Mr. Hurley, and Mr. Tancred, took the lead, among the Bayonians, in their exertions, to make it a success. It was also, liberally, patronised, by the Protestants of the Town and realized over £500, whilst the Lottery brought in, over £1 000. The Protestants, all over the Eastern Province, were, extremely, liberal, in purchasing Tickets, and giving us prizes, chiefly, through our pupils, scattered over the country.^{451*} Soon after,^{452*} the Bishop sailed for Europe, to bring out, a Community of Jesuits. Pope Pius IX had given several prizes for it, at Mrs. Mandy's request,^{453*} on her visit to the Vatican, with her niece, Mary (now Sister M. Magdalene), some little time, previously, to organizing the Lottery. During the Bishop's absence Father Coglan (Coughlan), remained in charge, here, and gave us, very much, help, in the schools and was so kind and attentive, to poor Sister M. Augustine, who was suffering from Cancer in the breast.

Before Dr. Ricards' consecration he used to give us much help, in getting up, our plays, by teaching the children to declaim and act their parts; he laid the Foundation, of their present successes.^{454*} Several of those he trained, are now, nuns and able to impart, all he taught them. He used also to come, with Dr. Moran to give us and our children, experiments, in Chemistry, Electricity, etc. Inicated us, in the mysteries of the Microscope (he had a very powerful one and a beautiful Telescope). Sometimes, on fine clear nights, he would bring over, his telescope and show us the double stars, in the constellations, the nebulae, the moon, etc. Then he would show, our children, his fine set of astronomical slides.

Dr. Moran, during, his Episcopate, here, did a great deal for our schools and for St. Patrick's Choir, which he had asked me to take over again, shortly after he came out. He obtained, from Dr. Dale,^{*} a grant for St. Joseph's and used all his Influence, to fill our schools. He held examinations and used to encourage the children. On the great festivals, he, usually, gave me three guineas, towards, a feast for our Boarders, and the older girls had the spending of the money and arranging of the feast. For some years; he usually, came once a week, in the Afternoon, to give religious instruction, and encouraged the children to ask questions. He fully realized the solemnity, good music, gives to the Church services, and though he had little ear, himself, he encouraged the Choir by every means, in his power.

He was a great advocate for the Church ceremonials and carried them out, to the best of his abilities. We owe him a deep debt of gratitude. He went to so much trouble to teach our Sisters to read the Divine Office and in giving them lessons. He bought us a great deal of Church Music, Oratorios,^{455*} and Operas for the schools. On his first arrival; in order to give our poor Catholics, an opportunity of giving their children, a liberal Education, he asked me to lower the day school (St. Catherine's) pension^{456*} to 5/ a month; but we had very soon to return to our former charge of 20/ per month. Instead of availing themselves of it, either they did not pay a fraction or if they did, pay, withdrew, their children, at the end of a month or two, with the boast they had been educated, in St. Catherine's.

Poor Sister M. Augustine lingered about eighteen months, she bore her illness with exemplary patience and resignation to the divine Will and was singularly brave and hard working, to the end. Shortly, after the first operaton, she was again at her post, Teaching, and the same, after her breast was cut off, and it was not, till the Cancer became so offensive, she could be, persuaded to give up, her classes. She had worked up the school St. Joseph's well and managed it almost entirely, by herself. She was a good, painstaking, hardworking, Mistress and at the June and December breaks up; she always, managed, Entertainments, that told^{457*} on both Parents and Children; besides giving, once in a year, prizes. She wrote a very pretty hand and used to write out, all our Programmes,^{458*} for St. Catherine's, as well as, for her own school. This was no sinecure, for Dr. Moran got me to have St. Catherine's

Entertainments, at Easter, Winter break up, St. Gertrude's,^{459*} and at the break up, for the Summer Holidays. After her death, we were forced to get them printed. I cannot say how many copies she made me of the résumé of Sacred History, before I had them printed, of the Rule and of the résumé of Ancient, Modern and English History.

Her death was a great loss, to the schools. Sister M. Stanislas nursed her with, devoted, sisterly affection. Towards the end, I hired, old Hannah, to help Sister M.S, who must have been specially strengthened from above; but Hannah soon tired and gave more trouble, than help. Sister M. Augustine died sitting up, in her chair in the Infirmary, a few minutes after saying, good night to me, on the 19th May 1875. The Bishop, who was in Rome at the time, saw her pass, near him and heard her say, "Goodbye". Father Coughlan, the only Priest, here, was away, on a sick call, when she died, and did not return to Town, till next evening. She had, fortunately, received Holy Communion, the morning before. We left the Coffin open, in the little Chapel; in order that he might see her once more, he had been so kind and attentive to her, during the Bishop's absence. There was no change, in her calm features, nor the least unpleasant odour, now. May the Good God bless and reward this good Priest for his attentions to her!

When the Bishop wrote to say all arrangements had been made with the Jesuits, to take over St. Aidans, Mrs. Mandy and ourselves, set about, making preparations, to give the Bishop and his party, a hearty welcome. Father Coughlan suggested, our making, for the decorations, at St. Patrick's, St. Aidan's and the Bishop's,^{460*} flags of every Nationality, besides the Papal, Jesuit and Bishop's arms.^{461*} We made most of them, of coloured sateens, which looked very effective. Mrs. Cumming and Mrs. Orpen, helped to paint the cotton velvet ones, in oils; Our Lady of Good Hope; of the Assumption; of the Sacred Heart; St. Joseph; of St. James; of St. Patrick, of The Sun burst (Sunrise), round Tower,^{462*} and Hound (wolfhound). Sister M. Xavier, made them, up when finished, with coloured guimps^{463*} and deep woollen fringes. Outside the Church, banners were flying from the Turrets and the walls festooned with evergreens and coloured paper roses. The Bishop's house was similarly decorated, a large shield in Zinc, was fixed on either side of the Entrance door, with the papal and Bishop's arms, painted on them, in oils, beside the two bannerets, with both arms worked on them, in

coloured sateens, Sister M. Agatha's work. In all the front windows, were transparencies, with decorations and scripture Texts, in illuminated letters. We had the same in St. Joseph's and the Convent windows. From St. Joseph's Cloister, to the Archway,^{464*} in Hill Street, we had coloured Chinese Lamps, suspended from the oak trees and St. Joseph's Cloister. St. Joseph's yard gate, was thrown, wide open, and the whole cortège, Bishop, Jesuits, Secular Priests, and Students, moved on from the Bishop's house, through St. Joseph's Cloister and under the oaks, on its way to St. Aidan's, through the gate way, in Hill Street. Miss de H's (Henningsen's) windows, were also decorated with Transparencies. At St. Aidan's there was a huge archway, at the garden gate, decorated with Transparencies and evergreens. On either side of the Arch, were life size pictures, of St. Ignatius,^{465*} and Aloysius,^{466*} over the arch the arms of the Society and a huge Welcome in gold letters, on Turkey red. In the two large windows of St. Aidan's were life size portraits, of Dr. Ricards and St. F. Xavier. On either side of the Entrance door, on zinc shields, painted in oils were the arms of the Society and of the Bishop. In another window, a picture of St. Aidan,^{467*} life size also. Inside, both at the Bishop's and St. Aidan's, were Welcomes, in large Gold letters, on Turkey red. The same over St. Joseph's gate and the Arch way, on Hill Street.

A cold, substantial, supper, awaited the Travellers, in the Dining room and the rooms were all in readiness, even the Kitchen fire laid, for the next morning. Mrs. Mandy was a great help, to us, in all these preparations, as she lived close by, and never tired. The chief part of the furniture was hired, from Warwick Hill, Mrs. M supplied some, and we got sheeting and Towels, etc. made, for them. The party consisted of the Rector Father Bridge; Fathers Lea and Law; Brothers Penny, Sanguinetti and Bash. Students Mr. McTiernan & O'Rilley(O'Reilly); pupil John Troy.* Secular Priests, Dr. Allen,* Fathers Maggiorotti* and Fanning, who came out, with the Bishop, as well as, Sister M. Raphael, the Bishop and Father Coughlan. Soon after his arrival, Father Law, was appointed, our Confessor. He was a convert and a very devoted Priest; he died many years after, on the Zambisi Mission, of starvation, a martyr of Charity.^{468*} He had a keen sense of the ridiculous and wielded his pencil ably, in caricaturing whatever struck him, for the amusement of his companions. He was, at all times, so good to us and so thoughtful and ready to serve us. One day, he heard me

complain, I had no large map of the land of Canaan, after it was portioned off, nor of the First Greek Empires. A few days after, he brought me two large ones, he had drawn and coloured for me, with all the chief places, clearly marked on them, though at the time, he was very busy; for besides School and Mission work, he was giving the two Ecclesiastical Students, their Theology course. When he left for the Zambisi Mission,^{469*} Father Lea took his place, as our Confessor and a very prudent and excellent one he was, as well as, a devoted friend to our Community.

Soon after the Jesuits advent, Mrs. Orpen resolved to place her son Reggie, at St. Aidan's and asked me to speak to the Rector about him. Father Law was sent to her house to make the necessary arrangements and this visit, led her into the Church, shortly after; Father Law received her and was her director, until he left for the Zambisi. Her zeal and devotedness, edified us all, she soon got all her children, even her husband, to join her, as well as, her coloured servants. Nothing could exceed her charity and spirit of self sacrifice. Father Law, frequently, said he had never, before, met such a zealous soul. When she joined, her husband at Port Alfred, she opened a school for the poor Catholics, in her own house and exercised charity, there, in various ways. The Church and the Presbytery, there, were chiefly built by contributions, she raised, by means of a Bazaar and stripping herself of her jewelry, watch, etc. When the Trappists^{470*} were expected, she got up a Bazaar, entirely, at her own expense, to be able to present, a purse to the Bishop, on his arrival, in P.E. and took it down herself, as a welcome to him and them. She gave me great help in the Transparencies, especially, with the figures, she illuminated, the addresses presented to the Bishop, on his return and was indefatigable, in works of charity. Her leaving the Church was a blow to us all and a sad thing for her husband and children, who followed her example.

Father Depelchin arrived, here, with Priests and Brothers for the Zambisi Mission and the whole party remained in Grahamstown, some time preparing for their long journey, up country, and getting wagons made. the party consisted of Father Depelchin, Father Chronenberg (Croonenberg), Father Teruda (Terode), Father Fuchs, Brothers de Velder (Devylde) Nigg, Sadelier and Hedley. Father Law joined them, here, and was appointed Minister^{471*}, in which capacity he had charge of the

commissariat. His zeal and foresight, were truly surprising. I had a good deal to do with him in his commissariat arrangements and was much edified, at the change, this charge, had wrought. From the easy going naval officer,^{472*} he was transformed into, an experienced, hard working, commissariat one. Brother Nigg, worked indefatigably, at the sewing machine, fabricating Flannel drawers and shirts for the party. He came, every day, to the Convent to work it and get all the help, we could give him, out of school time. Towards the end the prep of work was so great, we had to get dispensation, for some hours,^{473*} on Sundays and Festivals. Sister M.F. Xavier was a great help, in making all the soutanes, birettas and stocks,^{474*} she had served her apprenticeship, at this work ever since she entered and was a very, quick worker and a very ingenious one, in turning to account, every scrap of material. Some of the Fathers and brother Nigg, slept in the two rooms adjoining, the Vestry, at St. Patrick's, brother Nigg, in the room below, and used the kitchen, to cook for them. Mrs, Orpen painted a large crucifixion, in oils, with a Zulu Warrior, in full war attire and a peaceful native bowing down, reverentially, before it. It was very effective and as the Missioners, proceeded up Country, served as an Altar Piece,^{475*} wherever, they offered up, the Holy Sacrifice. The Fathers wrote us, it struck the natives, forceably.^{476*} There was a fourth lay brother, whose name I forget, a Dutchman. He was drowned, in the Orange River, whilst bathing.

Section 19 : Kingwilliamstown

Soon after the departure of the Zambisi Missioners, the Bishop started for Europe to bring out the Trappists to Dunbrody, in the Sunday river Valley.^{477*} For many years, it had been his conviction the Trappests were the monks for Mission work among our Natives. In the Galika^{478*} war, when Sir Bartle Frère,* visited Grahamstown, he greatly encouraged the project and had a long talk with him on the subject. The governor was a fine gentlemanlike, man, in manner and had a large heart and grasp of mind. During his visit to the Convent he was particularly kind and courteous and seemed pleased with our children's, song, of welcome, which Sister M. Xavier had composed for the occasion. He sent us word he would come and when he drove up in state to the gate, the Bishop and myself, went down to the gate to meet and welcome him. The class room St. Catherine's was decorated and a large Illuminated Welcome, hung over the

platform. After he and his aid-de-camp had been over the Convent, they were served in the Community room, with some refreshments and Champagne.

Father Fagan had a little before completed the building of his Convent in Kingwilliamstown and I was to send, a few Sisters, to start a day school, there, at once. Mr. Fraundorper* (Frauendorfer) had been in Town, before starting for Germany and I had explained to him, how hard pressed I should be, to undertake the work, considering the small number we were. I urged him to do his best, to get us subjects from St. Ursula's in Augsburg^{479*} (the Convent Sister M. Raphael, was trained in), as soon as, he got there. Before Sir Bartle Frère's, visit and whilst the Bishop was up country, I received a letter from the Prioress of St. Ursula's, stating, their government had forced them, to close one of their schools because they could not incur the expense, of a new building, and she could furnish, a whole Community for Kingwilliamstown, if the Bishop would agree, to taking her nuns. This was a godsend, for us and seemed to me, quite providential. I sent the Bishop her letter and he asked me to write, at once, and accept her offer. When they arrived in East London, the Galeka war, had broken out and Sir Bartle Frère, was in Kingwilliamstown. As soon as, he heard of their arrival he, at once, placed the Tug at the Bishop's disposal, to bring them on shore. It was particularly kind and thoughtful; for the only, usual, means of landing, was in boats, in which passangers had to be battoned^{480*} down and I cannot say, how many had found a watery grave, within the last month, when attempting to land, in these boats. Among the Augsburg nuns, only one of them, knew anything of English and her's, was more Shakespearian, than modern English. The Bishop asked me to send up Sister M. Lucy* to help them, in the schools, until they had mastered the Language. Their advent was predicted, would turn out a failure; but the sequel has shown, the Bishop was right, in accepting their services, and the Foundations in Natal, the Transvaal, Rhodesia, Keilands, East London Graaff Reinet speak for themselves.

Soon after the arrival of the Dominican Nuns, in Kinwilliamstown, the Bishop came from, there, to take Sister M. Lucy, Georgina Gawes and myself up. We started at 4 A.M., but did not get in to Kingwilliamstown till midnight, though the journey is reckoned twelve hours. The Galeka war having broken out, the Hotels along the road, were closed with the exception of Watson's Breakfast Vley^{481*} and no relay of horses, could

be had. After crossing the Keiskama drift, with knocked up horses, the Driver, out spanned and determined to see, if he could not get horses, from some of the neighbouring farmers, as he left us, he coolly said to the Bishop, "My Lord please mind the horses till my return". Specimen, of the free and easy manners of our Colonists; for he was, well meaning, good Fellow. The horses were knee haltered and of course Sister M. Lucy and Georgina took charge of them. Whilst we were seated on a bank, awaiting Rubin's (the driver) return, a number of Kama's* Kaffirs (women) came to look at us and chatted away, in Kaffir to Sister M. Lucy, who knew the language well, as she had spent her childhood, on her Father's farm, in Kaffraria.^{482*} Kama was one of the, native, friendly, Chiefs. After a long wait, the Driver returned, in the post cart and told us, no horses, were to be had, we should have to go on, to King with (the) same, tired horses. Imagine what it was, to proceed, on our journey, with such poor animals! About Midnight we reached the Convent. The nuns had given us up and gone to bed and it took some time, to rouse them. The whole Community turned out, to receive us and gave us, a grand welcome, quite in Home style. A finely laid out supper awaited us and nothing would exceed, the kindness and attentions, we met with. Next day, we visited the little Church, St. Anne's, built by Father Watkins, the Hall, grave yard, and Hospital, where, Mary and her Father, Dr. Fitzgerald,* gave us a cordial, welcome. We visited the Botanical gardens, also.

On our return journey, we, that is the Bishop, Georgina and self, were joined by Mr. Courement (a Belgian and Louy's Father). We were well armed with revolvers and ammunition, as on the journey to King. All went smoothly, till we reached Committees.^{483*} The Bishop and Mr. C got out of the cart, here, and went into the Hôtel, which was barracaded and only one door open enough, to allow of one person, passing through, at a time. Whilst waiting for the Bishop and Mr. Courement's return, we heard a gun shot, and saw a rush of Kaffirs, issuing from the door. In vain did we ask what was the matter, we were not understood. At last, to our great relief, Rubin made his appearance and told us, Mr. Courement had shot, the Hôtelkeeper (Watchem), accidentally, and the Bishop was doing, what he could, for the poor fellow. I jumped out of the cart and hurried, into the Hôtel, where I found, the Bishop supporting the wounded man, who pale as death was bathed in perspiration. It seems Courement, was showing him, a loaded revolver and explaining to him, about the hair

trigger, when it went off and the shot entered the abdomen, of the poor fellow. Not a soul was in the place, the natives about the place, had all fled, at the report of the revolver, and the poor fellow, had sent his wife and family away. The Bishop said, we could not leave the man to die, there, alone and must take him, with us, on to Town. I went into the canteen, got an empty soda water bottle, and filled it with brandy, for the road, in case the wounded man might require it. With some difficulty, he was lifted into the cart, Georgina and self squeezed ourselves into a corner to enable him to lie at full length; meanwhile Courement, who was seated on the coach box, was sobbing, like a child and the wounded man, now and then, endeavouring to console him. I kept feeling his pulse and whenever he seemed very faint, gave him a little brandy. When the cart stopped, to rest the horses, (at the top of Pluto's Vale)^{484*} and take up Georgina and the Bishop, he said, "Thank God, we are safely through, I have been on the look out, with some anxiety, were you not alarmed." No wonder for the place, was, a good hiding place, for the Kaffirs. The danger we were in, was altogether forgotten, in my fear, the apparently dying man might not live, till we reached town and got surgical aid. On nearing Town, it was an immense relief, to see Father Fanning ride up. I asked him to ride back to Town, as fast as, he could, and bring out a Doctor; meanwhile we drove on, as quickly, as we could and deposited him, in Dr. Atherstone's surgery. Next day, we learned, a button of his drawers, had saved him, he soon recovered.

My next journey to King. was, during the following Easter Holidays, when the Bishop took Sister M. Magdalene, E. Foley, now ^{485*} Mother Gabriel, and Superior of the Dominican Convent at Verulam, Natal, to see Sister M. Lucy. As the war was still raging, we took revolvers and plenty of ammunition. Sister M. Magdalene had charge of the ammunition. Ellen Foley had been, a Day scholar with us and had applied to the Convent in King. to try her vocation. Her Father, was opposed to the step and threatened to shoot her, if she attempted to carry out, her project. She was accepted, and then came and slept at the Convent and started with us, for King. next morning, at a very early hour, almost before, break of day. The poor child was, in a dreadful state of mind until we had left the Town far behind us. She fully expected her Father would keep his word and dreaded lest he might shoot, the Bishop, or myself, in aiming at her. She was, constantly, looking back and watching for a light, in her Father's window, as the cart drove near his dwelling.

On reaching Green River, we met the Grahamstown Volunteers returning from an action, in the Peri (Pirie) Bush;^{486*} we recognised several of our boys and Davy Sampson. They were blood and mud bespattered and looked weary and tired. D. Sampson, had a long discussion with us, about the natives, and wound up, by saying, "Neither Pope, Bishop, nor King, would ever persuade me these Niggers are like us." When we neared Debe Neck^{487*} (Nek), the stench was so intolerable, we had to hold our noses, for some distance, and drive on, as fast as the horses could go. There had been, a sharp engagement, there, some days before, and the stench, arose from the unburied dead and dead steeds not yet consumed by nature's scavengers, the Vultures. We got into Kingwilliamstown, by day light and met, as we entered the Town, the ambulance wagons carrying the dead and wounded from the Peri Bush, and horses without riders coming on behind them, it was a sad sight indeed!

The nuns received us, most hospitably and Sister M. Lucy, was glad to see us, again. We spent our time with the good nuns and in seeing all that interested us, in King. The old Dr. Fitzgerald and his daughter, Mary, were extremely kind, got up a pic-nic for us to East London, by rail. Judge Dwyer's* Nephew, Mr. Byrne, was one of the party and he was most amusing, full of fun and kept us all alive, by his humourous observations and amusing conversation. Poor Mary got, a good share of teasing. The Botanical Garden does not come up to our's in Grahamstown. When the time came for returning home, the Bishop arranged with Sir Strickland, the Commissary General, we should proceed to Fort Beaufort, in the government, mail, wagon, and he came himself to see us off. The wagonette had seats across and, by way of making us more comfortable, Sir Strickland had placed them so close together, that little or no space was left, at the top one near the horses' heads, on which we seated ourselves, our legs were cramped up most, uncomfortably. Beside the Bishop, who is not little size, lay stretched full length, over the other benches, P. Gould M.P. (almost the same size) and Captain Brabant M.P. Mr. Blaine M.P. sat on the coach box. At the first halting place, Mr. Blaine, seeing how we were wedged in, kindly came to the rescue and arranged our bench, so as to leave us room for our legs.

At Green River,^{488*} the Hôtel was full of volunteers; so we were shown into a bed room, with bed unmade and slops unemptied. It had just been vacated, by Claude Eddie and his wife and in here, we were to

breakfast. The room was close and stuffy, the windows were loop-hold and could not be opened, everything about the room, dirty and neglected. I wanted them to serve us in the passage, but through mistaken kindness, they would not hear of it. Shortly, after our escort came up and as we neared Alice, we heard firing not far from us. Alice is a pretty little village, with a river running through it; here, we rested at Mrs. Quin's (Quinn's). Father O'Connell's little Chapel was neat and clean and is situated not far from the River, the waters of which, inundated the building, on one occasion, when the River came down; though, at that time, we crossed the Drift, almost dry foot. It was late at night, when we reached Fort Beaufort, where, Father O'Connell* gave us a hearty welcome to his house, he had a grand dinner prepared for us and Mrs. M. Quin (a former pupil of our's) and Tibbie Niland (another) did the honours, were most kind and attentive. Father O'Connell had removed to the Hôtel to leave the house, entirely, to us and he had asked Mrs. Henry to prepare our bedrooms and see to our wants. Fort Beaufort, is a cheery, clean, looking, Town and picturesque, with the mountains, in the distance. The Church is a great improvement, on St. Anne's of King. It is airy and lofty with open gothic roof; the houses too, here, are loftier than in King., the Convent excepted. Next day, we went to see Mrs. T. Niland Sen.^{489*} at Yellow Woods, and the Barracks, the granite in this latter surprised me; but I believe, there are granite quarries, in the neighbourhood. Nothing could exceed Father O'Connell's kindness and hospitality. Mrs. Henry's sons and daughter conduct the Choir and there is a nice, small, Harmonium. The Bishop erected the stations of the cross, there, and next day we were to start, at day break. Father Fitzhenry,* was to see us off. Mrs. Henry gave us a cup of Coffee whilst Father Fitz, amused himself, teasing the old woman. We stopped for Breakfast, at the Koonap Heights Hôtel^{490*} and, there, met Mr. Stent.* At Fort Brown Mrs. Anderson came out to greet us, and kindly brought us some milk. On the Queens road.^{491*} they pointed out to us, the Devil's footprints imbedded (embedded) in the sand stone, all up the Hill side, to the left of the road, coming, from Fort Beaufort.

The third visit to King., was towards the close of the Galeka war. On receiving a telegram to say Sister M. Lucy, was very bad with Typhoid fever,^{492*} I resolved to start, at once, for King; but as the Bishop, was in P.E. I had to telegraph for leave. His answer was, wait another day and he would be up, himself, to take me, as the road, was so very

unsafe. All the news from the Frontier, was very alarming; the leading men in G.T. declared, at a Dinner party, at Judge Dwyer's, it would be madness for us to travel, even with an Escort; but the case was too urgent; we made up our minds to start and armed ourselves with Revolvers and ammunition and applied for an Escort, which was granted, as there was one going to King. A Postulant (now Sister M. Ursula) from P.E. accompanied the Bishop and myself and we started at Day break, but met no Escort. At Breakfast Vley they told us, we were to apply, to the Commandant, stationed, this side of Debe Neck, for an escort to bring us through the Neck, at least. We did not reach this post, until after night fall, owing to our knocked up horses; arrived, there, we were told, the Commandant, a German, was asleep and could not be disturbed. There was nothing for it, but to push on, and trust to Providence. We reached the Convent, between eleven and twelve, at night, safely, no thanks, to the promised Escort. We found Sister M. Lucy had that afternoon, taken a turn for the better, though still very ill. The women and children, driven out of the Peri Bush, were located, on a piece of ground, under the window of Sister M. Lucy's room, their want of cleanliness and the plague of flies, King, was enduring, had much to do, in the illness, she had contracted, the Doctors said. We remained, there, until Sister M. Lucy was well enough, to travel and as the nuns were very hard worked I offered to help them with their classes. When our Invalid was better the Bishop proposed, a pic-nic to East London by train, to test her strength for the cart, journey, home. We spent a very enjoyable day and found she bore the trip, there and back, so well that the Bishop decided, she might undertake the journey home, a day or two later.

Whilst in King, I visited the Hospital which presented a pitiable sight indeed, with so many wounded men, women and children; the latter from the shells used to drive the Kaffirs, out of the Peri Bush.^{493*} The gun shot wounds, were mostly treated, in the open air, under Canvass, in the Hospital grounds; on account of the offensive smell from them. the flies, were a terrible nuisance, they swarmed in the open air, as well as, in the Tents, Hospital, and Houses. It reminded one, of what the plagues of Egypt, must have been. In the Hospital, I came across, young Fielding, who was down with dysentery or typhoid fever; he was doing well and over the worst, when a friend brought him, unknown to the nurses, a piece of Ham, which killed him, some hours after. The Bishop was

promised, a cart to ourselves, on account, of our Invalid. Judge of our dismay, when the cart drove up, crammed with post bags and we had to squeeze, in between them. The Bishop sat, on the coach box beside the driver propped up with post bags and young Nitingale at his feet. The poor fellow, was on sick leave and had just returned, from the front. When we reached Breakfast Vley,^{494*} one of the Bandsmen, young Passmore was very ill, there, and the Doctor, said unless he could get the G.T., at once, he would not live; so many of his comrades had recently died, there, one after the other and he was so unnerved that his only chance was removal to G.T. No other cart was likely to pass for some days. There was nothing for it but to take him on and get him into the cart, between us, as best we could, this was no easy task, he was quite helpless and lay a dead log, over one of the post bags apparently unconscious, in which state he remained, until we reached Committees,^{495*} when we got him to eat, a bit of orange.

The war was over and the huts of the rebels, were being set fire to, as we drove along. The discomfort of the journey, was great, Sister M. Lucy rested, in an uncomfortable position, partly on mail bags, whilst we were all, unmercifully, bumped, over ruts and boulders, for the Driver feared he would be fined, if not in, by a certain hour, this was bad enough; but when the young Trumpeter, a lad of about 18, was lifted in between us, the climax of discomfort was reached. The cushion of the seat was so short, it did not reach beyond Sister M. Lucy and the lad and the hard board I was bumped against, left bruises for months after. When we arrived at the Convent we were greeted with a song of welcome, composed for the occasion by good Father Law.

Section 20 Journey to Europe in quest of Re-union

When Rome, ordered the election of Superiors to take place every three years,^{496*} Sister M. Catherine was Elected Superior, having a few more votes than Sister M Gabriel. I had great hopes of her and was glad of her election; but alas! as a Superior, she was a complete failure and brought down religious spirit to a very low ebb. Her election took place, in Passion week 1893 and from that moment, she never sought counsel of anyone, but sought to govern, by indulging the younger members of the Community, in all they wished and only using her authority, with the elder members or saying hard things to them. She gave up the Church

Choir and charge of the Church and changed the hour of rising to 5 o'clock, after her re-election; in short things were going on most, unsatisfactorily, as regards the religious spirit.

After her re-election, as matters, did not mend, I spoke to her seriously, showed her how another three years of this state of things, must reduce us to the level of mere seculars, and dotted down, the unheeded breaches of rule. I told her, as Foundress of the Community, I was grieved and saw no way of amendment, but by seeking re-union, with the Paris House and had written this to the Bishop,^{497*} who approved of my doing so strongly. The following Easter Monday, I went down to P.E. to speak to his Lordship, on the matter. He, there, in Father Browne's presence told me, to write and offer the Mother House, Foundations, at P.A. (Port Alfred) and Dunbrody, and ask them for a Superior and some professed Nuns for G.T. Convent. He further said, if they would undertake native work, he could give them plenty of it, besides, in his Vicariate. The above foundations would enable them to draft, any of the G.T. nuns to them and replace them, here, by those they sent out; so the work could go on, here, without interruption. He said Mother C. and self had better proceed to Paris, at once, as soon as, I told him I was quite willing for th good of the Community, to undertake the journey. He was, evidently, under the impression, I would not do so. On my return home, I wrote to the Vicaire Générale, Mère Célestine,^{498*} and told her all he said and how he wished us to proceed, at once, to Paris. He quite agreed with me, it was the best thing, under the circumstances, to get re-united with the Mother House and our Novices trained, there; he further read me a portion, of Mother Catherine's letter to him, in which she said, she quite agreed with me, we should soon become, a mere Community of secular women. He also told me, the votes, at her re-election, were so unsatisfactory (she was only elected by one vote) and so many asked for a Superior from home,^{499*} that he had only sanctioned, the election, on condition of her resining, as soon as, a Superior from home was appointed. I told her the result of my visit and she seemed much pleased, at the prospect of going to Europe; but managed and manoeuvred so, that we did not sail till 4th July, though the Bishop had expressed a wish, we should start, as soon as possible early in April. When the passages, were at last secured, on board, "The Pembroke Castle", the Bishop summoned us to Graaff Reinet, where he had in the meanwhile, been ordered by the Doctors in P.E. He

receive his orders; so we travelled thither and on Tuesday night, the 30th June 1896, about 8 o'clock P.M. reached that Town. Dr Ughetti and Mr Healey met us, at the Terminus and brought us in a cab, to the Convent, where, Sister Imanda (Rosanna Gaitley an old pupil) who was in charge, as Senior Sister, in the Prioress' absence, received us cordially. Mother Augustine and companion had left, for K.W.T.^{500*} that morning and we had passed them in the train, at Swartkops, that memorable place, where, 47 years ago the "Océanie" was nearly stranded and the only answer to our guns of distress, the shrill cry of the Jackall. Father Rizzonelli had met us, at the Uitenhage Station and at Swartkops' Station Miss Fox^{*}, had made us breakfast of boiling water, in her spirit Lamp, to make Tea with. Next day, Wednesday, we saw the Bishop, who was seated in his bath chair, on the Verandah. He had just breakfasted and looked better than when I last saw him in P.E. during the Easter week. There, he authorised me, to treat with Mother Celestine, about the Communities, and in order to prevent delay, he declared he would rest satisfied with whatever she and I decided on. He gave us a written paper, with the conditions he suggested, on our re-union. Our visit lasted about an hour and we returned to say goodbye, in the evening.

Next morning, Dr Ughetti said Mass for us, very early, at the Convent, the train was to start at 7 A.M. The nuns' Chapel is very small and reminded me of our first Chapel, in one of the small rooms off the Stoep. The formation, of the mountains, you pass before reaching, G.R.^{501*} is peculiar, more so, than any I have yet seen, it's chief and only merit, is to relieve the monotony of the Karoo. The Town itself, is encircled, with curious shaped Mountains and must be very hot, in Summer, and very cold in Winter; for the sun cannot rise above them, till rather late in the day. The streets are without foot paths and water runs on either side of the road like in Uitenhage. There seems water, there, in abundance and both nuns and Bishop have fine gardens. After our morning visit to his Lordship, Dr Ughetti took us to call on Mrs York, Mrs O'Riley and Mrs Sandford, who all returned our visits in the afternoon, with the addition of Isabella Skea and Bridget Lynch. The Bishop's house is only one storey, but the rooms are nice and cheery and the furniture good and suited for a Bishop's house, it is more convenient than the Bishop's house in G.T. One of Sister M. Michael's Location pupils,^{502*} is his servant. She has a nice face. After Breakfast, we started for P.E. on the memorable anniversary of our Court day, when Sisters

M. Xavier, M. Agatha and self, figured in the Court House, Criminal box, the 2nd July, "Visitation of Our Lady".^{503*}

We did not reach P.E. before 8 o'clock P.M. or a little later and were glad to see Mrs Whitehead and Mr Schuster,^{*} waiting for us with a cab. The Priests were all engaged in the confessionals, for the 1st Friday,^{504*} and Dr Ughetti telegraphed so late, that had not Mrs Whitehead, exerted herself, when Father Quirk received the telegram, the nuns would not have expected us. It was nine o'clock, when we finished, our tea. Mr Schuster paid our Cab hire. Nothing could exceed the Nazareth Nuns' kindness to us. Yesterday, I called on the Geoghans, O'Briens, Storeys, Mrs Moat and (the) Considines. I met the three McAteers, in the Park. We were to have had the use of the O'Brien's trap, but one of their horses, was lame. Yesterday, Father Quirk took Miss Fox and Mother Catherine, on board the "Pembroke Castle", at about 11 A.M. as he wanted to join the sports, at noon; but the vessel would not sail until 4 P.M. Father Brown proposed, taking me down, at about three o'clock, with Mrs Whitehead.

When on board, Mrs Mullens, Miss Wiesbecker, Mr Schuster, Father Fitz (Fitzhenry), and one of our old boarders, came to see us off. Nothing could exceed Father Brown's kindness and attentions. He took all my traps,^{505*} into my cabin and provided me with, a bottle of cognac,^{506*} in case of sea sickness and, it came in handy, for Mothers Catherine and Rose, who suffered dreadfully from sea sickness. He said goodbye and we set sail at about four o'clock. Next day, during breakfast, the fog signals were in constant requisition. Father Ford, from New Castle,^{507*} accompanied Mother Rose to Cape Town. She had been very ill, since, she left Durban and suffered from hemorage of the Lungs, she looked wretched and suffer(ed) much from sea sickness. When we reached Mossel Bay, Father Ford landed (to attend Mass), but was only in time for the elevation.^{508*} As to ourselves we had to rest satisfied, with reciting our Mass prayers. After Mass he brought back, with him, Father Bernard O'Riley,^{509*} who is acting P.P. (parish priest) there, and is a fine, zealous, young, Priest. He remained on board, a couple of hours, till all the cargo was taken in and then returned home, in time for the afternoon Sunday services. The "Pembroke Castle", is four masted and a very clean, well ordered, comfortable vessel. The Stewardess and waiters all most civil, clean and obliging,

such a contrast to the "Océanie". No sea sickness nor the dull headach(e) I always experienced, before at sea. Poor Rev. Mother was sea sick the first day and has continued so ever since.

We have, on board, several Protestant Missionaries. Refugees from Madagascar,^{510*} with their wives and children. One of them a Quaker^{511*} named Henry E. Clark has made friends with me and gives me most interesting accounts of that Island and their escape from the Insurgents. He is a large hearted and cultured man and we get on well together. shall be in Cape Town, tomorrow, Monday. Before leaving P.E. Mr Schuster brought me a lovely photograph of one of Rafaello's^{512*} Madonnas and Child, from my God Mother, Baroness French's two daughters, in Florence. Last night (Sunday) one of the oldest Missionarie's wife died and the poor husband, was quite beside himself, he is very infirm an has a nice daughter, who is keeping up, bravely, for his sake. I was to have taken my turn and sat up with the poor Invalid that night; but Man proposes, God disposes. Father Ford was most kind and attentive to the poor old man, who fainted in his arms, when his wife breathed her last. Fortunately, we were nearing Cape Town, which we reached, next day, where the remains were taken on shore and followed to the grave, by nearly all the firs class passengers. We reached Cape Town early, on Monday, but as there was no berth for the "Pembroke Castle" until one of the vessels steamed out, the Tug had to come and land the passengers; by some blundering, of Miss Fox, she let it go off without us and there was nothing for it, but to be rowed to the shore, in a small boat. When Jerry O'Riley came on board, we should have gone with him, but were expecting the Tug back. After lunch, we discovered it would not return and our vessel would not get in, till late the next day; so the small boat was the only chance we had, of landing that day. On landing the only available conveyance, was a handsome (hansom), which holds only two, we nevertheless all three squeased in, but had only proceeded a few yards, when Rev. Mother, had to get out and it was decided, I should drive on, to the Convent with our luggage and Miss Fox would remain, with the Invalid and follow as soon as possible. Whilst in the boat, I heard from a boat that was passing us, "Welcome Notre Mère", it was from Katie Bennet, who was on her way to the "P.C." (Pembroke Castle) to greet us.

Nothing could exceed the kind, sisterly reception, I met with at the Convent. At the gate I met Jerry and Father Alby,^{513*} who introduced me to Father Moran, a nephew of Bishop Moran's. Mother Dympna the Prioress,^{514*} is very infirm, but full of life and heart. Sister M. Francis, is her Factotum^{515*} and calls herself Mother Dympna's arms and legs. She suffers much from neuralgia.^{516*} Soon after I reached the Convent, the Bishop,^{517*} who was staying, in Somerset Road, as the Priests were all in Retreat,^{518*} at his house, St Mary's. He was most kind. Then, Father O'Reilly, from Wynberg their Confessor, called, he seems a nice, Zealous, Priest. Jerry is quite, at home, with Mother Prioress and when he calls, at the Convent, is allowed up, into the Community room like the Priests.^{519*} No straining at gnats there - true charity and common sense. When Miss Fox brought Rev. Mother to the Convent, she went to bed, at once and Mother Prioress appointed one of the Sisters' to attend her. Mr. O'Riley took charge of Miss Fox.

The Recreation, at which, all the Choir Sisters were present (they have no boarders at St Mary's, only day pupils) was a most cheerful one and reminded me, forcibly, of the Mother House, in Paris. Next day, we had Mass at seven and breakfast, immediately, after and then spent some time with the nuns, in the garden and then, went into the school room to hear the children rehearse their performances, at the break up, which were to come off that night. Some of the violinist(s) were remarkably good, then we went to the School room of the Deaf and Dum(b) pupils, who though, it was holiday time, came every day, by special leave, for a few hours, to improve themselves. After Dinner, Jerry was awaiting with a Cab to take us to Groote Schuur,^{520*} Wynberg^{521*} and the other Convents, in Cape Town, also to Mrs. Orpen's, at or near the Observatory.^{522*} Mother Dympna said, she was so sorry, she could not accompany me, as she had to be lifted in and out of the Cab, but appointed Sister M. Francis, in her place. She is very superior woman, large minded, as well as, large hearted and has none of that sanctimonious pettiness, one meets with, in little minds and pigeon hearts. Mother Catherine preferred the company of her bosom friend, Miss Fox, with whom, she visited the Houses of Parliament,^{523*} Church, etc. We first drove to Father Alban's, at Woodstock^{524*} a nice neat small house, with a Chapel too small for the congregation. The Bishop was acquired a large plot of ground in front of his house, on which a Church and schools are to be erected.

Thence, we drove to "Groote Schuur", where we were most, cordially, received by Miss Rhodes and her sister. We were shown all over this house and its choice and rare contents and introduced to Lady Grey, her daughter and brother, a Captain. The appearance of the place takes you back some seven hundred years to the old Brabant Burghers^{525*} of those days. The rare curiosities, heaped together, are most interesting and comprise those of the early Dutch rule, in the Country,^{526*} of Zimbabwe ruins,^{527*} of Matabele land,^{528*} of Lobenguolo,^{529*} from China, Japan and stamped stained leather (Arabesques)^{530*} from Cordova.^{531*} The Hall and Stoep, are paved with veined black and white marble and the garden rises in terraces, it reminded Sister Francis of Italy. The brightly coloured flowers, with Table Mountain, in the back ground, has a striking effect. Lady Grey and her daughter, were taking Instantaneous Photographs and asked, to take our's. When we had seen all that was to be seen Miss Rhodes, asked us to drink success to her brother, (which we did con amore)^{532*} before we left, and gave Sister Francis a pressing Invitation, to return again. Thence we went to Wynberg Convent, where, we were received with Sisterly, cordiality, by the Whole Community, Refreshments awaited us and they did all they could for us, during our visit. We then drove to W. Schreiner's^{*}; but the whole family were out; so I left Mrs. Schreiner's^{533*} parcel and the stamps for Master Willie.^{534*} We called on Mrs. Orpen and Parel's. Mrs Orpen called on me while Jerry went to ascertain, when I should be likely, to find Mrs. W. Schreiner, at home. Next day poor Mrs. Haupt's daughter came to see me, which was a surprise, as well as, pleasure; for I did not know what had become of her. Mrs. Blaine, Miss Merion and Mrs. Boyce called, on me. In the evening, we had benediction,^{535*} after which, Mother Catherine went to bed and I to Recreation, which like the previous one was cheerful and joyous. Mrs. Orpen called again and promised to send Mr. Wilmot,^{*} to Mother Catherine, about St. Patrick's School question.^{536*} Next morning Mrs. O'Riley, Agatha, Maddie, and Vincent^{537*} came to see me, also Mrs. Giddy and Rose Doyle, both former pupils. As the "Pembroke Castle", was to sail Wednesday Afternoon, Jerry brought a handsome,^{538*} to take me, to Highland's (Mrs. Lewis'),^{539*} at about mid-day and we sallied forth, whilst Miss Fox took Mother Catherine to the Gardens and other places. The road to Highlands, as you near it, is very bad, up a steep, stoney, Hill. After a short time, the horse refused to go on and we had to get out and walk up to the House, two miles there and back. The view from the Verandah is lovely. Mrs.

Lewis expressed herself glad to see me and hear all about her Mother, she had been ailing, wanted us to stay, but we could not, as time pressed. Mr. W. Shreiner was not, at his Chambers,^{540*} but in the House of Assembly; so I lost the last chance of seeing him. His wife sent me word, by Mrs. Giddy, she was so sorry, she was out, when I called and was not able to come and see me, as she was expecting Visitors. At 2.30, we started for Somerset Road Convent, on our way to the Docks. Our welcome there was just as warm as at St. Mary's, Wynberg and the Nazareth nuns'.

A little after three, we went, on board and there had quite a levée, the Bishop, Father Ford, Mr. and Mrs. Bennett, Mr. and Mrs. Stephen Crosby, Mrs. Janson and her daughter (Seederstrom), who left a beautiful basket of flowers, in my cabin, Miss Berkett and her Nieces, Rose Doyle and Annie Callenan, who had just lost her Mother. They were all kindness and attentions. When all the visitors were ordered off, the "Grantully Castle" steamed out, passed us and I caught sight of Louisa Rhodes,^{541*} who recognised me and waved her handkerchief, she was on her way to England. We have on board a Mrs. Vaughan and her little girl, she is a connection of the Cardinal^{542*} and her husband, a Military man. She has been very ill. Mr. Brockway, the Madagascar Missionary, who lost his wife, just before we reached Cape Town, was describing to me, their flight, from their homestead, after labouring among the Malgash for over twenty five years. A Norwegan (Norwegian) Missionary, from a Station, miles off, warned him, to fly for in two hours the Insurgents, who were marching towards the Station, would be there and they were bent on burning and pillaging it, as they had done his. They at once started off, towards the coast, in palanquins,^{543*} travelling only 25 miles a day. During the journey, his wife took the fever, which carried her off. Among the second class passangers, are two Norwegian Missionaires and their families, also refugees, from Madagascar, the names Silmer and Ejinnes. Mr. Bulfield and Constable Brown took snap shot photos, of Mothers Rose, Catherine, and self.

We reached St. Helena on 14th July. The Mail is, fortunately, in, so we shall be able to post for the Cape. The "St. George", Man of War,^{544*} is anchored in the Bay, it is the first Iron clad one,^{545*} I have seen and I certainly think it, far less picturesque, than the wooden three deckers, of my early days, which the English were so proud of. The Captain said, we were to sail at 10 A.M. so there would not be time to

land and see anything of the Island to the great disappointment, of some of the passengers; for it is not day light before 6 and takes some five hours to Longwood and back. Nevertheless some of the passengers, rowed to the shore and on their return, brought word the Acting Governor and his family (Sterndale), would not be ready to come on board until seven in the evening. The Captain was very angry and declared he would not wait beyond, mid-day; but the Governor sent a personal friend, on board, to talk the Captain over who gave him, till 4 P.M. You may imagine the disgust and indignation of the passengers for it was, now, just ten or eleven. A young man from the Island, who sat behind me, at breakfast, told me, he had been a year, on the Island, in charge of Dinizulu,* Cetewayo's* son and was heartily sick of it and of the fuss made, with him and his family and Counsellors,^{546*} by all the English, who visited St. Helena. When he and his followers first arrived, they were merely clad in their blankets, now, they dress like Europeans and are great swells, sport dress coats, dine with the Governor, smoke cigarettes and drink wine and grogg.^{547*} They are at perfect Liberty and live in European style. The Man of War played "God save the Queen", about mid-day; later on, "Home Sweet Home" and "Auld Lang Sine". We spent the day looking, at the Island, with its refreshing green trees and hills with houses scattered here and there, the Forts and winding road up the hills. At 4 o'clock, the Acting Governor, his wife and two daughters, came on board, accompanied by the Commander and several Officers of the Man of War, besides friends from the Island. The Guns of the Fort fired a salute and the fire and smoke from them were visible, fully, five seconds before the report reached us. Among the visitors to see the Governor and family off, were, the ex-Zulu Chief, Dinizulu and his Counsellors. He is a good looking young man and fashionably dressed. The young man, I was sitting next, at breakfast, from the Island, is a Mr. Madden and, singularly, enough of the family of Dr. Madden, the Writer, whom I knew, years ago in the world and who on his return from Western Australia and on his way to Demerare,^{548*} where he was going to fill a government appointment, came to our Convent, rue Chaillot, in quest of nuns. The young man himself was from Brighton; Dr. Madden, the author belonged to the Irish branch of the family.

The guests were soon hurried off, and we continued our journey. The ex-Governor and family are very nice, sociable people and one of the daughters

[It appears that a page is missing from the Memoirs at this point]

Shortly after we got in (at Las Palmas)^{549*} Captain and Mrs. Acton joined us, for Breakfast and they were a great help to us; all throughout the morning, we spent, there. After breakfast, we all drove to the fruit market, where I left them and drove on, to the Cathedral, for Mass, as it was Sunday. A low Mass was just over and a high one,^{550*} commencing. It was St. James^{551*} and the Mass commenced, by an imposing procession, headed by Cross bearer and acolytes and banners, etc. Last came the Bishop with his train bearer. The Church has an Eastern appearance, it contains three Altars, a Choir and fine Organ. The high Altar is richly decorated, has a picture of the Crucifixion and above, in the Dome, of the Resurrection. The Candlesticks on it, are of massive silver and so is the Sanctuary Lamp.^{552*} Captain Craige, told me they weighed one ton, they are very massive and look as if they did weigh so much. The two pulpits are fixed against two stone cut pillars, a winding staircase leads up to them, and over the pulpit are Angels one with an anchor, the other with a cross. The railing round the high Altar and leading to the Choir, is of wrought Iron and Brass. The floor is stone. From, where, I knelt I could not see the pictures over the side altars; but at the Entrance, was a huge picture of St. Christopher,^{533*} carrying the Infant and very effective. St. James, was Bishop Ricards' patron, as well as, Spain's,^{554*} so I was so glad to be able to assist at Mass.

The Town was en fête^{555*} and the Spanish ships, in Port all decorated. The women looked so nice in their Mantillas, a few only sported those ridiculous fashionable hats, that contrasted most, unfavourably, with the pretty Mantillas. From the Church, we drove to the Post Office, but it was closed. By this time it was necessary, we should return to the "Pembroke Castle", which was to sail at noon. The houses are chiefly flat roofed and solidly built, the Streets are paved like those of Brussels, when we lived, there. A tramway and tram run along the beach. Donkeys, Mules and Goats, seem to abound, there. The Town and Hôtels are very far from the landing place. The Island, no doubt, takes it's name from the quantity of palm trees scattered all about it. You pass fields of Bananas, Grapes, and there are Orange and Plum trees in abundance. Here and there, you come upon, a kind of Square

Garden, with fountains, trees and seats. The Barracks, is a fine building. I recognised along the road, our Prickly Pear.^{556*} The walls round the gardens are built of stone, but much more solidly than our's, on top the Prickly Pear is kept cut short instead of broken glass and spikes. From the Verandah of St. Catarina's Hôtel the view is charming, it must be a delightful residence. They say, during the Winter Months, the Hôtel is full. Now, there were only a few visitors. The silk lace work and shawls made, on the Island, are very fine, also some lovely fish scale work, dyed and in natural colours, designed to represent different flowers. Parrots and Canaries seem to abound, there. Captain Acton bought, for us, a large clothes basket, full of Bananas, already packed, for Kensington Convent.^{557*} The basket contained two hundred and the whole, only cost only four shillings. He also bought one, for Mother Rose. The ship took in, quantities of fruit, here, and the Capⁿ received a Cablegram to call, at Madeira,^{558*} to his great disgust.

We sighted the Island this morning and expected to reach it, at 2 P.M. but it was three instead and we were only given, one hour and a quarter on shore; we did not land, as it would take a couple of hours to reach the Convent and back. The Island looked lovely, from the sea; so green and interspersed with houses to almost the mountain tops. The passengers, who did land, had only time to drive, along the shore. The carriages, here, have no wheels they are mere sledges driven by oxen. Up Hill is pretty fair, but coming down, something unique, the descent is so rapid. We were soon surrounded by boats and goods, for sale; lovely things, baskets of all shapes and sizes, embroidery, silk shawls knitted doyles^{559*}, handkerchiefs, jewelry, filigree in silver, and gold. It would require, a fortune to invest in half their wares. There were birds, parrots, pups to no end, as well as, fruits of all kinds and lovely strawberries only 1/, basket included. The silk shawls, do not come up to those of Las Palmas, nor do the Indian carved boxes. At a little after 4 we weighed anchor, and resumed our journey. What a lovely spot Madeira would be in the hands of the English or French. The flowers are lovely. I tried to buy some, Indian Shot, bogonias^{560*} and others, but did not succeed; the ex-Governor and another passenger having brought me a beautiful bunch from the Island. How I wished I could spirit them, to Bethlehem^{561*} to adorn Rhodes' and W. Schreiner's photos!

On the 29th we sighted the coast of Portugal and some dozen Steamers and watched whales and porposes sporting, in the water. On the 30th we were off Ushant^{562*} and signalled our arrival so far. We could see the Light House of Ushant and coast of France. Almost all the way up the Channel,^{563*} we sighted the French coast and before Dover^{564*} could see the Steamers that ply between, there, and Calais.^{565*} On the 31st we anchored off Gravesend^{566*} and on 1st of August, entered the Docks, at about six A.M. Our Colonials, on board, were greatly disgusted, at their gloomy appearance, it was a cold, damp, foggy, morning. One little fellow from Madagascar, exclaimed "England is no good, take me back to Madagascar". We were all sorry, to part from our fellow passangers, the Capⁿ, the Officers, the Stewards, Stewardess and sailors, they had all been so kind and attentive. May the Good God bless and reward them! One of the Stewards, a fine young fellow, is son of an Hon^{ble},^{567*} who had sent his wife and child to do for themselves. The Mother, who is young and good looking came on board, at the Docks, to see him, it was sad to see the two, pacing the deck, together.

Section 21 Assumption Convent, Kensington/Paris.

At near 11 o'clock, Sister Octavia, from Kensington Convent, and Sarah Mandy came on board to take us to the Convent and, as soon as, Marion, Mother Rose's Sister, arrived, we landed and set off for Fenchurch Street, to catch the train. Mother Catherine and Miss Sterndale passed our luggage, through the Custom House. When the train stopped, we had to proceed on our road, by underground tram; but as bronchial troubles made themselves felt, as soon as, I landed, Sarah proposed taking a handsome, whilst the rest went on, by tram. The City is a wonderful place. We had to drive, slowly, on account of the immense traffic; but I could not help admiring, the order maintained, by the police both as regarded vehicles and crossings; so different to the usages some 47 or fifty years ago. We reached the Convent, a quarter of an hour, sooner, than those, who had started by underground tram, at the same time. Sarah Mandy, made herself most useful to us, during our whole stay in London. Marie and little Mary Mandy came to take us to benediction at the Oratory;^{568*} but as I did not feel well, I let Mother Catherine go with them and stayed, at home. She is enchanted with the Church, Music, Organ, etc. On their way home, they visited the Kensington Museum and then came to Benediction, here, where the nuns sing and play the Organ

well. The Organist Sister M. Pia, is a daughter of Tom Strickland, who married Miss Bigger, when we came out here, and she became a convert and was instructed, either by Sister M. Xavier or myself. When they went to London, their only daughter, Annie, was sent to school to the Assumption Nuns, here and then became a nun. A blind nun of 80, asked me whether I remembered her and then told me, she was one of the Converts,^{569*} who used to accompany me, in my begging expeditions, in London, in 49. Another Sister told me she had been three times out, to South Africa, as an Anglican nun and driven home each time by illness. The first time, she came out with Dr. Grey,* then with Dr. Webb.* Whilst in Cape Town, she came across Dr. Rooney,* who predicted, she would, one day, become a Catholic Nun, which she did and was in Kensington Convent, under the name of Sister M. Monica. She was Miss Andrews. I also met, here, Sister M. Anastasia,^{570*} she looks well but very aged and has charge, of all the live stock, in the Convent. Sister M. Wilfred was somewhere, in one of the Convents in France. Sister M. Martha^{571*} is alive and in Richmond Convent. Sister M. Baptist was in Italy and Mère General (Eugénie) at a Convent, in the Ardennes. The Nun's voices, here, are well trained, no screeching, like in G.T. Their Chapel is very devotional and they have Exposition from, after Mass, every day, till five P.M. When the Adoration ends, with Benediction. The Nuns, here, number 60, thirty Choir and 30 Lay Sisters. They have over 70 boarders and a Free, Government, aided school and I forget how many lady boarders. The Convent occupies the whole of one side of the Sq^{re} ^{572*} or nearly so and the grounds are very large, the garden well kept by their gardener, as well as, the green houses for decorating the Altar; the flowers on which are chiefly in pots, from the green houses, they are so fresh.

[Several pages appear to be missing at this point. The paragraphs from "At the Kensington Convent to "our waiting for his approval" are taken from "Other Writings" of Notre Mère.]

At the Kensington Convent we received a hearty welcome and it seemed as if the Sisters could not do enough for me. It was fortunate that Mother Vicar^{573*} was there. She was most kind and sympathetic. She was due to start in a few hours for the visitation of the Ramsgate Convent and

said that she would see me on her return. She returned last night and I had a long talk with her and explained everything. She seems well-inclined and said that as soon as she got to Paris she would consult the Councillors. She thought all would be settled satisfactorily. She wanted to know the feeling of the community in Grahamstown about a superior from France and whether any of the young Sisters would be willing to make a noviciate with them. Mother Margaret and Mother Walburga are very anxious for the re-union. Mère Celestine, the Mother Vicar, engaged us to come on to Auteuil^{574*} as soon as we liked. The Chapter was to assemble in September.

Our negotiations with the Mother House had failed ^{575*} and Mère Celestine and I were considering a plan to bring the Oblates of the Assumption^{576*} and one of the Fathers of the Assumption to South Africa.^{577*} We had made tentative arrangements in view of the fact that Dr. Strobino had given us carte blanche,^{578*} saying he would rest satisfied with whatever Mère Celestine and I should decide on, provided I secured a superior and nuns for Grahamstown, as he did not wish matters to be delayed by our waiting for his approval.

[Several pages are missing at this point in the Memoirs.]

When Bishop McSherry*, a tall, fine, looking man, with a gentleman-like, bearing and manner called at Auteuil, his decided objection, to the Oblates of the Assumption, bringing out, one of the Fathers of the Assumption with them, knocked on the head, Mère Celestine and my arrangements,^{579*} which Dr. Strobino* had consented to, by giving me carte blanche, and saying, I was not to delay, the deciding matters for his approval, and he would rest satisfied, with whatever Mère Celestine and myself decided on, provided I secured a Superior and Nuns, for our G.T. Community.

About this time, Miss Fox came, as Dame Pensionnaire,^{580*} to stay, some ten days, or a Fortnight, with Mother Catherine and had a room next to her's. The Bishop^{581*} proposed our seeking help, from other orders, as

I have explained elsewhere,^{582*} and this kept us busy until, the first week in November.

Section 22 Mission Accomplished - In God's Way

When I took a chill, one Sunday, at the Passionist Fathers',^{583*} during High Mass, and lost the use of my limbs and was confined to my room, nothing could exceed the kindness, of the Superior, du petit Convent,^{584*} Mère Louise. The infirmarian, a Spanish Lay Sister, M. Ersile, and her French assistant, Soeur Martineé, were in constant attendance on me; for I was as helpless as a baby. Miss Pitcher, Governess to a little Polish Princess, at school here, was also very kind and attentive and used to come and sit with me in her spare time. It was she first showed me a photograph of St. Luke's Madonna^{585*} the original of which I afterwards saw at the Passionist Fathers'. As soon as, I was able to stand, Soeur Martineé got me downstairs leaning on her arm and made me walk up and down the school room, once or twice a day. I had, previously, written to tell the Bishop, to inform him of our failure, on which he advised us to return home and await his arrival in G.T. We secured our places, on board the "Pembroke Castle", for about 20th Nov. I was taken ill, about the first week in Nov. and lost, the use of my limbs. When the Bishop heard of it, he proposed, our postponing our departure, so we could travel with him and Father Fagan;* but the proposal came too late, our passages, were secured, on board the "Pembroke Castle".

When the day for leaving Paris arrived, Mère Louise did all in her power to make, the journey easy. A bath chair awaited me, on getting out of the Convent carriage and I was taken down in it, by a lift, to the railway carriage below. At Dieppe,^{586*} another awaited me to carry me from the train down, into the saloon of the steamer for Folkstone,^{587*} where another awaited me to bring me from the steamer to the train for London. I never put a foot to the ground, until I reached the Convent, in Kensington Sq^{re} from the time I left Auteuil. Whilst in London, I had to write to all those I had promised to see, before I left for the Cape; for I could not even get down stairs, but with the greatest effort and difficulty. They kindly came to see me and were allowed up to my room, even those, whose business prevented their coming, till night such as John Mandy,* a cousin of Sister M. Agnes, Tom Strickland, etc.

The morning before we were to sail I could just get about the room unaided. After breakfast Mother Catherine, announced her intention of not returning to the Cape - said she had made arrangements to go back to Paris, to the Mother House. I managed to get down to Mass and Communion, next day, with much difficulty and after breakfast we drove down to the Docks, where, I found Carrie,^{588*} waiting for me, on board. Nothing could exceed her kindness and thoughtful attentions nor those I met with, all throughout the voyage, from all on board, from Captain Marshall, down to the sailors. To my great relief, la Bonne Providence, sent a Carmelite Priest on board, he was travelling, with a widowed sister, a Mrs. Gurney, for the benefit of his health. Then at Southampton, Mr. Mrs., Miss and Master Helm, came on board and were returning to G.T. My health improved daily, as soon as, we reached, warmer latitudes and I was comparatively, well by the time, we reached Cape Town. Jerry came on board and drove me to the Convent, where, I received a cordial and sisterly welcome. When we arrived in P.E. Captain Craigh, who was in Command of the "Pembroke Castle", on our journey home and was, now, Port Captain, came to greet me and invite me to stay, with him and his wife, until I left for G.T.; but the good Sisters of Nazareth were before him and I had to decline his kind offer. Arrived in G.T. some of the Community, were at the Station to meet me. I found everything going on better than when I left, thank God, but it was an anxious time, till the Bishop arrived and would be able to see and judge for himself.

Notes to Introduction

1. The names of the six Sisters who accompanied her were:
Sister M. Ligouri (professed choir Sister - French)
Sister M. Veronique (professed lay Sister - French)
Sister M. Francis de Sales (novice - English)
Sister M. Stanislaus (postulant - Bishop Devereux's cousin - Irish)
Sister M. Bridgitte (postulant - Irish)
Sister M. Regis (Third Order of the Assumption - Bishop Devereux's sister - Irish)
2. From 1652 onwards the Dutch government permitted no religion except the Dutch Reformed; Catholic priests were excluded with rigid intolerance. Only in 1805 with the proclamation of freedom of conscience by the Batavian Republic did priests settle in the Cape; two priests and one lay brother to minister to the Catholic soldiers. They were expelled by the Governor, Sir David Baird, in 1806 when the British re-occupied the Cape. Finally in 1820 a Catholic priest, Rev. P. Scully, was permitted to take up residence in the Cape. In 1837 the Cape was constituted as a Vicariate and separated from Mauritius where the previous two Vicars-Apostolic had had to live. The third Vicar-Apostolic, Bishop R. Griffith then took up residence in Cape Town. Brown, Prologue: pp. 3,5,6,7. du Plessis, J., A History of Christian Missions in South Africa. pp. 366, 367.
3. The Congregation of the Religious of the Assumption was founded in 1838 by Mère Eugénie Milleret de Brou. The first Convent was situated in the rue de Vaugirard. In 1842 the Community moved to the Impasse des Vignes and in 1845, in order to provide better accommodation for the pupils, to the rue de Chaillot. It was from this Convent that the Sisters took their departure in 1849. At present, after a number of vicissitudes, the Mother House is situated at Anteuil, in the rue de l'Assomption, Paris. Poinset, pp. 73, 89, 135.
4. L.A., III, Chap. 5, p.2. (typed copy)
5. R.A.A., Sister Thérèse Emmanuel to Père d'Alzon. 5 Sept. 1849.
6. A detailed account of the de Henningsen lineage is given in O'Riley, Chapter 1.
7. Memoirs, p. 93.
8. The only information I have gleaned about the name de Burgh-Farrell is that Earls and Marquises of Clanricarde are titles in Irish peerage held by members of the de Burgh (or de Bourke or de Burke family of Galway in Connaught. Wester's Biographical Dictionary, p. 311.
9. O'Riley, p. 11. The siege of Copenhagen took place in April 1801. This raid on the Danish harbour was meant to break the power of the armed neutrality league. Webb, R.K., Modern England, p. 138. The British under Lord Nelson defeated the French Fleet under Villeneuve off Cape Trafalgar on 21 October 1805. Lord Nelson was killed during the battle. Webb, R.K., Modern England, p. 144.

10. Memoirs, p. 93.
11. Memoirs, p. 93.
12. Both Louisa and Georgina died in early childhood, the former of gastric fever, the latter of water on the brain shortly after the family had settled in London. Memoirs, pp. 97, 102.
13. Memoirs, p. 97.
14. *ibid.*
15. Memoirs, p. 94.
16. Memoirs, p. 97.
17. Memoirs, p. 96.
18. Memoirs, p. 95. The cathedral of St. Gudule: It is related that Duke Charles of Lorraine, the last of the descendants of Charlemagne, made Brussels his chief place of abode. To this city he brought from the Abbey of Mortzelle the bones of his kinswoman, St. Gudule (979) and she has ever since been regarded as the patron saint of Brussels. The church of St. Gudule was built towards the close of the twelfth century but was not completed till 1653. It was built on a hill known as Mount Michael and became known as the Collegiate Church of S.S. Michael and Gudule. The Choir is of the thirteenth century in early Gothic style; the nave and facade of fifteenth century in so-called Brabant high Gothic style C.E., III, p. 21. de Meeüs, A., History of the Belgians, p. 53.
19. Memoirs, pp. 96, 97.
20. Memoirs, p. 97. M. François on 3 May 1839 sent from Brussels to Madame de Henningsen a picture of the Blessed Virgin with her Child under the title of "Mater Admirabilis". This was a souvenir of the esteem and friendship which he felt for the de Henningsen family. The picture was brought to South Africa by Sister Gertrude in 1849. M.S.A. François Josh to Madame de Henningsen 3 May 1839. This picture is now hanging above the chapel door in the Assumption Convent, Pretoria North. M. François later became president of the French Academy of Art. O'Riley, p. 17.
21. Memoirs, p. 98.
22. O'Riley, p. 15.
23. Thomson, D., Europe since Napoleon, p. 168.
24. Thomson, D., Europe since Napoleon, p. 168.
25. de Meeüs, A., The History of the Belgians, p. 272.
26. de Meeüs, A., The History of the Belgians, p. 272.
27. de Meeüs, A., The History of the Belgians, p. 272.

28. Lyon, M., Belgium, p. 40.
29. Memoirs, p. 98.
30. Memoirs, p. 101.
31. de Meeüs, A., The History of the Belgians, pp. 280, 281. Thomson, D., Europe since Napoleon, pp. 169, 170.
32. de Meeüs, A., The History of the Belgians, pp. 42, 43. It is interesting to note that on 21 July 1831 when Leopold appeared before the Congress in Brussels, the new Constitution was read by Vilain Quartorze (Vilain XIII), a personal friend of the de Henningsen family and a life-long friend of Sister Gertrude. Leopold swore to uphold the Constitution as the embodiment of the liberties of the Belgian people. Lyon, M., Belgium, p. 43.
33. Memoirs, p. 99.
34. Memoirs, pp. 99, 100.
35. Memoirs, pp. 100, 101.
36. Webb, R.K., Modern England, pp. 201, 202.
37. Repeal of the Test Act 1828
Catholic Emancipation Act 1829
Great Reform Act 1832
Webb, R.K., History of Modern England, pp. 189, 192, 202.
38. Houghton, W.E., The Victorian Frame of Mind, Chap. 1.
39. These disabilities were known as the "Penal Laws".
40. To refuse to take the oath of Supremacy was punished by the loss of all offices and ineligibility to hold any office. Watkin, p. 19. All Catholics were debarred from sitting in parliament; every member of Parliament had to swear that he believed that the Sacrifice of the Mass and the invocation of the Virgin Mary and other saints, as now practised by the Church of Rome, are infamous and idolatrous. MacIntyre, A., The Liberator. Daniel O'Connell and the Irish Party, p. 6.
41. Webb, R.K., Modern England, p. 189.
42. Webb, R.K., Modern England, p. 190. The Test and Corporation Acts were statutory prohibitions which prevented anyone from serving in municipal corporations or in Crown offices without first receiving communion according to the Anglican Rite. Webb, R.K., Modern England, p. 189.
43. Webb, R.K., Modern England, p. 192.
44. *ibid.*
45. *ibid.*
46. Watkin, pp. 151, 168.

47. Watkin, pp. 168.
48. Watkin, pp. 158, 173, 180, 181.
49. Watkin, p. 175. C.E., XV, pp. 670 ff.
50. Watkin, p. 175.
51. Watkin, p. 171.
52. Ward, Wilfred, The Oxford Movement, pp. 22, 23, 24.
53. Ward, Wilfred, The Oxford Movement, pp. 8, 9. Webb, R.K., Modern England, pp. 233, 234.
54. Ward, Wilfred, The Oxford Movement, p. 19. Webb, R.K., Modern England, p. 233.
55. Webb, R.K., Modern England, p. 233.
56. *ibid.*
57. Webb, R.K., Modern England, pp. 233, 234.
58. Webb, R.K., Modern England, p. 234.
59. *ibid.*
60. *ibid.*
61. The Penal Laws are a classic example, described as weapons which the government could use against Catholics at will. Watkin, p. 20.
62. G.T.J., 5 September 1850.
63. Clerical refugees had flocked to England at the outbreak of the French Revolution (1797) and were received with generous hospitality by protestant England who, despite differences in creed regarded the French Catholic refugees as victims of anti-Christian persecution. It so happened that French chapels gradually came into existence. Watkin, pp. 144, 145.
64. As a result of the July revolution in Paris in 1830, Charles X abdicated in favour of his grandson, the Duke of Bordeaux (Henry V), and fled to England. Louis Philippe, Duke of Orleans, however was proclaimed King of France, Charles X was the last of the Bourbons. Thomson, D., Europe since Napoleon, pp. 166, 167. Wright, G., France in Modern Times, pp. 112, 113.
65. Memoirs, p. 111.
66. *ibid.*
67. Memoirs, p. 107.
68. *ibid.*

69. Memoirs, pp. 108, 109, 110. Persecution of Catholic missionaries in China was very severe from 1724 onwards, into the nineteenth century, despite an edict issued in 1846 that officers who arrested harmless Christians should be tried. C.E. pp, 670, 671. During the nineteenth century missionaries, fearing that Western religions might not be long tolerated in China, advocated the development of an indigenous clergy. This explains the Chinese Seminarians being sent to Rome. E.B., 15, pp. 1018, 1019. It is a striking co-incidence that the Missionary Sisters of the Assumption opened the Assumption Chinese College in Schauderville, Port Elizabeth, on 8 December 1951 to cater for Chinese pupils boys and girls, who, at that time, were not permitted to attend the white state or private schools. Providentially a Chinese Priest, Father Ignatius Ou was procured to minister to the Catholic Chinese and to teach the pupils their own language and culture. The school flourished and very many pupils became Catholics. Father Owen Kimson, the first Chinese priest to be ordained in St. James Church, Schauderville, in December 1982 was a past pupil of the Chinese College. The College was closed in 1970 as the circumstances which led to its origin no longer existed.
70. Memoirs, p. 112.
71. Memoirs, p. 111.
72. ibid.
73. Memoirs, pp. 112-117.
74. Edward Geoffrey Stanley, 14th Earl of Derby. He was an eminent orator and scholar and an M.P. for various constituencies from 1826 to 1846. In 1846 he was called to the House of Lords in his father's barony of Stanley. He was Secretary of State for War and Colonies 1833-4 and 1841-5. Debrett's, Peerage and Baronetage, p. 344.
75. Memoirs, pp. 117, 118.
76. Memoirs, p. 118. The following extract describing the burial of a Catholic bishop, Bishop Richard Challoner (1781) is revealing: The Anglican rector who, as the law stood, read the funeral service over his grave...." This law still stood in the 1830's. Watking, p. 130.
77. Memoirs, p. 118.
78. Memoirs, pp. 119, 120.
79. Memoirs, p. 120. "Corpus Christi" means literally "the Body of Christ". It is a feastday celebrated in remembrance of the Last Supper when Christ changed bread and wine into His Body and Blood. Catholics celebrate this feast in the season after Easter. On this day special honour is paid to Christ, present in the Blessed Sacrament, and, in many lands processions form part of the celebration, especially in Catholic countries, but even in South Africa.

80. Memoirs, p. 120. The miracle of grace took the form of Georgina's being so consciously aware of Christ's presence in the consecrated host (Christ present in a wafer of bread), that she appeared to see Him present. No-one can explain an incident like this which the power of faith and the grace of God makes possible on occasion to those who believe or who want to believe.
81. Memoirs, p. 120. This psalm expresses the soul's deep longing for God:
"O God, my God! How I search for you!
How I thirst for you in this parched
and weary land where there is no water.
How I long to find you! How I wish I could
go into your sanctuary to see your strength and
your glory,
for your love and kindness are better to me
than life itself."
Psalm: 63: translation according to "The Living Bible".
82. Memoirs, p. 120. The Religious of the Assumption had been founded specifically for the Christian Education of youth; their aim was that their pupils should be formed into thoroughly Christian women who would take back into their homes and into society Christian ideals and Christian habits of mind and action. The Congregation of the Assumption - Catholic Truth Society Publication.
83. Memoirs, p. 120.
84. Woodward, p. 236.
85. Woodward, p. 239.
86. Napoleon set up schools known as "lycées". These were directly controlled by the state. They aimed at producing citizens loyal to the state and orientated towards military ideals. Peacock, H.L., A History of Modern Europe, p. 60. Wright, G., France in Modern Times, p. 70.
87. Woodward, p. 252.
88. Woodward, p. 252.
89. Poinset, p. 24. The liberty they demanded is described in the following passionate outpouring of Lamennais: "We ask for the Catholic Church the liberty promised by the charter to all religions, the liberty enjoyed by Protestants and Jews, liberty of conscience, liberty of the press, liberty for Catholic schools. We are not asking too much and 25 million Catholics have the right to count for something, the right to refuse to be treated as a population of serfs ... or outcasts...." Woodward, p. 263. Wright, G., France in Modern Times, pp. 140, 141.
90. Woodward, p. 263.
91. *ibid.*
92. The Bishops did not approve of his over-liberal ideas when he advocated that the Church and State should be completely separated

- and that the Church should be disendowed. Woodward, p. 262. Poinsenot, p. 26.
93. Woodward, p. 273. Wright, G., Modern France, p. 124.
 94. Wright, G., Modern France, p. 125.
 95. O'Riley, A., Catherine O'Neill, p. 49.
 96. O'Riley, A., Catherine O'Neill, p. 50.
 97. O'Riley, A., Catherine O'Neill, p. 50. The religious of this congregation were to wear a purple habit signifying penance with a white veil to symbolize their consecration to Mary assumed into heaven.
 98. O'Riley, A., Catherine O'Neill, p. 51. Poinsenot, pp. 29, 30, 31.
 99. Poinsenot, p. 82.
 100. Poinsenot, pp. 82, 83.
 101. These are described graphically in "Das Kapital", published between 1867 and 1894.
 102. Bruun, G., Revolution and Reaction, pp. 14, 16, 17.
 103. Bruun, G., Revolution and Reaction, pp. 84, 85. Fasel, G., Modern Europe in the Making, pp. 83, 86, 87.
 104. Fasel, G., Modern Europe in the Making, pp. 53, 94, 95. Bruun, G., Revolution and Reaction, pp. 85, 86.
 105. Fasel, G., Modern Europe in the Making, p. 95.
 106. Poinsenot, p. 82.
 107. Poinsenot, pp. 82, 83, 107.
 108. Poinsenot, p. 83.
 109. Poinsenot, p. 85.
 110. Poinsenot, p. 88. This openness to and contact with the under-privileged was a radical change from what was practised by "cloistered" religious, but the religious of the Assumption were still semi-cloistered and did not engage in apostolic works which would take them outside their enclosure.
 111. Poinsenot, p. 88.
 112. *ibid.*
 113. *ibid.*
 114. Poinsenot, p. 89.

115. Some believed that the inequality of social conditions was necessary because they were willed by God. This was erroneous. Poinsenet, p. 26. Others believed that the wretched conditions in which the working classes lived was the price paid to the Creator for the sins of mankind. This, too, was erroneous. Poinsenet, p. 95.
116. *ibid.*
117. W.T.B., p. 573.
118. Abbot, S.J., Walter M., (ed.), Vatican Documents, pp. 119 ff.
119. Pope Pius XII, Allocution to Italian Workers, Rome. 13 June 1943.
120. Poinsenet, pp. 89, 99.
121. Poinsenet, p. 89.
122. Memoirs, p. 121.
123. *ibid.*
124. Alban O'Riley's father, Jerry O'Riley, had travelled out to South Africa with Sister Gertrude and she was a life-long friend of the O'Riley family, consequently Alban knew her very well.
125. O'Riley, p. 108.
126. Memoirs, p. 121.
127. *ibid.*
128. Notre Dame de Paris. The most famous of the Gothic Cathedrals of the Middle Ages, distinguished for its size, antiquity, archaeological and architectural interest. E.B., VII, p. 419. It has been described as regal, like her, whose name it bears, "Our Lady", the Virgin Mary. Notre Dame, foremost among the churches of Paris, has witnessed many historical events, Napoleon was crowned there, and kings and princes have been married before its altar. It has been a place of prayer for nearly twenty centuries. Fodor, E., France, p. 99.
129. Memoirs, p. 121.
130. This is revealed in the letters written by her to Sister Thérèse Emmanuel.
131. Poinsenet, pp. 103, 104.
132. O'Riley, p. 113. These prayers expressed the aspirations of the Congregation and were an indication of how she had absorbed the spirit of the Congregation.
133. Memoirs, p. 122.
134. R.A.A., Mère Eugénie to Père d'Alzon, 5 July 1849.

135. R.A.A., Mère Eugénie to Père d'Alzon, 9 July 1849.
136. L.A., III, Chap. 5, p. 2.
137. The complete phrase is "ad limina Apostolorum" i.e. literally to the threshold of the Apostles. In this context it refers to the visit which Roman Catholic bishops are obliged to make to Rome for the purpose of venerating the tombs of the Apostles and of reporting on the state of their dioceses to the Pope. All Bishops and Vicars Apostolic who have jurisdiction must make an "ad limina" visit either in person or by representative, every five years if their dioceses are in Europe, and every ten years if they are beyond. O.D.C.C., p. 18.
138. van Heesch, Dr. H., Pater de Sany pp. 12, 13. See Note 2 for explanation why Catholic priests were so few in South Africa.
- It is interesting to note that the first Christian martyr in southern Africa was a Catholic missionary, the Jesuit priest, Father Silveira. He died a most heroic death on 16 March, 1561. du Plessis, J., A History of Christian Missions in South Africa, pp. 8, 9, 10.
139. Brown, pp. 3,5,6,7. du Plessis, J., A History of Christian Missions in South Africa, pp. 366, 367, 368.
140. Lyness, P., The Life and Influence of William Shaw, p. 60: du Plessis, J., A History of Christian Missions in South Africa, pp. 50 ff.
141. du Plessis, J., A History of Christian Missions in South Africa, p. 99
142. Lynnes, P., The Life and Influence of William Shaw, p. 61.
143. du Plessis, J., A History of Christian Missions in South Africa, p. 141.
144. du Plessis, J., A History of Christian Missions in South Africa, p. 160.
145. du Plessis, J., A History of Christian Missions in South Africa, p. 167.
146. Lynnes, P., The Life and Influence of William Shaw, p. 62.
147. Hammond-Tooke, W.D., The Journal of William Shaw, p. 12.
148. du Plessis, J., A History of Christian Missions in South Africa, p. 183.
149. du Plessis, J., A History of Christian Missions in South Africa, p. 184.
150. du Plessis, J., A History of Christian Missions in South Africa, p. 186.

151. du Plessis, J., The History of Christian Missions in South Africa, p. 404.
152. du Plessis, J., The History of Christian Missions in South Africa, p. 189.
153. du Plessis, J., The History of Christian Missions in South Africa, pp. 204, 206.
154. du Plessis, J., The History of Christian Missions in South Africa, p. 219.
155. van Heesch, Dr. H., Pater de Sany, p. 13. R.A.A., Letter from Cardinal Fransoni, Prefect of Propaganda, to all the Bishops, Clergy and Catholics of Europe, 17 January 1849.
156. R.A.A., Mère Eugénie to Père d'Alzon, 10 February 1849. L.A., III, Chapter 5, pp. 1, 2. (typed copy).
157. L.A. , III Chap. 5, p. 2.
158. R.A.A., Mère Eugénie to Père d'Alzon, 6 February 1849. She writes: "... this country is like the bulwark of Protestant Missions, their masterpiece, the cause of their glory."
159. L.A. , III Chap. 5, p. 5. (typed copy)
160. R.A.A., Mère Eugénie to Père d'Alzon, 6 February 1849. L.A. III, Chapter 5, p. 5. (typed copy).
161. R.A.A., Mère Eugénie to Père d'Alzon, 21 April 1849. It was unusual for a Sister to travel alone without a Sister-companion and consequently she had to be authorized to do so by a higher superior.
162. L.A., III, Chap. 5, pp. 4, 5.
163. Memoirs. p. 124.
164. R.A.A., Mère Eugénie to Père d'Alzon, 27 April 1849.
165. Watkin, p. 168. Dr. Gentili, a missionary of the Institute of Charity, working in England in 1840, suffered insult and ridicule provoked by his habit. Watkin, pp. 175, 176.
166. R.A.A., Mère Eugénie to Père d'Alzon, 27 April 1849. Memoirs p. 124.
167. R.A.A., Mère Eugénie to Père d'Alzon, 1 May 1849.
168. Memoirs. p. 125.
169. Memoirs. pp. 125, 126, 127.
170. Memoirs. p. 125.
171. Memoirs. p. 126.

172. Memoirs. p. 127.
173. R.A.A., Mère Eugénie to Père d'Alzon, 1 May 1849.
174. Memoirs, p. 126. L.A., III, Chap 5, p. 5.
175. Memoirs, pp. 128, 129.
176. Louis Kossuth, a petty nobleman by birth, had emerged as a popular leader in Hungarian politics in the 1840's. He had led the Magyar nationalist movement in Hungary against German domination, but by the end of 1848 the Austrian Hapsburg were restored to power. However, the 1848 the national revolutionary movement remained active in Hungary, where Kossuth by his powers of oratory stirred up enthusiasm and heroic powers of resistance. By 14 April 1849 the Hapsburgs were deposed and Kossuth was elected governor. He proclaimed Hungarian independence and on 6 June triumphantly entered Buda-Pest. A few weeks later Nicholas I of Russia sent military aid to support the Austrian army. The Hungarian army was forced to surrender and Kossuth fled to Turkey. Thomson, D., Europe Since Napoleon, pp. 217, 218, 219, 221, 224.
177. R.A.A., Père d'Alzon to Mère Eugénie, 4 May 1849. Kissing of the feet of missionaries about to set out to foreign missions was an accepted practice among religious at that time. See Memoirs, p. 130.
178. R.A.A., Mère Eugénie to Père d'Alzon, 14 July 1849.
179. R.A.A., Bishop Devereux to Mère Eugénie, 17 May 1849.
180. R.A.A., Bishop Devereux to Mère Eugénie, 11 June 1849.
181. According to the Rule, Sisters never went out alone, so a Sister accompanied her on her begging trips.
182. Memoirs, p. 129.
183. Memoirs, p. 129. Lottery: A sale in which part of the money paid for entrance tickets, or specified articles are distributed by lot among some of the holders.
184. L.A., III, Chap 5., p. 5. R.A.A., Bishop Devereux to Mère Eugénie, 3 June 1849.
185. Memoirs, p. 139. C.J. p. 54.
186. R.A.A., Père d'Alzon to Mère Eugénie 8 July 1849. According to Père d'Alzon the difficulties concerned financial matters.

R.A.A. Mère Eugénie to Père d'Alzon. 28 January 1850. She writes, "... My heart bleeds somewhat and with them I regret that I had not followed your advice and never embarked with the Bishop to New Zealand..."

Bishop Pompallier was a secular not a Marist Bishop. In 1836 the Marists began their apostolic work in the Vicariate apostolic of Western Oceanica. The immense area of the Vicariate together with

the presence of a secular bishop soon demanded the creation of smaller districts under Marist Bishops. C.E., p. 751.

187. R.A.A., Mère Eugénie to Père d'Alzon, 6 February 1849.
188. R.A.A., Bishop Devereux to Mère Eugénie, 17 May 1849. R.A.A., Bishop Devereux to Mgr. Sibour, 30 July 1849.
189. A cholera epidemic was wide-spread in Europe at that time. Wright, G., France in Modern Times, p. 176.
190. R.A.A., Bishop Devereux to Sister Gertrude, 22 June 1849.
191. Memoirs, p. 130.
192. *ibid.*
193. Memoirs, p. 131.
194. Memoirs, p. 134.
195. R.A.A., Sister Thérèse Emmanuel to Père d'Alzon, 10 September 1849.
196. C.J., p. 13.
197. The events of the voyage were recorded in a journal each day by one or other of the Sisters. Father Joseph de Sany, one of the missionaries, also kept a diary of the three-month long voyage. It is published in summary form in van Heesch, Dr.H., Pater de Sany, pp. 22-27.
198. Memoirs, p. 135.
199. O'Riley, pp. 179, 180.
200. C.J., pp. 20, 21.
201. C.J., p. 21. O'Riley, pp 180, 181. Letter from Bishop Devereux to Mgr. Sibour.
202. C.J., p. 27. Memoirs, p. 136.
203. van Heesch, Dr. H., Pater de Sany, p. 25.
204. van Heesch, Dr. H., Pater de Sany, p. 25, Memoirs, p. 136.
205. van Heesch, Dr. H., Pater de Sany, p. 26, Memoirs, p. 137.
206. Memoirs, p. 137. C.J., p. 41.
207. Memoirs, p. 138. C.J., p. 42.
208. Memoirs, p. 137.
209. van Heesch, Dr. H., Pater de Sany, p. 26. C.J., p. 45.
210. C.J., p. 47.
211. C.J., pp. 47, 48.

212. C.J., p. 30.
213. C.J., p. 44.
214. C.J., p. 22. van Heesch, Dr. H., Pater de Sany, p. 27.
215. C.J., p. 49.
216. van Heesch, Dr. H., Pater de Sany, p. 27.
217. Memoirs, p. 138. C.J., p. 50.
218. Bird Islands are a group of islands in Algoa Bay about 8km off Woody Cape. There are three islands, Stag, Seal and Bird Island. Last-named is important because of its lighthouse. Rosenthal, E., Encyclopaedia of Southern Africa, p. 50.
219. Memoirs, p. 139. One of the French Sisters cried out in the hearing of the Captain and his mates "Ma Mère chantons le In Exitu Israel de Egypto" ("Mother let us sing the Exodus of the Israelites from Egypt"). C.J., p. 53.
220. Heesch, Dr. H., Pater de Sany, p. 27.
221. He was consecrated by Bishop Griffith on 27 December 1847. Brady, Rev. J.E., O.M.I., Princes of his People, p. 2.
222. R.A.A., Bishop Devereux to Mgr. Sibour, 30 July 1849. L.A. III, Chap 5, pp. 1, 6 (typed copy)
223. L.A., pp. 1,2 (typed copy)
224. R.A.A., Mère Eugénie to Père d'Alzon, 10 February 1849.
225. Mgr. d'Alzon had in 1845 founded an order of priests named the Augustinians of the Assumption. Their chief work was the education of young men and the spread of God's kingdom. Richards, R., A.A., D'Alzon - Fighter for God, pp. 19, 20, 21. Beck, A., A.A., Father Emmanuel d'Alzon, pp. 15, 16, 17.
226. O'Riley, pp. 345, 346.
227. Memoirs, pp. 139, 140.
228. Memoirs, pp. 140, 141.
229. Memoirs, p. 141.
230. Memoirs, p. 141.
231. M.S.A., Annals of the Grahamstown Community, 1961.
232. R.A.A., Mère Eugénie to Père d'Alzon, 2 March 1850.
233. R.A.A., Sister Wilfred to Père d'Alzon, 20 September 1852.
234. Memoirs, pp. 141, 142.

235. C.J., p. 59. Memoirs, pp. 142, 148. This first room with a loft above it was used as a classroom until 1865 when the new classrooms for the "pay" school were built. It was then used as a parlour. In 1884 it was demolished and the new parlour, foyer and library were built. The latter comprise what was the entrance to the Convent. C.J. p. 61.
236. Memoirs, p. 141. In the case of Sister de Sales, the information supplied by Mother Gertrude appears to be irreconcilable with that written by Sister de Sales to Sister Thérèse Emmanuel. R.A.A., Mother Gertrude to Mère Eugénie, 5 January 1850, 25 January 1850. R.A.A., Sister de Sales to Sister Thérèse Emmanuel, 6 January 1850.
- Mère Eugénie writes of Sister de Sales that she entered the Notre Dame Convent in Sydney and persevered there. R.A.A., Mère Eugénie to Mgr. de la Bouillèrie, 6 April 1853.
237. Memoirs, p. 141.
238. R.A.A., Mother Gertrude to Mère Eugénie, 5 January 1850.
239. R.A.A., Mother Gertrude to Mère Eugénie, 1 March 1850.
240. R.A.A., Bishop Devereux to Mère Eugénie, 10 February 1850.
241. R.A.A., Mother Gertrude to Mère Eugénie, 25 January 1850.
242. R.A.A., Mother Gertrude to Mère Eugénie 1 March 1850. The two postulants, Sisters Stanislaus and Bridgitte, who had been brought by Bishop Devereux from Ireland, had spent only a few months in the Mother House in Paris. They had been received as Novices on 21 December 1849. They needed careful and thorough formation and it was a sore trial to Mother Gertrude that she had not the time to devote to them.
243. R.A.A., Mother Gertrude to Mère Eugénie, 1 March 1850.
244. R.A.A., Mother Gertrude to Mère Eugénie, 8 April 1850.
245. R.A.A., *ibid.*
246. R.A.A., Mère Eugénie to Sister Thérèse Emmanuel, 13 June 1850.
247. R.A.A., Mère Eugénie to Sister Thérèse Emmanuel, 13 August 1850, 26 September 1850.
248. R.A.A., Mère Eugénie to Sister Thérèse Emmanuel, 16 December 1850. "But what I wish above all that you find for them would be an English subject good for teaching, like Sister Wilfred, and having a vocation for the Missions. We must find her.... and we would be able, after a few months stay here, to send her as a Novice to them. Try really seriously through whom you might be able to find such a subject well-suited to the Missions-perhaps through religious themselves that you know, or converts: Allies, Faber or the S.J's (Jesuits) - that is what I most wish". The above extract speaks loudly enough of the concern of Mère Eugénie.
249. Memoirs. p. 144.

250. R.A.A., Mother Gertrude to Sister Thèrèse Emmanuel, 15 September 1850. One of the Protestant scholars had this to say: "that her indignation had been kindled as she gradually discovered all that she had heard of our religion to be ungrounded in spite of her Uncle's (an Independent Pastor) zeal and invectives against us since his niece had become a boarder at the Convent and which resounded every Sunday from the pulpit..." Mother Gertrude continues: "I know your heart too well not to feel assured could you but see the immense difficulties we are surrounded by and how hardly we have to fight for every inch of ground in this hotbed of prejudice and protestantism, you would leave yourself no rest in your endeavours to procure us assistance." An example of this prejudice on a different level was the refusal Bishop Devereux had received from Sir Harry Smith to lay before the Council at Cape Town his memorial and claims for a Catholic minister in those places where the numbers of Catholic immigrants and soldiers gave them the same rights as other dissenting ministers to whom salaries were allowed by the government.
251. R.A.A., Mother Gertrude to Mère Eugénie, 8 October 1850, Brown, p. 46.
252. Frontier Times, 14 and 17 September 1850. Brown, p. 45.
253. O'Riley, pp. 220, 221, Brown, p. 46.
254. C.J., p. 63.
255. R.A.A., Bishop Devereux to Mgr. Sibour, June 1852.
256. Memoirs, p. 142.
257. Memoirs, p. 143.
258. Memoirs, p. 143. O'Riley, p. 215.
259. Memoirs, p. 143.
260. "The boundaries of the vicariate were the Kei River on the west, the Portugese possessions on the east, the tropics on the north". Brown, p. 41.
261. Memoirs, p. 144. It is interesting to note that in later years Father Murphy bought a property for the convent and school of the Irish Dominican Sisters in Port Elizabeth where they established two schools for girls, one fee-paying and the other free. Brown, pp. 72, 101.
262. Ricards, Bishop J.D., "In Memory of Father Murphy". p. 15. Bishop Ricards wrote of him: "May it be said of many a priest in the vicariate ... as it was fittingly said of Father Murphy, 'He did wonderful things in his life'" Ricards, Bishop J.D., In Memory of Father Murphy, p. 19.
263. Brown, pp. 41, 42.
264. Memoirs, pp. 146, 147. Ricards, Bishop, J.D., In Memory of Father Murphy, p. 198.

265. Memoirs, p. 145.
266. Notre Mère, Other Writings, p. 19.
267. R.A.A., Mother Gertrude to Sister Thérèse Emmanuel, 15 September 1851.
268. R.A.A., Mother Gertrude to Sister Thérèse Emmanuel, 12 July 1850.
269. *ibid.*
270. R.A.A., Mother Gertrude to Mère Eugénie, 6 October 1850.
271. R.A.A., Mother Gertrude to Mère Eugénie, 11 October 1850, 26 October 1850. Cory, Sir G.E., The Rise of South Africa, V, pp. 296-300.
272. Davenport, T.R.H., South Africa - A Modern History, p. 100.
273. Wilson, M., and Thompson, L., (eds.), Oxford History of South Africa, p. 256.
274. *ibid.* Brownlee's Reminiscences. pp. 128, 129, 169.
275. Davenport, T.R.H., South Africa - A Modern History, p. 100.
276. Cory, Sir G.E., The Rise of South Africa, V, p. 306.
277. Memoirs, p. 99, 147.
278. Memoirs, p. 99, 147.
279. Cory, Sir G.E., The Rise of South Africa, V, p. 322.
280. Memoirs, p. 149.
281. Memoirs, pp. 149, 150.
282. Memoirs, p. 148. As a rule only women and girls were permitted to escape but on this occasion some young boys had succeeded in escaping. Cory, Sir G.E., The Rise of South Africa, V, p. 63.
283. Memoirs, pp. 150, 152.
284. Memoirs, p. 144.
285. Memoirs, p. 123.
286. Memoirs, p. 144.
287. Memoirs, p. 150. The two Sisters who carried the heavy share of this responsibility were Mother Gertrude and Sister Stanislaus.
288. This work was not in accordance with the constitutions of the Religious of the Assumption who were semi-cloistered i.e. they did not undertake apostolic works outside of enclosure. However, in her instructions, Mother Gertrude had been told that, if there was need of change or modification required in the observance of the

constitutions on account of the diversity of the place, the Superior should represent it to the Bishop. She should follow his advice and decisions and she should write to the Superior General to have the changes put into effect or to obtain the necessary dispensations. R.A.A., Mgr. Sibour, Vicar General and Superior, to the band of missionaries, 10 August 1849.

289. It is not known precisely when Mother Gertrude was called Notre Mère, but it has been suggested that it was at the time when with motherly care and love she assumed responsibility for the orphans in December 1850. M.S.A., An article on Notre Mère presented to the Historical Society, Grahamstown, by Sister M. Colombière, February 1979.
290. Memoirs, p. 151.
291. Memoirs, p. 148. Parents of pupils suffered heavy financial losses on account of the war.
292. Memoirs, p. 148.
293. Memoirs, p. 149. Mother Gertrude, Other Writings, p. 66.
294. R.A.A., Mother Gertrude to Sister Thérèse Emmanuel, 29 April 1851. M.S.A., Bishop Devereux to Mgr. Chiselot, agent for Propaganda. (Undated but must have been written early in 1853).
295. R.A.A., Mother Gertrude to Sister Thérèse Emmanuel, 29 April 1851.
296. R.A.A., Mère Eugénie to Mother Gertrude, December 1851. In this letter Mère Eugénie refers to the fact that Henrietta had gone to Grahamstown and kindly enquires after her.
297. Memoirs, p. 151.
298. Memoirs, p. 151. R.A.A. Mother Gertrude to Mère Eugénie, 12 July 1850.
299. Mother Gertrude Other Writings, p. 62.
300. *ibid.*
301. R.A.A., Mother Gertrude to Mère Eugénie, 25 January 1850, 1 March 1850.
302. R.A.A., Mother Gertrude to Sister Thérèse Emmanuel, 17 March 1850. R.A.A., Mother Gertrude to Mère Eugénie, 12 October 1851.
303. The Bishop examined the pupils personally in each subject. R.A.A., Mother Gertrude to Mère Eugénie, 12 July 1850.
304. R.A.A., Mother Gertrude to Mère Eugénie, 12 July 1850, 12 October 1851.
305. R.A.A., Mother Gertrude to Mère Eugénie, 12 July 1850.
306. R.A.A., Mgr. Sibour to Mother Gertrude and her band of Sisters before their departure from Paris, 10 August 1849.

307. R.A.A., Mother Gertrude to Mère Eugénie, 18 February 1852.
308. R.A.A., Père d'Alzon to Mère Eugénie, 8 October 1851.
309. Majeke, Nosipho, The Role of the Missionaries in Conquest. p. 64.
310. Maxwell, W.A. and McGeogh, R.T., (eds.), Reminiscences of Stubbs, p. 38.
311. Maxwell, W.A. and McGeogh, R.T., (eds.), Reminiscences of Stubbs, p. 39.
312. Maxwell, W.A. and McGeogh, R.T., (eds.), Reminiscences of Stubbs, p. 40.
313. *ibid.*
314. Maxwell, W.A. and McGeogh, R.T., (eds.), Reminiscences of Stubbs, p. 43.
315. R.A.A., Père d'Alzon to Mère Eugénie, 15 September 1851, R.A.A., Mère Eugénie to Père d'Alzon 27 September 1851. The newspaper mentioned is The Universe.
316. R.A.A., Mother Gertrude to Mère Eugénie, 25 August 1851, O'Riley, p. 241.
317. R.A.A., Père d'Alzon to Mère Eugénie, 13 September 1851.
318. Reilly, A.J., Catherine O'Neill, p. 145. Sister Thérèse Emmanuel expressed her complete willingness to go to the Cape, should Mère Eugénie find it necessary to send her.
319. R.A.A., Mother Gertrude to Mère Eugénie, 20 August 1851.
320. R.A.A., Mother Gertrude to Mère Eugénie, 1 June 1851.
321. R.A.A., Mother Gertrude to Mère Eugénie, 12 October 1851.
322. R.A.A., Mère Eugénie to Père d'Alzon, 31 October 1851, 15 November 1851, Mère Eugénie to Sister Thérèse Emmanuel, 16 December 1850.
323. R.A.A., Mère Eugénie to Mother Gertrude, 4 October 1850. In this letter Mère Eugénie promised to send Sister Wilfred to Grahamstown if she could not find another good teacher. She assured Mother Gertrude that she understood their needs and, if it were to mean giving her right hand, she would try to satisfy them and she believed that, for her Sisters, herself and Sister Wilfred, there was nothing they were not willing to do and to sacrifice for God, for Mother Gertrude and for the Mission in that regard.
324. R.A.A. See Note 421.
325. R.A.A., Mère Eugénie to Père d'Alzon. "The Sisters on the Missions are in dire poverty. They lack flannels, woollen stockings, clothes and the cold was dreadful when they were writing", 24 October 1851.

"Sister Gertrude says they are frozen with the cold which is sharp this winter (she wrote 25 August), that all their flannel, calico and woollen stockings are worn out, that they are too poor to buy others and the poor ling erie is worn and trying to make, from rags and from old soutanes, vests or some kind of covering...." 31 October 1851.

326. R.A.A., M re Eug nie to P re d'Alzon, 15 November 1851. About this she writes: "A sad feeling takes hold of me: the difficulties I meet with are too great on all sides. As to the Cape, I would like to do what I could, but having neither money nor vocations, what can I do, what can I write?"
327. R.A.A., Mother Gertrude to M re Eug nie, 25 June 1852. R.A.A., Bishop Devereux to Mgr. Sibour, June 1852. Memoirs, p. 165. "These two Sisters having returned to Paris were living their rules with edification". R.A.A., M re Eug nie to Mgr. de la Bouill rie, 6 April 1853. They were, of course, living in a very different environment from that in the Eastern Vicariate.
328. R.A.A., Notre M re to M re Eug nie, 20 August 1851, R.A.A., Sister Agnes to M re Eug nie, 22 September 1852. In this letter she stated that it was entirely her own wish to return to England. R.A.A., Sister Agnes to M re Eug nie, 12 January 1854. Miss Devereux re-entered the Congregation of the Religious of the Assumption in 1853. There she persevered in the religious life.
329. R.A.A., Sister Wilfred to the Sisters in Paris, 20 August 1852.
330. R.A.A., Sister Wilfred to M re Eug nie, July 1852.
331. R.A.A., Mother Gertrude to M re Eug nie, August 1852.
332. *ibid.*
333. R.A.A., M re Eug nie to P re d'Alzon, 11 September 1851, 12 September 1851, 25 December 1851, 15 April 1852. R.A.A., P re d'Alzon to M re Eug nie, 13 September 1851, 18 December 1851, 12 January 1852.
334. R.A.A., P re d'Alzon to M re Eug nie, 13 September 1851. R.A.A., P re d'Alzon to M re Eug nie, 14 January 1852.
335. Brown, pp 31-34. R.A.A., Sister Wilfred to Sister Th r se Emmanuel 15 July 1852. Miss Griffith, Bishop Griffith's sister, taught in the poor school, not many more than twenty little girls. One of the students in Minor Orders taught about the same number of boys.
336. R.A.A., P re d'Alzon to M re Eug nie, 29 August 1851.
337. R.A.A., Sister Wilfred to M re Eug nie, 15 July 1852.
338. R.A.A., Mother Gertrude to Sister Th r se Emmanuel, 2 December 1852.

339. R.A.A., Sister Wilfred to Sister Thérèse Emmanuel, 6 May 1852. She writes: "...Promise me that you will ask for me to come back at the end of three years for I don't feel courage enough to remain longer...." "... I know Sr. M. Gertrude is now in need of help but I hope at the end of a little while the Sisters there will take the habit of giving the lessons requisite to make the day-school go well, in which case I should no longer be necessary...."
340. Sister Wilfred knew her appointment to the Cape was temporary. No sooner had she departed when she began to think of her return to Paris. R.A.A., Sister Wilfred to Mère Eugénie, 27 May 1852. *ibid.* 23 July 1852. *ibid.* 18 October 1852.
341. R.A.A., Sister Wilfred to Mère Eugénie 18 October 1852, *ibid.* 27 October 1852. *ibid.* 25 November 1852.
342. *ibid.* 20 December 1852.
343. R.A.A., Mother Gertrude to Sister Thérèse Emmanuel, 2 December 1852.
344. Not all evidence is available and what is available is irreconcilable.
345. R.A.A., Mère Eugénie to Bishop Devereux, 10 December 1852.
346. R.A.A., Mgr. de la Bouillerie, to Bishop Devereux, 9 December 1852.
347. R.A.A., Mother Gertrude to Mère Eugénie, 12 July 1850. "I will be most grateful to you, dear Mother, for all the advice you can give me on this subject, not only will they be a great help but they will give also more reassurance than I have now, because you know I lack experience." R.A.A., Mother Gertrude to Mère Eugénie, 18 February 1852. "...It is quite possible and I can well believe that I am not suitable to form religious as you say; but as to this - you know that I did not choose to put myself into this responsibility...."
348. L.A., III, Chap. 5, par. 1 Mère Eugénie wrote to Sister Gertrude while she was in London: "... and as for you, if you took novices who were not trained, or Sisters without a vocation, you would soon have a house that would be a masterpiece of irregularity and imperfections...."
349. One of these, Sister Martha, came to the Cape with Sister Wilfred in August 1852; the second, Sister Aloysia was considered unsuitable for religious life. R.A.A., Mère Eugénie to Père d'Alzon, 26 March 1851, 29 August 1851.
350. R.A.A., Notre Mère to Mère Eugénie, 12 October 1851. R.A.A., Notre Mère to Sister Thérèse Emmanuel, 24 August 1850.
351. R.A.A., Mère Eugénie to Mgr. de la Bouillerie, 6 April 1853.
352. R.A.A., Bishop Devereux to the Archbishop of Paris, Mgr. Sibour, June 1852. The original letter was written in French in Mother Gertrude's handwriting and signed by Bishop Devereux.

353. R.A.A., Mère Eugénie to Père d'Alzon, 19 November 1852.
354. R.A.A., Mère Eugénie to Père d'Alzon, 31 October 1851.
355. R.A.A., Mother Gertrude to Mère Eugénie, 12 October 1851. Mother Gertrude writes about the danger of an "open rupture"
R.A.A., Sister Wilfred to Père d'Alzon, 20 December 1852. "Mgr. Devereux told me many times that he had decided before my arrival to separate the Grahamstown foundation from the house in Paris...."
356. R.A.A., Mère Eugénie to Père d'Alzon, 3 December 1852.
357. R.A.A., Mère Eugénie to Mother Gertrude, 10 December 1852.
358. *ibid.*
359. R.A.A., Mère Eugénie to Mother Gertrude, 10 December 1852.
360. Mother Gertrude addressed her request for release from the obligation of returning to the Mother House in Paris to the Archbishop as, according to Mère Eugénie's letter, only he or the Holy See had authority to grant the dispensation.
361. R.A.A., Petition of Mother Gertrude to His Excellency, Mgr. Sibour, Archbishop of Paris, 15 February 1853.
362. R.A.A., Mgr. de la Bouillerie to Mother Gertrude, 23 April 1853.
363. R.A.A., Mother Gertrude to the Superior General, 18 July 1853.
364. Brown, p. 101.
365. Martindale, C.C., S.J., African Angelus, p. 84.
366. L.A., III, Chap. 6, p. 25.
367. *ibid.*
368. Mother Teresa of Calcutta was initially a member of the Loreto Congregation. It was while she was teaching at the Loreto Convent in Calcutta that she got "the call within the call", and founded the Sisters of the Missionaries of Charity. She had chosen to live with her indomitable spirit, her deep faith and her abounding love in the slums of Calcutta amidst all the dirt, disease and misery. Muggeridge, M., Something Beautiful for God, pp. 19, 21.
369. R.A.A., Père d'Alzon to Mère Eugénie, 13 December 1852.
370. Note from Archives of the Augustinians of the Assumption, Rome (undated).
371. R.A.A. Bishop Devereux to Père d'Alzon, 25 September 1852.
372. R.A.A., Mother Gertrude to Mère Eugénie, 12 October 1851. "... you have in all and each of your children I know, my dear Mother, far better and more holy religious than I; but whatever you may think, you have no heart truer or more disinterested or more anxious for God's glory and the extension of your work. God grant

you may be assured of it, if not in this miserable vale of tears, at least in that high celestial kingdom where no misconceptions or misgivings shall ever sadden our hearts...."

373. R.A.A., Mother Gertrude to Mère Eugénie, 18 July 1853.
374. R.A.A., Mère Eugénie to Sister Thérèse Emmanuel, 12 July 1858.
375. R.A.A., Mgr. de la Bouillierie to Bishop Devereux, 9 December 1852.
376. R.A.A., Père d'Alzon to Mère Eugénie, 15 December 1852. "...Without doubt the fact cannot be hidden that life for your Sisters at the Cape can never be the same as life for your Sisters at rue Chaillot. Likewise, as in England you stretched the strap, so at the Cape you can see in what it is suitable to yield while being inflexible in things connected with religious propriety...."
377. R.A.A., Mother Gertrude to Mère Eugénie, 8 May 1850, 15 March 1851, 19 March 1851.
378. Petition of Mother Gertrude to Mgr. Sibour, Archbishop of Paris, 15 February 1853.
379. M.S.A., Bishop Devereux to Mgr. de la Bouillierie (undated but appears to be written early in 1853 as the Bishop acknowledges receipt of the letter of recall 9 December 1852). He wrote: "...It is therefore useless for me to assure you that Madame la Supérieure Générale was made acquainted by my own lips with the duties her Sisters would have to fulfil of attending the sick and instructing the ignorant- and that she engaged willingly to do - her letters of course will show this...."
380. Memoirs, p. 151.
381. Hughes, Lachlan, S.J., Are we Charismatics? Unpublished lecture presented to the Missionary Sisters of the Assumption in December 1975 before their General Chapter.
382. An education aimed at forming radically Catholic women and ultimately true Catholic families whose influence would be a leaven in the whole of society.
383. Abbott, W.M., S.J., (ed.), Vatican II Documents. The Church in the Modern World, p. 199.
384. M.S.A., Father Julian Walter, A.A. to the Missionary Sisters of the Assumption, Ballynahinch, on his return home after a very successful meeting of members of the various branches of the Assumption held at the Convent in Ballynahinch 24-29 August 1981. He wrote regarding the success of the Ecumenical meeting: "...There were several reasons for this, the importance of the theme, the quality of the speakers - and your hospitality. We have always been well received - but never quite so well. The Assumption prides itself on its spirit of welcome. It was delightful to find you were true 'Assumptionists' - but you excelled us all".

385. Hughes, Lachlan, S.J., Are we Charismatics?, An unpublished article. "Notre Mère found herself under God and by Providence in a situation where response was needed - in that situation only a few of those who had come with her could 'stand the heat'... The fact is that with a somewhat similar background as Mère Eugénie - the rule of St. Augustine, with a brilliant intuition to train in and for faith education for the 19th century, translated to another situation Notre Mère was able to face the demands.... she was able to respond to the need she found and this cannot be explained in human terms. The division occurred on the issue of how she applied the 'rule' in her efforts 'to restore all things in Christ', i.e. in the applicability of the 'rule' in the conditions in which she was operating."
386. *ibid.* The Religious families of the Assumption are:
Religious of the Assumption,
Augustinians of the Assumption,
Oblates of the Assumption
Little Sisters of the Assumption
Orantes of the Assumption
387. R.A.A., Mother Gertrude to Sister Thérèse Emmanuel, 15 September 1857. She praised the wonderful generosity, patience and forbearance of the Bishop towards the Sisters and then she added: "...we should nevertheless bear in mind, the arms he has against us...., as well as the power he has of ruining our order forever as a missionary one at Rome I have learned from Mr. Croskell.... who was for years with Dr. Wiseman at Rome, how readily complaints from Missionary Bishops against religious orders are given ear to there...." See Appendix for Sister Wilfrid's letter.
388. R.A.A., Bishop Devereux to Père d'Alzon, 25 September 1852.
389. R.A.A., Mother Gertrude to Mère Eugénie, 12 July 1850 "... I thought that the obedience which I gave to the Bishop in submitting my difficulties to him and in following his advice in this regard would be an extra assurance for you of my readiness to give you that which I owe you, since as my immediate superior here he takes your place for me. If not, please let me know the restrictions you wish to place on the obedience which I must give to the Bishop so that he may not ask of us anything contrary to the spirit of the rule or in opposition to the agreements made with you in Paris...."
390. M.S.A., Bishop Devereux to Mgr. de la Bouillierie, 1853, presumably January or February since it is a reply to a letter of 9 December 1852.
391. R.A.A., Martindale, C.C., S.J., to Rev. Mother Joanna, Superior General of the Assumption, 4 June 1933. "... I seemed to see first and foremost the distresses were due to imperfections of character in various people;" With regard to Mother Gertrude "... her temperament, her upbringing and (the word I suggested) her 'truculence' were certain to arouse antagonisms."
392. Hughes, Lachlan, S.J., Are we Charismatics - An unpublished article.

393. O'Riley, p. 176.
394. Memoirs, p. 154.
395. R.A.A., Mère Eugénie to Mother Gertrude, 10 December 1852.
396. M.S.A., Bishop Devereux to Mgr. de la Bouillerie, [?] 1853, in reply to his letter of recall 9 December 1852.
397. R.A.A., Bishop Devereux to Mgr. Sibour Archbishop of Paris, June 1852 Sister Martha accompanied Sister Wilfred to the Cape in 1852.
398. M.S.A., Bishop Devereux to Mgr. Sibour, [Jan. ?] 1853. R.A.A., Mère Eugénie to Père d'Alzon, 1 April 1853.
399. M.S.A., Mother Gertrude to Bishop Griffith, 13 March 1854.
400. M.S.A., Bishop Devereux to Cardinal Barnabo, January 1854. "But with respect to the rescript authorising me to transfer the Religious Sisters of the Assumption to the Mercy Order, I have to beg the Holy Father's indulgence and to request that I may be permitted to defer to a future period the execution of the rescript for a transfer...." He explained that the Mercy Congregation would be unsuited to the circumstances of the Vicariate. At that time they were not a teaching congregation.
401. R.A.A., Mgr. Patrick Moran, Bishop of Dardania, Vicar Apostolic of the Eastern Vicariate of the Cape of Good Hope to Cardinal Alexander Barnabo, Prefect of the Sacred Congregation for the Propagation of the Faith, May 1857.
402. M.S.A., Decree of Bishop Mac Sherry, 12 February 1923. This Decree states that the Religious Sisters in Grahamstown had had the approbation of the Holy See since 1860.
403. Cory, Sir G.E., The Rise of South Africa, V, p. 280.
404. Maxwell, W.A., and McGeogh, R.T., (eds.), The Reminiscences of Thomas Stubbs p. 45.
405. Maxwell, W.A., and McGeogh, R.T., (eds.), The Reminiscences of Thomas Stubbs p. 172.
406. Maxwell, W.A., and McGeogh, R.T., (eds.), The Reminiscences of Thomas Stubbs p. 46.
407. Maxwell, W.A., and McGeogh, R.T., (eds.), The Reminiscences of Thomas Stubbs p. 47.
408. Cory, Sir G.E., The Rise of South Africa, V, p. 490.
409. Davenport, T.R.H., South Africa - A Modern History, p. 101.
410. Wilson, M., and Thompson, L. (eds.), Oxford History of South Africa, p. 260.
411. Advertisement in The Colonist, 25 September 1852.

412. Memoirs, 164.
413. ibid.
414. Bishop Devereux to his fellow-townsmen, The Colonist, 9 April 1853, Memoirs, p. 151.
415. R.A.A., Mother Gertrude to Mère Eugénie, 1 June 1851.
416. Memoirs, p. 151. O'Riley, p. 172.
417. Memoirs, p. 151. O'Riley, pp. 255, 256. After the death of Bishop Devereux the people of Grahamstown started collecting for the Albany General Hospital and the funds raised by Bishop Devereux were handed over to them.
418. Memoirs, p. 154.
419. Memoirs, p. 155.
420. M.S.A., Mother Gertrude to Father O'Connell, 28 February 1854.
421. R.A.A., Mère Eugénie to Sister Thérèse Emmanuel, 11 May 1851: ".. I am sad now to find that her health is very exhausted.." 25 May 1851: ".. The condition of exhaustion of Sister M. Gertrude urges me to send help to her..." 17 January 1852: '.. my heart is troubled about Sister Gertrude's health...' 13 March 1852: "... Sister Gertrude's health worries me. I fear she is in a bad state of health..."
422. M.S.A., To Bishop R. Griffith from, it would appear, the Parish Priest of Grahamstown, 24 January 1856. At this time Bishop Griffith was pro-Vicar of the Eastern Vicariate until the appointment of Bishop Moran.
423. Memoirs, p. 170.
424. Memoirs, pp. 141, 163.
425. O'Riley, p. 286.
426. O'Riley, p. 287.
427. O'Riley, p. 286.
428. R.A.A., Bishop P. Moran to Cardinal Barnabo of Propaganda, [?] May 1857.
429. Majeke, Nosipho, The Role of the Missionaries in Conquest, p. 65. Spicer, M., The War of Ngqayecibi 1877-8, pp. 2, 3.
430. Walker, E., History of Southern Africa, p. 250.
431. Wilson, M., and Thompson, L., (eds.), Oxford History of South Africa, I, p. 263.
432. Gouws, M. Sister, All for God's Glory, p. 21 Note B. Wilson, M., and Thompson, L., (eds.), Oxford History of South Africa, I, p. 263.

433. Spicer, M., The War of Ngcayecibi 1877-8, pp. 2, 3.
434. Wilson, M., and Thompson, L., (eds.), Oxford History of South Africa, I, p. 260.
435. Majeke, Nosipho, The Role of the Missionaries in Conquest, p. 65.
436. Wilson, M., and Thompson, L., (eds.), Oxford History of South Africa, I, p. 256 ff.
437. Wilson, M., and Thompson, L., (eds.), Oxford History of South Africa, I, p. 264.
438. Davenport, T.R.H., South Africa - A Modern History, p. 102.
439. Wilson, M., and Thompson, L., (eds.), Oxford History of South Africa, I, p. 289.
440. Brady, Rev., J.E., O.M.I., Princes of his People, p. 4.
441. Memoirs , pp. 171, 172, O'Riley, pp. 289, 299.
442. Brown, p. 126.
443. Brown, pp. 129, 130.
444. Brown, p. 131.
445. O'Riley, pp.293, 294.
446. Sheffield, T., The Story of the Settlement, p. 208.
447. O'Riley, p. 298.
448. M.S.A., Lists of pupils for each year from 1850 to 1873 are entered in an exercise book.
449. Memoirs , pp. 132 -138.
450. Anglo-African, 1 July 1853. For details of allegation see Appendix.
451. The Colonist. 3 July 1858, 10 July 1858.
452. Memoirs , p. 169.
453. Memoirs , p. 148, O'Riley, p. 292.
454. Brown, p. 286.
455. O'Riley, p. 293.
456. Memoirs , p. 171.
457. Memoirs , p. 172. These were the last Irish Postulants to enter for very many years; those who entered were, with the exception of two Germans, all Colonials.

458. Brady, Rev. J.E., O.M.I., Princes of his People, p. 4.
459. Memoirs, p. 177.
460. M.S.A., Sister Gabriel O.P. to Mother Gertrude, 12 December 1886. See letter in Appendix.
461. D.A.P.E., Several letters from Bishop Moran to Notre Mère are in these archives.
462. M.S.A., In Grahamstown the St. Patrick's Catholic Mutual Benefit Society organized a banquet in his honour at Oddfellow's Hall on 16 February 1882. The Catholics of Grahamstown presented him with an address and a Diamond Cross as a souvenir of his Grahamstown friends. Copies of the "Lists of Toasts" presented at the banquet and of the address are preserved in one of Notre Mère's scrap books.
463. Brady, Rev. J.E., O.M.I., Princes of his People, p. 6.
464. Memoirs, p. 175.
465. Notre Mère : Notes on St. Aidan's p. 8, In 1868 Bishop Moran in his Lenten Pastoral had ordered collections to be made in all the Churches and Chapels of the Vicariate. The amount collected was minimal in comparison with what was needed. Coleman, F.L., St. Aidan's College, Grahamstown pp. 8, 9.
466. St. Aidan's Record December 1966 - in article entitled St. Aidan's Seminary p. 57. Coleman, F.L., St. Aidan's College, Grahamstown, p. 8. Coleman, F.L., St. Aidan's College, Grahamstown, p. 14.
467. O'Riley, pp. 304, 305. Memoirs, pp 175, 176.
468. Mrs. Stephen Mandy's niece, Mary Mandy, entered the Convent in Grahamstown in 1873 and took the name of Sister Magdalene. The prizes comprised an ebony casket inlaid with mother o' pearl, three small cameos and four small silver medals. M.S.A., Father H. O'Callaghan of the English College, Rome, to Mrs. Mandy, 6 September 1872.
469. Notre Mère - Notes on St. Aidan's, p.9.
470. ibid.
471. St. Aidan's College Record, 1966, p. 55. Bishop Ricards pays tribute to his 'protestant brethren' Coleman, F.L., St. Aidan's College, Grahamstown, p. 9. He states "all showed remarkable ecumenical spirit in rallying to the cause'.
472. Memoirs, pp. 175, 176.
473. Memoirs, pp. 178, 179, 180, O'Riley, pp. 308, 309. Coleman, F.L., St. Aidan's College, Grahamstown, pp. 19, 20, 21.
474. Memoirs, p. 179 Notre Mère mentions Father Law and Father Lea. Very many other Jesuits followed in their wake as excellent confessors, spiritual directors and retreat masters.

475. Brown, pp. 102, 103. Memoirs, p. 182 Gouws, Sister M., All for God's People, p. 7.
476. Gouws, Sister M., All for God's People, pp. 16, 17.
477. Gouws, Sister M., All for God's People, p. 15.
478. Gouws, Sister M., All for God's People, p. 19. Memoirs, p. 182.
479. Known also as the "War of Ngcayecibi" - 1877/78. Spicer, M., The War of Ngcayecibi, Memoirs, p. 182.
480. Memoirs, pp. 182-188.
481. Memoirs, p. 187.
482. Davenport, T.R.H., South Africa - A Modern History, p. 192.
483. Mfengu, known also as Fingoes, were refugees from tribes displaced by Dingiswayo and Shaka. Maxwell, W.A., and McGeogh, R.T., (eds.). The Reminiscences of Thomas Stubbs. p. 233. Note 39*
484. Davenport, T.R.H., South Africa - A Modern History, p. 102.
485. Davenport, T.R.H., South Africa - A Modern History, p. 102.
486. Spicer, M., The War of Ngcayecibi, pp. iv, and v.
487. Davenport, T.R.H., South Africa - A Modern History, pp. 111, 112.
488. Majeke, N., The Role of the Missionaries in Conquest, p. 111.
489. Davenport, T.R.H., South Africa - A Modern History, p. 111. Saunders, Christopher, (ed.), Black Leaders in Southern African History, - Article: Gay Jeff. Cetshwayo kampande (1832 -1884), pp. 81, 82.
490. Saunders, Christopher, (ed.), Black Leaders in Southern African History, - Article: Gay Jeff. Cetshwayo kampande (1832 -1884), pp. 77.
491. Wilson, M., and Thompson, L., (eds.), Oxford History of South Africa. II, pp. 262, 263.
492. Davenport, T.R.H., South Africa - A Modern History, p. 111. Brookes, E.H., and Webb, C.de B., A History of Natal, p. 134.
493. Saunders, Christopher, (ed.), Black Leaders in Southern African History, - Article: Gay Jeff. Cetshwayo kampande (1832 -1884), pp. 84. Brookes, E.H., and Webb, C.de B., A History of Natal, pp. 139, 144.
494. Saunders, Christopher, (ed.), Black Leaders in Southern African History, p. 85.
495. Saunders, Christopher, (ed.), Black Leaders in Southern African History, pp. 94, 95.

496. Saunders, Christopher, (ed.), Black Leaders in Southern African History, p. 97 Brookes, E.H., and Webb, C.de B., A History of Natal, p. 145.
497. Wilson, M., and Thompson, L., (eds.), Oxford History of South Africa, II, p. 266.
498. Empress Eugénie was the wife of Napoleon III. After the defeat and surrender of the French at Sedan in September 1870 and the collapse of the Napoleonic dynasty, the Empress Eugénie went into exile in England with her husband and her young son, the Prince Imperial. There they lived at Camden-house, Chislehurst. Napoleon III died in 1873. Grant, A.J., and Temperley, H., Europe in the nineteenth and twentieth Centuries, pp. 273, 274. The Prince Imperial, Napoleon Louis Eugène Jean Joseph had been a cadet at the Royal Military Academy at Woolwich from 1872 to 1875. He had volunteered to serve in Lord Chelmsford's army. He was taking part in a scouting reconnaissance in a party under the leadership of Lieutenant Carey when they were ambushed and the Prince was killed Brookes, E.H., and Webb, C. de B., A History of Natal, pp. 142, 143.
499. When she visited South Africa in 1880, the Empress Eugénie presented a cope, beautifully embroidered by her ladies-in-waiting, to St. Patrick's Church, as a token of gratitude for the kindness and sympathy extended to her by Bishop Ricards, the Priests and the Sisters.
500. Gelfand, p. 30.
501. Gelfand, pp. 30, 31.
502. Gelfand, p. 32.
503. Gelfand, pp. 70, 71. Letter from Father Depelchin to the Father General, 16 April 1879.
504. Gelfand. Law. Hon. W.T., A Memoir of the Life and Death of Rev. Father Augustus Henry Law. S.J. Part III. Hon. W.T. Law was Rev. Augustus Law's father.
505. Gelfand, p. 52. Weld, Father, Journal Letter from Father Depelchin to Father Weld, 6 March 1879.
506. M.S.A., Father Law to Notre Mère, 2 June 1879. M.S.A., Father Depelchin to the Father General, 19 April 1879.
507. M.S.A., Fr. C. Croonenberg, S.J., to Notre Mère, 23 September 1879. M.S.A., Fr. C. Croonenberg, S.J., to Notre Mère, 29 July 1881. M.S.A., Fr. de Wit, S.J., to Notre Mère, 23 May 1881. M.S.A., Fr. de Wit, S.J., to Notre Mère, 20 November 1881. M.S.A., Fr. H Depelchin, S.J., to Notre Mère, 6 May 1879. M.S.A., Fr. H Depelchin, S.J., to Notre Mère, 12 March 1880. M.S.A., Fr. A.H. Law, S.J., to Notre Mère, 24 April 1879. M.S.A., Fr. A.H. Law, S.J., to Notre Mère, 26 January 1880

508. Gelfand, p. 134. Father Depelchin to Father Weld, 17 September 1879. "To begin a Convent in Gubulawayo, I have in view the Sisters of Grahamstown. The Rev. Mother is anxious to send some members of her community...." M.S.A., Father Law to Notre Mère, 6 October 1879. "We hope when we have got leave from Lobengula to stay in his country, to soon get up some of your nuns if possible..." M.S.A., Father Law to Notre Mère, 3 December 1879. "Father Depelchin hopes soon to have some of your nuns up here. They will be able to do immense good, I think - more than we can hope to do at present....."
509. Gelfand, p. 140. Father Depelchin to Father Weld, 8 October 1879.
510. However, in 1938, at the request of Bishop A.I. Chichester, S.J., the Missionary Sisters of the Assumption took over two missions in what was then Rhodesia, at Driefontein and Holy Cross. They laboured there together with the Jesuits until the Missions were taken over by the Bethlehem Fathers in 1948. The Bethlehem Fathers had their own affiliated Sisters and the M.S.A's had regretfully to withdraw.
511. The Superior General of the Jesuits to Father Law's father announcing to him that God had accepted the sacrifice which his son had made of his life, when he offered himself for the Zambesi mission. Law, Hon. W.T., A Memoir of the Life and Death of Fr. Law, S.J., p. 196. Brother de Sadeleer, S.J., to Fr. Weld, 19 January 1881. This letter gives in detail the terrible suffering endured by Father Law and his companion, Brother Hedley on their journey to Umzila's kraal.
512. Notre Mère to the Hon. W.T. Law, Hampton Court, 13 October 1881. Law, Hon. W.T., A Memoir of the Life and Death of Rev. Father Augustus Henry Law, S.J., Part III, p. 201.
513. Gelfand, p. 435.
514. Memoirs, 163. It is remarkable that Notre Mère in her Memoirs makes no mention of the fact that Dr. W.G. Atherstone enlisted Bishop Ricard's help in investigating the authenticity of the diamond which had been sent to him to be examined; nor the fact that Bishop Ricard wrote his initials with the diamond on a pane of glass in the window of the Bishop's house. This pane of glass is now in the Albany Museum.
515. Wilson, M. and Thompson, L., (eds.), The Oxford History of South Africa, II, p. 9.
516. Wilson, M. and Thompson, L., (eds.), The Oxford History of South Africa, II, p. 11.
517. Wilson, M. and Thompson, L., (eds.), The Oxford History of South Africa, II, pp. 12, 13.
518. Wilson, M. and Thompson, L., (eds.), The Oxford History of South Africa, II, p. 13.
519. Davenport, T.R.H., South Africa - A Modern History, pp. 354, 355.

520. The only diamond Notre Mère procured was incorporated into a magnificent banner skilfully worked by herself and her Sisters and presented to an International Shrine on the continent which had been erected to the honour and glory of God.
521. Brown, pp. 170, 171, 174, 176.
522. M.S.A., Rev. W.P. Murray, O.M.I., to Notre Mère, 18 October 1886, is one example.
523. Brain, J.B., Catholic Beginnings in Natal and Beyond, pp. 164, 165. St. Benedict founded the Benedictine order in the 6th Century. It was first reformed by St. Bernard of Clairvaux in the 12th century and a second time by Armand de Rancé of the monastery of La Trappe in Normandy from which the Trappists took their name. They followed the strict observance advocated by St. Benedict, consisting of prayer, contemplation, bodily mortification and severance from all causes of distraction. They rose at 2 a.m. each morning, observed strict silence, lived on a vegetarian diet and engaged in hard manual labour. Their witness to the world was not through preaching but by their example. Brain, J.B., Catholic Beginnings in Natal and Beyond, p. 164. Note 180.
524. Brown, p. 104.
525. O'Riley, p. 315. Brain, J.B., Catholic Beginnings in Natal and Beyond, p. 164.
526. O'Riley, p. 316. Brain, J.B., Catholic Beginnings in Natal and Beyond, p. 164.
527. Brown, pp. 105, 106.
528. Brown, p. 106.
529. Brain, J.B., Catholic Beginnings in Natal and Beyond.
530. O'Riley, p. 316.
531. M.S.A., The exercise book is preserved in the Archives.
532. O'Riley, p. 316.
533. Brown, p. 109. Gelfand, p. 369 Note. It is interesting to note that when the Trappists became involved in apostolic activity in Mariannahill in 1882 they found it impossible to reconcile their manner of life with that observed by the Trappists in Europe. They were compelled to adopt dispensations and, as Superiors in Europe did not approve, they finally in 1909 separated from the order in Europe and became a new congregation, the congregation of the Missionaries of Mariannahill. Brain, J.B., Dr., Mariannahill Monastery 1882-1982, Article in Contree No. 13, January 1983 p. 30.
534. M.S.A. See letters in Appendix.
535. O'Riley, p. 318.
536. M.S.A., See letters in Appendix.

537. M.S.A., Sister Hyacinth O.S.D. to Notre Mère, 21 July 1885.
Sister Rose O.S.D. to Notre Mère, 28 January 1886.
538. M.S.A., Sister Mary de la Presentation to Notre Mère, 17 July 1875.
539. M.S.A., Sister Joseph Angot to Notre Mère, 2 January 1877.
540. Sister Lucy was the Sister whom Notre Mère loaned to the Dominican Sisters of King Williamstown on their arrival in South Africa in 1877.
541. M.S.A., Sister Christina to Notre Mère, 14 July 1889.
542. Brown, p. 131,
543. For example those mentioned below in the Notes: 547, 548, 549, 550.
544. The Penny Mail and The Eastern Star, 6 December 1881.
545. The Penny Mail and The Eastern Star, [?] December 1883.
546. Sheffield, T., The Story of the Settlement, pp. 231, 232. "The prosperity of Grahamstown now rests very largely upon the success of its educational establishments which have been brought to a standard of excellence which places the city in a position second to none among the seats of learning in the Union"
547. The Penny Mail and The Eastern Star, 22 April 1886.
548. The Penny Mail and The Eastern Star, 2 July 1886.
549. The Penny Mail and The Eastern Star, [?] December 1883.
Sheffield, T., The Story of the Settlement, p. 208.
550. Webb, R.K., Modern England, p. 361.
551. Wilson, M. and Thompson, L., (eds.), Oxford History of South Africa, II, p. 299.
552. Wilson, M. and Thompson, L., (eds.), Oxford History of South Africa, II, p. 300.
553. Wilson, M. and Thompson, L., (eds.), Oxford History of South Africa, II, p. 13.
554. Davenport, T.R.H., South Africa - A Modern History, p. 73.
555. Wilson, M. and Thompson, L., (eds.), Oxford History of South Africa, II, p. 13.
556. Wilson, M. and Thompson, L., (eds.), Oxford History of South Africa, II, pp. 313, 314.
557. Wilson, M. and Thompson, L., (eds.), Oxford History of South Africa, II, p. 314.
558. Wilson, M. and Thompson, L., (eds.), Oxford History of South Africa, II, pp. 305, 306.

559. Wilson, M. and Thompson, L., (eds.), Oxford History of South Africa, II, p. 314.
560. Webb, R.K., Modern England, p. 446.
561. Davenport, T.R.H., South Africa - A Modern History, p. 74
562. Wilson, M. and Thompson, L., (eds.), Oxford History of South Africa, II, pp. 318, 319.
563. Davenport, T.R.H., South Africa - A Modern History, p. 138
564. *ibid.*
565. Wilson, M. and Thompson, L., (eds.), Oxford History of South Africa, II, p. 324.
566. Davenport, T.R.H., South Africa - A Modern History, p. 139
567. Wilson, M. and Thompson, L., (eds.), Oxford History of South Africa, II, p. 324.
568. Cornwell, R.D., World History in the Twentieth Century, p. 227.
569. Wilson, M. and Thompson, L., (eds.), Oxford History of South Africa, II, p. 227.
570. Davenport, T.R.H., South Africa - A Modern History, pp. 140, 141, 143. Cornwell, R.D., World History in the Twentieth Century, p. 227.
571. Wilson, M. and Thompson, L., (eds.), Oxford History of South Africa, II, p. 329.
572. Cornwell, R.D., World History in the Twentieth Century, p. 228.
573. Cornwell, R.D., World History in the Twentieth Century, p. 227. "It has been said that these camps 'form the last and most terrible indictment against England that remains indelibly printed on many Afrikaner minds'".
574. "The Transvaal trouble has caused much excitement in Town, and much indignation at the Johannesburgers' cowardly betrayal of Jameson and his gallant column. The gold city is dubbed Judasburg". M.S.A., Notre Mère to Bishop Strobino, 16 January 1896.
575. Notre Mère's views on Cecil Rhodes are expressed in Notre Mère by Alban O'Riley. He draws a close comparison between Rhodes who sought for power to widen the Empire's rule and Notre Mère who longed only for the spread of God's Kingdom upon earth. pp. 330-334.
576. O'Riley, p. 329. Mrs. Schreiner corresponded regularly with Cecil Rhodes. M.S.A., Jerry O'Riley to Notre Mère, 10 June 1899.
577. *ibid.*
578. M.S.A., Sister Angela to Notre Mère, 25 October 1896.

579. Sheffield, T., The Story of the Settlement, p. 230.
580. Sheffield, T., The Story of the Settlement, p. 231.
581. O'Riley, p. 364.
582. Grocott's Penny Mail, 26 April 1895.
583. M.S.A., Copy of the Blessing in Appendix O'Riley, p. 344.
584. O'Riley, p. 345.
585. R.A.A., Sister Agnes Devereux to Mère Eugénie, 10 August 1875.
586. R.A.A., "Questions brought by Mgr. Ricards for the Grahamstown House and Mère Eugénie's answers." "Note on the Rules".
587. R.A.A., Acts of the Chapter, 1876.
588. R.A.A., Bishop Ricards to Sister Thérèse Emmanuel, 6 December 1878.
589. R.A.A., Bishop Ricards to Sister Thérèse Emmanuel, 6 December 1878.
590. R.A.A., Letter written on behalf of Mère Eugénie (unsigned) to Bishop Ricards, 1888 (no day or month)
591. R.A.A., Letter written on behalf of Mère Eugénie (unsigned) to Mother Gertrude, 1888 (no day or month)
592. M.S.A., Bishop Ricards to the Cardinal Prefect of Propaganda. (undated but presumably written 1891/2. The election took place in 1893.)
593. M.S.A., Bishop Ricards to his co-adjutor, Bishop Strobino, 21 March 1893.
594. Memoirs, p. 188. Notre Mère writes : "I had great hopes of her and was glad of her election".
595. Memoirs, p. 188.
596. R.A.A., Bishop Strobino to Mère Eugénie, 28 April 1895.
597. M.S.A., Mother Catherine to Bishop Strobino, 31 January 1895.
598. R.A.A., Bishop Strobino to Mère Eugénie, 28 April 1895.
599. Memoirs, p. 189. M.S.A., Notre Mère to Bishop Strobino (undated-possibly April 1896), Mother Catherine to Bishop Strobino, 13 April 1896.
600. R.A.A., Bishop Strobino to Mère Eugénie, 7 June 1896.
601. Memoirs, pp. 189, 190.
602. R.A.A., Notre Mère to the Colonial Sisters whom she addresses as her Afrikander Children. This letter was enclosed with a letter from Notre Mère to Mère Eugénie, dated 28 August 1896.

603. Memoirs, p. 200. M.S.A., Notre Mère to Bishop Strobino, 6 August 1896.
604. M.S.A., Notre Mère to Bishop Strobino, 6 August 1896.
605. R.A.A., Extract from a circular letter written by the Superior of the Assumption Convent in Rome to all the Superiors of the Congregation on the death of Mother Catherine in Rome, 11 January 1936. The original habit was purple with a white veil. The Sisters in South Africa wore a black habit and a black veil.
606. R.A.A., Circular letter of Mother Celestine written to Superiors of Communities after the visit of Notre Mère and Mother Catherine to the Mother House, 7 December 1896.
607. R.A.A., *ibid.*
608. M.S.A., Bishop Mac Sherry to Notre Mère: 4 October 1896. Sister Marie Basile (St. Joseph of Cluny) to Bishop Mac Sherry 7 October 1896. Father C. Fatin, O.M.I. to the Mother General of the Holy Family Sisters, Bordeaux 12 October 1896. Father C. Fatin, O.M.I., to Notre Mère 17 October 1896.
609. Memoirs, p. 202.
610. Memoirs, p. 203.
611. R.A.A., Circular letter written by the Superior of the Assumption Convent in Rome to all the Superiors of the Congregation on the death of Mother Catherine in Rome, 11 January 1936.
612. M.S.A., Mary McCarthy, Bishop Ricard's sister, to Notre Mère, 26 November 1896. Kathleen McCarthy, Bishop Ricard's niece to Notre Mère, 9 December 1896. Miss Pilcher, Paris to Notre Mère, 19 December 1896. Sr. St. Peter, Past Pupil and Holy Family Sister, to Notre Mère, 10 January 1897.
613. R.A.A., see Note 611.
614. *ibid.*
615. Memoirs, p. 203.
616. Memoirs, p. 203.
617. M.S.A., Sister Stanislaus to Notre Mère, December 1896.
618. O'Riley, p. 348. M.S.A., Bishop Ricards to his co-adjutor, Bishop Strobino, 20 March 1893.
619. M.S.A., Annals of the Grahamstown Community, 1898.
620. M.S.A., Annals of the Bedford Community, 1899.
621. Mrs. Burden was the mother of Sister Michael Burden who had entered the Grahamstown Convent in 1885.

622. M.S.A., Annals of the Bedford Community, 1899. Later a fair-sized property with a double-storey house, "The Oaks", was acquired. On 6 January, the feast of the Epiphany, the Sisters moved into it and it became the nucleus of the permanent building.
623. M.S.A., Notre Mère to Bishop Mac Sherry, 6 August 1900. M.S.A., Notre Mère to Mother Gabriel, (undated but presumably 6 August 1900).
624. M.S.A., Notre Mère to Bishop Mac Sherry, August 1900. M.S.A., Notre Mère to Mother Gabriel, August 1900.
625. Abbot, W.M., S.J., (ed.), Vatican Documents : Perfectae Caritatis, p. 478, par. 15. "Unless the state of affairs suggests otherwise, care must be taken to produce in women's communities a single category of sisters".
626. M.S.A., Bishop Ricards to his co-adjutor Bishop Strobino, 20 March 1893.
627. M.S.A., Father Y. Lallemand, S.J. to Notre Mère, 4 January 1898 "The Sisters do well, and I must say their happiness and union are as edifying as their regularity to their spiritual duties...."
- M.S.A., Father Cullen to Bishop Mac Sherry. January 1900. He wrote "... I was greatly pleased with Grahamstown Convent. There is the material of a great work for God in that Convent if judiciously developed. There is abundance of good will to do everything pointed out, but there is a great drawback that none of them, save Notre Mère, has seen religious life in concrete form with any Congregation of Religious Women..." After making several suggestions regarding the improvement of their spiritual life, he added "... And yet they are wonderful Nuns, so devoted, self-sacrificing, good, solidly good Religious". In a P.S. he adds: I don't think you need fear for Grahamstown. It ought to give you great comfort."
628. M.S.A., Statements made by Sister Carmel Haugh who entered the Congregation in 1915 and Sister Attracta Whitaker who entered in 1919.
629. M.S.A., Mother Joanna, Superior General of the Religious of the Assumption to Mother Baptist, Superior of the Missionary Sisters of the Assumption, 2 April, 1931. In 1931 negotiations were again set on foot by Mother Baptist. Of relevance to the matter of religious living is the following extract which expressed the views of Sister Catherine who had not returned to the Cape with Notre Mère in November 1896. In the letter mentioned above Mother Joanna writes, "... Sister Catherine has made me acquainted with the letter you addressed to her last August and she has also told me of the prosperous condition of the Grahamstown and Bedford Communities - prosperous, not only materially but spiritually as well, and she tells me how edified she is at the religious spirit expressed in the letter and how worthy you all are of help...." These negotiations fell through but the extract affirms the fact that religious living was on a sound base.
630. M.S.A., Rouse, Mother Teresa, Notre Mère, an unpublished manuscript.

631. M.S.A., Bishop Mac Sherry to Mother Gabriel, 21 November 1897.
632. O'Riley, p. 341.
633. O'Riley, p, 341.
634. M.S.A., Numerous letters give evidence of this.
635. Mother Teresa Rouse was an English convert who had been the wife of a missionary. When he died she entered the Convent in Grahamstown in 1897. Her daughter, Noel, joined the Nazareth Sisters in 1910 and took the name Sister Josepha.
636. M.S.A., Rouse., Mother Teresa Notre Mère, an unpublished manuscript.
637. Kolbe, Dr. F., (ed.), The Catholic Magazine for South Africa.
638. Kolbe, Dr. F., (ed.), The Catholic Magazine for South Africa, IV, No.11, November 1904. p. 526.
639. O'Riley, p. 341.
640. *ibid.*
641. O'Riley, pp. 325-329.
642. O'Riley, p. 334.
643. M.S.A., Annals of the Grahamstown Convent, 1904.
644. M.S.A., Rouse, Mother Teresa Notre Mère, an unpublished manuscript. A few years previously Mrs Schreiner on account of failing health had gone to live with one of her daughters in Cape Town. The cottage had been converted into an Infirmary.
645. The prayer of the great saint, Augustine of Hippo.
646. Bishop Mac Sherry's sermon on the occasion of Notre Mère's Requiem Mass before the funeral. O'Riley, p. 371.
647. M.S.A., Annals of the Grahamstown Convent, 1904. O'Riley, p. 369. Quoting from a local paper he writes. "The scene in St. Patrick's was one of ideal pacific beauty. The walls of the sacred edifice were draped with a broad band of black, its sombreness relieved by superimposed festoons of white napery, while the traditional funeral purple added majesty to the adornment of the altar. In sweet contrast to these evidences of grief, the catafalques before the altar presented a dazzling structure of white flowers, the floral offerings forming a bank on all sides from the floor to the edges of the coffin." O'Riley, p. 371. Concerning the funeral he quotes again from a local paper. "[It] presented such a sight as is seldom seen in Grahamstown.... As the procession wended its way through the town many tokens of grief and respect were manifested. At the cemetery a large concourse had gathered, many prominent citizens and clergy of other churches attending."

648. Kolbe, Dr. F., (ed.), The Catholic Magazine for South Africa, IV, pp. 152, 153.
649. O'Riley, pp. 370, 371.
650. L.A., III, Chapter 5, p.2. (typed copy) R.A.A., Notre Mère to Sister Thérèse Emmanuel, 17 March 1850.
651. Kolbe, Dr. F., (ed.), The Catholic Magazine for South Africa, IV, p. 524.
652. M.S.A. Annals of Grahamstown Community. O'Hagan. Sister Tarcisius, Our Charism, unpublished manuscript. Section I of History of Assumption Convent, p. 4. Rouse, Mother Teresa Notre Mère an unpublished manuscript. She writes as follows about Notre Mère's interest in St. Mary's School: "The poor natives knew and loved her and she delighted in visiting St. Mary's Mission and taking the wherewith to give her little black children a grand feast. She did all in her power to help on the Mission's work."
653. Baker, Sister Joachim, "She first loved them", an unpublished manuscript. At the time of Notre Mère's death in 1904 there were:
17 Congregations of Sisters in South Africa
81 Convents
132 Schools of which 84 were for white children,
43 for African, 4 for Coloureds and 1 for Indians and in addition
18 Church schools (Government-aided)
259 Sisters in the Eastern Vicariate
212 Secular and Religious clergy
152 Chapels and Churches
654. St Aidan's Record, December, 1966: pp. 55, 56. Bishop Ricard's address at the laying of the foundation stone. "... I behold with feelings of joy.... the kindly and generous feelings, which the efforts to raise this institution have evoked from very many of all classes and all creeds in this city and throughout this province.... I have met with so much material support..... from hundreds outside our communion..... that I cannot but note with delight the spread of a large-hearted and open-minded catholicity pervading the whole province."
655. M.S.A., Sister Francis Howe to Notre Mère, July 1896.
656. R.A.A., Mgr. de la Bouillierie to Bishop Devereux, 9 December 1852. Mère Eugénie to Notre Mère, 10 December 1852.
657. R.A.A., Bishop Moran to the Cardinal Prefect of Propaganda. Cardinal Alexander Barnabo, [?] May 1857.
658. M.S.A., Jerry O'Riley to Notre Mère, [?] April 1893.
659. O'Riley, pp. 376-378.
660. M.S.A., Bishop Strobino's address in his own handwriting.
661. R.A.A., Sister Ligouri's deposition before her death, 10 May 1858. Sister Agnes Devereux to Sister Thérèse Emmanuel, December 1852. Sister Agnes Devereux's deposition 17 September, 1858.

662. Turner, F.J., The Frontier in American History, pp. 2, 3, 4, 30, 37. Allen, H.C., The Thesis upheld in The Frontier Thesis - Valid Interpretation of American History? Billington, R.A., (ed.), pp. 114, 117, 118.
663. Billington, R.A., (ed.), The Frontier Thesis...., pp. 1, 2, 3.
664. Billington, R.A., (ed.), The Frontier Thesis...., p. 3.
665. Billington, R.A., (ed.), The Frontier Thesis...., p. 5.
666. Billington, R.A., (ed.), The Frontier Thesis...., p. 7.
667. Clissold, S., St. Teresa of Avila, p. 139. The following extract from Lamartine and used by O'Riley in a different context is relevant here: "There are deeds of which no men are judges, and which mount without appeal to the throne of God.... There are human actions so strange a mixture of weakness and strength, pure intent and culpable means, error and truth, that we know not whether to term them crime or virtue." O'Riley, p. 376.
668. R.A.A., Notre Mère to Mère Eugénie, 20 August 1857. 12 October 1851. Notre Mère to Sister Thérèse Emmanuel, 17 March 1850, 15 September 1850, 19 March 1851.
669. Semi-cloistered Sisters are not permitted to undertake apostolates that involve leaving the convent precincts (see Note 670 below).
670. Meenan, D.F.X., S.J., Review for Religious, 52, No.2, March/April 1983. Article: Merger and Transfer in the Early History of the Sacred Heart by Maureen J. Chicoine, R.S.C.J., pp. 226, 230, 231.
671. Meenan, D.F.X., S.J., *ibid.*
672. O'Riley, p. 333.
673. "Dear Lord, teach me to be generous in your service, to give and not to count the cost, to fight and not to heed the wounds, to labour and to seek for no reward save that of knowing that in all things I do your most holy will."
674. R.A.A., Mère Eugénie to Sister Thérèse Emmanuel, 8 March 1851. "How generous to excess is a poor daughter....; "....who has only been imprudent through an error in generosity...."
675. O'Riley, Preface p. viii.
676. Professor K.S. Hunt, Associate Professor, History Department, Rhodes University, Grahamstown.
677. Eastern Province Herald, 22 November 1982.
678. M.S.A., Sister Francis Howe to Notre Mère, July 1896.
679. M.S.A., Sister Lucy to Notre Mère, [?] 1896. Sister Raphael to Notre Mère, 16 August 1896. Sister Stanislaus to Notre Mère, 2 August 1896.

680. M.S.A., Sister Agnes to Notre Mère, 27 July 1896. Sister Gabriel to Notre Mère, November 1896. Sister Lucy to Notre Mère, [?] 1896. Sister Lucy writes: "I cannot tell you how much I miss you. Your poor old chair does look so empty..." This chair is preserved in the M.S.A. Archives in the Generalate, Maryvale, Johannesburg.
681. Devereux, Bishop A., to Mgr. Sibour, O'Riley, p. 181, Devereux, Bishop A., to Mère Eugénie, 10 February 1850. Moran, Bishop P - From Mother Gabriel, O.P. to Notre Mère, 12 December 1886 (See Appendix) Ricards, Bishop J.D., - to the Cardinal Prefect of Propaganda Cardinal Ledochowski re the election of a superior in Grahamstown Strobino, Bishop P., Address given at the Golden Jubilee of Notre Mère's religious profession 25 April 1895. Mac Sherry, Bishop H., His sermon on the occasion of her Requiem Mass, O'Riley, pp. 370, 371. O'Riley, Preface vii - x.
682. O'Riley, Preface pp. vii, viii. Bishop Ricards writing to Cardinal Ledochowski about the election of a new superior in Grahamstown expressed the hope that the Community in Grahamstown, esteemed so highly by all his priests as well as himself would enjoy new life and afford every hope of being in the future as it had been for so many years the hope and pride of the young Catholic Church in South Africa.
683. Proverbs, Chapter 31, vv. 10-31.
684. Percy Dearmer, (1867-1936), after John Bunyan (1628-1688)

Notes to the Memoirs

- 1* The Church of St. Roch in Paris. St. Roch (1295/1327) is venerated as healer of the plague-stricken. He was a native of Montpellier. When, on a journey to Italy, he arrived at the plague-ridden town of Aquapendente, he cured many by the sign of the cross. He performed similar miracles in several towns in Italy before he fell victim to the plague at Piacenza. However, he recovered and returned to Montpellier. After his death a miraculous cross was found on his body. O.D.C.C., p. 1192.
- 2* The Prince of Orange was William I of the Netherlands, the new kingdom created by the Congress of Vienna in 1815. Lyon, M., Belgium, p. 38.
- 3* See Notes 23 and 24 in Introduction.
- 4* St. Stephen (975-1038) was the first king of Hungary. In 985, together with his father, he became a Christian. When he became King in 997 he began to christianize his country. He strongly supported the papacy and was given a royal crown by the Pope in 1001. Part of this crown is incorporated into the crown preserved at Budapest. Both he and his son, Emeric, were canonized in 1083. O.D.C.C., p. 1309.
- 5* I have found no historical confirmation of this statement. The following passage explains briefly the origin of the name Dauphiné which is situated in southeastern France. The nucleus of the Province was a fief of the Holy Roman Empire. In 1029 or 1030 the southern part was enfeoffed to Guigues I who acquired other parts of the Province. His great grandson, count from 1133 to 1142, was the first to be named Dauphin. By the 13th century the name Dauphin had become a title and the fiefs held by them were known as the Dauphiné. Dauphin was the title of the heir apparent to the French Crown from 1350 to 1830. E.B., pp. 393, 394. O'Riley, p. 33.
- 6* Part of the Netherlands had come under the rule of the Emperor Maximilian I when he married Mary of Burgundy. His son, the father of Charles had married a daughter of Ferdinand and Isabella of Spain. On the death of his father, Charles became ruler of the Netherlands in 1506; in 1516 his maternal grandfather Ferdinand bequeathed to him Spain and the southern half of Italy and in 1519 he was elected Emperor. This part of the Netherlands now became known as the Spanish Netherlands. When Charles V abdicated, his younger brother, Ferdinand, became Emperor of the Holy Roman Empire and his son, Philip, became ruler of Spain and the Netherlands in 1556. During the reign of Philip II, unrest flared up in the Netherlands and the Eighty Years War against Spain followed. (1568-1648). W.T.B., pp. 312, 317. de Meeüs, A., History of the Belgians, pp. 172-206.
- 7* "the bells of Rome". There is a Belgian legend that the bells of Rome scattered the Easter eggs on grassy plots in the garden on Easter Sunday. O'Riley, p. 13.
- 8* déjeuner à la fourchette - literally a knife-and-fork lunch.

- 9* Château de Noisy was situated in the Ardennes in Belgium. O'Riley, p. 14.
- 10* Château of Ferrale. Position not ascertained. In the 13th and 14th centuries the term "château" was used to designate a castle or a structure built for the purpose of defence. When methods of warfare changed in the 15th century, Châteaux were built as luxurious country residences for the nobility of the land. Consequently they were attacked and destroyed by the revolutionaries during the French Revolution which broke out in 1789. E.B., II, p. 77. Members of the de Henningsen family were frequent visitors at the chateaux of Count Liedekerke-Beaufort. Notre Mère was welcomed to them when she visited Europe in 1896.
- 11* The Battle of Waterloo was fought on 18 June 1815. It was a decisive victory of Wellington and Blucher over Napoleon and brought to an end his "Hundred Days" adventure following his escape from Elba. Waterloo marked the end of the Napoleonic Wars. Trevelyan, G.M., History of England, p. 585.
- 12* Backgammon is a game which is played by moving counters on a board or a table, the object of the game being a race to a goal. The movement of counters is controlled by the throw of two dice. The elements of chance and skill both play a part in the game so that each is essential for victory.
- 13* Neither the date when it occurred, nor the place where it occurred is ascertainable.
- 14* During the early part of the French Revolution which broke out in July 1789 the fury of the peasants was directed against the nobility whose castles and châteaux were destroyed. After war had been declared against Austria and Prussia who supported the émigré nobles in April 1792, reaction against the nobility became so strong that it resulted in the September massacres during which all those suspected of loyalty to the monarchy were killed. From 2 to 7 September nearly two thousand suspected royalists were killed. On 22 September 1792, the National Convention proclaimed royalty to be abolished in France. The de Henningsen family were loyal supporters of the monarchy. W.T.B., pp. 450, 452, 453. Wright, G., France in Modern Times, p. 55.
- 15* Egyptian Hieroglyphics are figures of objects representing words or sounds as used in ancient Egyptian writing. The derivation of the word : Greek hieros = Sacred; glupho-carve. see : Champollion in the biographical index.
- 16* In the ninth century B.C., Homer, the blind poet, described in the "Iliad", one of his two great epics, the clash of arms between the Greeks and the Trojans which occurred as a result of the abduction of Helen, wife of Menelaus, king of Sparta, by Paris, son of King Priam of Troy. His brother, Agamemnon, called on the princes of the country to unite in a war of revenge against the Trojans. E.B., 8, p. 102(a). The Trojan horse was a huge, hollow wooden horse constructed by the Greeks as a device by means of which they hoped to gain entrance into Troy. The Trojans were persuaded that the horse was a gift to Athena and that it would ensure the safety of Troy. Despite

warnings they dragged the horse into the city. The Greeks concealed inside the horse came out at night and opened the gates of Troy to the Greeks. Minerva, The goddess of wisdom is the equivalent of the Greek Athena. E.B., X, p. 137. Huxley, G.L., Greek Epic Poetry, p. 146.

- 17* Tuilleries : the royal palace in Paris. In August 1792 the populace of Paris stormed the Tuilleries and imprisoned the King, Louis XVI, and the royal family. This French royal residence, adjacent to the Louvre in Paris, was destroyed by arson in 1871. The construction of the original palace, commissioned by Catherine de Medici, was begun in 1564. In subsequent years many additions were built and alterations made. The Tuilleries Gardens now occupy the site of the former palace. E.B., X, p. 172.
- 18* Gent-d'armes = Gendarmes - the name given to the French soldiers employed in the police force.
- 19* See Note 18 in the introduction.
- 20* The Elevation. This takes place at the sacrifice of the Mass when the priest lifts the sacred elements, the Body and Blood of Christ, in turn immediately after the consecration has taken place. The purpose of the elevation is to symbolize their being offered to the Father and to exhibit them for adoration by those present at Mass. O.D.C.C., p. 450. Drums were used for extramusical functions, especially civic and religious. E.B., III, p. 674. The sound of muffled drums was, in this context, an external act of homage paid to Christ there present on the altar.
- 21* St. Gobert is not mentioned in the Catholic Encyclopaedia, nor in The Dictionary of Saints by D. Attwater.
- 22* Gog and Magog. In Revelation 20.8 Gog and Magog are two powers under the dominion of Satan. In the old Testament they are mentioned together in Ezekiel 38.2, where Gog is a people and Magog a land. In the later apocalyptic and rabbinic literature they are the conventional figures for those opposed to the people of God. O.D.C.C., p. 578. Gog and Magog are also the fanciful names of two gigantic wooden statues in the Guildhall in London. Pallen, C.B. and Wynne, J.J., (eds.), The New Catholic Dictionary, p. 407.
- 23* Bois de Soignez was originally coal forest and is, today, in its reduced form, Forêt de Soignes. It is situated in the metropolitan area of the city. de Meeüs, A., The History of the Belgians, p. 53. E.B., 3. p. 348.
- 24* The battle of Waterloo was fought on an undulation which crosses the two roads from Charleroi and Mons to Brussels, just before their junction at the village of Mont St. Jean. On the slope of the hollow lay, on the west, the château of Hougemont, which, with its orchards and gardens occupied a space of about three hundred and fifty yards long and a hundred broad. The battle began about noon. An attack was made on Hougemont; but though the buildings were set on fire, the courtyard and walled orchard were so well capable of being defended, that the position was

maintained the whole day, and Wellington's right wing made perfectly secure. Ransome, C., An Advanced History of England, p. 907.

25* Terveurne = Terre Neuve. The palace was situated on the southern side of Brussels. Under Charles V (1506-1556) Brussels became one of the centres of European life. At times there were as many as seven Rulers at once in Coudenberg Palace, the Emperor's favourite residence. The town consisted of a group of houses and orchards, with many gardens, meadows and wooden thickets within the wide compass of the city wall. Many small bodies of water lay scattered about and the park had become a garden several times larger than it is today. From the mud of the river Senne a large marsh was reclaimed and called Terre Neuve, and this later gave its name to Rue Neuve. de Meeüs, A., History of the Belgians, p. 140.

26* fête - the feastday of a saint after whom a child is named, kept in Roman Catholic countries like a birthday. In this context it means birthday.

King of Holland, King William I, born at the Hague 1772, son of William V and descendant of William the Silent, Prince of Orange. His mother was Fredericka van Hohenzollern, a Prussian princess, and he had married the daughter of Frederick William of Prussia. When he succeeded to the throne, his enthronement took place in Brussels 21 Sept. 1815 in the "Place Royale". de Meeüs, A., History of the Belgians, p. 264. The Dutch rulers were members of the House of Orange hence the title Prince of Orange.

27* "Allée Verte" means literally the Green Avenue. During the period 1815 to 1830, the appearance of Brussels was changed by the demolition of the city walls which were replaced by boulevards lined with trees. The name may have derived from this fact. E.B., 3, p. 349.

28* Charles Dibdin (1745-1814) was a composer, author, actor and theatrical manager. His sea songs and operas were very popular in the late eighteenth century. He excelled in writing for the voice, writing in all about 1,400 songs. E.B., III, p. 528.

29* The ball is graphically described in Byron's poem "The Eve of Waterloo" ("Childe Harold's Pilgrimage") from which the following extract is taken:

"There was a sound of revelry by night,
And Belgium's capital had gathered then
Her Beauty and her Chivalry, and bright
The lamps shone o'er fair women and brave men;
A thousand hearts beat happily;
But hush! hark! a deep sound strikes like a rising knell!"

"But hark! that heavy sound breaks once more
Arm! Arm! it is - it is - the cannon's opening roar."

"Ah! then and there was hurrying to and fro,
And gathering tears and tremblings of distress
And cheeks all pale, which but an hour ago
Blushed at the praise of their own loveliness"

- 30* Benedictine Nuns follow the rule of St. Benedict. They trace their history back to the sixth century when St. Benedict wrote his rule of life for monks; his rule was adapted for the use of women. Under the Benedictine Rule, the monks took vows of poverty and obedience to the abbot, the head of the monastery. Their chief duty was divine worship and they participated in eight services each day. The value of manual work was stressed and six or seven hours were spent daily in labour. The most significant contribution of the monasteries was towards the preservation of learning. They established scriptoria, departments exclusively devoted to the copying of manuscripts. In this way they succeeded in preserving valuable manuscripts and creating centres of learning. In the Middle Ages the Benedictine Nuns were strictly enclosed but in modern times there are many Convents in which the Sisters devote themselves to education and other charitable works. Their foundress was St. Scholastica, St. Benedict's sister. O.D.C.C., p. 157. Wallace-Hadrill, J.M., The Barbarian West, pp. 47, 48, E.B., I, p. 971. W.T.B., pp. 225, 226.
- 31* Diligence : a foreign stagecoach.
- 32* In 1850 the Prince of Orange, King William I, was in his fifty-ninth year. Brussels staged a great festival in his honour to celebrate his birthday in August. de Meeüs, A., The History of the Belgians, p. 272.
- 33* The emblems of the House of Orange (i.e. the paternal shield of Nassau and of the House of Orange) are gold billets and a lion rampant (standing on its hind legs with forepaws in the air) on a background of blue. Scott-Giles, C.W., The Romance of Heraldry, p. 193.
- 34* "Masaniello" was the greatest work of Daniel Francois Esprit Auber (1782-1871). The French title of this Opera is "La Muette de Portici" (The Dumb Girl of Portici). The libretto is by Scribe and Delavigne. It was produced in Paris, 29 February 1828. The story is laid in and near Naples. It deals with an uprising of the populace led by Masaniello. He is inspired thereto both by the wrongs the people have suffered and by his sister, Fenella's, betrayal by Alfonso, the Spanish viceroy, of Naples. The revolution fails, its leader loses his mind and is killed, and, during an eruption of Vesuvius, Fenella casts herself into the sea. Fenella is dumb. Gustav Kobbé in writing about this Opera says it is difficult to imagine that when it was played in Brussels in 1830, the scene of the uprising so excited the people that they revolted and drove the Dutch out of Belgium. Kobbé, Gustav, The Complete Opera Book, p. 496.
- 35* "Friends the morning is beautiful"
- 36* erysipelas : a disease producing a deep red colour on the skin.
- 37* Possibly a reference to the battle-cry of the French revolutionaries "Liberty, Equality, Fraternity", the stress here being on "equality".
- 38* Ostend : a port on the N.W. coast of Belgium, the point of departure by ship to England.

- 39* Though the Dutch troops were at the gates of Brussels, the attack on the capital did not take place until 23 September when the troops marched into the city. Due to a tactical error on the part of their officers, the troops were surrounded by the insurgents and forced to withdraw. The resistance in Brussels became a national effort and spread through the whole of Belgium. de Meeüs, A., History of the Belgians, pp. 274-277.
- 40* Barrière = barricade.
- 41* St. Bavon (Ghent). St. Bavon is known in Dutch as Sint Baafs Kathedraal. In 1541 the monks of St. Bavon transferred their chapter from the ancient abbey of St. Bavon to the parochial church of St. John the Baptist which was henceforth known as St. Bavon's church and later St. Bavon's Cathedral. From an architectural point of view, the Cathedral is one of the most beautiful churches in Belgium and the richest in objects of art. It is famous for the immortal altar-piece. "The Adoration of the Lamb" painted by Hubert and Jan Van Eyck in 1432 and, after many vicissitudes, restored in 1945. C.E., VI, p. 543. E.B., IV, p. 521.
- 42* Supporters of William I.
- 43* portcochere is French for carriage gateway or main entrance.
- 44* tocsin: an alarm-signal on a bell.
- 45* The seige of Antwerp occurred during the 1830 Revolt. The Dutch commander, Chassé agreed to evacuate the town and concluded an armistices but insurgents violated the terms of the armistice and attacked the Dutch Chassé ordered the Dutch soldiers to bombard Antwerp. de Meeüs, A., History of the Belgians, p. 277.
- 46* In 1831 the Dutch invaded Belgium in a last effort to regain it. The French sent troops to support the Belgians and force the Dutch to withdraw. Thomson, D., Europe since Napoleon, p. 170.
- 47* The Dutch were unwilling to accept the Treaty of Twenty-four articles which had been drawn up by the London Conference to regulate Dutch Belgian relations. Consequently both Britain and France blockaded the coast of Holland to force the Dutch to agree. Only in May 1833 did the Dutch and the Belgians come to an agreement and only in 1838 did the Dutch accept the treaty and recognise Belgian Independence. Thomson, D., Europe since Napoleon, p. 170.
- 48* Antwerp.
- 49* Granada, a small state in the Andalusian region of Spain, was the last stronghold of Muslim power in Spain, after the Caliphate of Cordova had collapsed in 1031, and the Christians had captured Toledo, Cordova and Seville in the thirteenth century (c 1212). The conquest of Granada did not take place until 1492. The acquisition of Granada was a great step forward in bringing about the unification of Spain which was completed in 1516. W.T.B., pp. 186, 213, 214, 256. E.B., IV, p. 669.

- 50* The Alhambra was the palace and fortress of the Moorish monarchs of Granada. In Arabic the name Alhambra means the "Red". It is probable that the name was derived from the "tapia", or bricks made of fine gravel and clay, of which the outer walls are built. It is one of the few palaces still existing that had their origin in medieval, Islamic times, and is specially noted for its magnificent interior decorations. It is closely bound up with the Muslim history in Spain. E.B., I, p. 239, E.B., IX, p. 1000.
- 51* The on-going struggle with the Muslims engendered in the Spanish "cavaliers" a strong feeling of patriotism and a fanatical religious spirit which eventually led them to victory over their enemies. W.T.B., pp. 213, 214.
- 52* The Crusades were a series of military expeditions organized by the Christian powers of Western Europe against the Muslim powers which had invaded and established themselves in the traditional holy lands of Christianity. Their purpose was to recover the Holy Land from the Muslims and retain it in Christian hands. The Crusaders were those Christians who took part in the expeditions. They derived their name from the cross worn on their clothing. They made a promise to God that they would join the ranks of an organized and armed expedition approved of by the papacy. The actual taking of the cross solemnized the promise which was made in public and before witnesses. Godfrey of Bouillon was one of the leaders of the First Crusade in 1095 and he became the first Christian ruler of Jerusalem under the title Advocate (i.e. protector) of the Holy Sepulchre. He was succeeded by his brother, Baldwin of Hainaut. E.B., III, p. 268. Lyon, M., Belgium, p. 173. O.D.C.C., pp. 362/3, 578.
- 53* See Note 35 in Introduction.
- 54* feastsdays. These are known as "holy days of obligation" which Catholics are bound to observe by attending mass and abstaining from servile works. The list of these feasts vary from country to country.
- 55* The term "Peninsular War" (1808-1814) is applied to the war which followed as a result of Napoleon's intervention in Portugal and Spain in an effort to enforce the Continental system. When he appointed his brother, Joseph Bonaparte, King of Spain in May 1808, the Spanish people rose in open revolt. They were strongly supported by Britain. The Spanish guerrilla fighters and the British troops drained Napoleon of the French forces which he needed for crises elsewhere in Europe. By the time the English troops had driven the French forces out of Spain, Napoleon's downfall was imminent. He was disasterously defeated at Leipzig in 1813 and on 7 April 1814, forced to abdicate. He blamed, as he said himself, "the Spanish ulcer" for his downfall. Wright, G., France in Modern Times, p. 73. Thomson, D., Europe since Napoleon, pp. 71, 74, W.T.B., pp. 460, 462.
- 56* "Scrimmages" - literally means a tussle; in this context, probably "skirmishes".

- 57* Hyde Park is the largest of the Royal Parks in England. It contains a lake called the Serpentine. At the north-eastern corner of the park, near Marble Arch, is a "Speaker's Corner". This has over the years been known as a centre of free speech for soap-box orators. E.B., V, p. 234.
- 58* At elier - a studio.
- 59* The French supporters of Charles X who had followed him into exile after the July Revolt in France in 1830.
- 60* Don Miguel, the uncle of the Queen in Portugal and pretender to the throne, seized the throne in 1828 and crushed all liberal movements. His followers were called Miguelites and they went into exile with him when he was driven out by French and British troops. Webb, R.K., Modern England, p. 302. Thomson, D., Europe after Napoleon, p. 172.
- 61* The Carlist  migr es were the supporters of Don Carlos. He was pretender to the throne of Spain after the death of Ferdinand VII in 1833 when his daughter Christina became queen regent for her daughter Isabella. He was forced to flee into exile in 1839 after French and British troops had intervened in Spain. Webb, R.K., Modern England, p. 302. Thomson, D., Europe after Napoleon, p. 172. Don Carlos was greatly admired by Notre M re's brother, Charles Frederick de Henningsen. There is an autographed picture of Don Carlos and his wife, the Duchess of Madrid, in the M.S.A. archives; and another portraying a scene in the camp of Don Carlos. A spy has been seized in the camp and his wife and de Henningsen, are pleading for the life of the spy. Emile de Henningsen, Notre M re's younger brother painted a picture of Don Carlos which in 1884 was in the possession of Captain Merry, a friend of Jerry O'Riley. It was a very good likeness of him. M.S.A., Jerry O'Riley to Notre M re, 1884.
- 62* It is known also as the 'Orthodox' Church, the 'Eastern' or 'Greco-Russian' Church. These are a family of Churches situated mainly in Eastern Europe. Though each member church is independent in its internal administration, they all share the same faith, are in communion with one another and they acknowledge the primacy of the Patriarch of Constantinople. The estrangement between the Orthodox Church and the Roman Catholic Church developed gradually but the date given for the final schism is 1054. O.D.C.C., pp. 1012/3.
- 63* The Duchesse de Berry, whose son Henry V was next in succession after Charles X, had tried to secure the throne for her son when Charles X abdicated in July 1830 in favour of him. She disguised herself as a peasant and instigated a rebellion in the Vend e. It was a failure and she was arrested in Nantes on 7 November 1832, but freed in July 1833. E.B., I, p. 1016. There does not appear to be evidence as to who betrayed her.
- 64* The son of the Duchesse de Berry was Henri Dieudonne, comte de Chambord. His father, the Duc de Berry, second son of Charles X had been assassinated on 14 February 1820. His supporters knew him as Henry V. Thomson, D., Europe since Napoleon, p. 166. Ford, F., Europe, 1730-1830 p. 312. Wright, G., France in Modern Times, p. 105.

- 65* See Note 63*.
- 66* The cross of St. Ferdinand is a Spanish military decoration. It was given to those who were promoted to the Royal Military Order of St. Ferdinand. It was instituted in 1815 and confirmed by General Franco in 1940. It is a badge - a gold-rimmed white enamel Maltese cross, a green and gold wreath appears between the arms of the cross and a gold central medallion depicts a robed St. Ferdinand holding a sword and an orb and is surrounded by a red band inscribed in gold "Al Merito Militar." Franklyn, J., and Tanner, J., An Encyclopaedic Dictionary of Heraldry, p. 318.
- 67* Victoria. Presumably this is meant to be Vittoria which is situated in the Basque Provinces north of Spain which was the scene of action during the Carlist civil war. E.B., Map, p. 383.
- 68* Beira was a former principality and historic province, north-central Portugal. E.B., I, p. 937.
- 69* His wife was Maria Berta, Duchess of Madrid. Details found on a picture of Don Carlos and his wife.
- 70* Bilbao - a seaport and capital of Vizcaya (Biscay) province in Northern Spain. The city was sacked by French troops (1808) during the Peninsular War and besieged four times during the Carlist Wars. E.B., II, p. 15.
- 71* The supporters of Queen Christina's claim to the Spanish throne during the Carlist war were known as Christinos.
- 72* Bayonne - a seaport town in southwest France, at the confluence of the Nive with the Adour River, eight km from its mouth. E.B., I, p. 894.
- 73* A galley is a one-decked vessel usually rowed by slaves.
- 74* Santander is a seaport and the capital of Santander province, Old Castile, northern Spain. E.B., VIII, p. 881.
- 75* Lord Palmerston. Henry J.T. He was British Foreign Secretary from 1830 to 1841 and again from 1846 to 1851, and Prime Minister from 1856 to 1865. Webb, R.K., Modern England, p. 301.
- 76* The Duke of Wellington, in this context, could have exercised, not only his military but also his political influence.
- 77* Isle of Wight is situated in the English Channel, off the southern coast of Hampshire. E.B., X, p. 668.
- 78* Ventnor is one of the holiday resorts on the Isle of Wight. E.B., X, p. 668.
- 79* Nicholas I, tsar of Russia from 1825 - 1855. He was a reactionary ruler and carried out a policy of repression. He was assisted by a bureaucracy whose responsibility was domestic spying, exposing reformist groups and exercising censorship. Fasel, George, Modern Europe in the Making, pp. 119. W.T.B., pp 534, 535.

- 80* The "Chronicles", written by Jean Froissart in the fourteenth century, are the most important detailed documents of feudal times. E.B., IV, p. 332.
- 83* Drury Lane Theatre, London, is the oldest English theatre still in use. It was built by the dramatist Thomas Killigrew as the Theatre Royal under a charter from Charles II and opened on 7 May, 1663. It was destroyed by fire and rebuilt on its present site with Christopher Wren as architect in 1674. E.B., III, p. 676.
- 84* Covent Gardens is the name of the London Square where, for over 300 years, the city's fruit, flower and vegetable market, established in 1671, was situated. Originally it was a Convent garden, the property of the Abbey of Westminster. The Royal Opera House, built in 1858, stands alongside the Gardens and is the home of national opera and ballet companies. E.B., III, p. 204.
- 85* Notre Mère was obviously referring to the following: Grisi, Lablache, Tamburini and Rubini who were the four leading singers in the Opera "I Puritani" (The Puritans). Guilia Grisi was the soprano; Giovanni Battista Rubini, the tenor; Antonia Tamburini, the baritone; and Luigi Lablache, the bass. After they sang together in this opera, they toured as a team for many years, billed as the "Puritani Quartet". For a long time "I Puritani" was the standard repertoire for every accomplished singer, and it has been performed all over the world. Amelia heard these famous singers when it was produced in King's theatre, London, on 21 May 1835. Simon, H.W., The Festival of Opera, p. 370. Kobbé, Gustav, The Complete Opera Book, p. 329.
- 86* The Tower of London is a royal fortress and a landmark in London. Built originally by William the Conqueror after his coronation (Christmas 1066), the central keep known as the White Tower was added in 1078 and was built of limestone from Caen in Normandy. The White tower is surrounded by 13 inner towers, 6 outer towers and two bastions. The moat which originally surrounded it was drained in 1843. The British crown jewels and regalia are kept in the underground Jewel House. The armouries contain the national collection of arms and armour dating from the Middle Ages to Modern times. The Tower was the royal residence until the reign of James I from 1603 to 1625. For many years it was used as a state prison. A military garrison is maintained within the tower and there is a resident Governor who is in charge of the yeomen wards or "beefeaters" as they are popularly called. They still wear the Tudor uniform. Tower bridge is the only bridge built across the Thames below the London Bridge. E.B., X, p. 71.
- 87* Beguines flourished on the continent of Europe from about the twelfth century. Initially they were women who lived alone, did not take vows and devoted themselves to prayer and good works.

They did not live in the forest but on the outskirts of the town where they were near the poor whom they served in Christ. Beguines were not nuns; they did not renounce their property and could return to the world to be married. They did not beg but earned their living by doing manual work or teaching children. At the beginning of the thirteenth century some of them grouped their cabins together and so formed a community known as a Beguinage. Their way of life was admirably adapted to the spiritual and social needs of the age and the influence which they exercised on the religious life of the people was profound. They spread very rapidly especially in the Netherlands but were suppressed during the Reformation. A few Beguinages still exist in Belgium. Beguines are said to have derived their name from Lambert le Bègue ('the stammerer' d. 1177) a revivalist preacher at Liege. C.E., II, p. 389. G.D.C.C., p. 150.

- 88* There is no mention of the time or date when the fire took place, but it must have occurred between 1830 and 1842, the years during which the de Henningsen family resided in London.
- 89* The Sacred College of Propaganda is the Roman Congregation which is concerned with missions to heathen countries and the administration of territories where the hierarchy is not properly established. It originated in the second half of the sixteenth century to meet the spiritual needs of the newly discovered heathen populations. Initially it was a commission but on 6 June 1622 it was created as the Congregation of Propaganda consisting of 13 cardinals, 2 prelates, a secretary and a consultor. In 1627 Urban VIII appointed a prefect-general and established a central missionary training seminary, the 'Collegium Urbanum'. It was at this seminary that the Chinese Priests were trained for the priesthood. O.D.C.C., p. 1131.
- 90* The Lions of London are the famous places or objects which tourists generally visit.
- 91* In the twelfth century the Byzantine Emperor was Alexius I, Comnenus, from which it could be concluded that she was a descendant of the imperial line of the Byzantine Empire. It was in answer to the plea of Alexius Comnenus and of the eastern Christians that in 1095 Pope Urban II called the First Crusade to rescue the Byzantine Empire and the Holy Land. O.D.C.C., p. 59. W.T.B., p. 188.
- 92* See Note 69 in Introduction.
- 93* Legitimist émigrés: those who had followed Charles X into exile in England after the revolt in Paris in 1830.
- 94* Bordeaux is the capital city of Gironde départemente, south-western France. The Girondist Party which consisted of moderates who were against violence, was formed in Bordeaux, which, as a result, suffered severely during the Reign of Terror in 1793. E.B., II, p. 162. W.T.B., p. 456. Wright, Gordon, France in Modern Times, pp. 53, 54.

- 95* Louis XVII was the son of king Louis XVI and Queen Marie Antoinette. When his father was beheaded in January 1793, he became titular King of France and was so proclaimed by the French émigrés. His mother was guillotined on 16 October 1793, and in 1794 Louis XVII was imprisoned in the Temple in Paris. Here the harsh conditions to which he was subjected undermined his health and he died on 8 June 1795 at the age of ten. However, so much secrecy surrounded the last months of his life, that rumours arose that he was not dead but had escaped. On the basis of these rumours, more than 30 persons claimed to be Louis XVII, but no claim was proved. E.B., VI, p. 348.
- 96* The House of Bourbon was one of the most important ruling houses of Europe. Its members were descended from Louis I, duc de Bourbon from 1327 to 1342, the grandson of the French King Louis IX who ruled from 1226-70. The Bourbons ruled in France from 1859 when Henry of Navarre, a Bourbon Prince, acceded to the throne by right of succession as King Henry IV. Bourbon rule came to an end in France when Charles X was forced to abdicate in July 1830. E.B., II, p. 195. W.T.B., p. 321. Thomson, D., Europe after Napoleon, pp. 151, 166.
- 97* Angel is derived from the Greek word meaning "messenger" Archangel means the chief messenger. The Archangel Gabriel announced to the Virgin Mary that she was to become the Mother of God-made-man. St. Luke. New Testament : Chap. I. vv., 26-38.
- 98* Carlist émigré's - supporters of Don Carlos.
- 99* The inquisition denotes the juridical persecution of heresy by special ecclesiastical courts. It was introduced in the thirteenth century for the purpose of eradicating heresy and of bringing about religious conformity. A person suspected of heresy was subjected to an elaborate system of enquiry. If he confessed and did penance, he was reconciled, with the church; if he did not, he was handed over to the secular authorities to be burned at the stake. The inquisition was placed chiefly in the hands of the Franciscans and the Dominicans because of their theological learning and their absence of worldly motives. The Inquisitor was assisted by a jury composed of clerics and laymen.
- In Spain the Inquisition was set up in 1480 and became there an instrument not only of eliminating heresy, but also of increasing the absolute power of Ferdinand V and Isabella. Here the Chief Inquisitor nominated a High Council to assist him. At first it was directed against Jews and Muslims but later against protestants. The Inquisition acquired notoriety on account of the thousands of people who were burned as heretics or were deprived of their property. W.T.B., pp. 230, 231, 256, 257, O.D.C.C., p. 705, 706.
- 100* The Carmelite Order known as the 'Order of Our Lady of Mount Carmel' was founded in Palestine c1154 by St. Berthold, but it has claimed continuity with hermits settled on Mount Carmel in earlier times and even to be descendants of Elijah and the sons of the prophets (cf. 2 Kgs. 2) The Carmelite rule was one of extreme asceticism, prescribing absolute poverty, total abstinence from flesh, and solitude. An order of Carmelite

Sisters was founded in the low countries in 1452. The main aims of the Order are contemplation, missionary work and theology. The Nuns devote themselves to prayer and penance, following the same severe rule as the men. O.D.C.C., pp. 240, 241.

- 101* sans gêne = lack of restraint.
- 102* In 1812 Napoleon launched an attack on Russia, his pretext being the Tsar's non-acceptance of the Continental System. The campaign was a complete failure and what was left of Napoleon's Grand Army of over 450,000 men were forced to retreat, deprived of all supplies and in the depths of the severe Russian winter. Wright, G., France in Modern Times, pp. 75, 76.
- 103* Feuchères, Sophie Dawes, baronne de (1795-1840) was an English adventuress, the mistress of the last survivor of the princes de Condé, Louis-Henri-Joseph, duc de Bourbon. E.B., IV, p. 115.
- 104* à bras ouverts: means literally "with open arms".
- 105* Wiesbaden is the capital of the Hessen "Land" in southwestern West Germany on the right bank of the Rhine River. Known as a spa in Roman times, it became famous during the Victorian period for its 27 hot, saline springs and mild climate. E.B., X, p. 667.
- 106* Isle of Wight diamonds - No confirmation of this statement has been found by me.
- 107* See Note 78*.
- 108* Rollin's Histories. The only name of a writer which approximates to Rollin is Richard Rolle who was a prolific writer on mystical and ascetical topics. He also wrote scriptural commentaries and lyric poems. He was an English mystic and a hermit. (c 1300-1349). O.D.C.C., pp. 1193, 1194.
- 109* Jacques speech in the Shakespearian comedy As You Like It Act Two, Scene VII, line 138.
- 110* Rotterdam is a major European port and the second largest city of the Netherlands. E.B., VIII, p. 688.
- 111* lower orders: term used to denote the poorer classes of people in Europe before the French Revolution, the equivalent of the Third Estate.
- 112* The Drachenfels (Dragon's Rock), a hill 1,053 ft. high, has on its summit a ruined castle, built in the 12th century by the Archbishop of Cologne, was destroyed by the French in the 17th century. There is a legend which relates that the Drachenloch (Dragon's Cave) in the hill sheltered the dragon killed by the hero Siegfried. The stone used to build the Cologne Cathedral was quarried on this hillside. E.B., V, p. 884.
- 113* Cologne is a river port on the Rhine, and is the historic, cultural and economic capital of the Rhineland. The Cathedral is the largest Gothic Church in Northern Europe. Its twin towers rise 515 feet above the centre of the city. It contains

relics of the Magi preserved in a gold shrine and, above one of the secondary altars, is a painting of the adoration of the Magi by Stefan Lochner, an outstanding painter of the Cologne school of the early fifteenth century. E.B., 4, p. 861, O.D.C.C., p. 315.

- 114* Coblenz, now known as Koblenz, is a city in the Rhineland. Palatinate situated at the junction of the Rhine and Moselle rivers. E.B., V, p. 863.
- 115* The Ehrenbreitstein castle and its suburb are on the side of the Rhine, opposite to the city Koblenz. E.B., V, p. 863.
- 116* kermesse - kermis: a periodical fair in the Low Countries, with much merry-making.
- 117* voilées means literally soft, gentle.
- 118* In the early days of the Empire, there were up to eight hundred public baths in Rome. These were patronized by rich and poor alike. The baths were comparable with modern-day athletic clubs. The famous baths of Diocletian and Caracalla, in addition to a wide variety of types of baths, contained enclosed gardens, promenades, gymnasiums, libraries and works of art. W.T.B., p. 79.
- 119* Sonnenberg, is a city situated in southwestern East Germany on the slopes of the Thüringer Forest. E.B., IX, p. 351.
- 120* "Romeo and Juliet", a Shakespearian Tragedy.
- 121* chalybeate water is water impregnated with iron.
- 122* Parallel with the Rhine River from the edge of the Jura range to a point south of Karlsruhe, is a forest area known as the Black Forest. Its name derives from the dark appearance of the area's giant fir trees. The Black Forest has an abundance of thermal water sources. E.B., 8, p. 50.
- 123* Hessian territory lies between the Upper Rhine Plateau and the Thuringian Forest. Wiesbaden is its capital. E.B., 8, p. 831.
- 124* Frankfort is the largest city in Hessian territory and is situated about 30 km. above the junction of the Rhine and the Main River. E.B., IV, p. 282.
- 125* St. Sebastian was a Roman martyr who is believed to have suffered death during the Diocletian Persecutions. In late medieval and renaissance art he is depicted as a young man transfixed by arrows. A legend relates that Diocletian ordered him to be shot by Archers but that, through the ministrations of a widow, Irene, he recovered and when he presented himself to the Emperor who commanded that he should be clubbed to death. O.D.C.C., p. 1254.
- 126* An acolyte is specially delegated to the service of the altar. His function is to assist the priest and deacon, and to administer the Eucharist both inside and outside Mass. The

order of acolyte is one of the two minor orders of the Latin Church and may be conferred on a layman without his embracing the clerical state. O.D.C.C., p. 11.

- 127* The Sacred Host = Holy Communion under the appearance of a wafer of unleavened bread. Up to about the twelfth century the custom of receiving Communion under both species, bread and wine, was general. By the thirteenth century the practice of receiving communion under the species of wine had almost disappeared. At the time of the Reformation the Reformers held that Communion should be received under both species, bread and wine. The Council of Trent, however, affirmed that Communion under one species, i.e. bread, was the practice to be retained in the R.C. Church, and Communion under both kinds was to be restricted to the priest celebrating the Mass. This practice of Communion under one species was still in force in the nineteenth century. This accounts for Amelia's thinking that she was in a Lutheran Church when the acolyte brought round the chalice with wine. O.D.C.C., p. 322.
- 128* Mount Etna, on the east coast of Sicily, is the highest active volcano in Europe. In 1971 its topmost point was 10,703 feet. It covers an area of 1,600 square kilometres and the circumference of its base is about 93 miles. E.B., 6, p. 1017.
- 129* Mitau is the German for Jelgava which in classical Russian is Mitava. It is a city in L.S.S.R. on the Lielupe River, south-west of Riga. In 1226 Teutonic Knights built there the castle of Mitau. It was the capital of the dukes of Courland from 1561 until it passed to Russia in the Third Partition of Poland in 1795. E.B., V, p. 538.
- 130* I have found no information about the Plettenberg family in either D.N.B. or D.S.A.B.
- 131* It is not possible to ascertain who the Tzarina was as no dates are mentioned.
- 132* dynastic = regarding hereditary succession.
- 133* Siberia (from Tartar: "Sleeping Land") is the name given to a vast area in U.S.S.R. which comprises the whole of northern Asia between the Ural Mountains on the west and the Pacific Ocean on the east, and stretches from the Arctic Ocean southward to the hills of north central Kazakhstan to the borders of the U.S.S.R. with Mongolia and China. Siberia has a very severe climate in winter. It was used as a place of exile for criminals and political prisoners. E.B., IX, p. 178.
- 134* There is no evidence as to when the incident occurred or as to which party she supported.
- 135* Her sister, Augusta had been adopted by the Countess Mingdon.
- 136* I have not found any information about the Bethman Gallery in Frankfort, Germany.

- 137* Dannecker. Johann Heinrich von (1758-1841), a German sculptor was born at Wodlenbuch near Stuttgart, and from 1790 was professor of sculpture in that city. His masterpiece, 'Ariadne on the Panther' (1816), is at Frankfort. Chambers, W. & R., Biographical Dictionary, p. 350.
- 138* Newgate is a famous prison in London. When the walls of London were rebuilt in medieval times Newgate was one of them. E.B., 11, p. 90.
- The prison was originally housed in the "new gate" of the city. Geddie, W., (ed.), Chamber's Twentieth Century Dictionary, p. 721.
- 139* St. Helena, an island and a British colony, is situated in the South Atlantic Ocean, about 1,850 km from the west coast of Africa. After his defeat at Waterloo in 1814, Napoleon was exiled to St. Helena where he died in 1821. E.B., VIII, p. 783. W.T.B., p. 426.
- 140* It is not clear whom Frederick had in mind to convert in Texas. The population there was very diverse as it had received streams of people in succession, comprising the indigenous Indians, the Chicanos or Mexican Americans, the black descendants of the Negro slaves and the European Americans. E.B., 18, p. 166.
- 141* See Note 76 in Introduction.
- 142* Abbaye au Bois: Abbaye-aux-Bois was situated in the rue Sévres, Paris. Here the Canonesses of St. Augustine, a religious congregation of Sisters, conducted a school for young ladies and provided apartments for ladies of the world. Madame Récamier occupied one of these apartments and the literary readings which were begun in her salon in 1829 as a tribute to Chateaubriand had made the Abbaye-aux-Bois famous. It was here that Catherine O'Neill, later to become the much loved Sister Thérèse Emmanuel, and her sister Mary Ann attended school when they came to Paris in 1836. Reilly, A.J., Catherine O'Neill, pp. 40, 41, 42, 43.
- 143* See Note 79 in Introduction.
- 144* Cuba was discovered by Christopher Columbus in 1492 and colonized by the Spanish 19 years later. It remained a Spanish colony until, in February 1898, Spanish activities in suppressing a Cuban rebellion led to the conquest of Cuba by America and the granting to the Cubans of a limited independence July. E.B., III, p. 277; Weech, W.N., History of the World, p. 788. The Spaniards had for decades maltreated the Cubans. It is possible that the Archbishop of Cuba and his priests supported the oppressed.
- 145* See Note 2 Introduction.
- 146* The Irish College in Rome was founded in Paris in 1605 by John Lee. The original building proved too small and in 1677 Louis XIV assigned the Collège des Lombards to the Irish students. It was rebuilt and extended and in 1776 a college for juniors was opened. The majority of the students were ordained priests who

attended the university to obtain degrees in theology or canon law. In 1792 the Paris colleges together with all the Irish Colleges in France were closed. During the Consulate the Irish College in Paris was restored. Addis, W.E. and Arnold, T., A Catholic Dictionary, p. 472.

- 147* cure d' Eau - water cure - hydropathic treatment i.e. medical treatment by external and internal application of water.
- 148* Guadeloupe, a French possession, is a group of islands situated in the eastern Carribean Sea. Basse-Terre on the island of the same name is the capital. A chain of mountains runs from north to south and culminates in a dormant volcano, Saufrière which erupted in 1797 and 1836. E.B., 8, p. 451. I have found no reference to an earthquake occurring in 1842.
- 149* fête Dieu means literally the "Feast of God". It is the French title for the feast of Corpus Christi. See Note 79 in Introduction.
- 150* "Missions Estrangères" means the "Foreign Missions." From the early nineteenth century onwards there was an intensification of missionary activity in all parts of the world. These missions were supported by societies such as the "Association for the Propagation of the Faith". The institution known as the "Foreign Missions" was one which actively supported the missions with financial assistance. O.D.C.C., pp. 528, 923.
- 151* During the celebration of Mass, the celebrant raises in turn the sacred elements after each species has been consecrated for adoration by the congregation. The action of the celebrant is known as the elevation. O.D.C.C., p. 450,
- 152* The more familiar manner of addressing Georgina Hay.
- 153* She here refers to her sister Henrietta, who had accompanied her to Paris.
- 154* See Note 81 in Introduction.
- 155* These were the "Sisters of Charity" of the St. Vincent de Paul. In 1833 St. Vincent de Paul in collaboration with St. Louise de Marillac founded this new congregation of women without enclosure who dedicated themselves entirely to the care of the sick and the poor. It is understandable that Amelia first thought of this congregation when one considers her later charism. O.D.C.C., p. 1442.
- 156* Soeur M. Thérèse was a Religious of the Assumption.
- 157* Abbè Gaume-Jean Joseph Gaume was a priest and a theological writer. (1802-79). He strongly advocated the exclusion of the pagan classics from all Christian schools and substituting the writings of the Fathers of the early Christian Church. O.D.C.C., p. 551.
- 158* The doctrine of the "noble savage" propounded by Jean Jacques Rousseau. Wright, G., France in Modern Times, p. 26.

- 159* The eighteenth century is known as "the Age of Reason." In 1793 the Cathedral of Notre Dame was desecrated by the celebration in it of the "Feast of Reason". Scepticism and materialism were rife. The leaders in the intellectual and moral upheaval were men like Rousseau, Voltaire and Diderot to whom the term "philosophers" was applied and which meant students who analysed society and advocated reform. Wright, G., France in Modern Times, pp. 25, 26. W.T.B., pp. 396, 297, 448. O.D.C.C., p. 984.
- 160* A postulant is one who is undergoing a preliminary period of testing as a candidate for a religious order before admission to the Novitiate. A cap was part of the attire worn by the postulant.
- 161* The Louvre is the national museum and art gallery of France. It is housed in part of an enormous palace built in the 12th-century. It was begun in 1546 by Francis I, a great art collector. The collection of paintings displayed there is one of the richest in the world, and represents all periods of painting up to Impressionism. The Ecole du Louvre is a centre for the teaching of the history of art. E.B., VI, p. 354.
- 162* Mademoiselle Blanchard had been brought up in opulence; but on her Father's death, the family was much reduced in circumstances; she generously gave up her marriage portion to her sister and earned her bread by painting. Her paintings were much sought after and she was kept constantly employed copying from Old Masters, for the different Churches in Paris. Notre Mère's own footnote concerning Mlle. Blanchard.
- 163* Jacques-Louis David was the most distinguished French artist of his time and an outstanding teacher of art. He was president of the commission formed to administer the Louvre after 1793. He was famous also for his portrait painting e.g. Madame Recamier in 1799. E.B., III, p. 398. E.B., VI, p. 354.
- 164* See Note 128 in Introduction.
- 165* Jesus Christ. The Christian doctrine of the Incarnation affirms that the eternal Son of God took human flesh in the womb of His human mother and that Christ became fully human and yet remained fully God.
- 166* This incident occurred after Bishop Ricards had established the Trappists at Dunbrody in the Eastern Cape in 1880. Mother Mauritia was the Prioress of the King Williamstown Dominicans, Sister Ursula one of her community, G. Gaves a friend, all of whom accompanied Bishop Ricards and Notre Mère on this visit to Dunbrody.
- 167* An almost life-sized statue of St. Augustine which now stands in the foyer of St. Augustine's Boys School, Prospect Hill, Port Elizabeth.
- 168* See Note 150*. The annals described the activities of missionaries on the foreign missions.
- 169* See Note 150*

- 170* See Note 181 in Introduction.
- 171* Soeurs de la Sagasse. These Sisters are not mentioned in the Catholic Encyclopaedia, nor the Oxford Dictionary of the Christian Church. It appears their congregation was known by another name.
- 172* ligans- presumably bandages (Latin : ligare = to bind).
- 173* See Note 2 in Introduction.
- 174* The Mother House of the Religious of the Assumption was at this time situated in the rue Chaillot. Mère M. Eugénie was the Superior General.
- 175* See Note 183 in Introduction.
- 176* Pontificals are the insignia of the episcopal order worn by bishops and ecclesiastics of higher rank when they are celebrating Pontifical Mass. Pope Pius VII enumerated the following for all prelates in "Decret Romanos" (1823): buskins (silk leg coverings) sandals, gloves, dalmatic (an over-tunic reaching to the knees), tunicle (an outer liturgical garment), ring, pectoral cross worn on the breast suspended by a chain fastened round the neck), and mitre (a shield-shaped head-dress). O.D.C.C., p. 1108.
- 177* Migne. Jacques Paul (1800-75) was an editor and publisher of theological literature. He served as a parish priest from 1824 to 1833 and then he went to Paris and set up a printing house. He published a very great number of religious texts, dictionaries and collections of both Latin and Greek ecclesiastical writings. The books referred to by Notre Mère were possibly Patrologia Latina and Patrologia Graeca. O.D.C.C., p. 915.
- 178* au courant = well informed.
- 179* Anticlericalism had its roots in the religious indifference and scepticism of the eighteenth century. It became an active political force in France as a result of the French Revolution. The focus of its attack was the Roman Catholic Church and its civil privileges. Though, after 1815 the liberty and ascendancy of Catholicism was restored, there still remained in France a strong anti-clerical party. O.D.C.C., p. 64.
- 180* guimp = wimple is a linen head-dress, a part of a nun's habit which covers the neck and part of the face. Since Vatican II many religious congregations have discarded the guimp, with the purpose of simplifying the religious habit.
- 181* The "Low-Church" is that group in the Church of England which, in contrast to the "High Church", does not accord importance to the episcopate, priesthood and sacraments, and is closer to Protestant Nonconformists in its beliefs. The "High Church" stresses her historical continuity with Catholic Christianity O.D.C.C., pp. 839, 647.

- 182* See Note 165 in the Introduction
- 183* York is a city situated in the scenic Vale of York. It is the seat of the Archbishop of York. During the 12th century it enjoyed great prosperity, situated as it is at the confluence of the Rivers Ouse and Floss. Though its economic importance declined, it has retained both its political and ecclesiastical importance. O.D.C.C., p. 1506. E.B., X, p. 826.
- 184* Oratorians is the name given to the communities of religious priests founded by St. Philip Neri and erected into a congregation by Pope Gregory XIII on 15 July 1575. The members of the congregation are secular priests who live in community under obedience but do not make vows. Their apostolate has a threefold purpose: prayer, preaching and the administering of the Sacraments. The first Oratory was established in Rome. The English Oratorians were founded by Cardinal J. H. Newman in 1847; in 1854 they took up residence at Edgbaston, a suburb of Birmingham. O.D.C.C., p. 1002, C.E., p. 1135.
- 185* This change of attitude towards Roman Catholics has been referred to in the Introduction.
- 186* See biography: William IV.
- 187* Sir Paul (later Lord) Methuen, was an English diplomat, father of Paul Sandford Methuen, 3rd Baron of Methuen, who as commander of the British 1st Division in South Africa, was defeated on 11 December 1899 at the Battle of Magersfontein. E.B., VI, p. 840.
- 188* Allies. Thomas William was one of the clergymen of the established Church who was associated with the leaders of the Oxford Movement. In 1847 he joined the Roman Catholic Church and became a prominent apologist for Roman Catholicism. O.D.C.C., p. 38. Carpenter, S.C., Church and People, 1789-1889 p. 203.
- 189* Bennett died in 1886. It is not clear to which movement towards re-union Notre Mère is referring. See biography. Carpenter. S.C., Church and People 1789-1889, pp. 207ff, 248ff.
- 190* In 637 Sigbert, King of the East Angles established the first religious foundation there when he resigned his crown and became a monk. At that time the town was called Beodericsworth. In 1903 the relics of the martyred King Edmund were brought there after which the town became known as St. Edmund's Town or St. Edmund's Bury. C.E., VIII, p. 85. During the French Revolution the College at Douai, France which had been founded in 1568 initially for Roman Catholic scholars who were exiled from England and later became a seminary for training mission priests to work in England, was suppressed. The work was transferred to England and was carried on at St. Edmund's Old Hall, Ware and at Crook Hall, near Ushaw. O.D.C.C., p. 423. William George Ward, who was involved in the Oxford Movement, joined the Roman Catholics in 1845. He became a lecturer in moral philosophy at St. Edmund's College, Ware, in 1851 and remained there till 1858. O.D.C.C., p. 1461.

- 191* Quakeress - a woman belonging to the religious sect known as Quakers or the Society of Friends. This group arose in the mid-seventeenth century in England and the American Colonies. They believe that God deals directly with the soul, and reject creeds, clergy and other ecclesiastical forms. Quakers refuse military service and oaths and this has brought them into conflict with civil authorities. They are noted for their dedication to social and educational work, and more recently, to international relief. E.B., IV, p. 324. O.D.C.C., pp. 538, 539.
- 192* London Missionary Society was founded in 1795 as a nondenominational organization which had as its purpose the proclamation of the Christian faith to the non-European peoples of the world. It sent missionaries to the South Pacific islands, to Africa, China, India and Southeast Asia. O.D.C.C., p. 832. E.B., III, p. 81.
- 193* Burns and Oates - a Catholic publishing firm in London. In addition to books, the firm kept supplies of vestments and other requisites for Church use. In more recent times the name became Burns, Oates and Washbourne, Ltd. and they were publishers to the Holy See.
- 194* The Divine Office is the daily prayer of the Church recited by priests and religious. The Office for the dead is a special Office which is recited on the day of death or of burial for the repose of the soul of the deceased person. The liturgical book containing the Psalms, hymns, lessons and prayers of the Divine Office is known as a Breviary.
- 195* Up to this time Catholics had no burial place of their own. See Note 76 in Introduction.
- 196* An Archbishop is formally addressed as "Your Grace".
- 197* 2 Samuel vv. 11 ff.
- 198* Mère Thérèse Emmanuel was appointed Superior when the Religious of the Assumption established the Convent in Richmond, Yorkshire in May 1850.
- 199* The Duchy of Saxe-Coburg-Gotha was one of the four of the Ernestine Saxon duchies situated in east central Germany. The Saxe-Coburg-Gotha branch of the family became important during the nineteenth and twentieth century on account of its connection with several European dynasties; Leopold became first King of the Belgians in 1832 Albert became Prince Consort of Queen Victoria in 1840, Ferdinand became Prince Consort of Queen Maria II of Portugal in 1836, and a fourth member was chosen King of Bulgaria in 1887. E.B., VIII, p. 936.
- 200* Camden is one of the 32 London boroughs of Greater London. It is an inner borough, surrounded on all sides by the City of London, and the boroughs of Brent, Barnet, Haringey, and Islington. Within this area are Regent's Park, St. Pancras Church, the British Museum, the University College and the University Hospital, all of which were established in the nineteenth century. E.B., II, p. 478.

- 201* Obedience in this context, means the letter which the Archbishop had given to Sister Gertrude granting the permission to collect for the Mission in the Eastern Vicariate. Religious use this term to designate their appointment to their apostolate or to a specific task which they have been asked to do.
- 202* "Last year" i.e. 1896 when Notre Mère travelled to Europe to seek re-union with the Mother House in Paris.
- 203* At that time the Convent and School of the Religious of the Assumption was situated in the rue Chaillot.
- 204* Colonial Office - That department of the government in England which dealt with the administration of the colonies.
- 205* When it was ascertained that the de Henningsen family would definitely not return to Belgium they came to live in this house in Porchester Place and they remained there until after the death of Madame de Henningsen. It would have held poignant memories for Sister Gertrude.
- 206* Gold was discovered by James Wilson Marshall in 1848. He picked up nuggets of gold in the river where he was building a sawmill near Coloma. Within a few months the hillsides and banks of the river were covered with tents and wood huts of the first 4,000 miners. In 1849 about 40,000 prospectors came by sea and as many more by wagon from the east. E.B., 3, p. 614, Williamson, J.A., The Evolution of England, pp. 405, 425.
- 207* See Note 176 in Introduction.
- 208* Louis Philippe, King of France from 1830 to 1848, like the other rulers in Europe, would not have been in favour of liberal and national revolts against lawful sovereigns; in this case the Emperor of Austria, Frederick William IV.
- 209* See Note 208*.
- 210* R.A.A. Bishop Devereux to Mère Eugénie. 17 May 1849. Re this purchase he writes: "I told her (i.e. Sister Gertrude), of course for the trousseaux that she must carry out whatever orders she receives from you"
- 211* If Mère Eugénie had paid Sister Gertrude's passage, she was within her rights to keep the money. The congregation to which a Sister belongs provides for her needs because, by her vow of poverty, she does not own anything.
- 212* See list of ecclesiastical terms in the appendix.
- 213* See list of ecclesiastical terms in the appendix.
- 214* In the Eastern Vicariate and further afield.
- 215* The lists of library books are written in an exercise book in the M.S.A. Archives.
- 216* See Note 181 in Introduction.

- 217* The feast of the Assumption of the Blessed Virgin Mary into Heaven is the special feastday of the Religious of the Assumption. The feast, celebrated on 15 August each year, commemorates the belief that the Blessed Virgin Mary, having completed her earthly life, was assumed body and soul into heavenly glory. O.D.C.C., p. 98.
- 218* See Note 177 in Introduction. "How beautiful on the mountains are the feet of the man who brings tidings of peace and joy and salvation". (Isaiah: Chap. 52 v. 7).
- 219* Sisters of Charity are a Congregation founded in Paris in 1633 by St. Vincent de Paul and St. Louise de Marillac under the title of "Daughters of Charity, Servants of the Poor". Their congregation was one of the many non-enclosed congregations of nuns founded in the 19th and 20th century. St. Vincent de Paul told them: "Your convents are the houses of the sick; your cloister, the city streets; your chapel, the parish church; your veil, your modesty". Virtue's Catholic Encyclopedia, III, p. 956.
- 220* The Congregation of the Sisters of Notre Dame was founded by Julie Billiart and her friend Françoise Blin de Bourdon, Countess of Gézaincourt. The primary object of the Congregation was the salvation of souls of poor children. In 1844 the rules and constitutions of the Congregation were formally approved by the Holy See. The foundress was declared "blessed" by Pope Pius X in 1906. Addis, W.E. and Arnold, T., (eds.), A Catholic Dictionary, p. 613.
- 221* Canon Donnet secured passages for Bishop Devereux, his missionaries and seven Religious of the Assumption on the whaling ship "Océanie".
- 222* In 1849 the Dhanis family were living in the Longue Rue Neuve. They were prominent people in the city and one of the sons was secretary to Cardinal Sterck, Primate of Belgium. Wilmot. Hon. A., Bishop Ricards, p. 8. They were close family friends of the de Henningsens.
- 223* Hôtel Dieu is a hospital. With the advent of Christianity many hospitals were established and these became integral parts of church organization. The Hôtel Dieu of Paris was opened in 660. In these hospitals much more attention was paid to the well-being of the patient's soul than to his bodily ailments. E.B., 8, p. 1114.
- 224* Escaut - the French name for the river Scheldt.
- 225* Chillon is a castle situated on the eastern bank of Lake Geneva, Switzerland. It was a boat trip to the head of the lake with Shelley which provided Byron with material for his "Prisoner of Chillon". At the Villa Diodati, near Geneva he completed the third canto of "Childe Harold" E.B., 3, p. 545; E.B., 17, pp. 868, 871. The poem is based on incidents in the life of François Bonivard, a 16th century Genevan prelate and statesman who was imprisoned for religious reasons in a dungeon near Lake Lemán, the Swiss name for Lake Geneva. E.B., VIII, p. 220.

- 226* Norman architecture followed closely Romanesque architecture which was characterized by the extensive use of a semicircular arch for windows, doors and arcades. A Norman gate-way would have been an arched gate-way. E.B., VII, p. 392, VIII, p. 648.
- 227* See Note 155*.
- 228* The Congregation of the Brothers of the Christian Schools was founded in Reims, France, in 1684 by St. Jean-Baptiste de la Salle. The brothers are devoted to education and charitable works. E.B., VIII, p. 500.
- 229* Sunday School.
- 230 Pontificals are the vestments and insignia used by cardinals, bishops and certain other prelates in solemn ceremonies. Quin, M., (ed.), Virtue's Catholic Encyclopaedia, III, p. 815.
- 231* altars.
- 232* Octave, in Christian liturgical use, is the "eighth day" after the feast, which falls on the same day of the week as the feast itself. Initially only greater feasts had an octave, but the practice arose of dignifying saints' feast with an octave, e.g. Sts. Peter and Paul, St. Agnes. In 1955 by a decree of the Congregation of Rites all Octaves were suppressed except those of Christmas, Easter and Pentecost and the last of these was suppressed in 1969. O.D.C.C., p. 990.
- 233* Berchem - a southern suburb of Antwerp.
- 234* Le Grelles were close family friends of the de Henningsens. Notre Mère kept in touch with them over the years as is evidenced by numerous letters.
- 235* The "Royal Catholic College" is situated in Maynooth, Co. Kildare, Ireland, 15 miles north-west of Dublin. The Irish Parliament established the College in 1795 for the education of the Roman Catholic clergy for Ireland. It is now the national seminary for Ireland where priests spend seven years in preparation for the priesthood. O.D.C.C., p. 896. Quin, M., (ed.), Virtue's Catholic Encyclopaedia, p. 682.
- 236* "Je n'ai pas de femme" is the French for "I have no wife". He meant to say "I am not hungry" i.e. "faim" instead of "femme".
- 237* "Cela ne fait rien, mon cher, mangez toujours" is French for, "That does not matter, my dear, eat all the same".
- 238* de rigueur - compulsory or obligatory.
- 239* Spa is a village in Belgium which was famous for the curative powers of its mineral springs. It is situated in eastern Belgium in the wooded hills of the northern Ardennes. From this village is derived the name spa which is given to a health resort with mineral spring waters of medicinal value. E.B., IX, p. 392.

- 240* See Note 102*.
- 241* Antwerp, situated on the Scheldt River is the capital of the Province of Belgium and one of the biggest seaports in the world. Notre Mère's reference to the citidal of Antwerp arises from the fact that until 1859-65 the city was enclosed by fortifications erected in the 16th century. E.B., I, p. 1001.
- 242* Chassé, David Henry was a Dutch general and leader of the Patriot Party who, after the defeat of the Dutch in 1830, continued to hold the Antwerp citidal for two years but was finally forced to surrender to a superior French force. E.B., II, p. 775. de Meeüs, A., History of the Belgians, p. 277.
- 243* the Belgians.
- 244* Soeurs Hospitalières: The hospitaller orders are specially devoted to the relief of bodily infirmities. C.E., p. 75.
- 245* Minnie Dhanis corresponded at frequent intervals with Notre Mère.
- 246* The Congregation of the Sisters of Mercy was founded in 1827 at Baggot Street, Dublin, by Catherine Mc Auley. The Sisters are devoted to the carrying out of all the works of mercy, both spiritual and temporal; their priority is service and instruction of the poor, the sick and the ignorant. Addis, W.E. and Arnold, T., (eds.), A Catholic Dictionary, pp. 575, 576.
- 247* The Society of Jesus, the members of which are called Jesuits, was founded by St. Ignatius Loyola with six companions in Paris in 1534. It was approved by Pope Paul III in 1540. See St. Ignatius Loyola in the biographical index. In this context Jesuits' means the church or chapel of the Jesuits. O.D.C.C., p. 734.
- 248* league is an old measure of varying length, about three miles.
- 249* "Stabat Mater Dolorosa" is a hymn descriptive of the Sorrows of the Blessed Virgin Mary at the Cross, the first two lines of which are
"At the cross her station keeping
Stood the mournful Mother weeping". O.D.C.C., p. 1303.
"Salve Regina", known in English as "Hail Holy Queen", is one of the oldest anthems used in the recitation of the canonical hours of prayer, especially after the night prayer, Compline. It can be recited or sung and is one of most widely used of Catholic prayers to Mary, the Mother of God. O.D.C.C., p. 1231.
- 250* A French parish priest is called "curé".
- 251* A rochet is liturgical vestment of white linen with tight sleeves which is worn by bishops and other ecclesiastical dignitaries. A soutane or cassock, from the Italian cassacca - a great coat, is a long-sleeved, long-skirted woollen gown, buttoned from neck to hem. It is the ordinary outer garment of the secular clergy. Quin, M., (ed.), Virtue's Catholic Encyclopaedia, I, p. 188.

- 252* Burgomaster : a Dutch or Flemish Mayor.
- 253* Flérreugue. This spelling is incorrect; it should be Flessingue, the French for Flushing. It is situated in the southwestern Netherlands, on the south coast of Walcheren Island, at the mouth of the Western Scheldt Estuary. During the 16th and 17th centuries it was important as a naval base and was used as such by Napoleon during the French occupation (1795-1814) E.B., X, p. 479. M. de Henningsen served in the British navy during these years, hence Notre Mère's allusion to his battles.
- 254* hold - the interior cavity of a ship used for the cargo.
- 255* "Tell the Mother Superior I am smoking".
- 256* incense is a mixture of resins and gums burned to produce fragrant fumes especially during liturgical rites.
- 257* Tenerife is the largest of the Canary Islands which lie in the Atlantic opposite the north-west coast of Africa, in the Santa Cruz de Tenerife province of Spain. The "rock" referred to is a vast composite dome surmounted by the mountain peak of Teide, the highest peak on Spanish soil. E.B., IX, p. 885.
- 258* Litany is derived from a Greek work meaning supplication. It is a prayer form in which the priest makes a series of petitions, to which the people make a response. The litany of Our Lady is also known as the litany of Loreto deriving its name from a famous Italian shrine of that name. It consists of a series of invocations of Our Lady under various titles, such as "Holy Mother of God", "Virgin most prudent", "Queen of Angels" and so on, each followed by the request: "Pray for us". O.D.C.C., pp. 826, 827. Quin, M., Virtue's Catholic Encyclopaedia, p. 629.
- 259* manilla hats were made from a fibre of a plantain which is grown in the Philippine Islands. The fibre is called Manila hemp.
- 260* Santa Cruz is the capital of Tenerife. Most of the inhabitants live on the lower slopes of the mountains and within a few miles from the sea. E.B., IX, p. 885.
- 261* A dromedary is a thoroughbred camel, usually bred for riding. Along the south coast of Tenerife, which is dry, camels are used as beasts of burden. E.B., IX, p. 885.
- 262* Absolution is the formal act of a priest or a bishop pronouncing the forgiveness of sins by Christ to those who are repentant and so qualified to receive it. In the New Testament the grace of forgiveness flows from the Person of Christ, who is Mediator and Redeemer. (Mk. 2. 5-11). O.D.C.C., p. 7.
- 263* The Cape Verde Islands are a group of islands in the Atlantic Ocean, 620 km. west of Cape Verde on the West African coast. It is an overseas province of Portugal and it comprises ten islands and five islets. Praia on the island São Tiago is the capital. E.B., II, p. 532.

- 264* St. Jago - Santiago is the Spanish for St. James. In North-West Spain there is a city Santiago de Compostela, traditionally believed to be the burial place of St. James the Apostle. O.D.C.C., p. 325.
- 265* The Canary Islands is a group of islands in the Atlantic Ocean comprising two Spanish provinces Las Palmas and Santa Cruz de Tenerife. E.B., II, p. 502.
- 266* The Blessed Sacrament is the term generally used for the Sacrament of the Holy Eucharist. It is applied also to the consecrated Host received in Holy Communion, reserved in the tabernacle in a Church, carried in procession, or exposed for adoration or in blessing. In this context it means the Host reserved in the tabernacle. Quin, M., Virtue's Catholic Encyclopaedia, p. 112.
- 267* Breton, a native of Brittany, France.
- 268* dunette is French for the poop of a ship.
- 269* as the French consul had the responsibility of attending to the interests of French citizens, he had to act on behalf of the Breton and his companions.
- 270* A slaver was the term used for a ship employed in the slave trade which was in effect the purchase and sale of human beings for involuntary servitude. In that it treated human beings as chattels, it is directly opposed to human dignity and the rights of man; is also tended to breed vice and cruelty in slave owners. During the 17th and 18th centuries the slave trade reached its peak when millions of Africans were forcibly transported to the Americas to work in the European colonies there. In the 19th century anti-slavery movements arose and the slave trade was made illegal in 1808; in 1833 it was abolished in the British Empire. The slaves were either captured or bought and transported to their destination in slave ships. The journey was intolerable; the slaves were packed into the hull of the ship and often chained to avoid rebellion or to prevent them from jumping overboard. Food was inadequate, water scarce and no ventilation or sanitary facilities were supplied. At least 20 per cent of them died on the voyage. O.D.C.C., p. 1282. E.B., 16, p. 861.
- 271* George is a town in the western Cape Province originally known as 'George Town'. Founded in 1812 it was named after the reigning king of England, George III who presented a bible to the church which became a Cathedral in 1911. The town is situated 740 ft. above sea level on the plateau between the Outeniqua mountains and the sea along the southern coast of South Africa. In 1837 George Town became a municipality. Bulpin, T.V., Discovering Southern Africa, pp. 172, 173. Rosenthal, E., Encyclopaedia of Southern Africa, p. 181.
- Dr A. Devereux, later appointed the first Vicar Apostolic of the Eastern Vicariate, was sent to George Town on account of his health in 1841. Here he set up the first Catholic school in George which, by 1843, catered for thirty pupils. Brown, pp. 33, 35.

- 272* See Note 218 in Introduction.
- 273* Swartkops which means "black hills" is situated near the mouth of the river of that name, about 11 km from Port Elizabeth. It flows into the Indian Ocean. Bulpin, T.V., Discovering Southern Africa, p. 230.
- 274* farrier means literally someone who shoes horses or treats horses' diseases; Notre Mère may have meant tradesmen.
- 275* Father Corcoran.
- 276* The Dominicans are members of the religious order of Friars Preachers or, in England, Black Friars derived from the black mantle worn over a white habit. The order was founded by St. Dominic and was approved by Pope Honorius III in 1216. They are specially devoted to preaching and study and were the first religious to put intellectual work above manual labour. Every friary is a centre of educational activity, specially for the members of the order. The Popes used them in combating heresy and preserving doctrine intact, and for this reason they were called "Domini canes" - the watchdogs of orthodoxy. They have attached to them a Second and Third order; the First order consists of Priests and Brothers, the Second of enclosed contemplative Nuns and the Third of religious Sisters who live in community but lead an active life without strict enclosure. O.D.C.C., pp. 417, 418. Quin, M., (ed.), Virtue's Catholic Encyclopaedia, I, pp. 335-336.
- 277* The St. Augustine's Cathedral Port Elizabeth, was built by Father T. Murphy and consecrated by Bishop Ricards on 25 April 1866. Ricards, Bishop J., In Memory of Father Murphy, pp. 20-57. The school conducted by the Marist Brothers, now known as St. Augustine's School, is on the original site. The School was taken over by the Missionary Sisters of the Assumption at the request of the Marist Brothers who had to go on active service during the first World War (1914-18). Except for a few years, 1954 to 1959, the Sisters taught there until the end of 1982, when the Sister-Principal retired and her place was taken by a secular principal; Miss. C. Choate, a past pupil of the Assumption Convent, Maryvale, Johannesburg.
- 278* Canon Irvings: Not mentioned in D.S.A.B., E.B. or D.N.B.
- 279* "Te Deum" is the abbreviated title of the hymn of praise "Te Deum laudamus" (We praise you, O God). It is an integral part of "Matins", one of the hours of the Divine Office, which in more recent years is called the "Office of Readings". It has been set to music and is either sung or recited on occasions of thanksgiving. O.D.C.C., p. 1343. Quin, M., (ed.), Virtue's Catholic Encyclopaedia, III, p. 990.
- 280* During the voyage several of the Sisters in turn described their experiences on the ship. This collective journal Notre Mère refers to as the log, the terminology used with reference to the daily record of the ship's progress and the events of her voyage.

- 281* In the early days Port Elizabeth was referred to as "the Bay", hence Bayonians were the people living in Port Elizabeth.
- 282* "capjies" This is meant to be "koppies", and refer to the type of bonnet worn at that time by the Dutch women at the Cape.
- 283* The meanings of 'cartel' as given in the Oxford Dictionary are not applicable in this context. It may mean a swinging bed or hammock fastened inside the wagon.
- 284* The postulate or postulancy is the term used to designate the period of time during which a candidate for a religious congregation is tested before admission to the novitiate. This period of preliminary testing varies in length according to the religious congregation and the candidate, but generally lasts at least several months. O.D.C.C., p. 1113.
- 285* Mythological names are the names of the gods or heroes who appear in extraordinary events which are totally different from human experience, for example in the Greek Myths. W.T.B., pp. 50, 51. E.B., VII, p. 154.
- 286* O'Riley, p. 205.
- 287* St. Thomas' feastday, 21 December.
- 288* An apostate is a person who has defected totally from the Christian faith or defected totally from the Roman Catholic church. In this context the second definition is applicable. O.D.C.C., p. 74.
- 289* Kaffraria - British Kaffraria, the territory between the Keiskamma and the Kei, had been annexed to the Crown by Sir Harry Smith in 1848. In 1865, as the Ciskei, it was annexed to Cape Colony. Davenport, T.R.H., South Africa - A Modern History, pp. 99, 100.
- 290* After the fifth Frontier War in 1819 the British Government, in an effort to keep the Xhosa beyond the Keiskamma River, proclaimed the territory between the Great Fish and the Keiskamma Rivers a neutral zone and established forts in the area as a defence measure. Fort Beaufort was founded in 1832 as a military stronghold. In 1837 a strategic military highway, known as the "Queen's Road" was constructed from Grahamstown across the Great Fish River through Fort Beaufort towards the strongholds of the Xhosa in the Amatola Mountains. Bulpin, T.V., Discovering Southern Africa, p. 261. When the Eighth Frontier War broke out in 1850 Fort Beaufort was attacked by the Hottentots under the leadership of Hermanus Matroos who was killed in action. Maxwell, W.A. and McGeogh, R.T., (eds.), The Reminiscences of Thomas Stubbs, p. 39. Fort Hare was originally one of the forts forming part of the eastern Cape frontier defences and was named after Colonel Hare who commanded the First Division against the Xhosa in the War of the Axe 1846. Involved in many border campaigns, Fort Hare became the site on which the South African Native College, now the University of Fort Hare, was erected. The ruins of the fort are within the campus of the University. Rosenthal, E., Encyclopaedia of

Southern Africa, p. 382. Connolly's Guide to Southern Africa, p. 115.

- 291* A choir postulant was a candidate who wished when she became a religious sister, to be obliged to attend all choir offices, lay sisters, though they lived under the same rule, attended only certain services. O.D.C.C., p. 277.
- 292* A patron saint is one who has been selected, for some special reason, to be the advocate and intercessor in heaven of a particular place, person or organization. In the early church a custom arose of building churches over the tombs of martyrs and dedicating the church to the martyr. St. Agnes is believed to have been a virgin martyr as early as the 4th century, but the date and manner of her death is uncertain. O.D.C.C., pp. 25, 1045.
- 293* *Prise d'habit* is the French for the "reception of the habit". In some religious congregations the postulant dressed as a bride and, during the ceremony, changed the bridal dress for a sombre religious dress, which signified clearly, not only her mystical marriage to Christ, but also the sacrifice which it entailed. In more recent times the ceremony is celebrated much more simply and, for the most part, privately.
- 294* Kaffirboom, botanical name *Erythrina caffra*. It is also known as the coral tree.
- 295* Equivalent expressions in English are: "Divine Providence" or the "Providence of God".
- 296* St. Catherine of Sienna's feastday.
- 297* St. Francis Xavier (1506-52) is known as the "Apostle of the Indies" and of "Japan". He was one of the greatest of Christian Missionaries, and an original member of the Jesuits, having been converted through the influence of St. Ignatius Loyola.
- 298* This was an episcopal visitation the purpose of which was the inspection of the spiritual and temporal affairs of the diocese which were under the bishop's control. O.D.C.C., p. 1445.
- 299* In her Other Writings, Notre Mère uses the following expression: "the unpleasant odouriferousness of our natives". It is understandable that people who live daily deprived of basic hygienic facilities and who spend a great deal of time in smoke-reeking huts could have a smell about them different from what Notre Mère had been accustomed to in Paris.
- 300* the porter's son.
- 301* The Divine Office is the daily public prayer of the Church recited by priests, religious and some clerics. It is made up of seven 'Day Hours' and one 'Night Hour'. Vespers is the Evening Prayer and Compline the Night Prayer. O.D.C.C., p. 994.
- 302* Noviceship, in this context, means the instructions and training given to the Novices in preparation for their profession.

- 303* Normally, according to the rule, two Sisters went together on visits to the sick or to do errands of mercy. During the war there was so much visitation of the sick to be done, that a Sister was accompanied by one of the orphans, instead of another Sister.
- 304* Le Pettiers seems to have been a firm which sold equipment and medicines needed in attending to the sick.
- 305* This house is still in existence on the left hand side of the front entrance. It was here Bishop Devereux died. It is known as St. Gertrude's. Formerly it had a verandah in front of it.
- 306* This seems to indicate that there was a certain amount of bigotry among the Catholics as well as among Protestants.
- 307* The principal Mysteries of faith are: the Unity and Trinity of God (i.e. One God, three Persons); the Incarnation, Death and Resurrection of the Son of God, Jesus Christ.
- 308* Christianity.
- 309* These were special feastsdays on which Catholics were bound to attend Mass and abstain from servile works, i.e. work in which the body is employed rather than the mind, e.g. washing a tubfull of clothes.
- 310* Roman Catholics throughout the centuries had believed that the Virgin Mary, from the first moment of her conception, was preserved free from all stain of original sin by a singular grace and privilege of Almighty God and in view of the merits of Jesus Christ, Saviour of the world. On 8 December 1854, Pope Pius IX proclaimed this belief a dogma of the Church, which implies that Roman Catholics are bound to believe it. The feast of the Immaculate Conception is celebrated on 8 December. When the Blessed Virgin appeared to Bernadette Soubirous at the Massabielle Rock at Lourdes in 1858, the latter asked her who she was and she replied, "I am the Immaculate Conception". O.D.C.C., pp. 162, 692.
- 311* I.C. = Immaculate Conception.
- 312* There seems to be no reasonable explanation why Catholics would be shocked because the statue was painted.
- 313* Confessor, in this context, means a priest who hears confessions. In addition to hearing confession, the priest could give the penitent spiritual advice, guidance and encouragement. It would have been embarrassing for Sister Agnes to go to confession to her brother.
- 314* Jansenistical, in this context, means extremely puritannical. It is derived from a doctrine, expounded by Cornelius Otto Jansen, which was condemned as heresy by Pope Innocent III in 1653. A marked feature of the heresy was extreme rigorism in all matters of ecclesiastical discipline and morality. O.D.C.C., pp. 726, 727.

- 315* Sister Agnes asked of her own accord to be allowed to return to Europe. Fr. Murphy advised her to do so. R.A.A., Sister Agnes to Mère Eugénie 22 September 1852. R.A.A., Sister Wilfred to Père d'Alzon 15 December 1852.
- 316* Pharisees were a Jewish religious party. They appear to have been the chief opponents of Christ whom they attacked consistently: they were themselves denounced by Christ for their purely external observance of the Law, the multitude of formalistic precepts which they enjoined on others but did not keep themselves. O.D.C.C., p. 1077.
- 317* If Natal were constituted a new Vicariate, another Bishop would be appointed Vicar Apostolic and the spiritual needs of the people there would be better met. In fact, Bishop Allard, O.M.I., the new Vicar Apostolic of the newly-created Natal Vicariate arrived in the Province on 15 March 1852. Brown, p. 152.
- 318* The implication is that Father Murphy would one day be appointed Bishop, which, in the event, did not happen.
- 319* The refusal to allow a person to receive the Sacraments is a form of lesser excommunication which a Bishop had authority to impose as a form of punishment. This kind of excommunication has almost completely disappeared. Bishop Devereux used it on occasion. O.D.C.C., p. 490.
- 320* R.A.A., Bishop Devereux to the Archbishop of Paris June 1852. R.A.A., Bishop Devereux to Père d'Alzon September 1852.
- 321* The Religious of the Assumption had a Novitiate attached to the Mother House where all the Novices went to be trained and formed in the spirit of the Assumption.
- 322* A chapel of ease is a chapel subordinate to the parish church, for the ease of the parishioners in services and preaching, especially where distance and other obstacles make attendance at the parish church difficult or impossible for some of the parishioners. O.D.C.C., p. 266.
- 323* Mère Eugénie did consider the war a good reason for delaying to send Sisters to the Cape. R.A.A., Mère Eugénie to Père d'Alzon 27 September 1851. She writes: "I'll say a word about the Mission. The news is alarming, the Kaffirs have attacked the interior of the Colony, and the Hottentots are rising. The roads are no longer safe. These are good reasons for holding up the two Sisters...."
- 324* According to the Constitutions of the Religious of the Assumption the permission of the General Council was required for the reception of a Novice and for her profession. In the 19th century Sisters made perpetual vows after the Novitiate. In more recent times the Sister makes temporary vows, generally for three years, before she is finally professed. There is evidence in letters that there was serious misunderstanding between Mère Eugénie and Notre Mère on the question of the reception of the habit by two Colonial postulants. R.A.A., Notre Mère to Mère Eugénie 15 March 1851, 1 June 1851,

- 325* Auckland
- 326* Juanasburg.
- 327* The following extract is taken from the Graham's Town Journal.
".... at a meeting on 21 October it was said by the Governor with regard to the determination of the farmers to seek protection elsewhere for their lives and property, that the kind of panic which had lately prevailed among the farmers on some parts of the frontier is much to be regretted as the cause for such excitement was unfounded". G.T.J., 2 November 1850.
"After his interview with the Kaffir chiefs at which Sandile was not present, he issued a notice to the following effect: 'That from what came under his observation on the road, that the Kaffirs were in a state of tranquillity' G.T.J., 20 November 1850. The above extract is indicative of the fact that he appeared not to realize the imminent danger of war.
- 328* In 1818 the London Missionary Society founded Theopolis as a mission station. It was about 30 miles from Grahamstown and was initially held in high repute. In the late 1840's the Hottentots settled there had become restless and in 1850 they joined the African tribes in the Eighth Frontier War. Maxwell, W.A. and McGeogh, R.T., (eds.), The Reminiscences of Thomas Stubbs, pp. 42, 272.
- 329* The African tribes engaged in the Eighth Frontier War (1850-1853).
- 330* The iron gate which Notre Mère mentions is still at the entrance to the avenue leading into the Convent grounds. The Arch was demolished in the nineteen sixties to provide sufficient space for two cars to pass in the avenue.
- 331* Antoinette Vancauwelaert together with her sister Maria and her brother, Father Vancauwelaert, travelled out to the Cape on the "Océanie" in 1849. They were Belgians.
- 332* The two Misses Vancauwelaert opened a school in Graaff Reinet where they met up with great difficulties, one of which was their inability to speak English. They both met with untimely deaths. Van Heesch, Dr. H., Pater de Sany, pp. 69, 70.
- 333* Though Antoinette received the name Sister M. Lucy, she had no intention of becoming a Sister. The permission granted her to live with the Sisters was motivated by charity and zeal for the mission in Graaff Reinet.
- 334* There was not much nourishment in the food to sustain them for their laborious work.
- 335* Jerry O'Riley.
- 336* The Sporting Club which had been established by Thomas Stubbs in 1843 and won its spurs during the War of the Axe, was at the outbreak of the Eighth Frontier War in 1850 reorganized by him and became known as Stubb's Albany Rangers, or as Stubb's Rangers or Mounted Rangers. Maxwell, W.A. and McGeogh, R.T., The Reminiscences of Thomas Stubbs, pp. 116, 139, 140, 271.

- 337* Levées is the French for levies of troops.
- 338* During the War of the Axe (1846-47) after the disaster at Burn's Hill several camps were set up to deal with cattle-thieving in Lower Albany. One of the main camps was established at Mc Luckie's Farm from which small commandos were sent to patrol the surrounding districts. Metrowich, F.C., The Valiant But Once, p. 99. In Hawk's Eye reference is made to the fact that when Colonel Somerset went to Lower Albany, he set up his headquarters at Mc Luckie's farm and from there sent out patrols to Dell's farm at Barville Park and to Theopolis. Rivett-Carnac, D.E., Hawk's Eye, p. 125. Mc Luckie farmed on the Kariega River. Goldswain, II, p. 51 Note 116.
- 339* The little cottage in which Mrs Schreiner lived for many years. Originally it had been a stable but it had been altered, had floors and ceilings added and was comfortable.
- 340* Henrietta de Henningsen had journeyed to the Cape in 1851, when it was in the throes of the Eighth Frontier War. R.A.A. Mère Eugénie to Mother Gertrude December 1851.
- 341* Thorough-bass is a bass part all through a piece, with figures placed over the notes to indicate the harmony to be played to each. In this context, it means the science of harmony.
- 342* Several of the pupils joined the Convent when they had completed their schooling.
- 343* Wolfgang Amadeus Mozart composed, in addition to his other major works, twenty orchestral masses. Presumably No. 12, referred to by Notre Mère, was one of these see biography. E.B., 12, p. 604.
- 344* Bishop Devereux was offered the honor of laying the foundation stone of the Church in Fort Beaufort. Though he set off from Grahamstown on 26 September 1853, he was prevented from reaching Fort Beaufort for several days as the Koonap River was in flood and impassable. At length on 7 October he was able to proceed on his journey and the stone was laid on 10 October. The Church was placed under the patronage of St. Michael. Gouws, Sister M., (O.P.), All for God's People, pp. 106, 107.
- 345* Tronk is the Afrikaans for gaol.
- 346* See Appendix for letter published in "The Colonist".
- 347* The plot of ground was situated in Beaufort Street beside what was the Bishop's House from 1856 until Bishop Mac Sherry took up residence in Port Elizabeth when he arrived in South Africa November 1896.
- 348* See Appendix for letter in which he stated that the Sisters would be in charge of the Administration of the hospital.
- 349* After the death of Bishop Devereux, Bishop Griffith who had been appointed Pro-vicar of the Eastern Cape gave instructions that all work on building projects was to be stopped. O'Riley, p. 287.

- 350* Father Hoenderwangers was one of the missionary priests who accompanied Bishop Devereux to the Cape in 1849. He was appointed in charge of Bloemfontein in October 1851. See biography. Brady, O.M.I., Rev. J.E., Trekking for Souls', pp. 60, 61.
- 351* This title means literally "Catholic Flowers", and the articles dealt chiefly with the lives of saints, regarded, no doubt, as th "Flowers" of Christianity.
- 352* This should be read "fêtes Chretienne" which means Christian feastsdays.
- 353* In this context professed means that the two Sisters, having been approved of by the Chapter of the Mother House, were permitted to make the three vows of Poverty, Chastity and Obedience for life.
- 354* Yellow fever is a tropical fever with jaundice; also known as yellow jack. Caused by a virus, it is very infectious. The virus is transmitted by several species of mosquitoes. E.B., X, p. 810.
- 355* In Stubbs reminiscences two Mc Donalds are mentions; (1) Alexander Mc Donald, the Commissariat Storekeeper who had come out with Benjamin Moodie's party in 1817. Maxwell, W.A. and Mc Geogh, R.T., (eds.), The Reminiscences of Thomas Stubbs, pp. 67, p. 245 Note 13. (2) Donald Mc Donald who was Sergeant of the Guard. Maxwell, W.A. and Mc Geogh, R.T., (eds.), The Reminiscences of Thomas Stubbs, p. 95. Presumably Notre Mère referred to Sergeant Mc Donald.
- 356* Fleur-de-lis is a stylized emblem or device used much in ornamentation, especially in heraldy. It consists of three petals or leaves, the central one erect and the other two curving right and left away from it. The petals are joined by a horizontal band below which the smaller feet of the three petals are visible. This emblem has, over th centuries, been associated with the French royal arms and several legends explain its adoption by the French Kings, even from the time of Clovis (c466-511). By 1376 the royal arms had become a blue shield ornamented with three fleurs-de-lis. E.B., IV, p. 182.
- 357* See Note 344*.
- 358* The Koonap River is a tributary of the Great Fish River. In 1830 farms between the Koonap and the Kat River were given to occupants who were prepared to defend the border in case of war. Rosenthal, Eric, Encyclopaedia of Southern Africa, p. 360.
- 359* Kleinmond is a small seaside resort not far from Port Alfred. It is situated where two rivers reach the sea and flow into the Indian Ocean. Kleinmond is Afrikaans and means literally "the small mouth". Bulpin, T.V., Discovering Southern Africa, p.90.
- 360* They returned to Paris in December 1852.

- 361* Mlle. Vandervechen was a lay missionary who had come to the Cape in the "Océanie" in December. She had intended assisting Maria and Antonia Vancauwelaert on the mission in Graaf Reinet, but in 1851 she joined the Convent in Grahamstown to try her vocation. She was not suitable for religious life and returned to Europe in December 1852. Notre Mère, Other Writings, p. 25.
- 362* Komberse is Afrikaans for blankets.
- 363* The night adder, a small, venomous snake, belongs to the terrestrial African viper family. Small and slender, gray with darker blotches, it is about a metre long. Its fangs are small and its venom weak, likely to cause only pain and swelling in man. E.B., I pp. 83, 84.
- 364* Our Lady's Purification is a feast celebrated in the Roman Catholic Church on 2 February. It commemorates the purification of the Blessed Virgin Mary in the Temple as recorded in St Luke Chap. 2 vv. 21-39. Since 1969 the feast has been called the Presentation of the Lord. O.D.C.C., p. 1146. The feast is also called Candlemas as candles are blessed and carried in procession to signify Christ, the Light to enlighten the Gentiles and the glory of His People. The Roman Missal, p. 1091.
- 365* In this context Mrs Ford's means the cottage in the Convent grounds where Mrs Ford and Miss H. de Henningsen were living at the time. The small cottage in which Bishop Devereux lived was unfit to house a seriously ill patient.
- 366* Dr. John Atherstone. See biography.
- 367* Dr. Schools is not mentioned in D.N.B. nor D.S.A.B.
- 368* Apoplexy is a sudden loss of sensation and motion, generally resulting from haemorrhage in the brain or from thrombosis; more commonly known as a stroke.
- 369* O'Riley, pp. 278, 279. The Colonist 18 February 1854. As a sign of deep mourning each column and each page of The Colonist was edged with black.
- 370* The two priests mentioned here had, contrary to the expressed wishes of Bishop Devereux, sent a series of letters to be published in Brussels. These letters were inaccurate in many of the statements made and would have been scandalous and injurious to the mission if they had been published in English in the Cape Colony. For this and for other similar reasons the Bishop had felt obliged to advise the priests to leave the Colony. M.S.A., Bishop Devereux to Mgr. Chiselot, the agent for forwarding money from the Propagation of the Faith. 28 July 1853.
- 371* I have found no evidence to confirm this statement.
- 372* See letter from Bishop Devereux in Appendix.
- 373* Sir Harry Smith.

- 374* It is not clear to what incident in Indian history this statement refers. While Dalhousie was governor general in India (1847-1856) he, as a convinced westernizer, carried out measures which revealed a growing self-confidence of the British in India, an arrogance and a hardness in the tone of government. In 1848 a revolt at Multan became a national revolt and resulted in the annexation of the Punjab by the British in March 1849. Spear, P., Oxford History of Modern India, pp. 210, 211. In this national crisis and after the desperate battle fought before they surrendered, they must have endured great suffering. This may have been the occasion on which Archbishop Carew begged for relief for the sufferers. I have not found relevant evidence.
- 375* The Albany Hospital was built behind a stone house belonging to a Doctor, on the corner of Robinson and Beadle Streets.
- 376* Vicar Apostolic is the name given to a Roman Catholic titular bishop in Christian and missionary countries where the hierarchy is not established.
- 377* Mlle. Vandervechen. See Note 361*.
- 378* Interregnum is the term used to denote the time between two reigns or between the cessation of one and the establishment of another government. In this context it denotes the time between the death of Bishop Devereux in 1854 and the arrival of Bishop Moran in 1856.
- 379* Annuities : yearly grants or allowances or investments entitling one to a fixed sum of money.
- 380* Sr. M. Stanislaus, Bishop Devereux's cousin.
- 381* "Ancestors" is used incorrectly; she meant "descendants".
- 382* See Note 271*.
- 383* The Addo Bush, which covers a total of about 65,000 acres, is made up of an enormous collection of drought-resistant shrubs, plants and stunted trees which cover the slopes and heights of a cluster of foothills of the Zuurberg range of mountains. Bulpin, T.V., Discovering Southern Africa, p. 230.
- 384* Normandy is situated in the North-West of France and was devastated by the Vikings during their raids of expansion. By the tenth century the King of France had acknowledged the Viking occupation of Normandy. In 1066 William, the Duke of Normandy conquered England at the Battle of Hastings. With his victory Anglo-Saxon rule came to an end and he set a new pattern for events in England. Normandy continued to play a major role in medieval history; and in the 20th century on 6 June 1944 it was the platform from which the allies broke through Hitler's line of defence during the Second World War (1939-1945) and the victory of D-day was achieved. W.T.B., pp. 147, 201, 204, 737.
- 385* Olifants Hoek was the base from which Johannes Woest operated as commandant of some of the troops. Maxwell, W.A. & Mc Geogh,

R.T., (eds.), The Reminiscences of Thomas Stubbs, pp. 42, 142, 272 N. 244. The mention of Olifants Hoek meal seems to indicate that it was a farm or a small settlement.

- 386* Holy Week is the week preceding Easter. It begins with Palm Sunday and includes Maundy Thursday, Good Friday and Holy Saturday. Easter Sunday is preceded by the Paschal Vigil on Holy Saturday night. Each of these days have ceremonies proper to them, commemorating as they do the Paschal Mysteries, the Passion Death and Resurrection of Christ. O.D.C.C., p. 661. Quin, M., Virtue's Catholic Encyclopaedia, p. 492.
- 387* The Paschal Candle is a large wax candle which is blessed with solemn ceremonies at the beginning of the Easter Vigil on the night of Holy Saturday. The celebrant places five grains of incense in the form of a cross in the side of the candle, which is then lighted from the "new fire". The deacon standing before the candle sings the "Exsultet", the Easter hymn of praise. It is then dipped into the baptismal water which symbolises the descent into the tomb and his rising from it just as in the waters of baptism the Christian is buried to sin and rises to a new life in Christ. The candle is lighted for all liturgical services until after the Gospel on Ascension Thursday. it is then taken to the baptistry and lighted at all baptisms throughout the year. O.D.C.C., p. 1037. Quin, M., Virtue's Catholic Encyclopaedia, p. 774.
- 388* Incense is a mixture of resins and gums burned to give fragrant fumes. It is used in many religious rites in the Roman Catholic Church, the smoke being a symbol of prayer. It was used in the worship of the Jewish religion. O.D.C.C., p. 697. In this context the grains of incense referred to are those placed on the Paschal Candle. See Note 387*.
- 389* Rubrics are ritual or ceremonial directions printed at the beginning of service-books or in the course of the text. These directions lay down how prayers are to be recited and how ceremonies are to be performed. These instructions are generally printed in red (Latin: ruber=red), hence rubrics. this distinguishes them from the prayers of the rite. O.D.C.C., p. 1207. Quin, M., Virtue's Catholic Encyclopaedia, p. 886.
- 390* Demerara should be "Damaraland" situated north of Windhoek in what is now known as South West Africa. There is no evidence of a Bishop Gordon in either Princes of His People by Rev. J. Brady, O.M.I. or in The History of the Catholic Church in South Africa by W.E. Brown. The first Vicar Apostolic in that territory was Bishop Simon, a member of the congregation of the Oblates of St. Francis of Sales. (1898-1932). Brady, O.M.I., Rev. J.E., Princes of His People, p. 13.
- 391* Thembu. The Thembu took an active part in the Eighth Frontier War (1850-1853). Tambookieland was a region now part of the district of Queenstown.
- 392* John Jarvis Bisset was the son of Lieutenant Alexander Bisset of the Royal Navy who was one of the 1820 Settlers. On his arrival he settled at Fairfax near the Kowie River. Later after his

daughter had married P.W. Lucas, he went to live on their farm, Eland's Kloof near Grahamstown and left his son in charge of Fairfax. This son, John Jarvis had a distinguished military career. He joined the Bathurst Volunteers in 1835 and received his first regular commission in the Cape Mounted Rifles. He rose to the rank of General, was knighted and became Lieutenant Governor and Commander-in-Chief in Natal from 1865-1867. Long, U., (ed.), The Chronicle of Jeremiah Goldswain, II, p. 198. He fought in the Frontier Wars of 1846 and 1850; on the occasion of the attack on the Boomah Pass, he displayed extraordinary courage. Diocesan Historical Notes, p. 72.

- 393* Irving does not appear in the D.S.A.B.
- 394* The paddle-wheel steamer 'Birkenhead', carrying reinforcements to the Colony, was wrecked off Danger Point on 26 February 1852. The women and children were put on to one of the boats and reached Cape Town safely in the schooner, Lioness, which picked them up. The men were ordered to jump into the sea when the ship broke in pieces and sank. The total loss of life was estimated at about 500; about 184 men were saved. Cory, Sir G., The Rise of South Africa, pp. 441-443.
- 395* The 27th soldiers were the soldiers of the 27th Inniskillings, the regiment which had an especially close contact with Father Thomas Murphy. It was they, together with some other soldiers quartered in Grahamstown, who, between the years 1839 and 1844, built the "Mother Church" of the Eastern Province. Father Murphy who was the Catholic military chaplain looked on them as his "children", his gallant "boys", and he did not measure time or distance when he was needed to assist them. The Story of St Patrick's Church, Grahamstown. 1844-1944, pp. 13, 14.
- 396* A confessional is an enclosed place where a priest hears confession. In the past it was usually composed of three adjoining compartments, the middle one for the priest, the side ones for the penitent. The priest communicated with the penitent through a square opening covered by a grating. When hearing a confession on one side, the priest drew a shutter over the opposite grating to ensure privacy for the penitent. Pallen, C.B. and Wynne, J.J., The New Catholic Dictionary, p. 242. In more recent times penitents are permitted to make their confession seated face to face with a confessor in a room set aside for that purpose. The first confessional was removed from St. Patrick's Church in 1982 and is at present being stored until a fitting place is found for it.
- 397* The Society of St. Vincent de Paul is an international society of Catholic laymen established for the purpose of performing deeds of charity, especially visiting the poor in their homes and relieving their material wants and spiritual needs. The work is carried on almost exclusively by volunteers. The Society was founded in May 1833 by six students, the leading spirit of whom was Frederic Ozanam and in a short time had spread throughout the world. Pallen, C.B. and Wynne, J.J., The New Catholic Dictionary, p. 908. St. Vincent de Paul is the patron of all charitable societies for he was a man of unbounded love for the poor and the unfortunate so that his name is

forever associated with the relief of the destitute. He was the founder of the Lazarists and the Sisters of Charity, both dedicated to the service of the poor. Attwater, D., (ed.), The Catholic Encyclopaedic Dictionary, p. 548.

- 398* For Catholics the doctrine that the Second Person of the Blessed Trinity became man to suffer, die and rise again from the dead is a focal point in their religion. In the Credo of the Mass the words "et incarnatus est", i.e. "He (i.e. the Word) was made flesh signified this great mystery, and it was customary to genuflect when these words were said or sung during Mass. In the 18th century when orchestral Masses were introduced, it became customary to divide the liturgical texts (especially the Gloria in Excelsis and the Credo) into a series of separate musical numbers in order to provide a variety of movement. O.D.C.C., p. 887. The "Incarnatus" was one of these separate musical numbers sung as a solo in Mozart's No. 12 Mass.
- 399* To dry cup means to bleed a patient by applying a cupping glass.
- 400* When the American Revolution broke out, Irish troops were withdrawn to defend in American British Colonies with which they were not allowed to trade. The withdrawal of troops left the country more easily open to invasion. Consequently in all parts of Ireland companies of "Volunteers" were formed and they trained themselves as militia, having been supplied with arms by the government. These "Volunteers" became politically orientated and, although the Irish had been granted strictly-controlled legislative independence in 1780 and further civil rights in 1793, Catholics were still forbidden to sit in parliament. Hence Ireland slowly drifted into Civil War, the Volunteers taking the leading militant role in the Irish Rebellion of 1798. Webb, R.K., Modern England, pp. 90, 91. E.B., 3, p. 259. Daniel O'Connell who was too young to take part in the rebellion of 1798, but whose sympathies were with the Irishmen's programme for reform was shocked by the effects of the Rebellion. From then on he regarded any attempt at armed rebellion a terrible mistake. Macintyre, A., "The Liberator - Daniel O'Connell and the Irish Party 1830-1847", p. 3.
- 401* The Bay road was the road to Port Elizabeth.
- 402* The Breda family does not appear in D.S.A.B.
- 403* George William Aitchison was appointed junior clerk in the General Post Office on 1 October 1850; on 11 October 1853 he was appointed fourth clerk in the audit office. He was re-appointed to the General Post Office as secretary and accountant on 18 July 1857; resident magistrate and civil Commissioner, Tulbagh, 1 January 1869 and postmaster-general on 1 November 1873. When the postal and telegraph departments were amalgamated on 16 February 1885, he took control of the telegraph department as well. Cape of Good Hope Civil Service List 1892, Part XII, p. 187.
- 404* I have found no further information about Rev. Wright.

- 405* Major William Glendonwyn Scott was married to Jane Murray, daughter of the late James Ford, Esq. of Cape Town, by Rt. Rev. Dr. Devereux, Roman Catholic Bishop at St. Patrick's Cathedral, Grahamstown on 12 January 1850. G.T.J., 12.1.50.
- 406* Charles Eager does not appear in the D.S.A.B. However, in The Colonist dated 3 April 1853 there is published a notice informing the public that Mrs. Ford was about to give up her school for boys under 12 years and to hand it over to her daughter, Mrs. Eager.
- 407* He left in 1852, not 1853.
- 408* In this context the rule meant the plan of life after the spirit of the Gospel, adopted by members of the Religious of the Assumption in order to help them to work in common for the special objects of their Congregation. Mr. Croskill translated it from French into English for the benefit of the colonial Sisters.
- 409* See Note 389*.
- 410* See Note 378*.
- 411* Bishop Devereux had the highest esteem for the Jesuits and regarded them as holding first place in the Church as educators of youth and devoted Missionaries: hence he was keen to have them in his Vicariate. With this in mind he established "Little St. Aidans" in the second half of 1850. He bought a plot of ground in Huntly Street and had the school built there. The school consisted of one long room with a small one off it to serve as a bedroom for Fr. Ricards who was appointed Headmaster of the school. Among the first Catholic pupils in Little St. Aidan's were John and Stephen Mandy and Colonel Donovan's son, Tom. Notre Mère, Notes on St Aidan's. The original building is still in existence and forms part of the Assumption Nursery School in Hill Street.
- 412* According to the Canon Law of the Roman Catholic Church, religious were instructed to go to Confession i.e. to receive the Sacrament of Penance, once a week. The priest who heard their confessions was known as the "ordinary" confessor. To ensure that religious would have greater freedom of conscience and direction, the Bishop appointed another priest to hear confessions four times during the year at stated intervals. He was available also at other times when needed by the religious. He was known as the "extra-ordinary" confessor. In more recent times since Religious have greater freedom in the choice of a confessor, an "extra-ordinary" is no longer needed.
- 413* D.A. In the chronicum of Bishop Moran an entry for 1858 reads: "Father Quinn left for Europe".
- 414* Bishop Moran resided in Grahamstown; Father de Sany in Uitenhage. It appears he should have got permission from the Bishop to visit him.
- 415* Hush money is a bribe for silence.

- 416* Notre Mère had organized a lending Library for the soldiers and Sister Francis Xavier was responsible for administering it.
- 417* Subpoenaed means they were summoned by a writ to appear in a court of justice under a penalty.
- 418* Sister Martha was a lay sister from Ireland. She had received very little education as, by the penal laws, Catholics in Ireland were systematically deprived of the privilege of education.
- 419* Fabiola is an historical novel written by Cardinal Nicholas Patrick Wiseman and published in 1854. Known also as The Church of the Catacombs, the theme of the novel is the persecution of Christians in the early Church at Rome. See Biography.
- 420* St. Sebastian was a Roman Martyr believed to have suffered during the Diocletianic Persecution. According to tradition he was shot by archers. O.D.C.C., p. 1254. St. Pancratius (also known as St. Pancras) is believed to have been martyred at the age of 14 on the Via Aurelia during the Diocletianic Persecution. O.D.C.C., p. 1026.
- 421* The Colosseum is a vast amphitheatre built in Rome under the Flavian Emperors; hence its being known as the Flavian amphitheatre. It has been venerated throughout the centuries as the scene of many martyrdoms during the persecutions in the early Church. O.D.C.C., p. 316.
- 422* Extreme Unction means literally "the last anointing". As the name implies it was administered to persons who were dying, "in extremis". However, during the first seven centuries, recovery from illness as well as spiritual healing was looked for as the result of anointing. In the Middle Ages and for centuries later, the Sacrament was associated more with repentance and conversion and was administered to people in danger of death by sickness. The Second Vatican Council changed the name to "Anointing of the Sick" and it can be received by persons who are seriously ill and old people who are weak, not ill. O.D.C.C., p. 1406. Viaticum is translated from Latin as "provision for a journey". It is the term used to designate Holy Communion given to those in immediate danger of death to strengthen them with grace for their journey to eternity. Viaticum can be given at any time of the day and without the observance of the Eucharistic fast. O.D.C.C., p. 1436.
- 423* Mother Gertrude afterwards drew a picture of this vision in charcoal, substituting a young girl for herself.
- 424* Kariega is a holiday resort situated between the Bushman and Kariega Rivers. There are long stretches of sandy beach and a number of rocky coves that form clear pools. The two rivers are navigable for small boats for 65 km and the banks are well wooded and beautiful. Connolly's Guide to Southern Africa, p. 103.

- 425* "Orange Grove". The signpost indicating the position of this farm can be seen on the lefthand side of the road a short distance beyond Howieson's Poort on the road to Port Elizabeth.
- 426* The Angelus is a devotion practised in the Roman Catholic Church. It consists in the repetition three times a day (early morning, noon and evening) of three Hail Marys with versicles and a prayer in commemoration of the Incarnation. A bell is rung three times for each Hail Mary and nine times for the collect. The name is derived from the first word of the first versicle viz. "Angelus Domini Mariae nuntiavit" i.e. "The angel of the Lord declared unto Mary." O.D.C.C., p. 54.
- 427* The structure of the school with several basement cellars indicates that it had not originally been built for educational purposes. The pupils of St. Joseph's Free School were later accommodated in the classrooms beside St. Patrick's Church where they remained until St. Joseph's was amalgamated with St. Catherine's School in 1948, under the name Assumption Convent Primary School.
- 428* By "Ouvre" Notre Mère means the Association for the Propagation of the Faith which assisted missions financially.
- 429* Shortly after the arrival of Bishop Moran the building projects which Bishop Devereux had initiated were recommenced and finally brought to completion.
- 430* St. Catherine's, in this context, refers to what, in later years, was the Convent Hall.
- 431* In All Hallows College, Dublin, priests are prepared for missions in English-speaking countries. It was founded by John Hand in 1842. Pallen, C.B. and Wynne, J.J., The New Catholic Dictionary, p. 28.
- 432* Father N. Fanning came out to South Africa in 1875 in Bishop Ricard's party which included the Jesuits, Fathers Law, Lee and Bridge. He was immediately appointed Parish Priest of Grahamstown and later became Bishop Ricard's Vicar-General. Gelfand, p. 67 and Note 55. I have found no other reference to this statement.
- 433* French for "the matter of toilet facilities".
- 434* For several years Mrs. Ford hospitably provided the Bishop and Priests with their meals at her cottage in the Convent grounds. After her death the Sisters performed this service for them.
- 435* He returned in 1858 and re-opened Little St. Aidan's which had been temporarily closed during his absence.
- 436* In The Story of the Settlement we read about the vicissitudes through which Grahamstown passed during the years; depressions which swept over the country and caused considerable numbers of young men to leave Grahamstown to search for a living in other parts of southern Africa or to emigrate. Sheffield, T., The Story of a Settlement, pp. 227, 228.

- 437* The First Vatican Council was convoked by Pope Pius IX in June 1868 and was held in Rome from 1869-1870. It was more than three centuries since the last Council had met in 1563, the Council of Trent. The Pope had planned that the Council should deal with a vast variety of subjects such as faith and dogma, ecclesiastical discipline and canon law, oriental Churches and foreign missions and the relations between Church and State. This Council is important because, after prolonged discussions and debates, the infallibility of the Pope was accepted and approved. Infallibility was restricted to those occasions when, in the discharge of his office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the Universal Church. This dogma was promulgated on 18 July 1870 and the next day the Franco-Prussian War broke out. The Council was consequently suspended on 20 October 1870. O.D.C.C., pp. 1427, 1428.
- 438* Dunedin is a city and port situated at the head of Otago Harbour in New Zealand. It was founded by Scottish Presbyterians in 1848 and was given the Gaelic name for Edinburgh (Dunedin). In 1861 gold was discovered in central Otago and this increased the population and brought prosperity to the town, hence in the second half of the 19th century, it was one of the leading towns of New Zealand. At present the town is also a religious centre with Roman Catholic and Anglican Cathedrals and three theological colleges. E.B., III, p. 708. As Bishop of the See of Dunedin, Dr. Moran worked zealously and with enthusiasm in the cause of Catholic education and the stability of the Catholic schools and the government aid given them are due in no small measure to his efforts. O'Riley, p. 299.
- 439* This means the title "Doctor of Divinity" was conferred on him.
- 440* The Diocese of Ferns is a diocese in the south of Ireland. It comprises nearly all of Wexford and part of Wicklow counties. It was founded by St. Aedan in 598. Pallen, C.B. and Wynne, J.J., The New Catholic Dictionary, p. 364.
- 441* Bishop Ricard's consecration took place on 18 June 1871. A book containing the Ceremonial for the Consecration of Bishop Ricards is preserved in the M.S.A. archives.
- 442* See Note 36*
- 443* It appears from mention in letters and from the context that the hill referred to here may have been Stones Hill. However, it may have been Settlers' Hill, the area above Beaufort Street to Cross Street.
- There is no evidence that Atherstone had a house in that area. For five years he lived in a house on the corner of Hill and Beaufort Streets and after that in Beaufort Street, not far from the Convent. Extract from the diary of W.G. Atherstone (undated) supplied by Mrs. Ida Cartwright, who owns the original, to Dr. J. Hewitt of the Albany Museum in February 1952.

- 444* Salt Vlei is a picnic spot a short distance outside Port Alfred on the West bank of the Kowie river and beyond Kelly's beach. Although the sea does not flow into it, the water is salty, hence the name.
- 445* Gioachino Antonio Rossini was born in Pesaro in 1792, and is often referred to as the "Swan of Pesaro". He received musical instruction in Bologna and later from Angelo Tesei. He sang in church and also travelled with his parents both as singer and accompanist. In 1807 he entered the conservatory at Bologna where he studied 'cello under Cavedagni and composition with Padre Mattei. He wrote thirty-nine operas of which Guillaume Tell produced in Paris in 1829 was his last. For the remaining thirty-nine years of his life he composed no other operas. His non-operatic compositions include the celebrated "Stabat Mater" (1842) cantatas, religious music and many pieces for piano. Kobbé, Gustav, The Complete Opera Book, p. 294. Webster's Biographical Dictionary, pp. 1284, 1285. I have not been able to ascertain in which of his compositions "Inflammasti" occurs, but, from the context, it is a piece of religious music.
- 446* For centuries the tolling of a bell has been used to announce the death of a parishioner; known also as "the passing bell". O.D.C.C., p. 153.
- 447* The North-Western part of Grahamstown in which St. Aidan's College is situated is known as Oatlands.
- 448* See Note 183 in Introduction.
- 449* Port Elizabeth was commonly referred to as "the Bay"; the people who came from there "Bayonians".
- 450* The reasons why the erection of St. Aidan's as a Seminary for training priests and missionaries and as an educational establishment to promote the public good, are given at length in Bishop Ricard's address on that occasion. St. Aidan's College Record, December 1966, pp. 53, 54, 55.
- 451* By this time, the 1870's, pupils from all parts of southern Africa came as boarders to the Grahamstown Convent.
- 452* He sailed to Europe in 1875.
- 453* See Note 468 in Introduction.
- 454* Father H. Depelchin, S.J., paid tribute to their present successes when he wrote that the young lady pupils of the Convent of Good Hope had put on a musical and literary entertainment in honour of the Missionary Fathers that would be a credit to the most renowned scholastic establishments of Europe. Father H. Depelchin, S.J. to the Father General, 19 April 1879.
- 455* An oratorio is a musical composition for solo voices, chorus and orchestra or organ, set to a religious, most frequently a biblical text. It developed out of the musical dramas which formed part of the evening services held by St. Philip Neri in

the oratories of the Churches of St. Maria in Vallicella and San Girolamo, Rome. Many famous composers wrote oratorios. Some of the best known are Bach's "Passion according to St. Matthew", Handel's "Messiah", Mendelssohn's "Elijah" and Elgar's "Dream of Gerontius". Quin, M., Virtue's Catholic Encyclopaedia, III, p. 757.

- 456* Pension, in this context, means school fees.
- 457* Entertainments that had an influence for good on the parents and the children.
- 458* Many of these programmes are still preserved in the M.S.A. archives.
- 459* St. Gertrude's means the feast of St. Gertrude. St. Gertrude, "The Great", was a mystic. Born in 1256, at the age of five she was entrusted to a Convent in Thuringia where she received a good education. At the age of twenty-five, she experienced a conversion, and from that time devoted herself to a life of contemplation. Her spirituality was inspired by the liturgical offices of the Church. She had several visions and wrote what had been revealed to her with great simplicity. Her feastday, which Notre Mère celebrated as her name day, is on 16 November since 1932; previously it had been kept on 15 November. O.D.C.C., p. 562.
- 460* Bishop's here means the Bishop's residence.
- 461* The Papal Flag is the flag of the Vatican State. It consists of a ground of white and yellow divided vertically into equal parts. The white part bears the seal of the Vatican State consisting of the tiara or triple crown and cross-keys, with the inscription: "Stato della Città del Vaticano." Pallen, C.B. and Wynne, J.J., The New Catholic Dictionary, p. 724. Cardinals, archbishops, bishops and certain other prelates display their coats of arms on their thrones, seals and elsewhere. On these coats of arms they are not permitted to display crowns or other signs of noble birth or of a secular character. The arms of ecclesiastics are surmounted by a flat hat, red, with 15 tassels for a cardinal, green with 15, 10 or 6 tassels for an archbishop or bishop. Attwater, D., The Catholic Encyclopaedic Dictionary, pp. 109, 239. The Jesuits do not have a coat of arms but a crest or badge on which there are three nails, a cross surmounting I.H.S. which means in English "Jesus Redeemer of Mankind" and below these symbols rays or flames rising from the lower end of the badge. The nails and the cross recall the crucifixion of Christ, the Saviour.
- 462* A round tower is a tall, tapering tower of circular section, of early Christian origin. Over 100 of these, built from about the 8th to the 13th centuries, exist in Ireland, most of them now in ruins. It is believed the Christians built them as places of refuge. Pallen, C.B. and Wynne, J.J., The New Catholic Dictionary, p. 838.
- 463* Gimps (or gymp) is a twist of silk or yarn with a cord or wire running through it.

- 464* This arch was being erected at the time when the question of Responsible Government was being hotly debated. Bishop Moran was strongly opposed to it. When the dedicatory inscription was carved on its summit viz. D.O.M. (Deo Optimo Maximo = To the greatest glory of God), an individual in favour of Responsible Government suggested that it signified: "Damn Old Moran." C'Riley, p 293.
- 465* St. Ignatius Loyola is the founder of the Jesuits. See biography.
- 466* St. Aloysius Gonzaga, one of the patrons of Roman Catholic youth. Of noble descent, he was destined for a military career but, despite fierce opposition, he entered the Jesuit novitiate in 1585 at the age of seventeen. He made his vows in 1587 and four years later, labouring among the plague-stricken in Rome, he fell a victim and died. O.D.C.C., p. 39.
- 467* St. Aidan lived in the 7th century. He was a monk of Iona, Ireland. In 635 he was consecrated Bishop and established himself on the island of Lindisfarne. From here he journeyed to the mainland where he strengthened the Christian communities and founded new missionary centres. He prepared twelve English boys to be the future ecclesiastical leaders of their people. O.D.C.C., p. 27. Bishop Devereux's name was Aidan.
- 468* The word martyr is derived from the Greek word meaning 'witness'. Originally the word was used of the Apostles as witnesses of Christ's life and resurrection (Acts 1, 8; 1, 22) but during the persecutions it was applied initially to those who suffered great hardships for the faith, and finally only to those who suffered death for the faith. O.D.C.C., p. 881. In this context, martyr of Charity, signifies that Father Law, in his great love for God and his fellowmen, had made the supreme sacrifice of his life.
- 469* The first party of Jesuits, under Father Law, set out from Grahamstown on 15 April 1879 after a service held in St. Patrick's Church to bid God speed to the travellers. Gelfand, p. 31. For a description of the service and the departure see Gelfand, p. 70.
- 470* See Note 522 in Introduction.
- 471* Minister, in this context, means the same as a bursar, the person responsible for the finances and for supplying the material needs of the group or community.
- 472* Augustus Henry Law was an officer in the Royal Navy from February 1846 to December 1853, when he decided to join the Jesuits. In the first two volumes of his "Memoirs" edited by his father, Hon. W.T. Law, his early life is portrayed. Cardinal Newman wrote to the Hon. W.T. Law "... He was a truly holy youth and his early life shows in what piety and purity a youth can live even the rough life of a sailor. Law, Hon. W.T., A Memoir of the Life and Death of Rev Father Augustus Law, S.J., Part III, p. vii.

- 473* The Divine Office, the daily public prayer of the Church recited by priests and religious, is divided into "Day Hours" and "Night Hours"; the former are Lauds, Prime, Terce, Sext, None, Vespers and Compline, the latter, Matins. O.D.C.C., p. 994. The Sisters required permission to be dispensed from saying any of these "hours".
- 474* These are items of clerical attire: a soutane or cassock from the Italian cassacca - a great-coat, is a long-sleeved, long skirted gown buttoned from neck to hem. It is the ordinary outer garment of secular clergy.
- A biretta is a hard square cap, with three corners rising from its crown and with a tuft or tassel in the centre. It is sometimes worn by clergy in the western Church. Priests wear a black, bishops a purple and cardinals a red biretta.
- A stock is the "rabat" or loose breast-piece of silk or wool worn by all clerics. The pope's stock is of white silk; that of a cardinal is geranium-red; of archbishops, bishops and other prelates, purple. All other clerics wear a black stock. Quin, M., Virtue's Catholic Encyclopaedia, pp. 188, 109, 973.
- 475* The term altarpiece is used for a structure above the altar table adorned with saints and biblical subjects. A diptych is an altarpiece consisting of two panels, a triptych one of three and a polyptych one of four or more panels. Some of the finest paintings, reliefs and sculptures have been used as altarpieces. In the Cathedral of Saint Bavon in Ghent is one of the most famous "The Adoration of the Lamb", a polyptych in 12 panels painted by Hubert and Jan Van Eyck in 1432. E.B., I, p. 275.
- 476* Father Law to Father Weld, 21 April 1879. "... Mrs Orpen painted for me a beautiful picture of the Crucifix with Zulu Chiefs kneeling and wrapt in reverential astonishment. ..." Father Croonenberghs to Notre Mère, 23 September 1879. With reference to Khama, chief of the Bamangwatou, he writes: "... Khama declined receiving the present offered him by Father Depelchin - he kindly came twice to our wagon - admired Mrs. Orpen's Christ (as all Bamangwatou did during three days....)" Gelfand, pp. 67, 128.
- 477* The Sunday's River valley is the area which extends from the mouth of the river up to Korhaans Drift, some distance upstream from the confluence with the Kariega River at Lake Mentz. The total length of the valley is about 100 km. and it was the scene of much hunting in the 18th and 19th centuries. It is now noted for the elephants in the Addo National Park. S.E.S.A., p. 352. Significant changes occurred in the Sunday's River Valley. In 1880 the Trappist Monks established a mission there and named it Dunbrody after the ancient abbey in the county of Wexford, Ireland. This mission was a failure chiefly on account of drought, but in 1882 the Jesuit order took it over. Bulpin, T.V., Discovering Southern Africa, p. 233.
- 478* The Ninth Frontier War. See Note 486 in Introduction.

- 479* Augsburg is a city in Bavaria, southern West Germany. It is noted for several historical events which took place there after the Reformation viz. The Diet of Augsburg which was convened by Emperor Charles V in 1530 in an attempt to secure the support of the Protestants against the Turks. At this meeting an exposition of Lutheran theological principles (the Augsburg Confession) was presented but, though conciliatory, it did not succeed in bringing about a settlement between Protestants and Catholics. Not until 1555 was a legal basis found for the existence of Lutheranism as well as Catholicism in Germany. This was achieved by the peace of Augsburg which for more than fifty years saved the empire from serious internal conflicts. E.B., I, pp. 646, 647. W.T.B., p. 297. The Convent of St. Ursula in Augsburg suffered many vicissitudes during the time of the Reformation, the Thirty Years War (1618-1648) and when the French Revolution had repercussions in Europe. The Community was expelled twice and its property confiscated. In 1828 when King Louis I of Bavaria restored Religious Orders of women, the Convent of St. Ursula began their work again, this time as educationalists. Gouws, Sister M., O.P., "All for God's People", pp. 5, 6, 7.
- 480* Battens are the strips of wood used to fasten down the hatchway tarpaulin of a ship. To batten down, therefore, means to close the hatches with battens.
- 481* Breakfast Vlei is situated in the valley of the Great Fish River on the road between King William's Town and Grahamstown. Bulpin, T.V., Discovering Southern Africa, p. 260.
- 482* See Note 289*
- 483* The Great Fish is crossed by the Committees Drift about fifty-three km. from Grahamstown. Bulpin, T.V., Discovering Southern Africa, p. 260.
- 484* Pluto's Vale is in the vicinity of the Ecca Pass on the Fort Beaufort Road. It is approached via the road from Committees.
- 485* Now i.e. 1897 when Notre Mère was writing her Memoirs. Ellen Foley was a past pupil of the Convent of Good Hope. She became the first Prioress-General of the Congregation of Oakford Dominican Sisters in 1890, when this branch became an independent unit. Gouws, Sister M., O.P., All for God's People, p. 40.
- 486* The Pirie Bush is the name given to the forest-covered slopes of the Amatola Mountains. It was named after Rev. A. Pirie of the Glasgow Missionary Society. Bulpin, T.V., Discovering Southern Africa, p. 258.
- 487* Debe Nek is a saddle of land in the Amatola Mountains where the Debe stream has its source. It is about 60km. by road from King William's Town. Bulpin, T.V., Discovering Southern Africa, p. 258.
- 488* I have not been able to find any information about Green River.

- 489* Mrs. T. Niland was the mother of Mother Rose Niland, O.P., the first Prioress-General of the Congregation of Newcastle, Natal. This became an independent unit separated from King William's Town in the 1890's. Gouws, Sister M., O.P., All for God's People, pp. 19, 41.
- 490* Koonap Heights Hotel was originally on the road between Grahamstown and Fort Beaufort in the vicinity of Tomlinson's Gate Halt. It is now an extensive ruin and the present tarred road bypasses it.
- 491* Queen's Road was the strategic military road from Grahamstown to Fort Beaufort, instigated by Sir Benjamin D'Urban and built by Andrew Geddes Bain during the years 1837-1842. It was named in honour of Queen Victoria who was crowned in the year construction of the road commenced. Connolly's Guide to Southern Africa, p.113.
- 492* Typhoid fever is enteric or intestinal fever caused by a bacillus conveyed in tainted food or drinking water.
- 493* See Note 486
- 494* See Note 481*
- 495* See Note 483*
- 496* In accordance with a letter received from Rome in 1891, Bishop Ricards had to make provision for the canonical triennial change of superiors in the convents of his vicariate.
- 497* Bishop P. Strobino. Bishop Ricards had died on 30 November 1893, and Bishop Strobino who had been appointed his co-adjutor in June 1891, had become Vicar Apostolic of the Eastern Cape.
- 498* Mère Eugénie on account of ill-health was not able for active administration and Mère Celestine had been elected her Vicar-General.
- 499* Home, in this context, means the Mother House of the Religious of the Assumption in Paris.
- 500* King William's Town.
- 501* Graaff Reinet.
- 502* Sister Michael had been teaching at St. Mary's Mission School in Grahamstown since 1893.
- 503* The "Visitation of Our Lady" is a feast which commemorates the visit of the Blessed Virgin to her cousin Elizabeth as recorded in Luke I, vv. 39-56. For several centuries the feast was observed on 2 July, but in 1969 it was transferred to 31 May. O.D.C.C., p. 1446.
- 504* In the Roman Catholic Church the First Friday of each month is a day of special devotion to the Sacred Heart which is symbolic of the love of Jesus Christ for all mankind. The basis of this

devotion is the promise believed to have been made to St. Margaret Mary Alacoque that special graces and favours would be bestowed on all those who received Holy Communion on the first Friday of nine consecutive months. O.D.C.C., p. 514. In most Roman Catholic churches confessions are heard on the Thursday preceding the First Friday. It is to this practice which Notre Mère refers here.

- 505* Traps, in this context, means personal luggage.
- 506* Cognac is an excellent quality of French brandy made near the town of "Cognac" in France.
- 507* Newcastle is a town in Natal situated at the foot of the Drakensberg mountains. Mother Rose Niland, initially from the Dominican Convent in King William's Town, was appointed Superior of the Convent established in Newcastle, as a branch house of Oakford which in 1890 had been separated from the King William's Town Dominicans. Shortly afterwards the Newcastle house became an independent unit with the approval of Bishop Jolivet of Natal. Gouws, Sister M., O.P., "All for God's People", p. 41. Mother Rose became the first Prioress General of the Congregation, commonly known as the "Newcastle Dominicans".
- 508* See Note 20*
- 509* Two of Jerry O'Riley's sons became priests and served in the Western Vicariate, Father Bernard O'Riley and Father Alban O'Riley. The former was appointed Bishop and fifth Vicar Apostolic of the Western Vicariate, in 1926. The latter was the author of "Notre Mère, her life and times". Both were educated at St. Aidan's College, Grahamstown. Bishop O'Riley was the second South African to be raised to the episcopacy, Bishop O'Leary being the first in 1925. Brady, O.M.I., Rev. J.E., Princes of His People, p. 24.
- 510* Madagascar is an island off the southeast coast of Africa. It is the fourth largest island in the world and together with minor adjacent islands, it constitutes the Malagasy Republic. I have not been able to establish why the Protestant Missionaries were being expelled in 1896.
- 511* See Note 191*
- 512* Raphael : Raffaello Sanzio (1483-1520), painter and architect, was one of the masters of the Italian High Renaissance style. He was trained under Perugino and then spent four years studying the works of Leonardo, Michelangelo and the masters of the early Renaissance. He is renowned for his painting of Madonna altar panels which are characterised by a new type of majestic, classical and demure beauty. His "Madonna and Child" is an example of these - Pope Julius II summoned Raffaello to Rome in 1508 and he spent the rest of his life there involved in the Pope's schemes for remodelling the Vatican. Quin, M., Virtue's Catholic Encyclopaedia, v. 3, p. 848. O.D.C.C., p. 1158.
- 513* Father Alban O'Riley.

- 514* Mother Dympna was one of the first six Irish Dominicans from Cabra to arrive in the Cape on 7 September 1863. During the forty years she spent at the Cape before her death in December 1903, she established St. Mary's and St. Bridget's schools in the centre of the city and two more, one at Wynberg and the other at Woodstock. She was most devoted to work for the Deaf and Dumb and it is chiefly through her efforts that this difficult work has been kept up in Cape Town. Kolbe, Dr. F., (ed.), The Catholic Magazine for South Africa, v, No. 1 January 1904.
- 515* Factotum is a person employed to do all kinds of work for another.
- 516* Neuralgia : pain in the nerves usually of the head or face.
- 517* Bishop John Rooney, fourth Vicar Apostolic of the Western Vicariate from 1886 to 1924.
- 518* Retreat is a period of time spent in silence and occupied with meditation and other religious exercises. The period of time varies in length from one day to eight days; some religious make a thirty-day Retreat once or twice during their lifetime. Most religious priests, brothers and sisters make an annual retreat of eight days. The purpose of the retreat is to deepen one's relationship with God and to renew one's dedication to Him.
- 519* Clausura or enclosure which meant the setting aside of a part of the religious house to the exclusion of those of the opposite sex to the community, was very rigidly observed in most congregations before 1969. Since then many communities are more open to receiving both men and women into their Community Rooms and Refectories. Priests and religious had always been received. It seems Jerry O'Riley with two sons priests, was also placed in that category.
- 520* Groote Schuur was the estate of Cecil Rhodes, 1300 acres on the slopes of Table Mountain where the Dutch East India Company had built a granary (schuur = barn). He had planned to establish a teaching college on the slopes of the mountains, but his plan fell through. However, his vision led to the establishment there of the University of Cape Town. He left Groote Schuur as a residence for the Prime Minister of a United South Africa. S.E.S.A., pp. 321, 323.
- 521* Wynberg is one of the four magisterial districts which constitute metropolitan Cape Town. It derives its name from the fact that the "free burghers" released from the employ of the Dutch East India Company in the mid-17th century planted vines on the slopes of the mountain where the Company's farm was established, hence the name Wynberg : "wine mountain" E.B., 3, p. 794. In this context it is relevant because in 1871 the Dominican Sisters acquired the present magnificent grounds at Springfield in Wynberg and established there a school which has flourished over the years and is still in existence. Kolbe, Dr. F., The Catholic Magazine, v. 1, January 1904 p. 26.

- 522* The Royal Observatory, which is situated in the suburb of the same name, is the South African Astronomical Observatory. It was established by the British Admiralty in 1821. It sets the standard time for the whole Republic of South Africa. Connolly, D., Guide to Southern Africa, p. 22.
- 523* The Houses of Parliament, situated at the top of Adderley Street, Cape Town, between the Botanical Garden and Parliament Street, were first occupied on 15 May 1885. S.E.S.A., p. 466. Cape Town is the Legislative capital hence the Houses of Parliament are there; Pretoria is the Administrative Capital, its centre being the Union Buildings; and Bloemfontein is the Judicial Capital having its centre there, the Supreme Court of Appeal.
- 524* Woodstock is a suburb of Cape Town. The Cabra Cape Dominicans made a foundation there in 1899. In 1896 Father Alban O'Riley was the Parish Priest there.
- 525* The reference to the old Brabant Burghers is obscure; it may refer to the fact that Brabant which had stood outside the scene of the Hundred Years War had used her position to create a powerful textile industry and to enjoy the prosperity which followed in its train. de Meeüs, A., History of the Belgians, p. 80.
- 526* From 1652 onwards until the first British Occupation in 1802.
- 527* The Zimbabwe ruins are extensive stone ruins of African origin dating from the Middle Ages and situated southeast of Fort Victoria in what was formerly Rhodesia and is now Zimbabwe. E.B., X, p. 881.
- 528* Matabeleland, as referred to in this context, was the territory between the Limpopo and Zambesi Rivers where Mzilikazi and his tribe of Ndebele (or Matabele) had settled when driven northwards by the Trekkers after they had seized Mzilikazi's headquarters at Mosega in 1840. Mzilikazi had previously fled across the Drakensberg into the Transvaal in fear of the Zulu warrior chief Shaka and his invincible army in the 1820's. When war broke out in 1893 and British forces from the protectorate of Bechuanaland and the British South African Company attacked the Ndebele, their power was broken and they had to submit to humiliating terms, they were deprived of their land and the administration of their territory was taken over by the British South African Company. Davenport, T.R.H., South Africa a Modern History, pp. 43, 114-116. Muller, C.F.J., 500 years, pp. 136, 446, 448.
- 529* Lobengula, son of Mzilikazi, was the second and last chief of the Ndebele before they were overcome by the British in 1893. Shortly before Mzilikazi's death he had taken up residence in the Matopos hills. When Lobengula succeeded him in 1870, he built a township in Gubulawayo. The whites, traders or missionaries, held Lobengula in high regard, although he was usually described as a despot and savage ruler. In his relationship with visitors he revealed fine qualities of kindness and hospitality. Lobengula was subjected to pressure

by Boers and British and in February 1888, Rhodes, through the instrumentality of Rev. J.S. Moffat succeeded in obtaining from Lobengula the Rudd concession in terms of which he relinquished the mineral rights in his territory on 30 October 1888. Rhodes then founded the British South Africa Company which, after sending a military expedition against Lobengula, in 1893, took over control of his territory. Lobengula died in an attempt to escape. Gelfand, pp. 23, 36, 38. (ed.), Davenport, T.R.H., South Africa - a Modern History, p. 116. Muller, C.F., (ed.), 500 years p. 278. For further experiential insights into Lobengula's character and relationships with traders and missionaries, Gelfand's Gubulawayo and Beyond is well worth reading.

- 530* Arabesque is style of decoration, with leaves and other forms curiously intertwined as in Arabian designs. It was an essential part of the decorative tradition of Islamic cultures. For religious reasons forms were used instead of birds, beasts or human figures. E.B., I, 467.
- 531* Cordova is the English name for Cordoba, a Spanish city of ancient origin which was the capital city of Muslim Spain from the 8th to the 11th century. In 1236 it became part of Christian Spain. E.B., III, p. 146.
- 532* The phrase "con amore" is the Italian for "with love" or "with zest"
- 533* Mrs Schreiner, William Schreiner's mother, was at that time still residing in a cottage in the Convent grounds.
- 534* Master Willie was Mrs Schreiner's grandson.
- 535* Benediction means blessing. In this context it means a solemn public form of blessing accompanied by a service during which the Sacred Host is exposed to view in a monstrance, placed on the altar, and surrounded by lights. During the service the Host is incensed, hymns are sung and prayers recited. The ceremony is concluded by the blessing of the people with the Sacred Host still contained in the monstrance. The monstrance is a sacred vessel used for exposing the Eucharistic Host for veneration. It consists of a frame of golden or silver rays in the centre of which is a receptacle with a glass window through which the Host may be seen by the people. C.D.C.C., p. 157, p. 933.
- 536* St Patrick's School was the Catholic free school for boys in the Primary Classes. In later years it became known as the Sacred Heart school for boys and finally it was amalgamated with St Joseph's free school and St Catherine's paying school as Assumption Convent Primary School. There is no indication what the question at issue was. Mr. Wilmot was an attorney as well as an M.L.A.
- 537* Mrs O'Riley was Jerry O'Riley's wife and Agatha, Maddie and Vincent were three of their children; as also were Fathers Bernard and Alban O'Riley.

- 538* A hansom; a two-wheeled cab with the driver seated behind.
- 539* Mrs Lewis was Mrs Schreiner's daughter who was married and lived in Cape Town.
- 540* Mr W. P. Schreiner had been appointed Attorney-General in the Rhodes ministry in January 1896, hence his chambers were the Attorney General's Office.
- 541* Rhodes' sister whom she had met at Groote Schuur.
- 542* Cardinal Herbert Vaughan, Archbishop of Westminster. See Biography.
- 543* A palanquin, light litter for one person; generally a box borne on poles on men's shoulders. It is derived from Hindustani : palang, a bed.
- 544* Man-of-War is an armed navy ship.
- 545* An Ironclad ship is one which is cased in iron, defended with iron plates.
- 546* Presumably Councillors.
- 547* Grog is a drink of spirit mixed with water. it derives from "Old Grog", the nickname of Admiral Vernon who wore a grogram cloak and ordered that rum should be mixed with water. Grogram is a coarse cloth made of silk and mohair. Chamber's Etymological English Dictionary, p. 272.
- 548* See note 350*.
- 549* Las Palmas is a seaport city in the North-East of the Grand Canary Island, in the Spanish Canary Islands. It was founded in 1478 at the mouth of a ravine and derives its name from the abundance of palms there. E.B., VI, p. 61.
- 550* Low Mass is the simplified form of the Mass, called in Latin "Missa Lecta" i.e. a read Mass. It came into use in the Middle Ages when it became common for each priest to say a Mass daily; hence the elaborate ceremonial and number of assistants required traditionally for Mass were dispensed with, but the essential elements of the Mass were retained. High Mass is a solemn Mass, which, for centuries in the Roman Catholic Church, was the normal form of Mass in the Western Church. The essential feature of the High Mass was the presence of a deacon and subdeacon assisting the celebrant; they were accompanied by the choir, the thurifer and several servers or acolytes - other distinctive features were the use of incense and the giving of the Kiss of Peace. Since Vatican II the term "High Mass" has practically disappeared and participation by the congregation is stressed. O.D.C.C., pp. 839, 647, 648.
- 551* St. James, in this context, means the feast of St. James, celebrated on 25 July each year. This feast had a special significance for Notre Mère as it was the name-day of Bishop Ricards. He was James David.

- 552* The Sanctuary Lamp is a red lamp which is kept burning night and day in that part of a church which contains the tabernacle and is known as the sanctuary. The purpose of the lamp is to indicate the presence of Christ, God-made-man, under the appearance of a Host, in the tabernacle.
- 553* The name Christopher comes from the Greek Christophoros meaning one who carried Christ. He is generally represented in art carrying the Christ Child on his back, in accordance with the legend that he carried the Christ Child over the stream, as he was accustomed to do for all travellers who wanted to cross. In the middle of the stream his load became so heavy that he staggered under the weight. When he complained he was told he was carrying the world and Him who made it on his back. This legend led to his being chosen as the patron saint of travellers and, in the 20th century, of motorists. There is no historical proof that he really existed and he is one of the saints dropped from the calendar of the Roman Catholic Church in 1969. O.D.C.C., p. 282.
- 554* St. James was the son of Zebedee and the elder brother of St. John. He was the first of the Apostles to suffer martyrdom. He was beheaded by Herod Agrippa in A.D. 44 (Acts 12.2). According to an ancient Spanish tradition the body of St. James was brought to Santiago de Compostela in Spain. He was one of the most popular Spanish saints in the Middle Ages and his patronage was invoked in the struggles against the Mohammedans. O.D.C.C., p. 723.
- 555* Not only did the Church celebrate the feast of St. James, but the whole town of Las Palmas as well.
- 556* Prickly Pear is the name given to any flat-jointed cacti of the genus "Opuntia", family Cactaceae. The pear is an edible fruit of several species and constitutes an important food for many peoples in tropical and sub-tropical countries. The hard, inedible seeds are used to produce oil; the flat joints are used as stock feed in time of drought. The prickly pear was introduced into southern Africa by early explorers and it flourished as it is easily propagated from joints. E.B., VIII, p. 206.
- 557* The Assumption Convent in Kensington where Notre Mère and Mother Catherine were to stay for a few days before proceeding to Paris.
- 558* The Madeira Islands are an archipelago of volcanic origin in the North Atlantic. The islands which belong to Portugal comprise two inhabited islands, Madeira and Porto Santa, and two uninhabited groups, the Desertas and the Selvagens. E.B., VI, p. 468.
- 559* doily.
- 560* Begonias are succulent plants with colourful flowers or leaves, used either as pot plants indoors or as garden plants.
- 561* Bethelhem here means Mrs Schreiner's cottage where she had photos of Cecil Rhodes and her son, William Schreiner, on the mantlepiece.

- 562* Ushant is a rocky island off the western tip of Bretagne, western France. Its lighthouse marks the south entrance to the English channel, the lighthouse of Lands' End, England. It is inhabited chiefly by fishermen, whose wives cultivate the fields which cover only a small portion of the island. E.B., VII, p. 632.
- 563* The English Channel is a narrow, wedge-shaped sea separating Great Britain and France. It tapers eastward to its junction with the North Sea at the Strait of Dover. E.B., 6, p. 873.
- 564* Dover is the seaport on the Strait of Dover in the country of Kent, England. It is situated at the mouth of a valley in the chalk uplands that form the famous white cliffs of Dover. From a castle, 114 m. above sea level, the coast of France can be seen on a clear day. It has a harbour of over 600ac and is the chief cross-Channel ferry port. E.B., III, p. 644.
- 565* Calais is seaport on the Strait of Dover in northern France. The distance from Calais to Dover is only 34km., the shortest crossing by sea from France to England. Calais, established on an island, was originally a fishing village. In 1346 during the hundred Years War the English won a resounding victory over the French at Crécy and thence proceeded to besiege Calais. The siege lasted almost a year until the seaport was starved out and forced to surrender to the English. Reconquered by the French in 1558, it was occupied by the Spanish (1596-98). In 1805 part of Napoleon's army for the invasion of England camped there. It was occupied by the Germans in May 1940 and in 1944, before its liberation in September, it was a base for the launching of flying bombs against Britain. E.B., III, p. 228; II, p. 447.
- 566* Gravesend is a river port on the right bank of the River Thames, downstream from London. E.B., IV, p. 689.
- 567* Honourable is a title prefixed to persons of distinction.
- 568* The term Oratory is used to denote the "Oratorians" or "Congregation of the Oratory" or it may be used to refer to churches belonging to the Congregation e.g. the Brompton Oratory, London. O.D.C.C., p. 1003. In this context it meant the church or chapel of the Oratorians which is in Brompton Road, leading off Kensington Road. E.B., VII, p. 92.
- 569* Presumably one of the converts who had joined the Roman Catholic Church at the time of the Oxford Movement.
- 570* Sister M. Anastasia (Miss Vandervechen) had accompanied Sister M. Wilfred from Grahamstown to Paris in December 1852. R.A.A., Sister M. Anastasia to Mère Eugénie, 20 December 1852.
- 571* Sister Martha, who in 1853 had sent a petition to be released from her obligations to the Mother House in Paris and to be transferred to another Congregation approved by the Church, returned to Europe and re-entered the Convent of the Religious of the Assumption in Paris. From there she had been appointed to the Assumption Convent in Richmond.

- 572* Kensington Square.
- 573* Mother Celestine.
- 574* The Mother House was situated in Auteuil, Paris.
- 575* R.A.A., Mother M. Celestine to Superiors of Communities of Religious of the Assumption, 7 December 1896.
- 576* The Oblate Sisters of the Assumption were founded by Père Emmanuel d'Alzon. In 1862 on the occasion of the canonization of the Japanese Martyrs, Pope Pius IX had entrusted to d'Alzon a share in the work of bringing back the schismatic Eastern Churches. For this tremendous task Père d'Alzon needed to secure the assistance of a Congregation of Missionary Sisters. Twice he requested the Religious of the Assumption to labour with him in the East, but they refused. He tried to obtain the Sisters he needed from three other congregations but without success. Finally in 1865 he created a new Congregation, the Oblates of the Assumption, who have rendered incalculable service to the Assumptionist Fathers in their missions. Richards, A.A., Rev. R. D'Alzon-Fighter for God, pp. 41, 42. Beck, A.A., Rev. A., Father Emmanuel d'Alzon, pp. 20, 21.
- 577* The Fathers of the Assumption, known as the Augustinians of the Assumption, are a religious congregation founded at Nîmes by Père Emmanuel d'Alzon in 1843 for the active religious life, and approved in 1864 by Pope Pius IX. When their communities in France were expelled from France in 1900, they spread to many parts of the world. They were engaged in a variety of apostolates, including the care of asylums and schools, the dissemination of literature and missionary work in many parts of the world. A special feature of their house at Constantinople is the fostering of the study of the theology and institutions of the Eastern Church. O.D.C.C., pp. 99. Beck, A.A., Rev. A., Father Emmanuel d'Alzon, pp. 14-18.
- 578* Carte blanche - complete freedom of action.
- 579* It appears Notre Mère is referring to arrangements about bringing Oblates of the Assumption and one of the Fathers of the Assumption. There is no other evidence in letters or documents about these arrangements.
- 580* A lady boarder or a paying guest.
- 581* Bishop H. Mac Sherry who had recently been appointed Vicar Apostolic of the Eastern Vicariate as successor to Bishop Strobino after his death on 1 October 1896.
- 582* There is no evidence in the Memoirs which explains what the proposals were regarding seeking help from other orders. Letters in the M.S.A. archives give evidence that approaches were made to the Sisters of St. Joseph of Cluny and to the Holy Family Sisters of Bordeaux. M.S.A., From Bishop H. Mac Sherry to Notre Mère about a request to the Sisters of St. Joseph of Cluny, 4 October 1896. M.S.A., Two letters 9 October/12 October 1896 from Father Fatin, O.M.I., to Notre Mère in reply to a request for Holy Family Sisters.

- 583* Passionists is the popular name given to the members of the "Congregation of Discalced Clerks of the most Holy Cross and Passion of Our Lord Jesus Christ". The Congregation was founded in 1720 at Mount Argentaro in Tuscany. The new order spread rapidly in Europe and in 1841 the Passionists came to England. They were the first religious after the Reformation to lead a strict community life and wear a religious habit. The Passionist, Father Dominic Barberi, received John Henry Newman into the Catholic Church. The contemplative life is the foundation of their apostolic activity and they promote devotion to the Passion of Christ in the giving of retreats and missions. O.D.C.C., pp. 1039, 1040. Quin, M., Virtue's Catholic Encyclopaedia, v. 3, pp. 777, 778.
- 584* A large building in the extensive grounds of the Monastery of the Assumption which became the Mother-House of the Religious of the Assumption. It is situated in the rue de l' Assomption, Auteuil, Paris.
- 585* St. Luke's Madonna refers to a painting of the Virgin in the church of St. Mary Major in Rome which is attributed to St. Luke. Pallen, C.B. and Wynne, J.J., The New Catholic Dictionary, p. 576.
- 586* Dieppe is a seaport in northern France on the English channel.
- 587* Folkestone on the English channel is a coastal town in the country of Kent. The town is situated in a valley which descends deeply into the Strait of Dover, hence it has developed as a cross-channel port. E.B., IV, p. 210.
- 588* Carrie was Mother Rose Niland's sister who was married to Mr. Schuster, a business man living in Port Elizabeth. Carrie was a past pupil of the Convent and a great friend of Notre Mère.

BIOGRAPHICAL INDEX

ALLARD, Bishop Marie Jean François. (1806-1889)

Allard was born in France and studied for the priesthood at the Seminary of Gap. Ordained at the age of twenty, he was sent to La Rochelle where he did pastoral work for six years, after which he was appointed professor of Philosophy at Ebrun. In 1838 he joined the congregation of the Oblates of Mary Immaculate founded by Bishop Eugène de Mazenod. He worked as a missionary in Canada and his work there earned him great praise. His superior when he sent Allard there said "in sending you Father Allard, I am sending the best that I have".

In 1848 when Bishop Devereux, then Vicar Apostolic of the Eastern Cape, visited Rome he stressed the need for Roman Catholic Mission work in Natal and recommended that the Holy See create a new Vicariate to be entrusted to a religious congregation. In response to his request the Vicariate of Natal was established and entrusted to the Oblates of Mary Immaculate. Father Allard was appointed Bishop and Vicar Apostolic of the new Vicariate. He was consecrated Bishop at Marseilles on 31 July 1851 and the missionary group consisting of four embarked for Port Natal on 13 November 1851 in the ship "La Providence" and arrived there on 15 March 1852.

Father T. Murphy had been sent to Natal by Bishop Devereux in 1850 to prepare the way for Bishop Allard and his missionaries. He had obtained a grant of land for a Church at Pietermaritzburg and had left a list of the local Roman Catholics. Several personal friends of Bishop Devereux were there to meet the mission band and offer their assistance.

In the vast territory to which the new bishop had been appointed, there was neither Church, nor Convent, nor School. However, as the result of his efforts, there was a Church built in Pietermaritzburg and another in Durban. At the same time he guided the apostolic work of Father Hoenderwangers, whom Bishop Devereux had kindly allowed to remain in Bloemfontein, though it was then in the Natal Vicariate.

Bishop Allard was aware that his primary missionary work was among the indigenous people. For six years he laboured among the Zulu tribes at St. Michael's and Our Lady of Dolours Missions in the face of almost insurmountable obstacles. He had neither men, money, experience nor language with which to begin mission work. Three of his party of five left within a short time. In addition the Zulus had no religious background and were steeped in superstition and practices alien to the Christian religion. Bishop Allard, conscious that he was the first missionary in this territory was afraid to make a false step. Consequently he withdrew from the missions in Zululand and, in 1861, he, accompanied by Father Gerard, O.M.I., set out for Basutoland where he obtained permission to preach the Gospel to the Basutos. Though Protestant Missionaries were already established in Basutoland, the powerful chief Moshesh (Moshweshwe) gave them permission to found a mission. This mission, dedicated to the Mother of Jesus under the title "Motse-oa-'m'a-Jesu", is now known as "Roma" and has become an active centre of missionary development. For the education of the people Bishop Allard brought out Holy Family Sisters, who also taught the women simple domestic duties. The work of these Sisters still flourishes in the territory, now known as Lesotho, and they have many indigenous vocations.

In 1871 Bishop Allard, being the only Roman Catholic Bishop in South Africa at the time, consecrated Bishop J.D. Ricards in St. Patrick's Church, Grahamstown on 18 June of that year.

When in 1874 Bishop Allard was asked to resign, a younger and more active prelate succeeded him, Bishop Charles Jolivet, O.M.I. However, Bishop Allard and his co-worker, Father Gerard had by the sanctity of their lives, laid well the foundations of Catholicity among the Sotho people.

On his retirement, Bishop Allard lived in the General House of the Oblates in Rome devoting much of his time to prayer.

Brown, pp. 152 ff.

Brady, O.M.I., Rev. J.E., Princes of His People, p. 3.

M.S.A., Brady, O.M.I., Rev. J.E., Oral evidence on tape.

O'Hara, O.M.I., Rev. G., Father Joseph Gerard, pp. 14 ff. 27 ff.

ALLIES, Thomas William. (1813-1903), Theologian.

He was a fellow of Wadham College, Oxford, from 1833 to 1841. In 1842 he became Vicar of Launton, near Bicester. He became involved in the Oxford Movement and was closely associated with its leaders. However, having travelled abroad in 1845 and 1847, he had begun to have doubts about the position of the Established Church. Then, after the Gorham Case in which the Judicial Committee of the Privy Council supported Mr Gorham's appeal against the Bishop of Exeter in 1847 he was, like many others, distressed at a judgment which was an assertion of State-power over the Established Church, and consequently he joined the Roman Catholic Church. A man of wide learning, he later in life became a prominent apologist for Roman Catholicism both in his lectures and his writings. In 1846 he wrote The Church of England cleared from the Charge of Schism, in 1848 his Journal in France, (a description of his travels in Europe) and in 1850 The See of St. Peter. O.D.C.C., p. 38. Carpenter, S.C., Church and People 1789-1889, p. 196.

AMELIE, Marie.

She was born in Caserta, Italy on 26 April 1782, the daughter of Ferdinand IV of Naples (later Ferdinand I of the Two Sicilies). On 25 November 1809 she married the exiled Louis-Philippe, then duc d'Orleans, at Palermo. As his wife, she was a model queen and a devoted mother to their eight children. She took no interest in politics.

When Louis XVIII became King in 1814 they went to France but, during the Hundred Days (1815), fled to England, returning to France again in 1817. When Louis Philippe ascended the throne after the 1830 Revolt, she lived in fear of a new revolution and avoided public life. On his abdication in February 1848, they went to England where they lived in Claremont, Surrey. She was widowed in 1850 but remained in England and died there in 1886. Her Journal was published in two volumes. (1938-40).

E.B., I, p. 620.

Coggan, A., A History of Modern France, II, p. 106.

ATHERSTONE, Dr. John.

Dr. John Atherstone was a British Settler, a surgeon, aged 29 when he came to the Cape Colony. He was married to Elizabeth Damant and they had four children on arrival, William Guybon (5), Catherine (4), Elizabeth (3) and Emily (2).

Elizabeth Damant was a sister of Captain Edward Damant, 48th Regiment and head of the party in which they sailed. When his wife died Dr. John Atherstone married Ann Damant, a niece of his first wife and widow of Major T.C. White of Table Farm, Grahamstown, who was killed in the Frontier War of 1835.

On his arrival in Grahamstown, Dr. J. Atherstone was appointed District Surgeon at Grahamstown. He was known to the Grahamstown folk as "the old doctor" to distinguish him from his son, William Guybon. Dr. John Atherstone died in 1853.

Sheffield, T., The Story of the Settlement, p. 107.

Long, U., (ed.), The Chronicle of Jeremiah Goldswain, II, pp. 25 Note 61, 102, 156, Note 298, 197.

AYLIFF, Jonathan. (1829-1885)

Jonathan Ayliff was the fourth son of Rev. John Ayliff and his wife, Jane Dold, daughter of Matthew Dold of Beaufort West. His father was an 1820 settler and a well-known missionary in the Eastern Cape. Both his parents were staunch Methodists.

He studied at Glenhorn in the academy of Rev. Wither and was then articled to George Jarvis, a Grahamstown Attorney. He succeeded to the business of George Jarvis and became one of the leading attorneys of Grahamstown. He was active in politics and, when the pressures of his political and public duties increased, he went into partnership to establish the firm of Ayliff, Bell and Hutton.

Ayliff was married to Susannah, the eldest daughter of the Hon. George Wood, business man and M.L.C. They had a family of three sons and three daughters. His wife died in 1890.

As a member of the Grahamstown Yeomanry he took part in the Frontier War of 1846 and in 1851 he was in command of an African levy stationed on the Fish River. He represented Victoria East (1846-66) and Grahamstown (1879-85) in the House of Assembly. In 1884 when the ministry of Sir John Scalen retired, he was offered the position of Colonial Secretary in Upington's ministry, but he was forced to retire on account of ill-health. British by descent, he nevertheless identified himself completely with the Eastern Province and laboured consistently in its interests. Hence, though he died in London, a memorial tablet has been erected to him in the north-eastern corner of the Wesleyan Commemoration Church, Grahamstown.

D.S.A.B., II, p. 17.

Gibbs, M., Two Decades in the life of a city - Grahamstown, 1862-1882, p. 440.

G.T.J., 24 October 1885, 16 December 1890.

BARR, Frederick.

Frederick Barr must have arrived in Grahamstown in or about 1850. In The Grahamstown Journal of 16 February 1850, there is an advertisement claiming Mr. F. Barr (from London) to be Pianoforte Tuner, Maker and Repairer and gives his address as Beaufort Street. On 30 March the same

year he inserted an advertisement to inform the inhabitants of Fort Beaufort, Somerset, Cradock, Graaff Reinet and their neighbourhoods, that he intended visiting those places in a professional capacity after Easter.

On 20 December 1850, the date on which the first copy of the Catholic paper The Cape Colonist (later known as The Colonist) appeared there was a statement made that it was edited, printed and published by the proprietor, Frederick Barr, Beaufort Street, Grahamstown. However, this arrangement lasted only a few weeks until Rev. James David Ricards took over from Barr as editor, proprietor and publisher.

Barr and his wife were Catholics and members of St. Patrick's Church Choir as described by Notre Mère in her Memoirs, and, together with several gentlemen well-known in the musical circles of the city, Barr joined the Choir in singing the musical portions of the ceremony at the laying of the foundation stone of St. Aidan's College, Grahamstown. In 1860 he superintended the erection of the organ in St. George's Cathedral.

Barr owned a Music and Furniture Warehouse in High Street, Grahamstown and by 1878 he was entitled "merchant" in the Directory. In addition to his own business commitments, he held several posts of responsibility in Grahamstown, such as Director of the Union Assurance Company and Eastern Province Guardian Loan and Investment Company. He was also Chairman of the Finance Committee and of the Town Hall Committee when the foundation stone was laid by Sir Bartle Frere. Twice he served on the Municipal Council (1866-70) and (1873-78). He died at his residence in Oatlands Road on 17 June 1900.

Brown, p. 47.

G.T.J., 16 February 1850, 30 March 1850, 18 June 1900.

Gibbens, M., Two decades in the life of a city : Grahamstown, 1862-1882, p. 440.

St. Aidan's College Record, December 1966, p. 56.

Wilmot, Hon. A., The Life and Times of the Right Rev. James David Ricards, p. 15.

BEATTIE, Dr. W., (1793-1875) - Medical Doctor.

William Beattie was born at Dalton, Annandale. The Beatties had been settled in Dumfriesshire for several generations and William attended school there at Clarencefield Academy. During his six-year stay there he attained a competent knowledge of Latin, Greek and French.

In 1812 William became a medical student at Edinburgh University and took his M.D. degree with credit in 1818. He remained for two years at Edinburgh after taking his diploma, living chiefly by writing, teaching, lecturing, translating and conducting a small private practice. During this period he wrote several poems.

He afterwards practised medicine in Cumberland and in 1822 he was in London preparing to settle in Russia. He changed his mind, however, when he became engaged to Miss Elizabeth Limner and was married in the autumn of 1822. He was about to commence a medical practice at Dover when he received a summons from the Duke of Clarence, afterwards William IV, to attend the Duke's family on a visit to the courts of Germany. He had just recently been introduced to the Duke of Clarence by a connection of his wife. In March 1825 he again accompanied the Duke and Duchess of

Clarence to Germany. While there he investigated the medicinal properties of the most renowned German Spas. Early in 1826 for a third time he formed one of the suite of the Duke of Clarence on the German visit.

In 1827 Dr. Beattie was admitted a licentiate of the Royal College of Physicians and established himself at Hampton Court where for eighteen years he enjoyed an extensive practice. During this time he was a frequent contributor to periodicals and published two poems and a series of descriptive and historical works.

In 1833 he was introduced to the Countess of Blessington (by her biographer, Madden.) He made poetical contributions to her "Book of Beauty" and remained a faithful friend when she was deserted by many others. His friendship with Lady Byron would also have appeared to be confidential. He formed intimate friendships with Thomas Campbell and Samuel Rogers. The former selected Dr. Beattie to be his biographer and so in 1849 he published The Life and Letters of Thomas Campbell. He was with him when he died in Boulogne and through him was fulfilled Campbell's wish to be buried in Westminster Abbey.

In 1845 Dr. Beattie's wife died and soon after he gave up regular practice as a physician; but he continued to the close of his life to give medical advice to clergymen, men of letters and others without accepting professional fees, and otherwise to occupy his time in works of charity.

His only strictly professional work was a Latin treatise on pulmonary consumption, the subject of his M.D. thesis at Edinburgh. He was foreign secretary to the British Archaeological Society, member of the Historical Institute and of Institut d'Afrique, Paris, and fellow of the Ethnological Society. He died on 17 March 1875, at 13 Upper Berkeley Street, Portman Square at the age of eighty-two and was buried at the side of his wife. They had no children. D.N.B., IV, p. 25 ff.

BECK, A.W.

In 1850 Mr. A.W. Beck sold to Bishop Devereux the erf on which Bishop Moran, in 1858 built his house.

Beck donated the land on which St. Andrew's College now stands. The draft of the inscription which it was intended the foundation stone should bear was as follows: "The land on which the College is to be built was a free will offering of A.W. Beck, Esqre...."

In 1852 Beck was Town Clerk as is gathered from an advertisement which appeared in The Colonist of 25 September 1852 in which he warns the public about trespassing horses, cattle and other animals near springs and other town water supplies.

In 1863 Beck went to Bloemfontein where in 1865 he became one of the partners of the well-known Bloemfontein firm of G.A. Fitchardt and Co., of which he was managing partner for many years. His death was announced in the Graham's Town Journal of 8 January 1901.

Currey, R.F., St. Andrew's College, 1855-1955, p.13.

The Colonist, 25 September 1852.

G.T.J., 8 January 1901.

D.S.A.B., II, p. 42.

BENNETT, W.J.E.

Mr W.J.E. Bennett was a clergyman of the Established Church who, as the result of the Oxford Movement, had adopted certain practices of the Roman Catholic Church which were, at that time, alien to the Established Church. By 1850 he had been ministering at St. Paul's Church, Knightbridge, and at its daughter Church, the Church of St. Barnabas for ten years. The latter was situated in Pimlico which was a rather degraded part of the parish, notorious for its criminal population, with an open sewer running through it to the Thames, an added cause of the cholera epidemic which raged there in 1849.

Mr. Bennett, then Vicar of St. Paul's Church, had introduced there and in the Church of St. Barnabas the eastward position, flowers, altar lights, a surplised choir and a sung service, all redolent of Roman Catholicism. During the cholera he circulated for private use prayers for the departed. As a result, despite the self-sacrificing ministrations of the St. Barnabas clergy during the epidemic, Mr. Bennett's two Churches became very unpopular, and St. Barnabas was made the scene of intolerable rioting.

Two factors added to the vehemence of the attack on Mr. Bennett's innovations, first the fact that the hierarchy had been established in England by Pope Pius IX. This meant that England had been constituted an ecclesiastical province of the Roman Catholic Church and this aroused in England a frenzy of indignation against what they called "Papal Aggression". Secondly the attitude of the Anglican Bishops who, sensitive to popular clamour against anything that savoured of Rome, openly blamed those who adopted Roman Catholic devotions or imitated the forms and ceremonies of the Church of Rome.

Under these circumstances, riots at St. Paul's and St. Barnabas continued. The Bishop forced Mr. Bennett to resign in 1851 but the rioting went on till 1857. In the event, St. Barnabas was the first "Anglo-Catholic" church in London.

In 1869, Mr Bennett was prosecuted in the Court of Arches for erroneous teaching on the Real Presence, the Eucharistic sacrifice and Adoration, in two publications, Some Results of the Tractarian Movement of 1833 and A Plea for Toleration in the Church of England. However, when the case came before the Judicial Committee of the Privy Council in 1872, the Court declared that he had not contradicted the teaching of the Established Church.

Carpenter, S.C., Church and People, 1789-1889, pp. 195, 207-211, 248-250.

BERRY, Caroline Ferdinande Louise. Duchesse de (1798-1870)

The duchesse de Berry was the daughter of Francis I of the Two Sicilies and the wife of the duc de Berry, son of Charles X. Her husband had been assassinated by a Bonapartist fanatic in February 1820 in a vain attempt to cut short the Bourbon line of succession. The birth of the posthumous son of the duc de Berry guaranteed the continuance of the Bourbon line. When Charles X, overthrown in 1830, abdicated in favour of his nephew, Henri Dieudonne, comte de Chambord, his mother, the Duchesse de Berry, tried to secure the succession for her son but was forced into exile. In 1832, disguised as a peasant, she crossed the border from Italy and made

her way to the old centre of royalist resistance, the Vendée. Here she succeeded in instigating a brief but abortive rising. After many adventures she was betrayed by a Jew at Nantes and imprisoned in the citadel of Blaye. However, she was freed in July 1833 when it was discovered that she had married an obscure Italian nobleman, which marriage destroyed her political importance. She lived in Italy and later in Austria until her death in 1870. Coggan, A., A History of Modern France, pp. 78, 100, 101. Wright, G., Modern France, p. 105. E.B., I, p. 1016.

BOLEYN, Anne. (1507-1536)

Anne Boleyn was the second wife of King Henry VIII of England and mother of Queen Elizabeth I. On 23 January 1533 Henry and Anne were secretly married and their marriage was made public when the Archbishop of Canterbury, Cranmer, pronounced Henry's first marriage with Catherine null and void, which decree Pope Clement VII had refused to make. Hence Henry VIII broke with the Pope and the Church of Rome. Anne was crowned Queen on 1 June 1533. Three years later on 2 May she was committed to the Tower of London, tried by a court of peers and beheaded on 19 May 1536. E.B., I, p. 393. Williamson, J.A., The Evolution of England, pp. 172-175. Belloc, H., A Shorter History of England, pp. 259-274.

BONIFACE, St. (680-754)

Boniface, originally called Wynfrid or Wynfrith, is often called the Apostle of Germany. He was born of a noble family at Crediton, in Devon and received a religious education. Inspired by missionary monks, he joined the Benedictine Order and was ordained priest in about 705. In 716 he left England to evangelize the Frisian Saxons on the continent, but his first missionary journey was unsuccessful. Two years later he went to Rome and, armed with papal authority, returned to Germany where he achieved great success in Bavaria and Thuringia and converted many of the Hessians. Hearing of his work, the Pope, Gregory II summoned him to Rome where he was consecrated missionary bishop. From 725 to 735 he exercised his apostolate in Thuringia where he laid the foundation of a settled ecclesiastical organization for Germany. About 747 he was appointed Archbishop of Mainz after he had carried out a thorough reform of the whole Frankish Church. In 754, having resigned from the Archbishopric, he went on a missionary tour to his old mission in Frisia and here he was martyred by the heathens who were hostile towards him.

C.E., II, p. 656.

Hadrill-Wallace, J.M., The Barbarian West, pp. 87, 88.

O.D.C.C., p. 187.

BOWKER, Octavius Bouchier.

Octavius was the eighth son of Miles Bowker of Tharfield. He was born in England in 1816 and died at his farm "Champagne", near Zastron, O.F.S. in 1899. He married Mary Anne Stubbs, the adopted daughter of Mrs. Wilmot, and had a family of two sons and three daughters. Mary Anne Stubbs was a baby when her father was murdered.

Like his brother, Octavius was given a number instead of a name. He probably lived at "Tharfield" until his father died in 1838 and the family moved up to the Fish River Rand; he was certainly with the Bowker laager at "Thorn Kloof". Octavius was an extraordinarily good marksman, unrivalled throughout the whole Eastern Province, famed among Boer as well as British Settlers. Many of the Boers remembered him as "die ou wat so goed kan skiet" (the fellow who shoots so well).

Octavius served through the Kaffir Wars from 1836 - 1852 and had many miraculous escapes. He was one of the most genial and kind-hearted men, beloved of both black and white; his servants stuck by him through peace and war, regarding him more as a father than a master, and all his neighbours, whether English or Boer, had only good to relate of him. He was one of those who, though often in battle, never knew what it was to have an enemy; yet there was no weakness in hand or heart when danger was near.

Octavius was a partner in the firm of Hayton and Bowker, which traded in fire-arms. They used to trek to the Free State with wagon loads of guns and sell them to the Boers. The two groove 'tower musket' was then the popular gun and, as everyone knew, 'Occy' was the best shot in the country, people were always keen to buy his own gun. This he would sell for an extra £5 and then select another. He became a burgher of the Free State and did valiant service in the six-year war against the Basutos. His wife Mary Anne, was also a good shot and often became involved in his escapades.

Octavius was a well-known big-game hunter and made many expeditions over the Orange River into wild and little-known country. He shot many lions and other big game and brought the skins back to the colony for sale. Sophia Beddoe writes of Octavius: "the great hunter is fair and has a long reddish beard; he has a pleasant voice like his brothers but speaks rather indistinctly".

After the founding of the Queenstown District, Octavius farmed on the Zwart Kei and lived there for some years (1855-61) before moving to the O.F.S. where the Government gave him the farm "Champagne" near Zastron, for his services in the Basuto War. He lived there until his death on 23 July 1899 at the age of 83, and was buried on the farm.

Mitford-Barborton, I. & R., The Bowkers of Tharfield, p. 285; Maxwell, W.A. and McGeogh, R.T., (eds.), The Reminiscences of Thomas Stubbs, p. 86 p. 255 N 91.

BOWKER, Septimus Burchier.

Septimus was the seventh son of Miles Bowker, the 1820 Settler. He was born in England in 1814 and died at Alstonfields, Bedford, Cape, in 1895. His father said regarding his name that his family became so large that he had to find names for his children among the Roman ordinals, so when his seventh son was born he just gave him a number.

Septimus served through the wars 1836/6, 1846/7 and 1850/2. John Mitford mentions him as being at "Thorn Kloof" when the laager was attacked in 1836, and he was with Bowker's Rovers at the taking of Fort Armstrong during the 1850/52 war. It was after this war that he married Fanny Forward and settled down at the farm "Olifants Kloof". They had a family

of three sons and three daughters. In 1869 he sold "Olifants Kloof" farm to his nephew, Miles, and bought a farm then known as "Stompstertfontein" in the Bedford District. He re-named the place "Alston", now "Alstonfields", and farmed sheep there with great success. He later bought several of the neighbouring farms. He became J.P. for Bedford District and was undoubtedly a well-liked and much respected farmer. He died at "Alston" in 1895 at the age of eighty-one and is buried in the family graveyard at "Alstonfields". His widow lived to the age of 97 and is buried beside him.

Mitford-Barborton, I. & R., The Bowkers of Tharfield, p. 278.

BYRON, Lord George Gordon. (1788-1824)

Byron was born in London of a family which can be traced to the Conquest. Born with a clubfoot of which he was morbidly ashamed, his childhood, spent in England and Scotland was unstable. He attended Harrow (1801-1803) and Trinity College, Cambridge (1805-1808). He spent the next three years on a European tour in company with his friend, John Cam Hobhouse. In 1812 he gave his politically radical maiden speech in the House of Lords, and the same year published his autographical poem, Childe Harold's Pilgrimage, which was the fruit of his travels abroad. The poem was extraordinarily well-received by the public and, as Byron himself said, he awoke to find himself famous, and from 1813 to 1816 he appeared to be idolised by society. However, his marriage in 1815 turned out a failure and his wife deserted him the following year. Byron then left England and spent the rest of his life in exile in various parts of the continent. His love for liberty and readiness for all forms of revolt led him to join the Greeks in their struggle for independence and he died there at Missolonghi.

E.B., II, p. 415, D.N.B., VIII, p. 132.

Groom, B., A Literary History of England, pp. 119, 120.

CAMPBELL, Colin T.

Colin T. Campbell was the editor of a local newspaper the Anglo African. He is mentioned in the Memoirs (p. 168) in connection with the criminal court case against three Sisters. He published a book British South Africa in which he gives notes on a number of 1820 Settlers.

In 1852 he was secretary of the Masonic Fraternity and he published in the Grahamstown Journal of 1 May 1852 an invitation to the brothers of the Masonic Fraternity to attend the interment of Colonel Fordyce who had been killed in Waterkloof in November 1851.

Memoirs, p. 168.

G.T.J., 1 May 1852.

Hockly, W.E., The Story of the British Settlers in South Africa, pp. 36, 165.

CAMPBELL, Thomas. (1777-1844)

Thomas Campbell, born in Glasgow, was one of the lesser poets of the Romantic Revival, noted chiefly for some stirring national and martial

lyrics. He was the editor of The New Monthly Magazine from 1820-1830. In co-operation with others he launched a movement in 1825 to found the University of London for students excluded from Oxford and Cambridge by religious tests or lack of funds.

E.B., II, p. 490.

CARLOS, Don. (1788-1855)

Don Carlos was the brother of Ferdinand VII of Spain. On the death of his brother without male issue, he claimed to be the rightful heir to the throne. The old Spanish code of law recognized the right of women to reign, but Philip V, the first Bourbon king, had introduced from France the Salic law which excluded females from the throne. However, Ferdinand VII had repealed the Salic law to make possible the succession of his infant daughter and only child to the throne. Don Carlos regarded the abrogation of the Salic Law as illegal and unjust, hence he gathered supporters from the northern provinces of Spain to enforce his claim to the throne. The party against which he took up arms was that of the Queen Mother and Regent, Maria Christina, known as the Christinos. The Civil War between the Christinos and Carlist dragged on from 1833 to 1839 when the Carlist were compelled to yield to a superior force of Christinos assisted by an army of British volunteers sent by the Foreign Secretary, Lord Palmerston.

Kolbe, Dr. F., (ed.), The Catholic Magazine of South Africa, Article entitled Notre Mère's Brother by Quentin Warbeck, XXVI, pp. 32-34.
Webb, R.K., Modern England, p. 302.

CATHCART, Sir George. (1794-1854)

Sir George Cathcart replaced Sir Harry Smith as Governor of the Cape and High Commissioner of South Africa in 1852. He succeeded in bringing the Eighth Frontier War to an end. His attempt to secure peace by settling whites in lands which had been confiscated from the Ngqika and Khoikhoi rebels created a state of instability and fostered in the tribes stronger motivation for driving the white man from their land which resulted in the Cattle-Killing tragedy of 1857, more so as his policy of white settlement was followed by his successor, Sir George Grey.

In December 1852 he negotiated with Mosheweshwe, chief of the Basuto, and tried with a force of 2,500 men to subdue him at the Berea Mountain. Mosheweshwe was shrewd enough to feign submission and a precarious peace was enforced.

In 1854 Cathcart was succeeded by Sir George Grey and met his death in the Crimean War (1854-1856).

S.E.S.A., 3, pp. 127, 128.

Davenport, T.R.H., South Africa - A Modern History, pp. 101, 123.

Wilson, M. and Thompson, L., (eds.), Oxford History of South Africa, pp. 422, 443.

CETSHWAYO. (c1826-1884)

Cetshwayo, the son and successor of Mpande, became the Zulu ruler in 1828. His greatest task was to build up the army and the nation after the pattern of Shaka, but in a more humane manner. He had early revealed the qualities of a successful leader; he was shrewd, politically astute and had a commanding physical appearance. Sir Theophilus Shepstone, Natal's Secretary for Native Affairs had formally recognized his right of succession in 1828 and in 1829 he confirmed his approval by his presence at the royal ceremony of "crowning" Cetshwayo King of the Zulu. Sir Bartle Frere who had been created High Commissioner in southern Africa with the purpose of bringing about confederation, regarded the Zulu nation as an obstacle, and feared Cetshwayo would become a new Shaka. He manoeuvred matters in such a way that he finally felt free to present an ultimatum to Cetshwayo that the Zulu military system was to be abolished in thirty days, which command Cetshwayo could not obey and Sir Bartle Frere knew it. Then followed the great defeat of the British at Isandlwana in January 1879 and in May 1879 the defeat of the Zulu at Ulundi. Cetshwayo was captured and imprisoned in Cape Town. The arrangement that Zululand be divided among thirteen chiefs was a failure. Cetshwayo was permitted to plead his case in London in 1882 and was permitted to return to Zululand in 1883. Several of the new chiefs were unwilling to accept him and beaten in battle by a rival, he sought refuge in Eshowe. On February 1884 he was found dead in his hut and with his death the material power of the Zulu was broken.

Saunders, C., (ed.), Black Leaders in Southern African History, pp. 75, 77, 80, 81, 84-85, 89-97.

Brookes, E.H., and Webb, C. de B., A History of Natal, pp. 10, 15, 94-95, 98, 134-5, 137-145, 149-153.

D.S.A.B., I, 161.

CHAMPOLLION, Jean Francis. (1790-1832)

Jean Francis Champollion, had, at the age of sixteen, mastered six Oriental languages, in addition to Latin and Greek. Having completed his studies in Paris, he was appointed professor of history at the lycée of Grenoble (1809-1816). He was constantly preoccupied with deciphering hieroglyphics and he finally succeeded in deciphering the Rosetta Stone which had been discovered by Captain Bouchard, one of the officers in Napoleon's army during the Egyptian Campaign (1798-99). Bouchard had instinctively realized that the stone could, perhaps, be the key to the Egyptian language and to hieroglyphic writing, and so it was when Champollion deciphered its inscriptions some thirty-two years later. These inscriptions, chiselled into the surface of a large block of basalt, were in Greek characters, in hieroglyphics and in an unknown writing, since then called demotic. Champollion who could read Greek was able, working from the Greek, to figure out the other inscriptions. His discovery was the key to understanding ancient Egypt.

In 1826 Champollion was appointed curator of the Egyptian collection at the Louvre; in 1828 he conducted an archaeological expedition to Egypt and in 1831 he received the chair of Egyptian antiquities, created specially for him at the College of France.

E.B., II, p. 726.

W.T.B., p. 28.

Herold, J.C., Bonaparte in Egypt, pp. 175, 176.

CHARLEMAGNE, Emperor. (c742-814)

His name derives from Carolus Magnus, Charles the Great. He was king of the Franks from 768 to 814. At the peak of his power he ruled over all the Christian lands of Western Europe, except the British Isles and southern Italy and Sicily, under the titles of King of the Franks and the Lombards and Roman Emperor. As he conquered the pagan nations, he christianized them.

He encouraged a revival of learning known as the Carolingian Renaissance which was a brief flash of light in a dark age. In this he was assisted by Alcuin who was England's greatest contribution to the Renaissance. In addition books, chiefly biblical and devotional texts were supplied by England, and these were used at the palace school of which Alcuin was the head.

Charlemagne was intent, not only on subduing nations and getting them to renounce their national religious customs and to accept the Christian faith, but also on beautifying his country with sacred buildings such as the Basilica of the Holy Mother of God at Aix-la-Chapelle and a bridge over the Rhine.

He cherished with the greatest fervour devotion to the principles of the Christian religion, instilled into him from infancy by his mother, Berthrada, whom he cared for in her old age.

He was devoted to the Church of Rome and had a close alliance with Pope Leo V who in 800 called on Charlemagne to set in order the affairs of the Church. It was in Rome on 25 December 800 that he received the titles of Emperor and Augustus.

His court at Aix-la-Chapelle was brilliant and after 794 it became an important intellectual, political and administrative centre.

In 813 he crowned his son, Louis, Emperor and Augustus and on 28 January he died and was buried in the Basilica of the Holy Mother of God. Einhard, his contemporary, had a great admiration for Charlemagne of whom he wrote "the most glorious life of this most excellent king" should not be "wrapped in the darkness of oblivion". A truly imposing figure his name was revered both in history and in legend throughout the Middle Ages.

Einhard, G., The Life of Charlemagne, pp. 30, 32, 43-47, 55-60.
Hadrill-Wallace, J.M., The Barbarian West, A.D. 400-1000, pp. 106, 107.

The core of Charlemagne's legends is contained in the Chansons de geste, a name given to about eighty medieval epic poems in Old French.

CHARLES X of France. (1757-1836)

Charles was the fifth son of the dauphin, Louis, and Maria Josepha of Saxony. He was the brother of Louis XVI and held the title of comte d'Artois. After the fall of the Bastille (14 July 1779), he was the first member of the royal family to go into exile and he was accompanied by many of the leading court aristocrats. In 1814 he returned to France and became the leader of the Ultras, the party of extreme reaction during the reign of his brother, Louis XVIII. In 1824, on the death of his brother, he became King as Charles X, and it soon became evident that he

intended pursuing a policy of reaction. His coronation at Reims in a five-hour ceremony of medieval splendor was indicative of a will to return to the old regime in form and spirit. Another indication was his efforts to secure compensation for former émigrés whose properties had been nationalized. His reactionary policies aroused discontent and finally provoked revolution of the radicals in Paris in July 1830. Charles was forced to flee and on 2 August abdicated in favour of his grandson, duc de Bordeaux. On Louis Philippe's acceptance of the crown, Charles went into exile in England. With him the Bourbon dynasty came to an end for they had failed to reconcile the tradition of monarchy by divine right with the democratic spirit prevailing in France after the Revolution.

Wright, G., France in Modern Times, pp. 46, 106-113.

Coggan, A., A History of Modern France, pp. 81-83, 84-91.

Fasel, G., Modern Europe in the Making, pp. 69-70.

E.B., II, p. 761.

CHASSE, David Hendrik. (1765-1849)

Chassé was a Dutch general and Patriot Party leader who served in most of the military campaigns during the Dutch Republic's evolution to the Kingdom of the Netherlands.

He was in command of the Dutch army division with the French until Napoleon's abdication. He then took command of the Dutch Army and fought on the English side at Waterloo (June 1815). In 1819 he became military governor of Antwerp, continuing even after the Dutch defeat in the Belgian Revolution (1830) to hold the Antwerp citadel for two years until forced to surrender to a superior French force. After returning home he served in The First Chamber (senate) of the States General from 1833-1848,

de Meeüs, A., History of the Belgians, p. 277. E.B., II, p. 775.

CHATEAUBRIAND, Francois-Auguste-René vicomte de (1768-1848)

Chateaubriand was a diplomat and an author - the first of the Romantic writers in France. He was the son of an eccentric and impecunious noble. After leaving school he became a cavalry officer but refused to fight when the Revolution broke out. In April 1791 he fled to America and his journeys through the American wilderness furnished his poetic mind with the inexhaustible supply of imagery he used in his exotic descriptions of America and its Indians.

In January 1792 he returned to France to fight for Louis XVI, but was wounded and fled to England in 1793 where he lived in abject misery, supporting himself by translating and teaching. In 1797, he wrote Essai sur les révolutions and in this he upheld many of the rationalist arguments against Christianity, though at the same time he stressed its poetic and spiritual appeal. In July 1798 the death of his much-loved mother and her dying appeal to him led him to reconciliation with his faith, from which he had become estranged by his contamination with the anti-Christian spirit which was then pervading France. In 1800 he returned to France and in 1802 he wrote The Genius of Christianity which was favourably received both by the Royalists and by Napoleon who was restoring Catholicism as the state religion. From 1804 he was involved

in literary work, became one of the most important literary figures in France, and was elected to the Académie Française in 1811. It was at the time of his literary ascendancy that his friendship with Mme. Récamier began to illumine his life. He had lamentable moral infirmities but from the time of his conversion was a sincere Christian.

He was involved in politics from 1821 to 1823 during which time he was purely royalist but he later became an ardent liberal and his newspaper contributed to the downfall of the Ultra-Royalists in 1828, and in 1830 to the fall of the dynasty itself. In 1828-29 he was ambassador to Rome, but spent the rest of his life privately. E.B., II, p. 777. C.E., III, pp. 640 ff. Wright, G., France in Modern Times, pp. 109, 178, 179. Cobban, A., A History of Modern France, pp. 32, 83, 113.

COLERIDGE, Henry James. (1822-1893)

Henry James was the son of Sir John Coleridge; his grandfather was brother to Samuel Taylor Coleridge. In 1844 he attained honours in classical schools and in 1848 joined Anglican Orders. At this time the Tractarian Movement was at its height and Coleridge became an ardent disciple of Newman until his reception into the Roman Catholic Church on 9 October 1845. Then there followed a series of events - Dr. Hampden's appointment as Regius Professor of Theology, the condemnation and suspension of Dr. Pusey, the condemnation and deprivation of his degree of W.G. Ward and the decision in the celebrated Gorham case, all these seriously shook his confidence in the Church of England.

When he was not admitted as a college tutor, he worked in a parish until 1852 when he decided finally that he could no longer remain in the Anglican Communion and was received into the Roman Catholic Church. He then studied for the priesthood in Rome together with several Oxford friends and others, including Manning and Vaughan, both to be later created Cardinals. In 1857 he entered the Jesuit order and in 1865 became the first editor of the Jesuit periodical, Month. C.E., IV, p. 97.

COLLEY, General Sir George Pomeroy. (1835-1881)

General Colley was Governor of Natal from 1880 to 1881, and in 1881 the first Anglo-Boer War began with an invasion of Natal. The Boer force was sent to Laing's Nek on the Natal border to ensure that General Colley should not send in reinforcements from Natal to relieve the garrisons in the Transvaal. General Colley was twice repulsed by the Boers, first at Laing's Nek, the second time at Schuinshoogte near Ingogo. Colley then made a last desperate effort to invade the Transvaal, but on 27 February 1881, the famous battle of Majuba was fought, the British were defeated and Colley and ninety-one of his soldiers were killed; fifty-two were taken prisoners. As a result an armistice was arranged and, by the Convention of Pretoria, the Transvaal became independent.

Brookes, E.H. and Webb, C. de B., A History of Natal, p. 156.
Muller, C.F.J., (ed.), 500 Years - A History of South Africa, pp. 238, 239.

COMBALOT, Abbé.

Abbé Combalot's name is closely linked with the foundation of the Congregation of the Assumption. He claimed that while praying in 1825 in the sanctuary of Sainte-Anne-d'Auray he was inspired to establish a new religious congregation to glorify God for the graces given to Mary and especially for that of the Assumption.

In 1837 he met Anne Eugénie Milleret de Brou and was convinced that she would be the future foundress of his congregation. With equal perception he chose Kate O'Neill who became co-foundress and four other suitable candidates.

He had great faith, was a man of vision but lacked moderation and became too authoritarian towards the foundation started in 1838. Hoping to have the Constitutions approved more quickly he decided to send them to Rome without waiting to have them completed or to go through the proper ecclesiastical channels. Reluctantly he yielded to Mère Marie Eugénie's better judgement and the Constitutions were not sent to Rome.

Abbé Combalot felt that the placing of the Congregation under the jurisdiction of the Ordinary weakened his authority over the Sisters and he threatened to move them to Brittany away from the Archbishop of Paris. The Sisters refused to go although they all recognized him as their father and founder. Deeply hurt and angry but nobly, he handed over the direction of his Congregation to the Archbishop of Paris and left for Rome.

The Congregation owed much to Abbé Combalot who for all his impulsiveness was deeply committed to the introduction of Christian education in the higher classes especially for the children of well-to-do parents.

Poinsenet, pp. 31, 38, 72, 74, 78, 79, 80.

Lovat, Lady Alice, Mère Marie Eugénie Milleret de Brou, pp. 99, 114.

Reilly, A.J., Catherine O'Neill : Mother Thérèse Emmanuel, p. 14.

CROY, Count de.

The origins of the Croy family reach back into the 12th century. The grandson of Bela II, King of Hungary (C.1141), married Catherine, heiress of Airaines and of Croy, and adopted the last of these names. In 1486 this family's rank was raised to the dignity of Princes of the Empire, and in 1803 gained direct succession of Dulmen to the Low Countries but without vote in the Diet.

Count Croy and his family were personal friends of the de Henningsens. The name is sometimes spelt Crouy but Henrietta in her correspondence always spelt it Croy. The Prince de Croy, a member of the family, was a student at Rome in the early nineties. He afterwards became Bishop of Namur. The young Count de Croy, an officer in the "Friedland" in the French Navy, wrote to Henrietta de Henningsen, expressing admiration for her sister, Amelia, but, being a man of the world he coupled it with uncomprehending pity for the state of life she had chosen expressing his deep regret to see her becoming a "religieuse", she who would have been an ornament of society. He added that it appeared she had a strong vocation for the life she had chosen.

O'Riley, pp. 13, 109.

CULLEN, Paul, Cardinal, Archbishop of Dublin. (1803-1878)

Paul Cullen became the first Irish Cardinal. Educated at the Quaker School, Carlow, he joined the Urban College of Propaganda, Rome and was ordained priest in 1829 and later became rector of the Irish National College in Rome and in 1848 rector of the Urban College. In 1850 he was appointed Archbishop of the Archdiocese of Armagh, Ireland. He had strong views on the educational question in Ireland and took a leading part in the national movement 1850-52 in which the Irish Roman Catholics were engaged in demanding schools of their own. However, he differed radically from the extreme nationalists and in 1853 forbade his clergy to participate publicly in politics. When the Fenian Movement originated of which the essential principles were that nothing could be achieved for Ireland by constitutional means and that British power must be overthrown by force, Archbishop Cullen tried to counter Fenian propaganda and supported by the other Bishops founded "The National Association" in 1864. In 1866 Cullen was appointed Cardinal and he strongly supported the infallibility of the Pope at the first Vatican Council (1869-70). The Catholic University of Ireland is a memorial to his zeal.

Cardinal Cullen was instrumental in getting Bishop Moran appointed to Dunedin in New Zealand as he knew that Moran was active, indefatigable and an able administrator, and such a man was needed in New Zealand. It was Cardinal Cullen, too, who forwarded to Ricards the letter announcing his appointment as successor to Bishop Moran.

E.B., III, p. 285.

C.E., IV, p. 564.

Beckett, J.C., Making of Modern Ireland, pp. 356, 358, 360.

Wilmot, Hon. A., The Life and Times of James David Ricards, pp. 83, 86-88, 100-101.

D'ALZON, Père Emmanuel. (1810-1880)

Emmanuel d'Alzon, founder of the Augustinians of the Assumption, was the eldest son of a noble Cévennes family whose name had always been associated with religion, honour and loyalty.

Lively, impetuous, of a domineering disposition, Emmanuel nevertheless knew how to control his temperament by a fervent piety, a boundless generosity and a sincerity which at times was extreme. While studying Law he came into contact with a remarkable group of men who were then working for the revival of Catholicism in France.

He also met Père Félicité de Lamennais, a Breton priest-liberal who was to play an important role in the young man's life, becoming his intellectual guide.

In the year 1830 he decided to become a priest and having studied in Rome he was ordained a priest on 26 December 1834.

Père d'Alzon was to be known as the creative force of the spirit of the Congregation of the Religious of the Assumption devoted to the education of the upper classes and he laboured with the foundress Mère M. Eugénie to write their Constitutions. Recounting the origins of their institute, the Religious of the Assumption wrote that Père d'Alzon helped and guided the foundress, "He was the Father of our Mother" but never did any of

them consider d'Alzon as their founder. In fact Mère Marie-Eugénie Milleret and the Abbé Combalot were co-founders of the Religious of the Assumption and it was through the Abbé that Mère Marie Eugénie came into contact with Père d'Alzon, who was much impressed both by her intellectual ability and her supernatural spirit. When in 1840 the Abbé Combalot went as Vicar General to Strasburg, the young foundress decided to place her spiritual life definitely in the hands of Père d'Alzon. The decision was to have far-reaching results, for in this truly exceptional soul Père d'Alzon found a most valuable helper and counsellor. Oftentimes their positions were reversed and he willingly availed himself of the resources of her splendid intellect and great heart. The numerous letters which passed between them over the years reveal the trust and confidence which existed between them.

In his own sphere of action one of the greatest struggles of Père d'Alzon's life was to break the stranglehold of State Monopoly on primary as well as higher and secondary education in France. As early as 1845 he won some concessions for his school, Assumption College, which had been founded in 1843. In 1850 with the passing of the Falloux law educational freedom was granted to religious and private schools. Père d'Alzon became a member of the National Superior Council of Public instruction and one of the tangible effects of his membership was that minor seminaries remained under episcopal, not state, control.

Père d'Alzon continued to fight for additional freedom in higher education especially between 1871-76 gaining a partial success in a law voted by the assembly in 1875.

As well as being deeply involved in education he had felt strongly attracted to religious life and the little Association of the Assumption founded by him in 1845 became a regular Congregation in 1850.

The congregation of the Assumptionists grew slowly but in time they spread to Jerusalem, Belgrade, Athens, Constantinople, and to Rumania, Bulgaria, Turkey and Russia. Père d'Alzon also founded the Oblate Sisters of the Assumption 1865, and in 1871 the Association of Our Lady of Salvation which encouraged pilgrimages to Paray-le-Monial, Rome and Lourdes. From this Association sprang also the apostolate of the press and of social action, such as serving in hospitals and clinics and conducting orphanages. He wanted his Assumptionists to be open to all noble undertakings and adaptable.

From 1869-1870 Père d'Alzon worked in Rome in conjunction with Vatican Council and was instrumental in releasing authentic, accurate information to the Catholic press throughout the world.

D'Alzon fought throughout his life for the rights of God's Kingdom, striving to implement the motto of his congregation viz. *Adveniat Regnum Tuum - Thy Kingdom Come*. This is evidenced in his last undertaking in 1880, namely the publication of a monthly magazine La Croix in order to safeguard the freedom of the Church so gravely menaced in France because of renewed attacks by the government against schools run by religious, unless they had been specifically authorized by the state. Even as he lay dying in November 1880, the police expelled his religious from their house in Paris. After a prolonged agony, he died peacefully on 21 November 1880.

Beck, A.A., Rev. A., Father Emmanuel d'Alzon, pp. 4, 5, 13, 14, 16, 18.
Richards, A.A., Rev. R., D'Alzon - Fighter for God, pp. 5, 6, 16, 40, 41, 43, 44, 45, 48, 49.

DALE, Langham, Director of Education. (1826-1898)

Dr Langham Dale was the second superintendent-general of education in the Cape Colony. He had attended the well-known London school, Christ's Hospital and in 1844 he won a bursary which enabled him to attend Queen's College, Oxford. In May 1848, having obtained his B.A., he was appointed professor of English and Classics at the South African College, Cape Town. He found the College in a deplorable condition and with the approval of the governor, Sir Harry Smith, he set about re-organizing the College and brought about remarkable improvements.

On 21 November 1859 he was appointed superintendent - general as Sir Rose-Innes' successor. During his term of office he paid attention, not only to primary and secondary education, but also to higher education and hence in 1874 he founded the University of the Cape of Good Hope, the forerunner of the University of Cape Town. After a great struggle he also succeeded in getting Inspectors appointed, a system by which teacher's certificates were issued to qualified persons and a system of grading pupils into classes.

It was through the instrumentality of Dr. Dale that Catholic Schools received a government grant, though it was by privilege and smaller than what was given to "undenominational" schools. He also made it possible for Catholic Schools to teach their interpretation of scripture provided that they did not impose it on their Protestant pupils. The practice thus arose in Catholic Schools to provide separate classes for Catholics and Protestants, the syllabus for the latter only being submitted to the Director of Education.

In 1853 the imperial treasury made £6,000 available for Bantu Schools and industrial institutions situated in the Eastern Cape Frontier and in 1862 Dr. Dale was made responsible for these schools, too.

As early as 1859 the University of Glasgow awarded Dr. Dale with an honorary LL.D., and in 1889 he was knighted. He retired as superintendent-general in May 1892 and spent his last years at Montagu Cottage, his home in Koeberg, Mowbray, where he had lived since 1853.

D.S.A.B., I, pp. 201 ff.
Brown, pp. 126, 127.

de BOUILLON, Godfrey.

Godfrey was one of the leaders of the First Crusade. He was a French nobleman from the Ardennes. In 1096 he led a German contingent on the First Crusade and he took an important part in the siege and capture of Jerusalem. When Raymond of Toulouse declined the honour of being the first Christian ruler of Jerusalem, Godfrey was chosen under the title of "Protector of the Holy Sepulchre". When he died in 1100, he was succeeded by his brother Baldwin I as king.

O.D.C.C., p. 578.
Lyon, M., Belgium, p. 173.
E.B., III, p. 268.

de HENNINGSEN, Charles Frederick.

Charles Frederick was one of the two sons of John Charles and Madame de Henningsen. He was born on 15 February 1815 and by the age of twenty had distinguished himself as a poet, soldier and historian. His father, aware that Charles Frederick even from his early years was imbued with a spirit of adventure, decided that he should not follow either a military or a naval career. Hence, his education was entrusted to the abbé Waltier under whose direction Charles Frederick made good progress and revealed his literary ability. Before the age of seventeen he had published an account of his journey from Brussels to the Hague, a poem, The Siege of Missolonghi and another The Last of the Sophis, a tale about Persia.

However, he had one ideal, namely to be a soldier, and he seized the opportunity of taking part in the uprising in Vendée instigated by the Duchess of Berri in an effort to get her son, Henry V, recognized as King of France, as his uncle Charles X had abdicated in favour of him in July 1830. The uprising was abortive, but de Henningsen's spirit was undaunted and he proceeded to fight for Don Carlos, who claimed to be the rightful heir to the throne after the death of his brother, Ferdinand VII. He volunteered for action in 1834 and was accepted by the Carlist leader, Zumala-Carregui, for whom he cherished great admiration. In January 1835 he received the cross of St. Ferdinand from Don Carlos and was made a captain of cavalry for bravery in action. In February, after dismounting from his lame horse, he courageously led a charge against an overwhelming number of the enemy. For this bravery he was created Lieutenant - Colonel of the cavalry, received a personal letter of thanks from Don Carlos and had the cross of St. Charles presented to him. When Zumala-Carregui was killed in 1835, de Henningsen obtained leave of absence and returned to England where he published the incidents of the war under the title The Most Striking events of a Twelve Months' Campaign with Zumala-Carregui in Navarre and the Basque Provinces. In 1836 he returned to the Carlist ranks, won the rank of a full Colonel and received the decoration of Isabella. He obtained honourable discharge on account of wounds and set out to return to England but was taken prisoner by the enemy. However, he was released at the demand of Lord Palmerston, the Foreign Secretary.

In 1839 he went to Russia where he was shocked at the social and political corruption of the country and which he inveighed against on his return to England in Revelations of Russia, Eastern Europe, Analogies and Contrasts and a novel, The White Slave. His mother's death in 1842 was a heavy blow to Charles Frederick and for several years after he led a quiet and retired life at home until in 1849 when his sister, Amelia, was sailing to South Africa, he was on his way to join Kossuth in the Hungarian rebellion. When the revolt was crushed, he was forced to flee and returned to England and, after the discovery of gold in California, he sailed for New York in 1852. In Washington he endeavoured to get support for Kossuth whom he found there, but was unsuccessful.

In 1855 he married a young widow, Mrs. Connelly, whose father was Senator Berrien of Georgia and ex-Attorney General of the United States. In 1856 he went to Nicaragua and became involved in a filibustering expedition and for this his friends condemned him. He wrote at length to Notre Mère and Henrietta about this campaign, for, though he had emerged victorious despite overwhelming odds and was acclaimed in the United States, he knew it had brought him no true glory. He returned to the United States in

1857 and became involved in events which foreboded the Civil War which occurred in 1860-61. In this war de Henningsen won distinction, he gained the love and confidence of his soldiers, spoke little but acted quickly and decisively, and by the end of the year was appointed Brigadier General. His stepson, John Connolly served as lieutenant under him and his wife founded the Henningsen Hospital at Richmond, Virginia, and nursed the wounded soldiers there. After the war de Henningsen shared the fate of so many of the Southerners who were reduced to very straitened circumstances. He spent the last few years of his life in Washington writing for papers and magazines and dabbling in politics. The work was, as he admitted himself, harassing and unremunerative, but interesting and fascinating. He never regained his former financial independence and at the age of 63 died suddenly at his residence on Capitol Hill, Washington on 14 June 1877. After his death many tributes to his sterling qualities and genius appeared in the American press.

Kolbe, F., Dr., (ed.), *The Catholic Magazine of South Africa*, January, February, March 1915, under the title Notre Mère's Brother.

de HENNINGSEN, Henrietta.

Henrietta de Henningsen was one of the eight children born to John Charles and Madame de Henningsen. She with six others of the family were born in their home in the rue Ducale in Brussels. She was still a small child when her parents had to flee with the family from Brussels to England during the uprising in Belgium in 1830. Here for the next twelve years Henrietta and her sister, Amelia, grew to young womanhood and availed of all the means provided for securing a good education.

After the death of Madame de Henningsen in 1842, Amelia and Henrietta went to stay at "L'Abbaye au Bois" which was then the Mother House of the Religious of the Assumption. This proved to be the parting of the ways for Henrietta and Amelia for the latter decided to enter the Congregation of the Assumption.

In 1851, at the request of Bishop Devereux, Henrietta braved the dangers and hardships of war on the Eastern frontier in order to help the Sisters in Grahamstown. She was a person of great accomplishments and was of the greatest assistance in the schools. She taught the piano, harp and guitar, gave lessons in drawing and painting as well as in Italian, German and Spanish, not only to the pupils but to the Sisters.

Henrietta lived together with Mrs. Ford in the house Bishop Devereux had built for them. In appearance she was a tall, thin, gentle, delicate-looking person, very precise in speech and behaviour. Though she did not become a religious she had made a tremendous sacrifice in leaving her family and friends and the comfortable life she could have enjoyed in Europe. Though far distant from her, she had many friends as is revealed by the great number of letters preserved in the M.S.A. Archives. She returned to Europe several times, her last visit being made after the death of her sister Augusta. Her letters from Europe make very interesting reading as she describes fully the places to which she is brought by her friends.

Between Notre Mère and Henrietta there was a strong bond of affection; she had come to her sister's help in her greatest need. On 30 June 1902 Henrietta died. She had lived a fruitful and happy life within the

Convent walls for forty-one years and her death was a great grief to Notre Mère. She is buried beside Notre Mère in the old Catholic cemetery and on her gravestone are the de Henningsen arms.

O'Riley, pp. 12, 27, 74, 79, 252, 253, 367.
M.S.A., Henrietta's correspondence.

DERBY, Edward, George, Geoffrey, Smith, Stanley, 14th Earl of, (1799-1869)

Lord Stanley, 14th Earl of Derby, entered Parliament as a Whig in 1820. He held office under Vicount Goderich (Lord Ripon), became chief secretary for Ireland under Lord Grey in 1830, and joined the cabinet in 1831. He resigned in 1834 over the Irish Church question but served under Sir Robert Peel as Colonial Secretary from 1841-1845. He was a very able support to Peel as he had been a Whig minister in the early thirties. In 1845 he resigned again, this time over the Corn Laws, and in 1846 he was called to the House of Lords in his father's barony of Stanley. He was Prime Minister in 1852, 1858 and 1866. An eminent scholar and one of England's greatest parliamentary orators, he, in the words of Disraeli "...abolished slavery, educated Ireland and reformed parliament". Among his legislation was the removal of Jewish disabilities, the transfer of India's administration from the English East India Company to the Crown and the Reform Bill of 1867.

E.B., III, p. 478.

Webb, R.K., Modern England, p. 260.

Debrett's, Peerage and Baronetage, p. 344.

DEVEREUX, Bishop Aidan.

Doctor Aidan Devereux, an Irishman from Wexford (his family of Norman origin) was ordained priest in 1826. He was later appointed Vice Rector of the Irish College at Rome and, some years later, became Professor of Latin at St. Peter's College, Wexford. In 1838 he accepted an invitation from Bishop Griffith to come to the Cape and was appointed Principal of "The Mercantile and Classical Academy", founded by Bishop Griffith in January 1839. Here he laboured for three years when due to ill health he was transferred to George to undertake pastoral work.

In 1847, Father Murphy brought from Rome (Bishop Griffith having made representation) a Brief nominating Doctor Aidan Devereux first Vicar Apostolic of the Eastern Cape and he was consecrated in Cape Town in December of the same year by Bishop Griffith, the first Bishop to be consecrated in southern Africa. Early in June 1848 he sailed for Europe, going first to Rome to put before the Holy Father the needs of the apostolate in the vast area committed to his care; to procure Priests and Nuns and to get material assistance for the Church and the works.

Bishop Devereux was full of zeal and his years of experience in the Vicariate under Bishop Griffith served him well. He was a man of vision and appears to have had a sense of priorities. He succeeded in great measure in the task he set himself for this working-visit to Europe. He had an Audience with Pope Pius IX to whom he made the special request that Natal be set up as a separate Vicariate. He got the assurance of the Holy Father that a new Vicar Apostolic would be appointed. He then sought an interview with Cardinal Franzoni, the Prefect of the

Congregation of Propaganda and stressed the need for Natal to be made a separate Vicariate, even suggesting that the new Vicariate be entrusted to an English-speaking order of Religious Priests. He had the advantage of knowing important people in Rome and being known and esteemed by them and profited greatly by this.

His next task was to find Priests and Sisters. He made contact with Mère M. Eugénie, Foundress of the Congregation of the Religious of the Assumption in Paris, and, after negotiations, impressed by his great need and his enthusiasm she promised to give him Sisters who would undertake Catholic education and help in various ways to build up the Faith in his Vicariate.

Bishop Devereux returned to Grahamstown where he made his residence, in December 1849, accompanied by the 'fruits' of his journeyings and solicitations; some Priests (Belgian, Dutch and Irish) a little Community of Assumption Sisters, a few clerical students and lay missionary helpers; a great variety of vestments, sacred vessels and books, liturgical and secular, even a printing press.

To provide Catholic education was a project very close to Dr Devereux's heart. Mrs. Ford who had opened a select school for the élite of Grahamstown handed it over to the Bishop for the Assumption Sisters who in addition opened a "free" school. The Bishop also founded a school for boys, little St. Aidan's, and made plans for a Seminary. He put to excellent use the Printing press he brought from Belgium using it to print a newspaper The Colonist which not only instructed Catholics but was a source of information to Protestants who had incorrect views of the Catholic Church and by this means broke down prejudice.

Dr Devereux was a fine, tall, handsome man of commanding appearance. He had a large heart and mind, was an able writer, a distinguished clerical scholar and a great politician. He was impulsive, enthusiastic and hot-tempered. He was exceedingly charitable; his favourite text was "He who gives to the poor, lends to the Lord".

His episcopacy was a turbulent one fraught as it was with the Eighth Frontier War and the additional responsibilities it brought in its train: the orphans, severe financial difficulties, and concern for the safety of the Sisters and the people. All these anxieties told on the health of the Bishop who was never a robust man. He took ill and collapsed at the end of Mass on 2 February and died on 11 February 1854.

Notre Mère, Other Writings
Brown, pp. 31-38, 41-54.

DHANIS FAMILY.

The Dhanis family were among the leading people in Antwerp. In 1849 they were living in the Longue Rue Neuve. One of the sons was secretary to Cardinal Sterck, Primate of Belgium. A grandson was a leader of the forces of King Leopold II's Congo in successful wars against Arab slave-traders, from 1891 to 1894.

Lyon, M., Belgium, p. 192.

Wilmot, Hon. A., The Life and Times of the Right Rev. James David Ricards, p. 8.

The Dhanis family were personal friends of the de Henningsen family and Notre Mère kept up a fairly regular correspondence with them.

M.S.A., Letters to Notre Mère and Henrietta de Henningsen.

DINIZULU. (C1868-1913)

Dinizulu was the eldest son of Cetshwayo who on 21 July 1883 had suffered a crushing defeat and had seen his kraal at Ulundi burned for the second time, on this occasion by the Zulu warriors under Zibhebhu. On his death in 1884, Dinizulu became king of a territory in a state of confusion and unrest. In an attempt to establish himself in power, Dinizulu negotiated with a group of Boers living across the borders of the Transvaal and, with their support, Zibhebhu was defeated at the Battle of Etshaneni and forced to take refuge in the Reserve. The Boers then claimed a vast grant of land as a recompense for their assistance and there set up the "New Republic" which existed from 1884-1887 when on 14 May 1887 the British annexed Zululand in an effort to preserve the territory from anarchy and to replace from among the Zulus themselves an effective government to substitute for what had been broken down by decentralization in 1879. But the previous seven years of conflict between tribes and of encroachment by whites had taken its toll of Zululand. In 1888 Dinizulu and his followers who were very dissatisfied and unsubmitive, were accused of being in revolt for opposing some actions of the Government. Dinizulu was tried by a court of doubtful impartiality and was sentenced to ten years imprisonment on the island of St. Helena. He was permitted to return to his country as a "Government Induna" in 1898, not as Paramount Chief, but most of the Zulus acknowledged him as the ruler of their nation. In 1906 when the Zulus rose in rebellion against the Natal Government he was again implicated, arrested and sentenced to four years imprisonment in 1909. He died on a farm in the Transvaal in 1913.

Brookes, E.H. and Webb, C. de B., A History of Natal, pp. 153, 154, 155, 186, 220-228.

D.S.A.B., I, p. 245.

DONOVAN, Major.

Major Donovan was in command of the British garrison which was sent to Bloemfontein in 1848 when the territory between the Orange and the Vaal was proclaimed the British Orange River Sovereignty. In October 1851 Bishop Devereux, who wanted to establish a Catholic Mission in Bloemfontein, sent Father Hoenderwangers to start building a church there. Major Donovan was a personal friend of Bishop Devereux, as was John Ford, his convert, who had married and settled in Bloemfontein. Bishop Devereux appealed to these Catholic friends of his to befriend and support the priest. This they did with enthusiasm and by 1852 Major Donovan had obtained from the government the title-deed for a large plot of ground which was situated in the best part of the town. This was given to Father Hoenderwangers. Encouraged and guided by Major Donovan, the Catholic soldiers, many of whom were Irish, gave up their spare time to the building of the Church. Father Hoenderwangers was loud in his praise of "the good Catholics of Ireland". It was Major Donovan, together with John Ford, Captain McDonnell and John Bird, all personal friends of Bishop Devereux, who welcomed Bishop Allard when he arrived in Natal in 1852 and expressed their willingness to help him.

Brown, pp. 48, 49, 152.

Brady, O.M.I., Rev. J.E., Trekking for Souls, p. 63.

DWYER, Edward (1821-1887), Judge.

Edward Dwyer was a judge of the Supreme Court. He was the son of Thomas and Ellen Dwyer of Dublin. Educated at Trinity College, Dublin, he graduated with a B.A. in 1845 and as a Doctor of Law in 1870. He practised at the Irish bar for several years and then he joined Lincoln's Inn in January 1857 when he was granted an 'ad eundem' degree and called to the English bar. He served for ten years on the English northern circuit and elsewhere.

Dwyer came to South Africa in August 1868 and was immediately appointed to the bench of the Cape Colony's Supreme Court. In 1869 he was transferred to the eastern division to replace Judge Henry Connor. Dwyer was a prominent Catholic and played a leading part in the life of the community at Grahamstown.

While on circuit he preferred to drive his own conveyance, drawn by a four-in-hand, which he handled with considerable skill. He was also in the habit of blowing a trumpet to warn drivers of transport-wagons to make way for him.

He was transferred back to Cape Town Supreme Court in 1878 and continued to serve on the bench there until his resignation shortly before his death.

D.S.A.B., II, p. 211 ff.
Brown, pp. 53, 88, 92, 323.

ESPARTERO, Don Baldomero. (1793-1879) Duke of Vittoria.

Espartero was a Spanish general of considerable military ability and a statesman who, though twice head of the government (1841-43; 1854-56), showed no competence in political affairs.

In 1815 he went to South America to crush the risings of the colonies on the Spanish Main; in 1833 he fought against the Carlist who supported the claim of Don Carlos to the Spanish throne and expelled him; after Isabella had been declared of age in 1843 and the Queen-Mother refused to surrender the sovereign power, he took part in the revolution in 1854 which resulted in her expulsion from Spain. After 1854 Espartero declined to take part in politics.

E.B., III, p. 961.

FITZGERALD, John Patrick. (1815-1897)

He was educated in Dublin where he graduated in medicine (M.R.C.S. - England) in 1838. In 1839 he passed the M.D. examination at the University of Glasgow, where he was the Makenzie prizeman for diseases of the eye.

Fitzgerald was a Roman Catholic and Bishop Pompallier appointed him catechist at Port Nicholson, New Zealand, in December 1840 and he was, in fact, the first representative of the Roman Catholic Church there. Later he became medical officer of the Wellington militia and Maori contingent on active service (1846).

In 1848 he was colonial surgeon at Wellington. Here the Governor, Sir George Grey, met him and was favourably impressed by the organizing ability he had shown as superintendent of Maori hospitals. Grey left New Zealand in 1854 and at about the same time Fitzgerald departed for England after the death of his wife, Eliza Sarah, daughter of Thomas Christian of Dublin. Before his departure the citizens of Wellington presented him with an address and a purse of 200 guineas, and the Maori chiefs honoured him with an address.

In 1855 Grey, then Governor of the Cape, invited him to inaugurate a medical service in Kaffraria. He arrived in King William's Town on 10 March 1856 and took up his duties as 'superintendent of hospitals in British Kaffraria'. His first task was to supervise the building of a hospital. Fitzgerald himself inspired many ingenious features in the building; as also the erection of permanent canvas marquees in the grounds of the hospital for patients requiring special treatment. The imposing building, named the Grey Hospital is still in use today and is the second oldest South African Hospital still on its original site. The hospital accommodated both white and black and they were treated identically; Fitzgerald received the traditional diviners as 'colleagues', and invited them to view his hospital. During the crisis following the great cattle-killing disaster, black women were employed for the first time as paid nursing assistants. Dr. Fitzgerald, realizing that education and medical science would decrease the power of witchcraft over the Bantu which had motivated the cattle-killing, organized elementary courses in the training of nurses, and he became known as the "Father" of African Nursing Education.

In 1891 when Fitzgerald returned to England, an illuminated address was presented to him and his daughter, Mary, by the inhabitants of King William's Town. It referred to the 135,000 Bantu who had received treatment in the preceding thirty-five years of whom two hundred had their sight restored. Mention was also made of the large number of colonists and, during the Ninth Frontier War (1877-78), the troops who had benefitted from Fitzgerald's medical skill.

Fitzgerald's only son, John Francis William, settled in Australia, the younger daughter married an army officer and the elder, Mary, remained with her father.

Wilson, M. and Thompson, L., (eds.), The Oxford History of South Africa, p. 263.

Gouws, Sr. M., All for God's People, p. 21, Note B.
D.S.A.B., II, p. 237.

In 1896 when Notre Mère visited England she visited Dr. Fitzgerald and his daughter, Mary, and was warmly received by them at Ramsgate where they were then living. M.S.A., From Mary Fitzgerald to Notre Mère, 17 December 1896.

FORD, Frances.

Frances Ford was the wife of Mr. James Edward Ford who applied to emigrate after the total collapse of his business, and joined Bailie's party of 1820 Settlers. He was accompanied by his friends Philip Richard Marrilier and Edward Roberts. He brought with him his indentured servant, William Gray. On arrival Ford applied for a separate grant of

land, but by 1822 gave up farming and settled in Grahamstown as a professional miniature painter. Thence he moved first to Uitenhage and then to Cape Town where he set up a studio in Bouquet Street. His wife conducted a ladies' seminary. On his death in 1840 he left his widow, Frances, and eight children.

The Ford family originally belonged to the Unitarian Church but Mrs Ford became a Roman Catholic while they were living in Cape Town; she was about fifty years of age at the time. Dr. Devereux instructed her and her eldest son, John, who was also received into the Church; later her daughter, Janet, also became a Roman Catholic.

When Dr. Devereux was sent to open a mission in George in 1842 Mrs. Ford and her family followed him and there she kept house for him, taught in his school and looked after the Chapel and vestments for him. When Dr. Devereux was appointed Vicar Apostolic of the Eastern Vicariate in 1847 and took up residence in Grahamstown, the Ford family again moved thither and Mrs. Ford opened a select school for girls which was patronised by the best families in the town. It was this school which Mrs Ford handed over to the Assumption Sisters when they arrived in Grahamstown in December 1849; the number of pupils in the school was about thirty. She was greatly esteemed in the town and regarded as an educational authority by the educated. Her daughter, Janet, taught drawing, music and singing, rare accomplishments in Grahamstown in those days.

Until the Bishop's cottage was built in Beaufort Street, he boarded with her and the priests had their meals at her house. Later when the Bishop had built a house for her and Miss Henrietta de Henningsen in the Convent grounds, she continued to cater for the Bishop and the priests. In 1854 when Bishop Devereux was taken ill, she gave up her own room and nursed him assiduously until his death, which was a great blow to her. When the "Free" School, was washed away by floods in 1850, Mrs. Ford organized a bazaar to raise funds for a building. An excellent needlewoman, she produced some beautiful needlework and the amount raised was £300, thanks to her for her untiring efforts.

In the early days, despite hardships and difficulties, she made every effort to instruct her children. She painted a piano key-board made her daughters practise on it every day, so that when they came to town, they easily mastered the piano. She taught her boys needlework in such a way that they could produce a shirt equal to that of any first-rate needlewoman.

She had a knowledge of medicine which was not only theoretical, but practical; she had made a study of it when she lived in the vicinity of a very clever doctor. She was serious-minded and could never see or take a joke. Also she could never overcome her Protestant notion of images; though she knelt at St. Patrick's Church in front of the Blessed Virgin's altar, she never raised her eyes to look at the statue.

After her son, John, married Minnie Johnstone, Mrs. Ford left Grahamstown to live with them, but they later returned to Grahamstown and it was there that she died in December 1865. On the occasion of her funeral, 10 December, the Bishop spoke in the highest terms of her extraordinary life and held her up to the congregation as a perfect model of a Christian woman.

Nash, M.D., Bailie's Party of 1820 Settlers, p. 243.

Notre Mère, Other Writings.

Ricards, Fr. J.D., Extract from Catholic Register of Deaths for the year 1865.

FOX, Constance.

Miss Constance Fox came to Eastern Vicariate at the request of Bishop Strobino who, shortly after his appointment as Vicar Apostolic of the Eastern Vicariate, set negotiations on foot to obtain a good lady teacher who would update the religious in the Convent Schools both in teaching methods and the administration of schools. Miss Fox arrived from England in 1894 to spend six months in King William's Town, six in Grahamstown and six in Port Elizabeth. In July 1896 she returned to England in company with Notre Mère and Mother Catherine, the latter the superior of the Grahamstown Convent. In November of that year she spent some time as a lady boarder at the Assumption Convent in Paris.

In 1910 when the Superior of Grahamstown, Mother Joseph, together with Sister Baptist visited Europe, they met Miss Fox in London and she brought them to various churches and other places of interest.

Brown, p. 123.

Memoirs, pp. 190, 192, 201.

Annals of Assumption Convent Grahamstown : Events from 1910-1930.

FRANCHESSIN, M. de

M. de Franchessin, an uncle of Mère Eugénie, was very devoted to her and sought opportunities to assist her whenever possible. It was through his efforts that the Sisters and their pupils were able to move to a bigger property at rue de Chaillot. Besides the house, it included three hectares of ground on which new buildings could be erected.

Franchessin had been a Colonel under Napoleon and during the retreat from Moscow in 1812, he had sustained a deep wound in his forehead and had lost one eye. He was a frequent visitor at the de Henningsen's home while he was in London trying to raise a loan for Don Carlos.

Poinsenet, p. 135.

Memoirs, p. 110.

FRANKLIN, J.G.

Mr. J.G. Franklin was the editor of the Frontier Times for many years. In 1861 he was one of the Municipal Commissioners and in 1867 a member of the Municipal Council. In 1865 he was a Member of the House of Assembly and at a later period was the representative of the division of Uitenhage. His death was announced with sorrow; he was only in the 63rd year of his age.

G.T.J., 31 October 1870; 2 November 1870.

FRAUENDORFER, Max Anton, - Knight of St. Gregory.

Max Anton Frauendorfer came originally from Augsburg, Germany, and settled in Port Elizabeth. He was an excellent business man and he gave much of his time and energies in working for the Missions. His wife, a woman of great piety, was the sister of Mr. Schuster, and she was highly praised by Bishop Ricards in his diary. She died in 1878.

When Mr. Frauendorfer visited his home town in 1877, commissioned by Bishop Ricards, he presented a request to the Prioress of St. Ursula's Convent, for Sisters to staff the new convent in King William's Town. The request made on 3 May 1877 was acceded to and it was Frauendorfer and his family who met the band of Dominican Sisters in London and accompanied them on their voyage to South Africa in the "Balmoral Castle" which left England on 14 September 1877. In 1879, Frauendorfer again rendered assistance to Bishop Ricards when he acted as interpreter during the negotiations with the Bishop of Augsburg to obtain Trappists for Dunbrody from the Abbey of Maria Stern. Some time after the arrival of the Trappists financial difficulties compelled Bishop Ricards to mortgage the property of Dunbrody to Frauendorfer and when the Jesuits took it over in 1882 it was still mortgaged to him. The amount due to him was received from Bishop Ricards in 1890, when the Trappists refunded the money advanced to them in 1880.

Wilmot, Hon. A., The Life and Times of the Right Rev. James David Ricards, pp. 133, 134, 179.

Gouws, Sr. M., All for God's People, pp. 7, 16, 88, 89.

Brown, pp. 102, 103, 105, 108.

FRERE, Sir Bartle. (1815-1884)

Sir Bartle Frere came out to the Cape in 1877 as Governor of the Cape Colony and High Commissioner for South Africa. He had been chosen by the Colonial Secretary, the Earl of Carnarvon to promote his plan for the federation of South Africa. Frere immediately met with difficulties; the annexation of the Transvaal by the British in 1877 was strongly resented and they did not favour federation; the Orange Free State was also opposed and the Cape Government had turned down the Permissive Federation Bill.

At the same time the Ninth Frontier War broke out 1877-1878 and in 1879 the Anglo-Zulu War. The British Government disapproved of the way Frere had handled affairs in South Africa and he was recalled on 1 August 1880.

S.E.S.A., 5, p. 48.

Brookes, E.H. and Webb, C. de B., A History of Natal, pp. 126, 127.

Davenport, T.R.H., South Africa - A Modern History, 130, 131.

FROISSART, Jean. (1333[?]-1400/1)

Froissart was a poet and court historian. His extremely literary Chronicles of the 14th century are important and detailed documents of feudal times for, as an eminent scholar, Froissart moved freely among the nobility of several European courts. Froissart's "Chronicles" deal chiefly with the adventures and feats of arms of the Hundred Years' War.

Froissart cites exact dialogues and all available information and leaves the reader to draw his own conclusions. He describes in detail the splendour and pageantry of his patrons, the nobility, but ignores the victims and the causes of their suffering. There is evidence of a didactic moral tone the purpose of which is to urge his readers to aspire to the ideals of chivalry. E.B., IV, p. 332.

GORDON, Lieutenant.

Lieutenant Gordon, referred to by Notre Mère as Captain Gordon (Memoirs p. 159) was killed in the fierce fighting which took place in the Waterkloof Pass on 12 November 1851 when the enemy, concealed in the bushes and hidden by a thick mist, made a sudden attack on the British troops. It was on this occasion that Colonel Fordyce fell in action.

Cory, Sir G.E., The Rise of South Africa, p. 409.
Memoirs, pp. 159, 160.

GRAY, Robert. (1809-1872), Bishop.

Robert Gray, son of a bishop of Bristol, was educated at Eton and University College, Oxford. In 1834 he entered the living of Whitworth, County Durham, and in 1836 married Sophia Wharton Myddleton (1814-1871). He was made honorary canon of Durham in 1847 and in the same year was consecrated Bishop of Cape Town. He was the first Anglican Bishop of Cape Town and was appointed metropolitan in 1853.

In 1848 he undertook his first Visitation tour during which he visited Grahamstown and founded St. George's Grammar School, of which Rev. F. Bankes a little later became headmaster. The school was situated in Huntly Street and is still in existence today as the Good Shepherd School for coloured pupils. In 1849 Bishop Gray founded Bishops School in Cape Town.

In August 1850 he again visited Grahamstown and it was at this time that he published a criticism of the Convent School in the Frontier Times. He was gravely concerned that so many Protestants sent their children to the Convent School. It was this attack that evoked from the Roman Catholic Bishop, Dr. Devereux, an indignant reply published in The Colonist. Bishop Gray subsequently explained that he had intended no offence but was warning his own parishioners against Roman Catholic influence. This is understandable in the light of the Oxford Movement in England and the secession of a great number of Anglican clergymen to the Roman Catholic Church.

His visitation tours to Natal, Bloemfontein and St. Helena made him realize that more sees were needed and he persuaded the authorities in England to allow him to divide his vast diocese and in 1853 the Crown created two new dioceses that of Grahamstown and Natal, under Bishops Armstrong and Colenso respectively.

During the 60's and 70's Bishop Gray was fully involved in the controversy which was raging within the Church of the Province and which reverberated throughout the whole of the English Church; a controversy in which he accused John Colenso, the liberal Bishop of Natal, with heretical teaching and toleration of Zulu polygamy. In this conflict Archdeacon Merriman loyally supported Bishop Gray, while Dean Williams sided with Bishop Colenso. The latter was summoned to be tried for heresy by the Metropolitan and in absentia he was found guilty and deposed from his office as bishop, prohibited from the exercise of any divine office and given four months to recant. However, Bishop Colenso insisted that he be tried by the Judicial Committee of the Privy Council which on 27 June 1864 declared the judgment of the Metropolitan, Bishop Gray, as null and void, as he did not have the right to exercise such

authority. Bishop Colenso was still legally Bishop of Natal and assuming this was his final vindication he returned to Natal on 6 November 1865. His non-acceptance by those people in Natal who supported Bishop Gray, led to the emergence of two factions and the breach was not healed until 1891 (Colenso had died in 1883) when Rev. A. Hamilton Baynes was nominated Bishop and restored unity to the Church of Natal.

Carpenter, S.C., Church and People, 1789-1889, pp. 441-446.

Brown, p. 46.

Goedhals, M.M., Nathaniel James Merriman, Archdeacon and Bishop, 1849-1882, p. 454.

Gibbens, M., Two decades in the life of a city : Grahamstown, 1862-1882, p. 356.

Currey, Dr. R.F., St. Andrew's College, 1855-1955, pp. 8, 12, 36, 151.

Hinchliff, P., John William Colenso, pp. 23, 135, 137, 150, 154, 165.

E.B., IV, p. 69T.

GREY, Sir George. (1812-1898), Governor of Cape Colony.

Sir George Grey was a British colonial administrator who was called upon to govern in periods of crisis in New Zealand (1845-1853, 1861-1868), in South Australia (1841-1845) and the Cape Colony (1854-1861).

He began his career as a soldier with the horrifying experience of collecting tithes by military force and by searching for stills among Irish peasants who were landless and extremely poor. Hence, when sent to New Zealand in 1845 he introduced a policy of "civilizing" rather than fighting the indigenous inhabitants. This policy appears to have succeeded, hence, when Grey was appointed Governor of the Cape Colony, he set about introducing it on the Eastern Frontier, in British Kaffraria. He had in mind a thorough integration of black and white in this area and hoped to extend the policy as far as the Natal border. A firm military grip was to be kept on British Kaffraria by maintaining the presence of troops and settling pensioners in the area. Education was to play a vital part in Grey's policy; the school at Lovedale received grants of money and land providing for an industrial department with instruction in the trades most urgently needed on the frontier: wagon-making, masonry, blacksmithing, printing and bookbinding. Grey also established the principles, new in African education, that the government might pay teachers' salaries. Lovedale was a mixed school, starting in 1841 with eleven Africans and nine whites, and it continued mixed until 1926. Zonnenbloem school in the western Cape began with black, coloured and white pupils. There were mixed schools in Bedford and Uitenhage. The practice of mixed schools extended into the future; in 1883 there were 6000 whites in the same classrooms as 32 000 coloured children and in 1891 a third of the total number of white children at school in the Cape Colony attended Mission Schools in which there was no colour bar.

Integration was introduced into the hospital which Grey established in King William's Town; both white and black patients were treated identically by the dedicated and energetic superintendent, Dr. J.P. Fitzgerald.

Grey tried deliberately to lessen the power of the chiefs and to introduce civil institutions such as resident magistrates, salaries for chiefs and a code of laws to replace tribal custom.

The "Cattle-killing" episode in 1856 which led to destruction of so many thousands of the Xhosa people was strong evidence to Grey of the terrible power seers exercised over the chiefs and their tribes. In a tragic manner it had, to a great extent, broken the power of the chiefs.

In his efforts to federate the British and Boer settlements, Grey acted in an independent manner which angered the British government who halted the proposed federation in 1859. In 1861 he was again sent to New Zealand, where he remained until he returned to England in 1894.

Wilson, M. and Thompson, L., (eds.), The Oxford History of South Africa, I, pp. 257-258, 260-264, 432-433.

Spicer, M.W., The War of the Ngcavecibi, (1877-1878), pp. 2, 3.

Rutherford, J., Sir George Grey - a Study in Colonial Government, pp. 6, 221-287, 320.

GRIFFITH, Bishop Raymond. First resident Bishop of the Cape of Good Hope and Vicar Apostolic.

Bishop Raymond Griffith, O.P., born in Limerick, Ireland in 1798, arrived in Cape Town in 1838. He was faced with the prospect of visiting his vast Vicariate the frontiers of which reached to the Orange River beyond Colesburg but then turned south and finally ran along the Great Fish River.

On his return to Cape Town he purchased a site for a school, church and presbytery, as the Catholic Church there had been washed away by floods in 1837.

Together with Father Devereux, Father Corcoran and his brother, Joseph, taught in the Mercantile and Classical Academy, a Catholic school opened by him.

In addition to teaching and handling an enormous corespondence, especially with civil authorities, and visiting his far-flung vicariate, Bishop Griffith also often acted as chaplain to the soldiers, naval officers, convicts and the regular community. At the same time he was striving to collect enough money to build a Cathedral which was consecrated in 1951, a hundred years after he had blessed it. Despite financial worries he had succeeded at the time of his death in building up a library worth £2,000.

In 1847 the Vicariate at the Cape was divided and Father Aidan Devereux was appointed first Vicar Apostolic of the Eastern District, on Bishop Griffith's recommendation.

Bishop Griffith died in 1862 shortly before the Silver Jubilee of his episcopate. By that time the number of Catholics had increased from 700 to 30,000 and were provided with Churches and Schools.

Both Catholics and Protestants regarded him as a friendly man and one who, whilst devoted to his episcopal duties, showed a ready sympathy with and understanding of his fellow priests and flock.

Brown, pp. 25, 32, 35-36, 38.

Brady, O.M.I., Rev. J.E., Princes of His People, p. 1.

HAHN-HAHN, Ida, Gräfin Von. (1805-1880)

Ida was the daughter of the theatrical producer, Count Karl Friedrich von Hahn. She became the author of poetry, travel books, and novels and was one of the eminent writers at a time when much German fiction was being written by women. An unhappy marriage which ended in divorce supplied some of the experiences she wrote about in the sentimental plots of her novels. These novels, collected in eight volumes and published under the title "Aus der Gesellschaft" i.e. "From Society" in 1835-1846, dealt with noblemen of strong, passionate natures involved in tragic conflict with their circumstances. Her novels, written in an artificial, aristocratic style, often reveal sharp psychological insight into character. In her best novel, Gräfin Faustine (Countess Faustine) published in 1841 has as its theme the "freedom of feeling" associated with the young Germany movement by which she was being influenced. Her rival, Fanny Lewald parodied her style in "Diogena," in 1847. In 1850 Gräfin von Hahn-Hahn became a Roman Catholic and justified her conversion in Von Babylon nach Jerusalem (From Babylon to Jerusalem) published in 1851.

E.B., IV, p. 837.

HEAVYSIDE, John. Colonial Chaplain at the Cathedral, Grahamstown. (1833-1861)

John Heavyside was born in a village at the head of Lake Windermere and was educated at St. Bee's. After leaving college, he was tutor in the family of Sir John Hope, of Pinkie, with whom he remained friendly until his death. He visited the continent with his pupils and lived for some time at Weimar, where he became acquainted with Goethe with whom he seems to have been on intimate terms. - Here he acquired a perfect knowledge of German and he appears in 1829 to have intended devoting himself to literary work as a letter among his papers seems to indicate. However, this did not materialise and in 1830 he was ordained deacon by the Bishop of London and went out to India as a missionary under the Society for the Promotion of the Gospel. He was the first native-born Englishman to be employed by the society in S. India in 1829-30.

In India he was ordained priest by Bishop Turner and served in the Church of Vepery, Madras. Here his health broke down and he was sent in 1831 to Mauritius and to the Cape in 1830; the Cape at this time was a common health resort for Anglo-Indians who needed to recuperate. At the Cape he did duty first as chaplain at Stellenbosch and elsewhere and in 1833 he was appointed acting Chaplain in Grahamstown; in 1838 his appointment was made permanent. From 9 February 1852 to 2 September 1853 he appears to have been on furlough in England. The ship on which he returned to South Africa was wrecked near Port Elizabeth and, unfortunately, his journals, kept most carefully by him, were lost. These would have been a valuable source from which to compile the history of St. George's Cathedral.

Heavyside was the real founder of the Cathedral Grammar School which was situated in Huntly Street. A man of varied talents, no mean artist and a writer of poetry, he was, in addition, skilled in almost any kind of mechanical work; he made a massive new table altar for the Cathedral and cut the front there with his own hand. He showed great talent as a practical builder and he superintended the building of St. Bartholomew's Church for Archdeacon Merriman. His journal (1856-58) gives evidence of

his versatility as he alternated between being lecturer, builder, gardener, doctor, and whatever else was required of him.

Of his three daughters, one became the wife of Canon W.A. Steabler of Graaff Reinet, another went to New Zealand, leaving family, friends and country to devote herself entirely to the well-being and education of an orphan niece, and the third, Elizabeth, became a Roman Catholic and joined the Sisters of the Assumption in the Convent at Grahamstown. It appears that his daughters inherited from him the piety, intelligence, energy, devotion to duty and unselfishness which characterized his own life.

His daughter in New Zealand presented to the Cathedral the beautiful east window which fittingly commemorates this faithful priest who spent himself in the service of God and of others.

Grahamstown Diocese, Historical Notes, pp. 217 ff.

Gould, C., Grahamstown Cathedral : a guide and short history, pp. 23, 25.

Goedhals, Mandy M., Nathaniel James Merriman, Archdeacon and Bishop, 1849-1882, p. 458.

HUMBOLDT, Karl Wilhelm Freiherr Von. (1767-1835)

Karl von Humboldt was a language scholar, philosopher, diplomat and educational reformer whose influence on the development of language science became significant in the 20th century. In the late 1790's Humboldt's literary renown helped him obtain Prussian ministerial posts in Rome (1801-08) where he was a generous patron of the arts and sciences.

In 1809 he became Prussian Minister of Education and he was instrumental in placing Prussia in the forefront of educational progress.

He became involved in a diplomatic career from 1812 onwards and, during this time, he devoted himself to the study of language, especially the Basque language and that of Java, the ancient Kawi language.

His linguistic writings, along with poems and essays on aesthetic subjects, were published by his brother in seven volumes (1841-52). His brother (Friedrich Wilhelm Karl Heinrich) was an explorer and scientist who achieved international fame as the chief propagator in his time of the study of earth sciences and the originator of ecology.

E.B., V, p. 202.

HUNTLY, Charles Hugh. Civil Commissioner and Resident Magistrate.

Charles Hugh Huntly was the son of Captain Huntly who fought in the "Battle of Grahamstown" which was fought on 22 April 1819 during the Fifth Frontier War when Makanda (Makanna) led his hordes of warriors, nine or ten thousand, in an attack on Grahamstown.

Huntly married a daughter of Mr. John Bailie, head of Bailie's party, and one of the first to land per Chapman. Mr. Baillie was most distinguished both in regard to his ancestral lineage and the role he played as a settler in South Africa.

Charles Huntly began his career as a junior clerk in the Civil Service and he achieved promotion gradually until he held the most important magisterial offices in the Colonial Government. He was a man of ability and integrity who won both the confidence of the Government and the esteem of the people. After nearly a half-century of service, Huntly resigned in 1884 and was succeeded by Mr. John Hemming in 1885. He died in England in 1889.

Sheffield, T., The Story of the Settlement, pp. 95, 186-188.

Wilson, M. and Thompson, L., (eds.), The Oxford History of South Africa, p. 256.

INNES, James Rose. (1799-1873)

James Rose Innes from Banff, Scotland was one of six teachers brought out by Lord Charles Somerset to staff his new English-medium schools.

On receiving his M.A. degree at Aberdeen University in 1822, he came out to Uitenhage where he was soon acclaimed as a great teacher especially by the Dutch colonists as he taught Dutch.

In 1830 he was appointed to the chair of mathematics at the South African College established in Cape Town in 1829. In 1839 he was appointed as Superintendent-General of Education to put into practice the new educational system devised by Sir John Herschel.

He did sterling work for education, the culmination of which was reached by the Education Act of 1865 whereby the system of state subsidized education initiated by him in the 1840's was extended and made more effective.

He resigned in 1859 and was later appointed secretary and member of the Board of Examiners.

S.E.S.A., 6, p. 102.

D.S.A.B., I, pp. 397, 398.

JACKSON, Major General Sir James.

Major General Jackson was appointed Commander of the Forces with local rank of Lieutenant-General when Sir George Grey succeeded Cathcart as Governor and High Commissioner in December 1854.

Maxwell, W.A. and McGeogh, R.T., (eds.), The Reminiscences of Thomas Stubbs, pp. 184, 279.

JAMESON, Dr Leander Starr. (1853-1917)

Starr Jameson, the youngest of eleven children was born in Edinburgh on 9 February 1853. In 1870 he entered University College in London to study medicine after which he established a brilliant reputation at University College Hospital.

On taking up a medical partnership in Kimberley in 1878 he became very popular and was universally known as 'the Doctor'. A close friendship

developed between himself and Rhodes and it was not long before he shared Rhodes's ideal of a British Africa from the Cape to Cairo.

He journeyed to Matabeleland in 1889 and 1890 to ensure King Lobengula's approval of the Rudd Concession, the basis of the British South Africa Company's charter, and to allow the Pioneer expedition into Mashonaland.

In 1890 he gave up medical practice and from the beginning of 1891 he was virtually in charge of affairs in Rhodesia, first as managing director and Rhodes's personal representative and finally as Administrator. On Lobengula's death at the end of the Matabele War of 1893, Jameson's authority extended over all Rhodesia. On visiting London with Rhodes in 1894 they were fêted as heroes, and Jameson was awarded the C.B.

At Rhodes's instigation Jameson led troops in December 1895 to assist a projected "Uitlander" rising in Johannesburg. His troops were surrounded by General P.A. Cronjé, near Krugersdorp and he and his men were sent to England where he was sentenced to fifteen months imprisonment.

While the Jameson Raid had disastrous effects, it did not impair the friendship of Rhodes and Jameson. When the Second Boer-War broke out in 1899 he assisted with medical work during the siege of Ladysmith.

In 1900 he re-entered the political field as member for Kimberley; on Rhodes's death in 1902 he became leader of the Progressives, and Prime Minister of the Cape Colony 1904-1908.

At the time of Union Jameson was leader of the opposition to Botha's South African Party. In 1912 he relinquished politics and went to live in England where he was concerned largely with the affairs of the British South Africa Company.

He died in London in 1917. A man of great intelligence, charm and persuasion, he had the rare gift of transcending political differences by personal friendship.

S.E.S.A., 6, pp. 177, 178.

JARVIS, George. Attorney

George Jarvis was an 1820 settler who embarked on the "Belle Alliance". Aged 21, he was initially a farmer. Later he became an attorney and built up a practice in Grahamstown. He was Jonathan Ayliff's senior partner. He played an important part in the Stockenstrom - Campbell libel case.

Long, U., (ed.), The Chronicle of Jeremiah Goldswain, pp. 94n, 206.

JOHN XXIII, Pope. (1881-1963)

Angelo Guiseppe Roncalli was born of humble parents at Sotto il Monte near Bergamo. After studying at the seminary there, he went on to the Appollinare at Rome and was ordained priest in 1904. He served as secretary to the Bishop of Bergamo from 1905 to 1914. After serving in the First World War he was appointed to various administrative tasks in Rome. In 1925 he was appointed Archbishop and Vicar Apostolic in

Bulgaria; in 1934 apostolic Delegate in Turkey and Greece and in 1944, Papal Nuncio to Paris. In 1953 he was created Cardinal for work in the Curia and later the same year, the Patriarch of Venice. After the death of Pope Pius XII in 1958 he was elected Pope. In December of the same year he created 23 new Cardinals raising the number to 87, the highest in history and with the greatest international representation. Following an inspiration of the Holy Spirit he convened the Second Vatican Council in 1960 for the purpose of renewing religious life in the Church and bringing up to date its teaching, discipline and organization with the ultimate goal of the unity of all Christians.

The Vatican Council initiated very many reforms and far-reaching changes in the Church such as a new code of rubrics for Mass and the Divine Office and the use of the vernacular. The Council continued to meet at intervals until 1965. The Secretariat for Promoting Christian Unity was established in 1960 and non-Roman Catholics were invited to attend the Vatican Council and the feeling grew that the Roman Catholic was keen to move towards union with other Churches.

Pope John in his encyclicals showed great concern for the condition of the working classes, the rights of man and the promotion of peace.

O.D.C.C., p. 752.

KAMA, (1801-1875)

Kama was chief of one of the Gqunukhwebe tribes who was converted to Christianity by Rev. William Shaw soon after the foundation of the mission station at Wesleyville in 1823. He remained loyal throughout the Frontier Wars. In 1838 he was granted land in north Thembuland, where he became chief and pastor at the settlement of Kamastone. Later Sir George Grey granted him a tract of land along the Keiskamma near the site of Wesleyville, and he settled at Annshaw, where he died at the age of 74.

Whiteside, J., History of the Wesleyan Church of South Africa, pp. 180, 210-11, 238, 318.

Hammond-Tooke, W.D., (ed.), The Journal of William Shaw, pp. 10, 90, 180, 182.

KEBLE, John, (1792-1866)

John Keble was one of the leaders of the Tractarian (or Oxford) Movement. He was the son of John Keble, vicar of Coln Street, Aldwyn, a priest of the High Church school. He attended Corpus Christi College, Oxford where, after a brilliant career, he was elected Fellow of Oriel. In 1815 he was ordained deacon and in 1816, priest. From 1817 till 1823, he was a tutor at Oriel, and then resigned to assist his father with pastoral work in the Cotswolds. In 1831 he was elected professor of poetry in Oxford. He, like many of his friends became more aware of the dangers threatening the Church of England from the reforming and liberal movements. On 14 July 1833 he preached before the university a sermon on National Apostasy in which he condemned the proposed suppression of ten Irish bishoprics belonging to the Established Church. This sermon has been considered the signal for the commencement of the Oxford Movement in which Keble then became fully involved. He was not a natural leader, nor did he desire personal influence; rather he was a born poet, steeped in

classical literature and deeply religious. He venerated his Church and its bishops and had a strong dislike of Rome, Dissent and Methodism. Prepared to support the Tractarian Movement fully, he co-operated with Newman in the publication of Tracts, contributing nine of them. Even after the tracts were discontinued, he remained the close friend and advisor of Newman until his secession in 1845. After this event he associated himself more closely with Pusey and co-operated with him in keeping the High Church Movement firmly fixed in the Church of England. In 1857 he published two pamphlets against the Divorce Act and a treatise On Eucharistic Adoration defending the doctrine of the "Real Presence".

From 1836 onwards Keble had been Vicar of Hursely, near Winchester, remaining a devoted parish priest for the rest of his life. All who came in contact with him were attracted by the beauty of his character and many sought spiritual advice from him. He died at Bournemouth on 29 March 1866 and in 1870 Keble College, Oxford, was founded in memory of him.

O.D.C.C., pp. 774, 775.

Carpenter, S.C., Church and People, 1789-1889, pp. 97-98, 113-115, 125-126, 202, 374-375, 395.

Ward, W., The Oxford Movement, pp. 18, 19, 20.

KITCHENER, Captain.

Captain Kitchener was the father of Field-Marshal Kitchener who also made the army his career. When he was a Captain, aged thirty-nine, he married on 24 July 1845, Frances Ann, daughter by his third wife, of Rev. John Chevalier of Aspall Hall, Suffolk.

KITCHENER, Horatio Herbert. (1850-1916)

Kitchener was a British field marshal, an imperial administrator, conqueror of Sudan, commander-in-chief during the Second Anglo-Boer War and secretary of state for war at the beginning of World War I.

In December 1899 Kitchener entered the Anglo-Boer War together with Field-Marshal Sir Frederick Sleigh Roberts, whom he succeeded as commander-in-chief in November 1900. During the last eighteen months of the war he combatted guerilla resistance by such methods as burning Boer farms and putting women and children into concentration camps where, due to mismanagement, about one-fifth of those interned died.

After the Peace of Vereeniging was signed on 31 May 1902, Kitchener returned to England where he was created Viscount in July 1902.

E.B., V, p. 841.

Müller, C.F.J., (ed.), 500 Years, pp. 297-319.

Webb, R.K., Modern England, pp. 441, 447-8, 490.

KRUGER, Stephanus Johannes Paulus. (1825-1904)

Paul Kruger was born in Cradock on 10 October 1825. During the early years of his life he led a nomadic existence, travelling with his family in search of better grazing for their stock.

When only eleven years old he took part in the Battle of Vechtkop against Mzilikazi and shortly afterwards he witnessed the murders committed by the Zulus along the Bloukrans and Bushmans River.

At the age of 16 Paul received his own farm, Waterkloof farm, near Rustenburg. His first wife having died, he married again in 1847 and had sixteen children. In addition to farming and the care of his family he was a brave soldier and politician, being present at the Sand River Convention 1852 and the drafting of the Transvaal constitution of 1858.

In 1862 he became commandant-general and had the unenviable task of fighting against Schoeman and his rebel followers. Early in 1873 he tendered his resignation as commandant-general being out of sympathy with President T.F. Burgers who came to power in 1872.

In May 1877 he journeyed to Britain where he failed to convince Lord Carnarvon that the majority of the people in the Transvaal were opposed to annexation. In defiance of the Annexation, the republic was restored in 1880 and a triumvirate was formed with Piet Joubert, M.W. Pretorius and Paul Kruger with Paul Kruger as vice-president. This was virtually a declaration of war against British administration and the first Anglo-Boer War ensued, ending with the Pretoria Convention in 1881, and the subsequent election of Kruger as State President in 1883.

As State President he laid a railway line to link with Lourenço Marques; he had to deal with the Uitlanders (foreign immigrants) on the question of voting and by his wise and tolerant handling of the Jameson Raid, instigated by Cecil John Rhodes he won the respect of those who were averse to his railway and franchise policies.

Eventually, however, matters worsened over the franchise question and war broke out on 11 October 1899. When the British were on the point of occupying Pretoria, the government proposed that Kruger should approach foreign rulers for aid but only the French and Dutch were sympathetic.

He died at Clarens in Switzerland in 1904 and his body was brought back to Pretoria where he was interred in Heroes' Acre on 16 December 1904.

S.E.S.A., 6, pp. 466, 467, 468, 469, 470, 471, 472.

LACORDAIRE, Jean-Baptiste-Henri. (1802-1861)

Lacordaire was one of the greatest Christian orators and a leading ecclesiastic in the Catholic revival in France following the Revolution of 1789. His father was the village doctor who died four years after the birth of Henri, leaving his widow and four young children. Their mother brought up her children with almost Spartan severity and took great pains with their education. As a child he played preaching to his brothers and the nurse. At the age of ten he entered the Lyceum at Dijon; at seventeen he left the Lyceum and began to study law, but had not much taste for it. However, he took part with a group of law students in the discussion of history, philosophy and literature and here he gave proof of that wonderful eloquence which in later years was to hold captive the minds and hearts of thousands of people. After three years of legal studies, he went to Paris and was "bound" to Monsieur Guillemi. Here he lived a lonely life without friends and also without God as he had lost his faith. Then suddenly, after a long struggle, he experienced a

religious awakening, studied for the priesthood and was ordained on 27 September 1827. He felt he had great work to do. Catholics were submitting all too lamely to the galling restrictions being placed on them by the government. Lamennais (see biographical note) had written in 1829: "When Catholics shall begin to clamour for liberty, then we shall see great changes" and he himself began to clamour in the newspaper "L'Avenir" which he had established and which appeared first on 15 October, 1830. The motto of the newspaper was "God and Liberty" and its writers were among the best of the time. Lacordaire became fully involved in the struggle. The paper fought courageously for Liberty of Teaching, guaranteed by the charter, never granted, conveniently ignored and which then, as so often in history, was the battleground on which many a fierce struggle had taken place between the church and her enemies. The school which they opened in Paris to give practical proof of the principles for which they fought was broken up, the children sent home, the doors closed and sealed by order of the government. The originators were arraigned before the Chamber of Peers. The case was lost in the court. When Lamennais' doctrines were subsequently condemned in 1832 by Pope Gregory XVI and the journal suppressed, Lacordaire and his colleagues submitted, but Lamennais was later excommunicated. Lacordaire now focussed his energies on preaching. In 1835 the Archbishop of Paris appointed him to the Cathedral of Notre Dame and he began his sermons there on the first Sunday of Lent. They became known as the Lenten Conferences. Six thousand people gathered to hear him and, barely 33 years old, he completely captivated his audience. Despite his great success, he felt strongly that his work was to improve the masses of the people, not the intellectuals and those already privileged. He came to believe that the best means of strengthening the French Church, the condition of which had been impaired by the French Revolution, was to restore the religious orders destroyed by the Revolution. He favoured the Dominican Order because its members were specially devoted to teaching and preaching, hence he joined the Order in Rome in 1838. He returned to Paris in 1840 and resumed his preaching at Notre Dame. His major contribution to religious re-orientation in France was the re-establishment of the Dominican Order and consequently of religious orders in France. In this he struck the first blow in the battle for religious liberty. He was head of the French Dominicans from 1850 to 1854 and helped to make the order a religious and educational power in France.

In favour of a republican France, Lacordaire openly attacked the Emperor Napoleon III in a sermon in Paris in 1853; his unswerving opposition to the Emperor led him to retire to Sorèze in 1854. In 1860 he was elected to the French Academy. During his last illness in 1861 he dictated from his bed what is probably his masterpiece, namely his memoirs under the title Review of the establishment of the Order of Friar Preachers.

He died on 20 November 1861 and his funeral on 28 November was attended by upwards of 20,000 persons.

Hogan, O.P., Stanislaus M., Père Lacordaire.

Wright, G., Modern France, p. 125.

Sheppard, L.C., Lacordaire, pp. 6-7, 14-15, 33-40, 47-54, 65-68, 71-88, 89-99, 146, 149, 173-180.

E.B., V, p. 976 ff.

LAMENNAIS, Abbé Félicité Robert de (1782-1854)

He was a priest and a philosophical and political writer who attempted to combine political liberalism with Roman Catholicism after the French Revolution.

He came from a sea-faring family which had received the last patent of nobility given by Louis XVI. On the death of his mother, an irreparable loss to a lovable and sensitive boy of sixteen, he was sent to his uncle to be educated by him at La Chesnai, near St. Malo. An idle pupil he was often sent to the library as a punishment and here developed a taste for reading and read avidly - Plutarch, Tacitus, Plato, Cicero, Pascal, Voltaire, Montaigne and Rousseau.

In 1800 he began to devote himself seriously to religion and in 1808 together with his brother, sketched a program of reform for the French Church in Reflections on the State of the Church in France during the Eighteenth Century and her present situation

In 1816 he was ordained priest and in 1817 published the first volume of his Essay on Indifference Towards Religion. It won immediate fame, insisting as it did on tradition rather than private judgment.

In 1823 he published "De l' université impériale", a violent attack on the Napoleonic University which exercised the state monopoly of education. This attack began the dispute over the control of education which divided catholic from free-thinking Frenchmen during the nineteenth century. The vehemence of its language was prophetic of the future declarations of Lamennais against all constituted authority.

After the July Revolution of 1830 Lamennais founded a newspaper "L'Avenir" with Henri Lacordaire, Charles de Montalembert and a group of enthusiastic, liberal Catholic writers. His articles in "L' Avenir" were written in his usual passionate style and raised up more enemies than friends. The French bishops were indignant at his advocacy of complete separation of church from state as an end and complete disendowment of the Church as the means and indispensable condition of success.

The paper, which advocated democratic principles and church-state separation, though it strongly supported the Pope, found little favour in Rome for Pope Gregory XVI had no wish to assume the revolutionary role designed for him. Publication of the paper was suspended in November 1831, and after a vain appeal to the Pope, its principles were condemned in the encyclical "Mirari Vos" (August 1832). Lamennais accepted this condemnation initially, but in 1834 attacked both the Papacy and the Monarchy in his Paroles d' un croyant which he wrote in great agony of mind and which provoked the encyclical Singulari Nos which led to his severance from the Church. He continued writing philosophical and literary works, including The Book of the People in 1838. He served on the Constituent Assembly after the Revolution of 1848 but his hopes were dashed when Louis Napoleon became Dictator in 1851. He did not become reconciled to the Church and was buried in a pauper's grave.

Woodward, E.L., Three Studies in European Conservatism, pp. 251 ff.
Sheppard, L.C., Lacordaire pp. 28-40. O.D.C.C., pp. 795, 796.
Wright, G., France in Modern Times, pp. 124, 125.
E.B., VI, pp. 7 ff.

LEIGHTON OF STRETTON, Frederic Leighton, Baron. (1830-1896)

Leighton, born in Scarborough, Yorkshire, became an academic painter of immense prestige in his own time. After an education in several European cities, he finally went to Rome in 1852 where his social talents won for him the friendship of several writers of importance, among them the English novelist, William Makepeace Thackeray, the French novelist, George Sand, and the English poet, Robert Browning. In 1860 Leighton returned to England and settled in London, where in 1869 he was made a member of the Royal Academy and in 1878, its President. In 1886 he was made baronet, and ten years later on 24 January, the day before he died, he was created baron, the first English painter to receive this honour.

E.B., IV, p. 130.

LEO XIII, (1810-1903), Pope from 1878.

Vincenzo Gioacchino Pecci was born in Carpineto, educated by the Jesuits of Viterbo and studied at the 'Academy of Noble Ecclesiastics' in Rome. Ordained priest in 1837, he was sent on a mission to Benevento the following year. In 1843 he was appointed papal nuncio in Brussels where he gained considerable diplomatic experience. His missions to London, Paris, Cologne, and many other European cities afforded him the opportunity of becoming acquainted with modern social problems which later played an important part in his pontificate. In 1846 he was appointed bishop of Perugia by Gregory XVI and Pius IX created him cardinal in 1853. In 1860 when Perugia passed under the secular power of Piedmont he opposed the new laws which militated against the rights of the Church.

After he had been elected to the Papacy in 1878, Leo set about reconciling the Church with modern civilization. He restored good relations with Germany, Brussels, Washington and Great Britain, and renewed contacts with Russia and Japan. His policy, however, failed in Italy where the Pope remained 'Prisoner of the Vatican' and Catholics were excluded from politics, and in France where anti-Catholic French legislation was ever on the increase.

Leo XIII's pontificate was especially important for the lead he gave on the burning political and social problems of his time. His most important pronouncement on social questions was the famous 'Rerum Novarum' of 15 May 1891, the purpose of which was to apply to the new conditions created by the Industrial Revolution the traditional Catholic teaching on the relationship of man to his work, profit, masters, and servants. The encyclical heralded the new concern of the Church for the working-class and has been acclaimed as one of the most important pronouncements on social justice.

He encouraged the study of St. Thomas Aquinas, opened the Vatican archives to historical research in 1883 and promoted the study of the Bible, instituting a Biblical commission in 1902.

His attitude to other Christian Churches is expressed by the letter 'Praeclara' of 1894, in which he invited Greeks and Protestants of all shades to unite with Rome, but rejected the idea of union as a federation of Churches. In his Apostolic Letter 'Ad Anglos' (1895) he encouraged Anglican aspirations to union as promoted by Lord Halifax and the English

Church Union. In the same year he instituted a commission for the investigation of Anglican Ordinations, but these were pronounced invalid in "Apostolicae Curae" (1896) Leo XIII promoted the spiritual life of the Church in many encyclicals dealing with the redemptive work of Christ, the Eucharist and devotion to the Blessed Virgin Mary and the Rosary. He also encouraged missions and the formation of indigeneous clergy. In the jubilee year 1900, he consecrated the whole human race to the Sacred Heart of Jesus.

O.D.C.C., pp. 813, 814, 1176.

Watkin, E.I., Roman Catholicism in England from the Reformation to 1850, pp. 107, 108.

LEONARD, Bishop John. Third Vicar Apostolic of the Western Vicariate.

Father John Leonard, an Irish priest, who had collected money for the Western Vicariate at the request of Bishop Grimley, was appointed to succeed him in 1872.

He was one of three great "spiritual prospectors" in South Africa, the other two being Bishop Ricards in Grahamstown and Bishop Jolivet in Natal.

Bishop Leonard was most methodical about money matters with considerable success. By the year 1885 he had built a new school at Mossel Bay and was also building a new church and presbytery at Rondebosch. During his episcopate the churches at Wynberg, Woodstock, Kalk Bay, Simonstown, Swellendam and Knysna were all built or rebuilt. In fact he prevailed on Catholics to support the Church generously and so it was not surprising to discover that, within eight years of his arrival, the Catholics had raised £16,000 besides the ordinary collections for the maintenance of the churches.

He brought the Oblates of St. Francis de Sales to Namaqualand and the Sisters of Nazareth to Cape Town as well as establishing a school for deaf mutes, run by the Dominican Sisters.

The Salesian Fathers also established a house in Cape Town at the Bishop's request.

Dogged by ill health Bishop Leonard depended on his co-adjutor, Bishop Rooney, for visitations and routine work. He remained in the background but was readily available to advise those who consulted him. He also encouraged his more intellectual colleagues such as Fathers McCarthy, Kolbe, Kelly, O'Riley and Welch and a few laymen to write books and articles of religious, historical and scientific interest and to deliver public lectures aimed at raising the intellectual and moral standards among the people.

He was a quiet, unassuming man, regarded by his flock as a prayerful and saintly person.

Brown, pp. 83, 92, 95, 96, 98.

Brady, O.M.I., Rev. J.E., Princes of His People, p. 7.

LEVER, Charles James. (1806-1872)

Charles James Lever, a distinguished writer of fiction, was born in Dublin on 31 August 1806. Strangely enough in the case of a writer so characteristically Irish, his ancestry was entirely English; his father came from Manchester and his mother was of English descent. He inherited his gift of vivid story-telling from his father.

He studied medicine at the Dublin University and obtained his Bachelor of Medicine in 1831. For some time he practised as a physician but relinquished the profession for that of literature, in which he was eminently successful.

His early novels "Harry Lorrequer", "Charles O'Malley" in the Dublin University Magazine for 1840, followed by "Jack Henton the Guardsman" in 1843 display his qualities at their best; his animal spirits and rollicking glee, his copious and effective anecdote, his power of vigorous, though by no means subtle, delineation of character within the range of his own experience. He infuses a rich comicality into his descriptions of the manners and peculiarities of his countrymen. However, it has been said that, as a portrayer of Irish character, Lever has been greatly overrated. He has done much to perpetuate current errors as to the Irish character, not that the type he depicts is unreal, but it is far from universal or even general. Irishmen of strong national feeling accuse him of lowering the national character; yet he has not misrepresented anything, only confined himself to the society which he knew.

D.N.B., XXXIII, pp. 138-140.

LIVINGSTONE, David. (1813-1873)

At the early age of 10, David Livingstone started work in a cotton-mill in Scotland. He educated himself and, at the age of 21, became a student at Anderson's College, Glasgow. Four years later he became a missionary of the London Missionary Society which sent him to Africa in 1840.

He stayed for a while at Robert Moffat's Mission station at Kuruman and married his daughter, Mary, who often accompanied him on his travels. As a missionary he converted members of the Bakwena tribe.

From 1848 onwards Livingstone explored regions south of the equator in Africa. These included Lake Ngami, the Zambesi, the Victoria Falls, as far as the Indian Ocean, present day Malawi and Lake Tanganyika.

After 32 years in Africa his health was failing fast and on 1 May 1873 his African servant found him dead on his knees beside his bed. His servants carried him 1 600 km. from Lake Bangweulu to Zanzibar, meeting on the way many Arab slave-traders who had come to pay, their respects to 'the very great doctor' who had opposed their trade.

David Livingstone was one of the greatest explorers of Africa south of the equator and a missionary who felt he had not succeeded as one.

From his own experience he revealed to a shocked world the miseries inflicted on the African peoples by the slave-traders.

On 18 April 1874 Livingstone was buried in Westminster Abbey, a fitting tribute for so great a man.

S.E.S.A., 7, pp. 1, 2, 3, 4.

LOCKHART, John Gibson (1794-1854)

John Gibson Lockhart, son of a Presbyterian minister descended from the landed gentry, studied at the Universities of Glasgow and Oxford. In 1816 he began to practise law but proved to be too reserved to make a good lawyer and hence he turned to writing.

He became one of the main contributors to the Tory-orientated Blackwoods Magazine when it was founded in 1817. In the following year he met Sir Walter Scott and in 1820 married his daughter Sophia. Through Scott's influence, he became the editor of the Tory's Quarterly Review (1825-1853). During these years Lockhart contributed much valuable literary criticism and gave judicious praise to Wordsworth, Coleridge, Shelley, and Byron. He is best remembered for his Life of Sir Walter Scott (1837-38; enlarged 1839) which is one of the great biographies in English. His biography of Robert Burns, published in 1828, revealed a sympathetic insight into the Scottish poet's life.

E.B., VI, p. 291.

LOUIS-Philippe, Duke of Orleans. (1773-1850)

Louis Philippe was king of the French from 1830 to 1848. He was the son of that Duc d'Orleans who had supported the revolution after 1789 but had been sent to the scaffold. Louis Philippe himself had passed through a republican phase. At the age of 18 he had fought with the republican army at Valmy and had even joined the Jacobin club for a time. However, the Terror had driven him into exile, but he had carefully kept aloof from the émigrés. During the Hundred Days he had sought refuge in England, rather than with the émigrés at Ghent.

On 25 November 1809 he married Marie-Amélie, a daughter of King Ferdinand IV of Naples. After the restoration of King Louis XVIII in 1814, they had returned to Paris and Louis Philippe had regained what was left of Orleans estates. During the reign of Charles X (1824-1830), he consistently supported the liberal opposition. When Charles X tried to enforce anti-democratic ordinances, the revolt of 27-30 July broke out and on his abdication, Louis Philippe accepted the crown 9 August 1830. During his reign though he tried to look like and act like a bourgeois, beneath the unimpressive exterior lay hidden his determination to be king. He had no intention of broadening the franchise and himself assumed an active role in the governing process. It soon became evident that the King was not concerned with the lower bourgeoisie and the industrial and agricultural depression of 1846 had caused widespread popular discontent. Faced with a revolt of the proletarian and middle-class elements, Louis Philippe abdicated on 24 February 1848, and withdrew to Surrey in England where he died.

E.B., VI, p. 350.

Wright, G., France in Modern Times, pp. 114-116.

Coggan, A., A History of Modern France, 1799-1845, pp. 95, 96, 115, 129.

Fasel, G., Modern Europe in the Making, pp. 70, 71, 73, 74.

LOVER, Samuel, (1797-1868)

A song-writer, novelist and painter, Lover was born in Dublin 24 February 1797. First he earned his livelihood as an artist-painter. In 1828 he achieved sufficient success to secure election to the Royal Hibernian Academy and in 1830 he became its secretary. In 1818 at a Moore banquet, he gave evidence of his powers as a song-writer and reciter when he produced a lively eulogy on Moore. This won for him the friendship of the poet and the entrée into the liveliest social circles in Dublin. In 1826 he produced his best-known ballad "Rory O'More" but continued to paint as a source of income. In 1833 he began to devote himself more seriously to literature. In 1835 he moved to London and in 1837 wrote his first novel "Rory O'More", a National Romance. Other novels written by him are "Handy Andy" and "Treasure Trove".

Lover possessed those typical qualities usually called Irish. He also revealed great power in illustrating the humour of his countrymen. As a poet who could set his own verses to music, a painter who could use his art to illustrate his novels and the possessor of an imagination so fertile as to evolve from a single theme, "Rory O'More", a popular ballad, a popular novel and a popular play, he may be regarded as the most versatile man of his day. But he never reached a great height in any department of his many-sided efforts. Despite his talents, his contributions to literature are only those of a second-rate Lever and a third-rate Moore.

D.N.B., XXXIV, pp. 176-178.

MAC SHERRY, Hugh, Fifth Vicar Apostolic of the Eastern Vicariate (1896-1938)

Bishop Mac Sherry came of a family of thirteen children of whom three sons and four daughters entered the service of the Church. In 1876 he was ordained priest in Paris and then laboured for twenty-one years in Ireland, where he was finally appointed Administrator of Dundalk. In 1896 Bishop Strobino's failing health made it necessary for him to have a Co-adjutor Bishop and Bishop Mac Sherry was appointed to this office. He was consecrated in Dundalk by Cardinal Logue on 2 August 1896. However, while he was in Paris in November 1896, he received news of Bishop Strobino's death on 1 October 1896. He was then appointed Vicar Apostolic of the Eastern Vicariate and arrived in Port Elizabeth in November 1896.

During his forty-three years in Port Elizabeth he laboured zealously to erect churches and schools and introduced the Nursing Sisters of the Little Company of Mary and the De la Salle Brothers to Port Elizabeth.

He journeyed often overseas in search of priests and nuns and to attend International Eucharistic Congresses.

His resignation was accepted by the Holy See in 1938 and he died in Ireland in 1940.

Brady, C.M.I., Rev. J.E., Princes of His People, p. 12.

MAHONEY, Mrs. Ann.

Mrs Mahoney was the wife of Thomas Mahoney, a leader of a party of 1820 Settlers who travelled in the "Northhampton". They had two children on arrival, Eliza (14) and Daniel (13). They were settled at Coombs and the Stubbs family were located on the far side of Mahoney on ground which included the Clay Pits, north-east of the Kap River. Mahoney had a brewery near Coombs and had had a licence to brew porter since 1822.

Mrs Mahoney's daughter, Eliza, had married H.W. Henderson and by December 1834 had two children. When the War broke out in December 1834, both Mr. Mahoney and Mr. Henderson were killed on Christmas day; Mrs Mahoney and the two children were permitted to escape. By 1851 Mrs. Mahoney appears to have lived in Grahamstown and owned a small shop. Her daughter, Eliza, after the death of her husband, Henderson, had married Joe Smith.

Maxwell, W.A., and McGeogh, R.T., (eds.), The Reminiscences of Thomas Stubbs, pp. 8, 16, 64, 103, 254, 259.
Memoirs, p. 160.

MANDY, Stephen.

Stephen was the second son of John Mandy (1787-1848), an 1820 settler and a party leader from Kent. His mother was Mary Ann and his elder brother John (aged 6). His father owned the Freemasons' Hotel, on the site of the present Goodwood Hotel, and during the Sixth Frontier War (1834-35) the hotel yard was made the depot for horses purchased for the troops by Dr. Campbell and George Wood.

Stephen had a large wholesale and retail wine and spirit store in High Street. He later owned his father's hotel, originally called the Freemasons' Tavern. It became Wood's Hotel in 1855. Stephen was named one of the Directors of the E.P. Fire and Life Assurance Co. (Estab. 1839) and he served as a Municipal Commissioner for Grahamstown from 11 May 1855 to 25 January 1856.

When Stephen and his wife went to Europe, they took with them their niece, Mary Mandy whose mother had died when she was four or five years old. At the time she was ten hence she completed her education in England. In the early 1870's after she had returned to South Africa, she entered the Convent in Grahamstown and took the name Sister Magdalene.

It is probable that Mr. John Mandy of whom Notre Mère speaks with reference to her stay in London, was Stephen's son. He was a surveyor and had an office in Lombard Street, London. He had been educated at the Convent in Grahamstown and in a letter to Notre Mère wrote that he always remembered his teachers with gratitude.

Stephen died at his residence, 46 Belsize Park, Hampstead, London, in 1869.

Long, U., The Chronicle of Jeremiah Goldswain, II, pp. 206, 207.
Maxwell, W.A. and McGeogh, T.R., (eds.), The Reminiscences of Thomas Stubbs, p. 257 Note 112, p. 261 Note 146, p. 279 Note 321.
Gibbens, M., Two Decades in the Life of a City : Grahamstown, 1862-1882, p. 449.
M.S.A., From John Mandy to Notre Mère, November 1896.

MARIE ANTOINETTE, Queen of France. (1755-1793)

Marie Antoinette, the wife of King Louis XVI of France, was an Austrian princess, the daughter of Maria Theresa. The fact that she was of Austrian origin was a disaster, both to herself and to her husband. She showed little understanding of the French and did not sympathize with their aspirations. She consistently refused to accept the constitutional restrictions imposed on her husband during the early years of the French Revolution and by doing so contributed to the overthrow of the monarchy in 1792. During the Reign of Terror which followed, the queen, Marie Antoinette was sent to the guillotine.

E.B., VI, p. 620.

W.T.B., p. 257.

Thomson, D., Europe since Napoleon, pp. 29, 34.

MARILLIER, Philip Richard. (1792-1881)

Philip Marillier was the second son of Jean Frederick Marillier, a Swiss businessman who in 1783 had emigrated to England, set up a business near London, and married an English wife. Philip was employed in the family business when he decided on the death of his wife and child to emigrate to South Africa. Together with the Ford family, James, his wife Frances and their five children, he joined Bailie's party which set out from Gravesend in the Chapman on 3 December, 1819.

In 1822 Marillier married Frances Jane, Ford's eldest daughter. His application for a separate grant of land in Albany in the same year was unsuccessful but he was granted a share in the party's location in 1825. Two years later he was appointed clerk to the Landdrost of Albany and the following year became clerk at Somerset when the two districts were combined. As a junior in the civil service he was badly paid but he persevered until 1842 when he was promoted to the position of Civil Commissioner and Resident Magistrate. He resigned in 1844 to take up private employment, but both his ventures were unsuccessful, the second with his son-in-law ended in bankruptcy. In 1865 his wife, Frances, died at Somerset East leaving eight children, and Philip Marillier himself died at the home of his daughter, Mrs. Robert Hart, jnr., in Paulet Street, Somerset East.

Nash, N.D., Bailie's Party of 1820 Settlers, pp. 254, 255.

MARX, Karl. (1818-1883).

Karl Marx was born at Trier, (Treves) of German-Jewish parents who had been converted to Christianity. Failing to use his doctor's degree for university teaching he resorted to a precarious existence as a journalist.

In Paris he became interested in socialistic ideas but was expelled by the authorities in 1845 and went to live with Friedrich Engels, a wealthy German factory owner in Brussels.

The Communist Manifesto was published by Marx and Engels in 1848. When the 1848 revolutionary movement collapsed in Germany, Marx took refuge in England where at the British Museum he gathered material for his book Das Kapital, published between 1867 and 1894. This book contains his basic

theories of the socialist system. In short Marx claimed that 1) economic forces basically determine the course of history 2) that a classless society would emerge from the struggle between the rising middle class and the working class, 3) that under the capitalist system the employer becomes progressively richer at the expense of his employees who are underpaid and lastly 4) that as a result of economic crises, overproduction and unemployment the working class would rise in revolt and take over the means of production.

Basically the Marxist theories were an answer to the dissatisfied masses of Europe at that time but, faced with a choice, they proved to be more patriotic than communistic. Also the theory that Marxism was the ultimate answer here on earth was rejected by those who believed in God. Still, Marxist theories became a great intellectual influence and historical force.

Marx had prophesied that the most advanced industrialised capitalistic countries like England or Germany would most readily absorb his doctrines, but he did not foresee that his system of socialism would come first to power in Russia among a feudal, agrarian society.

W.T.B., pp. 494, 495, 496, 668.

Fasel, George, Modern Europe in the Making, pp. 136, 151.

MEURANT, Louis Henri, (1812-1893)

He was a journalist, editor, publisher, commandant, member of the Cape Parliament and an unwitting pioneer of Afrikaans. He was the son of Louis Balthazar Meurant, originally of Basle, Switzerland and his English wife, Eliza Humphries.

He founded the Graham's Town Journal in December 1831. Godlonton succeeded him, first as editor, then as proprietor.

Louis Henri Meurant, together with William Roland Thompson and T. Philipps presented a Bible to the Voortrekker leader, Jacobus Uys.

During the frontier war which broke out in 1846, the Fingo Band organized by Meurant to support the military did excellent service as scouts and piquets. Their bravery did not pass unnoticed as the Minute Book records that the Board marked "with approbation the manner in which the Fingoes have discharged their duties as outlying Piquets, and more especially the conduct of the Fingoes, who at the hazard of his own life, repelled the Kafirs on their approach to this Town on the evening of 22nd (of April sic.)"

Maxwell, W.A. and McGeogh, R.T., (eds.), The Reminiscences of Thomas Stubbs, pp. 242 Note 149*, 258 Note 122.

Hunt, K.S., Archives Year Book for South African History, p. 166. The Development of the Cape of Good Hope with special reference to Grahamstown, 1827-1862. D.S.A.B., I, p. 538.

MILLERET de Brou, Mère Marie Eugénie. Foundress of the Congregation of the Religious of the Assumption.

Anne Eugénie Milleret de Brou was born in Metz in 1817 and baptized in the chapel of Preisch. She enjoyed a happy and carefree childhood in her father's magnificent estate, Preisch, situated between Metz and Luxembourg.

Shortly before the July Revolution of 1830 the Milleret family suffered severe financial losses and the family estate of Preisch was up for sale. Anne Eugénie went with her mother to Paris while her father went away hoping to build up his political career and his family life. In 1832, a cholera epidemic broke out in Paris and Madame Milleret fell victim to it and died. In losing her beloved mother Anne Eugénie could not fail to remember the voice that spoke interiorly to her on her first Communion Day in 1829 that she would lose her mother but that she would glorify God and serve the Church, about which at that time she knew little.

M. Milleret placed his fifteen year old daughter in the care of Mme. Doulcet and later on with his cousin, Mme. Foulon. While with the latter Anne Eugénie attended the conferences given at the Cathedral of Notre Dame by the Dominican, Père Lacordaire, in 1836.

Thus began for Anne Eugénie a deepening of faith, and desire to dedicate her life to the service of God. Père Lacordaire suggested she should pray and wait before becoming a religious.

In the meantime she read avidly the Mysteries of Faith by Bourdaloue and the works of M. de Bonald and Joseph de Maistre.

Providence was guiding her and in 1837 she attended Lenten sermons delivered by Abbé Combalot, a celebrated preacher. He wanted to found a teaching congregation and, on meeting Anne Eugénie, felt that she was to be the future foundress.

Despite opposition from her family, Anne Eugénie spent some time with the Benedictines and later with the Visitandines. While demanding silence from Anne Eugénie about the new congregation in honour of the Assumption, Combalot himself spoke freely to his friends about it. One of these was Père d'Alzon, a great preacher, and a man of keen perception who was Grand Vicar of Nîmes in 1838.

On meeting Anne Eugénie for the first time Père d'Alzon was convinced she would become a good foundress.

Abbé Combalot, in his own unique but strange way, found more possible recruits for the new foundation and on 14 August 1839 the Archbishop of Paris presided at the first reception of Anne Eugénie now Mère Marie Eugénie de Jesus, the co-foundress Kate O'Neill now Sister Thérèse Emmanuel and three other Sisters.

From the beginning it was evident that a clash was imminent between Abbé Combalot and the Sisters at rue de Vaugirard. He wanted to have complete control of the Sisters. He lacked moderation even going so far as to want to send the Constitutions direct to Rome rather than go through the Archbishop. Matters came to a head when he announced they should all go to Brittany. The community declined and M. Gros became their ecclesiastical Superior. The break, though painful, was necessary.

The first school was opened at l'impasse des Vignes and when Père d'Alzon saw in 1843 how it had progressed he was genuinely amazed. He was struck by Mother Marie Eugénie's personality, her vision and her union with God. Close contact was continued between himself and Mother Marie Eugénie and each owed much to the other.

In 1849 a request was made for three foundations, at the Cape, Richmond and Bordeaux. The foundation at the Cape however, caused Mother Marie, Eugénie much heartbreak and in 1852 she recalled the Sisters. In 1855 she experienced great joy when a house was opened in Nîmes, dedicated to the contemplative life. This was followed in 1857 with another foundation, this time in London, dedicated solely to the adoration of the Blessed Sacrament. Other foundations engaged in teaching were established in France, Spain, South and Central America and other places. In all, twenty-three houses had come into existence in less than fifty years.

Mother Marie Eugénie's heart burned always with an ardent devotion to the Blessed Sacrament, the Eucharist and the Incarnation and she was filled with zeal for the Church, the Divine Office and the education of children so that Jesus Christ would be supreme in their lives.

Throughout her life Mother Marie Eugénie was advised, supported and strengthened by two stalwart, saintly people - Père d'Alzon and Mother Thérèse Emmanuel both of whom died before her, Père d'Alzon in 1880 and Mother Thérèse Emmanuel in 1888.

Mother Marie Eugénie died on 10 March 1898 happy in the knowledge that the Congregation she had been called to found was well established, the final confirmation of the Constitutions having been received in 1888. It was significant, too, that Mother Thérèse Emmanuel, her close friend, confidante and co-foundress could share this joy with her before she died in 1888.

The approval of the Constitutions and the death of Mother Thérèse Emmanuel were among the last landmarks in the life of Mother Marie Eugénie.

Poinsenet, pp. 15, 32, 38, 43, 51, 59, 60, 77, 81, 121, 140, 141, 142, 148, 157, 158, 161, 162, 167, 173, 185, 195.

Lovat, Lady Alice, Mère Marie Eugénie Milleret de Brou, pp. 10, 16, 18, 391, 394.

Catholic Truth Society, The Congregation of the Assumption.

MILNER, Alfred. (1854-1925), Viscount.

When Milner arrived in South Africa in 1897 as Governor of the Cape Colony and High Commissioner for South Africa, he found the Transvaal in a state of unrest after the abortive Jameson Raid of December 1895.

From the beginning he showed himself as strongly imperialistic and rejected as inadequate the concessions offered by President Kruger at the Bloemfontein Conference, 31 May 1899.

During the Anglo-Boer War (1899-1902), he objected strongly to Kitchener's farm-burning policy and to the formation of the concentration camps.

He did much to restore the economy and financial stability of South Africa after the war, but the Boers regarded him as an imperialist.

When full responsible government was granted to the two ex-republics, Transvaal and Orange Free State, Milner left South Africa in 1906.

S.E.S.A., 7, pp. 417, 418, 419.

Webb, R.K., Modern England, pp. 447, 448, 491.

MONTALEMBERT, Charles Forbes Rene de (1810-1870)

He was an orator, politician and historian and a leader in the struggle against absolutism in church and state in France during the nineteenth century. Born in London during the exile of his father, Marc-René, comte de Montalembert, he later accompanied him on ambassadorial tours to Sweden and Germany. He began his political career with the foundation of the newspaper L' Avenir (The Future) and the associated "General Agency for the defence of Religious Liberty." He helped found a Catholic school in 1831, protesting the state monopoly that excluded the religious orders from teaching. The school was closed by the police and proceedings were brought against the teachers. Montalembert, who had inherited his title from his father, was able to claim the right to be tried by his peers. His defence was eloquent and only the minimum penalty was imposed. This incident put him in the forefront of Catholic resistance to the state.

The Catholics were not united, however, and bishops with strong Gallican leanings (i.e. they supported the liberal idea of complete separation of the spiritual from the temporal order - the Church from the State) caused Lamennais and his group to suspend publication of L' Avenir in 1831. They decided to go to Pope Gregory XVI in Rome to plead their case but the Pope's decision went against them in the Encyclical "Mirari vos" in 1831. Montalembert then began to write for L' Univers Religieuse, founded by the Abbé Migne in 1833 and assumed a commanding position in French Catholic journalism. He took an active part in politics from 1849 to 1851 when he was alienated from Louis Napoleon by his stern dictatorial measures. More than 25 years after the condemnation of Lamennais, Montalembert attempted to revive the liberal Catholic movement. For this purpose he tried to use the Académie Française to which he was elected in 1851 and the review Le Correspondant. His insistence that the Church should encourage religious and civil liberties brought him into conflict with Rome, particularly after his proclamation of a "free church in a free state" at the Congress of Belgian Catholics at Malines in 1863.

Coggan, A., A History of Modern France, II, pp. 99, 124, 129, 144, 186.

E.B., VI, p. 1012.

Poinset, pp. 24, 25, 26, 28, 29.

MONTMORENCY FAMILY.

The Montmorency family one of the most illustrious families of France, took its name from its seat Ile-de France, and became traditionally known as "premier baron [or premier Christian....] of France. It is traceable to the 10th century and has provided several constables of France in the 11th, 12th and 13th centuries and a line of ducs de Montmorency from 1551

to 1632, in addition to numerous other prominent officers of the French Crown, among the marshalls of France, or in the peerage.

E.B., VI, p. 1026.

MOORE, Thomas.

Thomas Moore was born in Dublin on 28 May 1779 and died on 25 February 1825. He was the first great Anglo-Irish poet. He was a Catholic, a sympathizer with the 1798 rebellion and with Irish national aspirations. He was both composer and musician and in his lyrics the ancient music of Ireland was wedded to the most melodious songs England ever produced. His major poetic work was "Irish Melodies" (1807-1834) which are a collection of 130 poems set to music by Moore himself or by Sir John Stephenson, and performed for the aristocracy of England. These melodies must have made thousands of Englishmen and loyalists familiar for the first time with the wrongs and aspirations of the inner soul of Ireland for, in them, Moore voiced with deep emotion the cries of the stifled Irish nation and of the penal-plagued Catholics. Many of his lyrics such as "The Minstrel Boy", "Let Erin Remember", "She is far from the land", have become almost embedded in the life of Ireland and are part of its national heritage. Moore became almost a literary fashion himself and, even before his death, there had sprung into being a distinctively Irish literature in English, inspired by Irish feelings and ideals, but looking not to an English but to an Irish public. Attempts have been made to devalue Moore on the grounds of his being too sentimental, but, in fact, his feeling is controlled and there is an unsundering defiance in his lyrics that bring him within the sphere of greatness. Moore was a friend of Byron and Shelley. In 1817, on Byron's advice, he wrote a narrative poem "Lalla Rookh", set in an atmosphere of Oriental splendour and this greatly enhanced his reputation. His satirical works, such as "The Fudge Family in Paris" (1818) portray the politics and manners of the Regency Period.

In 1824 Moore became the recipient of Byron's memoirs but he and the publisher, John Murry, burned them, presumably to protect Lord Byron. In 1830 he published Letters and Journals of Lord Byron and in this he included a life of the poet.

E.B., VII, p. 8.

C.E., VIII, p. 127.

Leahy, M., The Flower of her Kindred, pp. 6, 7.

Notre Mère in her Memoirs refers to the fact that her mother sang Moore's Melodies and had actually heard the poet himself singing them; also that Bishop Devereux sang them in his deep melodious voice.

MORAN, Bishop Patrick. Second Vicar Apostolic of the Eastern Districts.

Patrick Moran was consecrated on 30 March 1856 in Carlow, Ireland to succeed the late Bishop Devereux in Grahamstown. His approach was to consolidate what had already been started and not to wear himself out on striving to do the impossible.

Nevertheless, he considered an eighty-mile ride as a possibility, e.g. Mass at Alice at 7 a.m.; Mass at Fort Beaufort at 11 a.m. and arrive

back in Grahamstown at 10 p.m. a total distance of sixty miles on horseback.

Bishop Moran's plans were often hampered by lack of funds. The Eastern Vicariate was poor and so Bishop Moran could not afford the passage money to go to the Vatican Council and again when he was transferred to Dunedin, New Zealand in 1870 he had to request his passage money. Still despite shortage of money he encouraged Monsignor Murphy to collect funds for the building of the Cathedral in Port Elizabeth, erected in 1868.

Bishop Moran was a keen educationist and brought out the Irish Dominican Sisters to Port Elizabeth in 1867.

When he went to New Zealand his zeal for Catholic education was severely taxed.

Bishop Moran was a great Politician and opposed Responsible Government but when it became an established fact he exhorted his flock to register and to vote for the candidates who had the interest of the country most at heart.

He was much loved by all his flock and especially by the young, in whom he took much interest. When he revisited the Vicariate in 1882 he was greeted everywhere with the most enthusiastic affection. He was a staunch and devoted friend.

Brown, pp. 58, 72.

Brady, O.M.I., Rev. J.E., Princes of His People, p. 4.

Notre Mère, Other Writings.

MOZART, Wolfgang Amadeus. (1756-1791)

Mozart was a composer who, together with Joseph Haydn, represents the climax of the late-18th century Viennese Classical style and who, by the extraordinary quality of his achievements in opera, chamber music, symphonies, and piano concertos, is regarded as one of the greatest musical geniuses of all time.

Mozart was born in Salzburg and began to compose music when he was five years old. He soon became proficient on the harpsicord, violin and piano. He accompanied his father and sister on tours of Europe and continued to compose on his travels. From 1775 he was at Salzburg in the service of the Archbishop until 1781 when he was dismissed because of his frequent absences from the city. He wrote his first mature opera, Idomeneo for Munich in 1781. Having settled in Vienna, after years of waiting, he was in 1787 engaged by the Emperor Joseph II as composer of chamber music, and at the same time produced many of his most famous quartets and symphonies. He climaxed his career with three famous operas, See The Marriage of Figaro, Don Giovanni, and The Magic Flute. He had fallen heavily into debt and a concert tour in 1789 did not improve his position nor did the success of his operas. In autumn of 1791 he died in Vienna in great poverty.

E.B., VII, p. 75.

McDONALD, Captain Alexander.

Alexander McDonald came to South Africa with Benjamin Moodie's party of Settlers in 1817. In 1835 he served with the Grahamstown volunteers. He was a Commissariat Store-keeper and he lived in a part of the building where the Wood Brothers' store was situated in 1874. Alexander was married at the residence of the bride's uncle, Mr. D. McKenzie, by Rev. N. Smith on 2 September 1857 to Miss Emily Catherine Diamond. Stubbs in his *Reminiscences* writes that when he decided to leave his father-in-law's farm and earn his own living, he and his wife went to Grahamstown and they rented a house on the Market from Alexander McDonald for three pounds a month.

Maxwell, W.A. and McGeogh, R.T., (eds.), The Reminiscences of Thomas Stubbs, pp. 67, 101, 245 N.13.

G.T.J., 12 September 1857.

G.T.J., Index.

NEWMAN, John Henry. (Cardinal) (1801-1890)

John Henry Newman was an outstanding character in the history of both the Church of England and the Roman Catholic Church. Among the leaders of the Oxford Movement, he was the greatest, a literary genius and the most illustrious of English converts to Catholicism. He was created Cardinal of the Roman Catholic Church by Leo XIII in 1879.

He was born in London on 21 February 1801. His father was of Dutch extraction; his mother, Jemima Fourdriner, was descended from a well-known Huguenot family. He was the eldest of six children. He attended a private school at Ealing from 1808 to 1816 and he proceeded from there to Trinity College, Oxford. The family had been strictly evangelical but by this time Newman had moved away from its tenets and was heart and soul involved in the Established Church. His progress at Oxford was rapid and successful; in 1818 he gained a scholarship tenable for nine years and in 1822 was elected Fellow of Oriel, the centre of Oxford intellectualism. Here he formed a strong friendship with Edward Pusey (1823) and Richard Hurrell Froude (1826) both of whom were powerfully influenced by him. Newman resolved now not to study for the bar as he had intended, but to take orders and he was ordained on 13 June 1824. He was appointed curate of St. Clement's, Oxford and was involved there in parish work. In 1828 he was made Vicar of St. Mary's which position he held from 1828 to 1843. It was here that he delivered sermons which have become a permanent part of English Christian literature. They revealed his utter absorption in the pursuit of holiness, his extraordinary power of analysing the infirmities and pretences of human nature, his skill at turning the light of the Bible on the moral problems of his own or any day and his perfect mastery of the English language. They have been described as "a perpetual power for God and holiness in Oxford".

He went for a long voyage with Froude to the coasts of North Africa, Italy, Western Greece and Sicily from December 1832 to July 1833. He visited Wiseman at the English College in Rome and here felt himself called to some high mission.

It was during this voyage that he wrote that hymn, still deservedly treasured by all English - speaking races, "Lead Kindly Light" which has

been called the marching song of the Tractarian Movement. This movement began on Newman's return to England in 1833. It culminated in 1841 with the publication of Tract XC in which Newman offered an interpretation of the Thirty-nine Articles which seemed to most readers to break down the barriers between the Anglican and Roman Catholic Churches. At the time of publication Newman was not contemplating re-union with Rome. The tract was intended to hold back those who were in danger of inclining too far towards Rome. It was a defence of the Anglican position; an attempt to find a universally valid interpretation of the Articles. The tract caused a violent reaction in theological circles which judged it to be an attempt to fuse the doctrines of the English Establishment with those of the Roman Catholic Church. In Oxford Newman was denounced as a traitor, condemned by the heads of the Oxford Colleges and disapproved and censured by the High Church Bishops. Consequently he discontinued the tracts, withdrew from St. Mary's and retired at Littlemore as a layman. Finally he was received into the Roman Catholic Church on 9 October 1845. His secession had long been anticipated, yet it irritated and distressed his countrymen. This estrangement was not healed until in 1864 he published his "Apologia pro vita sua" revealing himself and his motives with an openness which neither enemies nor detractors could gainsay; it was the story of his life and an explanation of his decision.

He was ordained priest in Rome in 1846 and in 1847 he founded in England the Oratory of St. Philip and to this a large school was attached in 1859.

In the years after his conversion Newman suffered much, not only at the hands of Protestants, but even of authorities in the Catholic Church, especially Ward, Editor of the "Dublin Review" and Archbishop Manning.

However, in February, 1878, he returned to Oxford as Honorary Fellow of Trinity College and, on 12 May 1879, he was created Cardinal-Deacon - he, a simple priest had been raised to the Sacred College and his elevation was hailed with joy by the English Nation and by Catholics everywhere. He had in his "The Dream of Gerontius" (1865) anticipated his death, a pilgrimage "alone to the Alone". He died on 11 August 1890 and his funeral was a great public event.

C.E., X, pp. 784-800.

Webb, R.K., Modern England, pp. 234, 235.

Carpenter, S.C., Church and People - 1789-1889, pp. 156-159.

Ward, W., The Oxford Movement, pp. 9, 10, 16, 21-24, 33-35, 42-43, 49.

NICHOLAS I, Tzar of Russia. (1796-1855)

Nicholas, the brother of Tzar Alexander I was Tzar from 1825 to 1855. He was a pronounced autocrat and reactionary ruler. Though he had had an extensive education, it was of little value to him for his primary interest was the army. His marriage in 1817 with Charlotte of Prussia, afterwards called Empress Alexandra, was purely political. Before he acceded to the throne, he held several military posts.

Though he was no democrat and did not sympathize with the Greeks, he assisted Britain and France in securing their independence in 1829; his motive being to weaken the Turks as he aimed at Russian annexation of the Dardanelles.

When the Poles revolted in 1830, Nicholas crushed them ruthlessly and made Poland a Russian province governed by Russian officials. In 1849 he sent Russian troops to assist the Austrian army in breaking resistance in Hungary. The Magyars were forced to surrender and their leader Kossuth fled to the United States.

The reactionary policy pursued by Nicholas seems to have had its origin in what was called the "Decembrist Revolt" which had occurred in December 1825. A small group of liberal nobles and army officers, some of whom had recently visited France, wanted to overthrow the autocracy. The rising was quashed and those who took part cruelly punished; five were executed and five hundred sent to Siberia.

Thereafter Russia became "frozen"; foreign visitors were screened in case they might be dangerous and so also were books and musical compositions. Police spies were employed to ensure no dangerous ideas filtered in. From 1832 to 1852, 150,000 people were exiled to Siberia.

However, in spite of the heavy-handed repression exercised by Nicholas, it was a period of outward suppression but of inward liberty out of which emerged two groups, those who still wished to be westernized and those who wished to withdraw from all western influence.

In 1854 Russia became involved in the Crimean War and the defeat the Russians suffered on land and sea revealed how weak and ineffective the policy of Nicholas was.

E.B., VII, p. 804.

Webb, R.K., Modern England, pp. 171, 307.

W.T.B., pp. 507, 510, 519, 534, 535, 538.

O'CONNELL, Daniel. (1775-1847)

Daniel O'Connell was born in Cahirciveen in the southwest of Kerry in Ireland.

After his early schooling in Cork, Ireland he attended university at St. Omar in Flanders and then at Douay in France. His studies at Douay came to an abrupt end in 1793 with the enforced closure of the University because of the French Revolution. A year later he studied for the bar at Lincoln's Inn in London.

It was in 1808 that O'Connell first became prominent in Irish affairs when he assumed spokesmanship for the members of the Catholic Committee bent on obtaining emancipation.

In 1821 the English House of Commons passed the Catholic Relief Bill which proposed to make Catholics eligible for Parliament and for offices under the Crown on condition that they would swear that the Sacrifice of the Mass and the invocation of the Virgin Mary and the saints were idolatrous. Further, the Roman Catholic clergy should take oath to elect only bishops who were loyal to the British Crown. However, this Relief Bill was rejected by the House of Lords.

Another Emancipation Bill was passed by the House of Commons in 1825 but it was also defeated by the House of Lords.

In 1828 a Parliamentary vacancy was created in County Clare and, to the surprise of the government, the seat was won by Daniel O'Connell. He, however, did not present himself in the House of Commons until the Emancipation Bill was passed in 1829. This Bill accorded to the Catholics the right to hold offices from which they had been debarred because of their religious beliefs.

The next step was to seek self-government for Ireland and in 1830 Daniel O'Connell started his anti-Union Association. A series of differently named Associations were formed until finally in 1840 O'Connell founded the National Association of Ireland for Repeal. To the delight of the Dublin people and all Ireland Daniel O'Connell was elected the first Nationalist Lord Mayor of Dublin in 1841.

The Irish at home and abroad supported Repeal and the British Government alarmed at O'Connell's popularity forbade a major meeting at Clontarf outside Dublin in 1843. Daniel O'Connell was imprisoned but set free shortly after. The potato crop failed in 1845, 1846 and 1847. The people were destitute and dis-illusioned. Daniel O'Connell was ordered by his doctor overseas to a warmer climate but he died in Genoa on his way to Rome.

O'Connell's Repeal movement had failed but he had succeeded in knitting together a divided and dispirited nation and overthrown anti-Catholic tyranny by the power of public opinion.

MacManus, Seumas, The Story of the Irish Race, pp. 538, 540-542, 551-559, 567, 574, 581-582, 587-589.

Weech, W.N., History of the World, pp. 749, 818.

O'RILEY, Jeremiah, C.

Jeremiah O'Riley, known to his friends as Jerry, travelled to the Cape on the Océanie in 1849. He was a schoolmaster and, thinking seriously of dedicating his life to the service of God, he went to Cape Town to be taught theology and prepare for the priesthood. He appears to have changed his mind and he continued to serve the Church as catechist and schoolmaster. However, he married and two of his sons became priests, Alban and Bernard; both were ordained in Rome in 1900. Bernard was appointed fifth Vicar Apostolic of the Western Vicariate and was consecrated Bishop at St. Mary's Church, Cape Town on the Epiphany, 6 January 1926.

Jerry O'Riley corresponded regularly with Notre Mère. His numerous letters make interesting reading. He kept her in touch with news of his family, their joys and trials; reminded her of incidents long past; sympathised with her on the deaths of Sisters, particularly fellow-travellers on the Océanie, gave her news of old friends in Antwerp, remembered jubilees, gave his comments on topical subjects such as the Jameson Raid, the Afrikaner Bond and the sufferings arising from the Anglo-Boer War. His letters are evidence of how greatly he esteemed Notre Mère, of what a friendly relationship had existed between them over fifty years. They give testimony, too, to Jerry's character, his readiness to help, his interest in topical affairs, his sense of gratitude, his love for his family and, indeed, his deep faith in God's providence.

Brady, O.M.I., Rev. J.E., Princes of his People, p. 24.

Wilmot, Hon. A., The Life and Times of the Right Rev. James David Ricards, pp. 8, 12, 13.

M.S.A., Letters from Jerry O'Riley to Notre Mère.

PALMERSTON Lord-Henry John Temple. (1784-1865)

Henry John Temple Palmerston was educated at Harrow School, the University of Edinburgh, and Cambridge. In 1802 he succeeded to his father's title and estates as 3rd Vicount Palmerston.

He had a long and vigorous political career. Entering Parliament he became junior lord at the Admiralty in 1807, and about 1809 he took the office of secretary of war which he held for nearly twenty years. He was a remarkably skilled diplomat and held the office of Foreign Secretary for three periods viz. 1830-1834, 1835-1841, and 1846-1851. He served as Home Secretary from 1852 to 1855, and, after an interval of a few months, as Prime Minister from 1856 to 1865, with another break of a few months during his premiership. During this time he dominated foreign policy, was an influential figure in European affairs and supported national movements if he felt they accorded with British interests; all of which, extending over more than thirty years, made him a permanent embodiment of British nationalism.

E.B., VII, p. 702.

Webb, R.K., Modern England, pp. 301, 302-305, 310-311.

Williamson, J.A., The Evolution of England, pp. 408, 409.

PAUL I OF RUSSIA, Originally Pavel Petrovich. (1754-1801)

Paul I was Tzar of Russia from 1796 to 1801. He was the son of Peter III and Catherine II - the Great. His mother having usurped the imperial crown from her husband and Paul, refused consistently to allow Paul to participate in government affairs. She arranged in 1783 that he and his wife should live on an estate at Gachina far removed from St. Petersburg, the centre of the government. She had planned that Paul's son, Alexander, should succeed her but on her death on 17 November 1796, Paul became Tzar and repealed immediately a decree issued by Peter the Great in 1722 that each monarch had the right to choose a successor. He then established a definite order of succession within the main line of the Romanov family. During the years 1796 to 1801, Paul I pursued policies which were inconsistent and which were implemented in a tyrannical and capricious way. He was regarded as an eccentric, if not a madman. He had suddenly become a fanatical admirer of Napoleon, had joined the Armed Neutrality League in order to challenge Britain's interference with shipping on the open seas and had agreed to support Napoleon in a joint attack on the English possessions in Asia. He was already preparing Russian troops to march on India, when a group of highly-placed officials, led by Count Peter von Pahlen, governor-general of St. Petersburg, and General Leonty Leontyevich, count von Benningsen, having secured the approval of Alexander, heir to the throne, on 23 March seized the Mikhaylovsky Palace and assassinated Paul in his bedroom.

E.B., VII, p. 804.

Herold, J.C., Bonaparte in Egypt, pp. 42, 375 ff.

PETER I, The Great, of Russia. (1672-1725)

Peter was proclaimed Czar, in 1682 at the age of ten years and assumed control of the government in 1689. From the outset of his reign Peter had three main aims: to westernize the people of Russia, to obtain an

outlet to the sea and to make the power of the Czar absolute.

In order to achieve the first of these goals, he set out for Europe in order to observe the most advanced European methods of government, trade and industry. He travelled as plain Peter Mikhailov, touring factories, medical centres and business offices. In Holland he worked as a ship's carpenter in order to learn Dutch methods of ship-building.

He set up schools to teach technical skills, founded an Academy of Sciences and encouraged his subjects to adopt European styles of dressing and behaving. He built St. Petersburg as the new capital, close to the developed societies of the West. However, the reforms he introduced affected only the higher nobility and the great majority of the people remained illiterate or were taught only by the village priests. In Russia serfdom was not abolished until 1861.

In order to attain an outlet to the sea, Peter began what is known as the Great Northern War, lasting off and on from 1700 until 1721 when he obtained a strip of the Baltic coast. By the end of his reign he had completely overhauled the Russian government and military system and increased the power of the monarchy at the expense of the nobles and the Orthodox Church. He died in the new capital he created, St. Petersburg, now Leningrad.

Roberts, J.M., The Hutchinson's History of the World, pp. 622, 643, 645, 649.

W.T.B., pp. 427, 428.

E.B., VII, p. 904.

PIUS IX, POPE, Giovanni Maria Mastai-Ferretti. (1792-1878)

The reign of Pope Pius IX as head of the Catholic Church was the longest in history (1846-1878) and it was marked by a transition from liberalism to conservatism.

He studied at the Roman Seminary (1814-1818) and was ordained priest on 10 April, 1819. On 21 May 1827 he was appointed Archbishop of Spoleto and on 14 December 1840, Cardinal priest. On the death of Gregory XVI on 14 June 1846, he was elected Pope. His election was hailed with joy by the people as his charity and kindness had endeared him to them, but, in fact, he accepted the tiara with reluctance.

Gregory XVI had been very conservative, Pius IX, in favour of political reform, began to inaugurate them in the papal states and to support the cause of the Italian nationalists. However, during the riots of 1848 he was forced to flee to Gaeta and many cardinals joined him there. On his return to Rome in 1850 he abandoned his liberal ideas and refused to surrender his temporal power. From then on his temporal reign was a continuous struggle against Victor Emmanuel, Count Cavour and other anti-papal Statesmen who aimed at a united Italy with Rome as the capital. The papal states were seized in 1860 and Rome was incorporated into the Kingdom of Italy in 1870. Pius IX spent the rest of his life as a prisoner in the Vatican. The Law of the Guarantees (15 May 1871) was never accepted by the Pope. The loss of temporal power was only one of the trials that filled his long pontificate - anti-ecclesiastical legislation reached its height in several European countries during this period and also in Colombia and Mexico.

His greatest achievements are of a purely religious and ecclesiastical character. In the midst of many and severe trials he fought vigorously against that liberalism which threatened to destroy the very essence of faith and religion. Important landmarks in his reign were the re-establishment of the Catholic hierarchy in England (29 September 1850) and the Netherlands (4 March 1853); the declaration of the dogma of the Immaculate Conception (8 December 1854); the publication of the encyclical "Quanta Cura" accompanied by the "Syllabus errorum", censuring "the principal errors of our times" (5 December 1864) and finally the convocation of the Vatican Council (29 June 1869) during which the doctrine of papal infallibility was authoritatively defined (16 July 1870) and proclaimed a dogma of the Catholic faith.

During his reign he appointed to positions of ecclesiastical importance only such men who were noted for their piety and learning, Wiseman and Manning in England, Cullen in Ireland.

E.B., VIII, p. 15.

C.E., VII, pp. 134 ff.

Thomson, D., Europe since Napoleon, pp. 204-5, 222-3, 328.

O.D.C.C., p. 1096.

PIUS XII, Pope. (1876-1958)

Educated at the Gregorian Seminary, Eugenio Pacelli was ordained priest in 1899 and entered the Papal Secretariat of State under Leo XIII in 1901. He held a number of official positions in the Church and as Cardinal Legate he undertook many journeys to Eucharistic Congresses in Europe and America and on other missions.

Pacelli was elected Pope on 2 March 1939 though it was contrary to tradition to elect a Papal Secretary of State, Pope. The need for an experienced politician and diplomat to guide the Church through impending dangers must have inspired the choice. In his first encyclical Summi Pontificatus he made an appeal to all mankind to restore God to His rightful place in the world and to unite in defence of Natural Law. In his Christmas Allocution he laid down the principles of lasting peace in Five Peace Points two of which were the right of every nation to life and independence and recognition of the rights of minorities. Pius XII has been severely criticized because of his alleged 'silence' in the face of Nazi atrocities. Documents suggest that the experience of dealing with the German Government over Poland had convinced him that a public stand taken by him would only provoke worse persecution. He laboured unceasingly throughout the Second World War and afterwards to relieve distress among prisoners of war. His pontificate lasted nineteen years and during that time he issued about ten encyclicals aimed at renewing the spiritual life of the Church, keeping in mind the needs of contemporary society. On 1 November 1950 he declared the Assumption of the Blessed Virgin into Heaven a dogma of faith. He also made efforts to foster unity with the Eastern Orthodox and Uniat Churches.

O.D.C.C., p. 1098.

PUSEY, Edward Bouverie. (1800-1882)

Edward, the son of Philip Bouverie, was born in Pusey House, Berkshire, England. He assumed the name of the manor upon his succession to it. Educated at Eton and at Christ Church, Oxford, he ranked highly as a scholar and was elected Fellow of Criel College in 1823. He visited Germany in 1825 and got to know many of the leading German Biblical critics. In 1828 he was ordained deacon and priest and in the same year was appointed Regius professor of Hebrew and Canon of Christ Church, which office he held for the rest of his life. In 1833 he became formally involved in the Oxford Movement and in 1834 and 1836 he published several tracts (Nos. 18, 67 and 69). He wholeheartedly supported the Library of the Fathers, contributing to it the first volume, namely St. Augustine's Confessions, 1838, in which the preface stressed the significance of patristic study. However, his most influential activity was preaching. The death of his wife in 1839 was a great blow to him and from then on he subjected himself to austerities and did much to revive the establishment of religious life of the Church of England. He, in fact, founded several religious sisterhoods, to the members of which he gave counsel and direction.

In 1841 when Newman withdrew from the Oxford Movement, the leadership devolved on Pusey alone; he championed the High Church Movement and defended its doctrines. In 1843 he preached before the university a sermon which defended the "Real Presence" in the Eucharist and the sermon was condemned by the vice-chancellor and six doctors of divinity as teaching error and Pusey was suspended for two years from the university pulpit. Nevertheless several years later in 1867 he again defended the "Real Presence" in his sermon Will Ye also Go Away? It was his own deep conviction in what he personally believed that led him to write thus. In 1870 he wrote Is Healthful Reunion Impossible? - this with regard to the Roman Catholic Church - and he sent it to several Roman Catholic Bishops who attended the Vatican Council in 1871, but his hopes were dashed to the ground by the definition of Infallibility promulgated at the Council.

From 1867 Pusey had taken an active part in the Ritualist controversy during which the opinions expressed by Bishops and the Royal Commission were varied and inconclusive, but it was from Pusey's sermon The Entire Absolution of the Penitent, that the practice of private confession in the Anglican Church dates. Pusey was a truly spiritual man, high principled and courageous in defending the Church to which he belonged. He died at Ascot Priory, Berks, on 16 September 1882 and is buried in the nave of Christ Church Cathedral, Oxford.

O.D.C.C., p. 1147.

Ward, W., The Oxford Movement, pp. 20, 25-26, 48-49, 68.

Carpenter, S.C., Church and People, pp. 227-230, 357-8, 406-407, 419-420.

RAPHAEL, Raffaello Sanzio. (1483-1520)

Raphael, a painter and architect, was one of the Masters of the Italian High Renaissance style. He did an important apprenticeship and collaboration with Perugino in Perugia (c 1495-1504) and then studied the masters Leonardo and Michelangelo in Siena and Florence. As a result he created the first of his famed series of Madonna altar panels in 1505-1507.

In 1508 he became involved in the great Vatican remodelling schemes; he completed Bramante's reconstruction of St. Peter's Basilica after his death in 1514, and Michelangelo's painting of the Sistine Chapel. Raphael's contribution was the decoration of a large papal hall Stanza della Segnatura. His last work "Transfiguration" (commissioned 1517, Vatican Museum) was placed on his bier at his funeral.

E.B., VIII, p. 421.

RECAMIER, Jeanne Françoise Julie Adelaide, (1777-1849)

At the early age of fifteen Jeanne Françoise Julie Adelaide Bernard married Jacques Récamier, her father's friend. She was very beautiful and he delighted in showing her off at the theatre, at balls or wherever wealth and fashion assembled. She was a hostess of great charm and wit whose salon attracted most of the important and literary figures of early 19th century Paris among whom were Bernadotte (later Charles XIV of Sweden and Norway) and General Jean Moreau. In 1805 the policies of Napoleon caused her husband heavy financial losses and in the same year he exiled her from Paris. During her exile she stayed with her good friend, Mme. Staël in Geneva and then went to Rome and Naples. After Napoleon's defeat at Waterloo, she returned to Paris in 1815, when her husband again suffered heavy financial losses in 1819. Her husband at sixty-nine was too old to build up the Récamier fortune again but Julie from the remnants of her fortune was able to provide for her husband and her father and take a small inexpensive apartment for herself at the Abbaye-aux-Bois, an old Paris Convent. Here she continued to entertain her friends, among whom she numbered names that were held in high regard in the intellectual and artistic life of Paris such as Larmartine, Merimée, Saint Beuve and Gerard. Then there was the French author and political figure, Chateaubriand who became her constant companion. He read his works in her salon and had a powerful influence over her.

E.B., VIII, p. 451.

Reilly, A.J., Catherine O'Neill, pp. 42-45.

RHODES, Cecil John. (1853-1902)

Rhodes was a British Imperialist, statesman, financier and founder of Rhodesia (renamed Zimbabwe in 1980 when the country was granted independence). He was the fifth son of Francis William Rhodes and his second wife, Louisa Peacock. Rhodes was one of a family of nine sons, two of whom died in infancy and two daughters. His two sisters, Edith and Louisa, were unmarried and paid occasional visits to Rhodes in his home at Groote Schuur. On his death Rhodes bequeathed this residence as a home for the Prime Ministers of South Africa. He is specially remembered, too, for bequeathing £3,000,000 for the establishment of Rhodes scholarships at Oxford.

His parents sent him to South Africa as a youth and until 1881 he shuttled between Oxford and the mining centre at Kimberley. His business acumen led to his gaining virtual control of the world's diamond production industry and he acquired interests in the Transvaal gold mines.

Imperialist as he was his aim of extending the British Empire brought him into fierce conflict with Paul Kruger, President of the Transvaal whose efforts to extend the Republic he thwarted on every side.

For the furtherance of his aim, Rhodes involved himself in politics, becoming a member of the Cape Parliament in 1881 and prime minister in 1890. He achieved expansion of British territory northward, having acquired Mashonaland and Matabeleland (named Rhodesia in his honour) in 1890. He was prime minister of Cape Colony and had won the confidence of the Afrikaner Bond, when he became implicated in the Jameson Raid (December 1895), in an effort to overthrow the Boer-dominated government of the Transvaal. As a result of the Raid he resigned all offices; his political career was ruined.

He died on 26 March 1902 and was buried in the Matopo Hills near Bulawayo. Rhodes is a highly controversial figure, admired by his supporters, despised by others.

E.B., VIII, p. 553.

D.S.A.B., III, p. 704.

Walker, E.A., W.P. Schreiner - A South African, pp. 69-76, 81-110.

Davenport, T.R.H., South Africa - A Modern History, p. 82.

RICARDS, Bishop James David. (1828-1893) Third Vicar Apostolic of the Eastern Districts of the Cape Colony.

In 1849, James Ricards, a subdeacon and student at Maynooth, Ireland, volunteered for missionary work at the Cape in answer to Dr. Devereux's request for priests.

He travelled to South Africa with the first nuns, the Assumption Sisters, and landed in Algoa Bay on 3 December 1849. From the start he proved to be invaluable with the medical aid he provided on board ship. His concern for people in distress, suffering or need was evidenced right through his life. Kindly and sympathetic he won all hearts.

Even before his ordination in 1850 he was praised for his sermons and soon proved to be indefatigable in his defence of the Church. He wrote much, becoming editor of a weekly newspaper The Colonist in 1850 and later in 1891 founded the Catholic Magazine for South Africa.

He showed great insight into local problems and religious beliefs, and he desired to understand the mind of his reader. This was evidenced in The Church and the Kaffir and Catholic Christianity and Modern Unbelief.

As well as writing he was also acclaimed as a lecturer and a "reader" particularly of Dickens and Lever. Keenly interested in education Fr. Ricards became the first principal of little St. Aidans, a high school for boys, which he persuaded the provincial of the Society of Jesus in England to take over after he succeeded Bishop Moran as Vicar Apostolic of the Eastern District in 1871.

He was also instrumental in bringing the King William's Town Dominican Sisters and the Nazareth Sisters, as well as Marist Brothers and Trappists to the Eastern Vicariate.

In failing health Bishop Ricards requested a co-adjutor and Father Peter Strobino was consecrated in 1891. Utterly spent, Bishop Ricards did not live long after this and died in November 1893 as a result of a stroke. The high esteem in which he was held is revealed by the following extract from The Penny Mail, 1 December 1893: "Verily he was a man of whom it

may humanly speaking be said 'he was without spot or blemish'. His life has been one glorious career of usefulness, devoted as it was to the elevation of humanity and the education of youth....". He had lived to the full his motto Caritas omnia sustinet - Charity bears all things.

Brown, pp. 46, 101-102, 104, 112-113, 121, 271.

Notre Mère, Other Writings.

Brady, Rev. J.E., O.M.I., Princes of His People, p. 6.

Wilmot, Hon. A., The Life and Times of the Right Rev. James David Ricards, pp. 191-193.

ROONEY, Bishop John. Fourth Vicar Apostolic of the Western Vicariate.

John Rooney, born in Kildare, Ireland studied for the priesthood at the College of Propaganda in Rome. He arrived in Cape Town in 1867 and served as priest in Simonstown, Cape Town, Oudtshoorn and Rondebosch.

He was appointed co-adjutor to Bishop Leonard in 1886 and succeeded him as Vicar Apostolic of the Western Districts in 1908. Both as priest and bishop he travelled widely in the Cape and Namaqualand where he filled the role not only of priest, designer, mason, and carpenter but also of cook. The school buildings designed and erected by him at Knysna were recognized by the Cape Director of Education for their excellence. He resigned because of ill-health in 1924 and died in 1927 at the age of eighty-three.

Brown, p. 90.

Brady, O.M.I., Rev. J.E., Princes of His People, p. 10.

RUBENS, Peter Paul (1577-1640) - Artist

Rubens was born in Siegen, now in Germany. He was one of the founders of the Baroque style in painting, a style which has been described as a "feast for the eyes", so full is it of movement and colour. He was a creative and dynamic artist who revealed sheer mastery in his use of oil paint.

He chose dramatic themes from either pagan or Christian literature in which he could use his gifts to the full.

His "Descent from the Cross" is in the Cathedral of Antwerp and "His Adoration of the Magi" once formed the altarpiece of the Church of St. Michael's in Antwerp.

E.B., VIII, p. 704.

W.T.B., p. 405.

SANDILE. (1820-1878)

Sandile was the son of Ngqika and his great wife, Sutu, Chief of the amaNgqika and Paramount Chief of the Rharhabe. His father having died when he was eight years old, his mother acted as regent, assisted by his older half-brothers until he assumed power as the Rharhabe chief in 1840. He was involved in the War of the Axe, the War of Mlanjeni and finally in the War of Ngcayecibi, the Ninth Frontier War. Though advised

by his councillors not to take part in last-named war, he felt obliged to take part in one last attempt to throw off white rule. After defeat in an open battle, he withdrew to the Pirie Bush near King William's Town and here together with the other Rharhabe chiefs, carried on a desperate guerilla war of resistance. His forces' strength was worn down by persistent attacks and finally he was killed by a Mfengu patrol in May 1878.

Spicer, M., The War of Ngcayecibi, p. 1V.
D.S.A.B., II, 614-6.

SARHILI. (c1814-1892)

He was the great son of Hintsu, Chief of the AmaGcaleka and paramount chief of all the Xhosa. He succeeded his father in 1835. After the cattle-killing in 1857 he was driven from Gcalekaland into exile across the Mbashe. He was allowed to return to his former territory in 1865 only to find that the Thembu and Mfengu had settled on part of his land. The result was that the pressures on the Gcaleka were so great that in 1877 Sarhili urged on by his councillors decided to fight the Mfengu and their allies, the whites. Though the Ngqika and Thembu joined the Gcaleka in the struggle, they suffered two crushing defeats and Sarhili fled into exile in Pondoland, later Bomvanaland.

Spicer, M., The War of Ngcayecibi, (1877-8), p. V, D.S.A.B., I, pp. 686-688.

SCHREINER, Rebecca (Mrs. G.) (1820-1903)

Rebecca Lyndall was the daughter of Samuel Lyndall, a Congregational minister of Whitfield's Tabernacle, Moorfields, England. In 1837 she married Gottlob Schreiner, a missionary of the London Missionary Society, of German descent. In 1838 they arrived with their first-born baby, Katherine Whitby, at Philippolis, in what was later to become the Orange Free State.

Eric A. Walker describes Rebecca Schreiner as a tiny, bustling woman, little more than five feet in height, with silky black hair, large dark eyes under eyebrows raised in quizzing wonderment, a long slightly curved nose, and a mouth that smiled flickeringly at some perennial joke. Like her father, she was highly intellectual and loved good books, good company and good talk. Life on the lonely, isolated Missions on which she lived as her husband moved from one Mission Station to another must have been difficult for her, especially when she had lost the intense evangelicalism she had brought from her home in England and had not found anything to fill the void. However, the never-ending duties of the day and her care and concern for her family, six sons and four daughters, of whom seven grew to maturity, kept her well occupied. The seven children who survived were Katherine Whitby, Frederick, Theophilus, Alice Elizabeth, Henrietta Rebecca, Olive and William Philip.

When in 1865 Gottlob had to resign from Missionary work for breaking a regulation of the Wesleyan Society about trading which he had been forced to take up to meet the daily needs, he opened a small store in Balfour, but without success. When the rent could not be met, at least once he and Rebecca had to seek shelter in a friend's outhouse, but Rebecca kept

smiling and he persevered in his simple faith. Fortunately the elder members of the family soon came to their rescue; and then, by 1868, the three younger members of the family went to live in Cradock with their brother, Theo, who was headmaster of a small school there. Mrs Schreiner had taught Olive and William to read and write, as she had all her children, and they continued their education in the school at Cradock.

In August 1876, Gottlob whose health had begun to fail, died, and his widow went to live with friends at Seymour. During the next few years Mrs. Schreiner's search for peace of soul ended and she became a Roman Catholic and by 1884 she was residing at the Convent in Grahamstown where a small cottage was put at her disposal. There she found the books and good talk she had so long desired and which is described so well in Alban O'Riley's Notre Mère.

Mrs. Schreiner's children were most devoted to her and deeply concerned that in her old age she should be cared for with affectionate attention, as letters from them to Notre Mère testify. The fact that almost every letter received by Notre Mère contains messages to Mrs. Schreiner give evidence of how much the latter was respected and loved.

One person with whom Mrs. Schreiner corresponded and for whom she had the greatest admiration was Rhodes. Even after the Jameson Raid on 29 December 1895, she supported him with her friendship, despite the fact that her son, William, had found himself obliged to break with Rhodes; she was displeased at the attitude taken by William. In a letter from Rhodes to William (3 July 1896) he expresses regret that he had caused division in the Schreiner family.

In 1900 Mrs. Schreiner became very ill and a decision was taken to bring her to "The Highlands", a sanatorium run by her daughter, Het (then Mrs. Lewis) and here under the shadow of Table Mountain she was nursed until September 1903 when her heart failed and she died quietly without much pain. She was buried beside her husband in the Woltemade cemetery near Cape Town.

Walker, E.A., W.P. Schreiner - A South African, pp. 2, 5, 6, 7, 8, 31, 69, 82, 89, 108, 244-6, 248, 381.
O'Riley, pp. 325-330.

SCHREINER, William Philip. (1857-1919)

William Philip was the fifth son in a large family born to Gottlob Schreiner, of German origin, a missionary of the Church Missionary Society and his English wife, Rebecca Lyndall. He was the brother of T.L. Schreiner, teacher and Union Senator, and of the novelist, Olive Schreiner. He started his schooling at Robert Templeton's school in Bedford and in 1874 matriculated with honours at the South African College. In 1877 he obtained top place in the examinations for Literature and Science degree of the University of the Cape of Good Hope. Having studied law in England he secured a first class in the LL.B. examination. In 1882 he was admitted to the English bar. On his return to Cape Town in the same year, he was admitted as advocate of the Supreme Court on 17 August, and set up his chambers in Adderley Street. After a brilliant career at the Cape bar, he entered Parliament as a member for Kimberley and became Attorney-General in the Rhodes ministry of 1893, which had the support of J.H. Hofmeyer ('Onze Jan') and the

Afrikaner Bond. After the Jameson Raid, he broke with Rhodes and resigned with the rest of the ministry in January 1896. In 1896 he was elected Member for Malmesbury and in October of that year became Prime Minister. He made every effort to preserve peace between Great Britain and the Boer Republics but failed to do so.

Schreiner became 'converted' to a liberal Native policy in 1899 when he visited the Transkei and met the African leader Tengo Jabavu. From this time onwards Schreiner pursued a policy of integration and equal rights for all civilised men. He even went so far as to resign his membership of the National Convention in order to act as Counsel for Dinizulu, the Zulu Chief, who was to stand trial for treason in a special court set up by the Government of Natal after the Zulu Rebellion of 1906. He did not approve of the recommendations of the National Convention as he was a strong federalist and he feared that the Union Government would not maintain the liberal Native policy of the Cape, which proved to be true. However, he accepted Union and became one of the first Senators nominated to look after non-White interests.

He holds his place in South African history as one who was always sympathetic to the Afrikaner people and at the same time championed the African races. He was known to all as a man of spotless integrity, incorruptible and selfless, who loved his country above all personal ambition or comfort.

S.E.S.A., p. 529.

D.S.A.B., II, p. 636 ff.

Walker, E.A., W.P. Schreiner - A South African.

SCHUSTER, Mr.

Mr. Schuster, like his brother-in-law, Mr. A Frauendorfer, was an outstanding Catholic and engaged actively in working for the Missions. He was married to Carrie Niland, the sister of Mother Rose Niland, first prioress of the Dominican Sisters of Newcastle. His wife, Carrie, had been a pupil at the Convent in Grahamstown and was a friend of Notre Mère, whom she admired greatly.

Mr. Schuster was a business man living in Port Elizabeth and frequently carried out commissions for Notre Mère; he was always ready to be of service to the Sisters. He was created one of the Private Chamberlains of the Pope, an honorary office made to both clerics and laymen who may take a turn of duty in the Vatican when they are in Rome; the office is bestowed as a reward for merit.

Wilmot, The Hon. A., The Life and Times of the Right Rev. James David Ricards, p. 133.

Attwater, D., The Catholic Encyclopaedia Dictionary, p. 94.

SHAMIL (1798-1871)

He was the leader of Muslim mountaineers of Dagestan and the Chechen country, whose fierce resistance delayed Russia's conquest of the Caucasus for 25 years.

The son of a free landlord, he studied grammar, logic, rhetoric and arabic and acquired prestige as a learned man. In 1830 he joined the Muridis, a Sûfi (Islamic mystical) brotherhood and, under the leadership of Ghazi Muhammad, became involved in a holy war against Russia which had acquired Dagestan from Persia in 1813. Shamil was elected as leader of Dagestan in 1834, after the two previous leaders had been assassinated. He and his followers stubbornly resisted all the efforts of the Russians to suppress them from 1834 until 1859 when Shamil realized it was futile to continue fighting the overwhelming Russian armies. On 6 September he surrendered and resistance of the Caucasian peoples to Russian subjugation ended effectively. Shamil was exiled to Kaluga in Russia until 1870 when he got permission from the Russian Emperor to visit Mecca, where he died in March 1871.

E.B., IX, p. 108.

Weech, W.N., History of the World, p. 777.

SMITH, Henry George Wakelyn. (Sir Harry), (1787-1860)

Harry (as he was known all his life) began his military career early in life when he was commissioned as an ensign in the Rifle Brigade in 1805. He saw service in South America (1807), in the Peninsular War from 1808 to 1814, and in U.S.A. from 1814-1815. Having been appointed quartermaster-general under the Duke of Wellington, he fought at Waterloo 1815, in which year he was promoted to lieutenant-colonel.

In 1812 he married a young Spanish lady, Juana Maria de los Dolores de Leon who thereafter accompanied him wherever he was sent. In 1829 he went to the Cape and remained there till 1840. During the Sixth Frontier War which broke out in 1834 he acted expeditiously rather than prudently as he had an apparent inability to assess a situation accurately and yet remained innately optimistic and self-confident, so that Sir Benjamin D'Urban felt serious doubts about entrusting large and extreme powers to him. He succeeded in clearing the country of the enemy and was appointed to take charge of the new Province of Queen Adelaide which had been created after the war. When Lord Glenelg reversed D'Urban's policy and ordered the Province of Queen Adelaide to be abandoned, Andries Stockenström succeeded Smith on the frontier and in 1840 he was appointed adjutant-general to the British forces in India. There in 1846 he won a great victory at Aliwal where he led the final attack in person, after which he received military decorations and was created a baronet.

In 1847 when he returned to the Cape as Governor the Seventh Frontier War had just ended. He met the Xhosa chiefs at King William's Town on 23 December 1847 and again on 7 January 1848 and in an effort to impress them he blew up a wagon full of explosives which aroused not fear but contempt. He returned to Cape Town but as unrest was brewing on the frontier towards the end of 1850, he again met the Xhosa chiefs and was beguiled into thinking that there was no danger of war. However, on 25 December the Eighth Frontier War commenced, the longest and most costly of all the Frontier Wars. As the war continued despite Sir Harry Smith's efforts to wear down the enemy, the British Government recalled him in March 1852 when he was replaced by Sir George Cathcart. Sir Harry Smith had gained the confidence of the Colonists. Despite his sterling qualities his temperament had serious flaws and his behaviour often eccentric. As lieutenant-general he commanded the Northern military district in England from 1854 to 1859.

S.E.S.A., pp. 9, 10.

Harrington, A.L., Sir Harry Smith - Bungling Hero, pp. 16, 22, 52, 83-86, 89-92, 172-219.

Benyon, J., Proconsul and Paramountcy in South Africa, pp. 55-58.

ST. IGNATIUS of Loyola. (1491 or 1495-1556)

St. Ignatius of Loyola was the founder of the Jesuits. Born of a noble family at the castle of Loyola not far south of the Pyrenees, he entered on a military career. He was wounded in his right leg during the siege of Pampeluna (1521) and was compelled to remain for a long period in a state of inactivity. He spent the time reading the life of Christ and biographies of the saints which inspired him to change his life and become a soldier for Christ. After divesting himself of his sword at Monserrat and exchanging his clothes with a beggar, he spent a year at Manresa (1522-3) where he spent his time in intense prayer and practised extreme mortification. His mystic experiences at Manresa provided him with insights into the spiritual life which are embodied into his Spiritual Exercises, one of the greatest of all religious books.

From Manresa Ignatius went first to Rome and then on a pilgrimage to Jerusalem, subsisting only on alms. On his return to Spain he entered upon a long period of intensive study (1524-8), making a deep impression on his fellow students. He then pursued his studies in Paris for seven years (1528-35). In 1534 he founded the Society of Jesus when he and six companions made vows of poverty, chastity, and of pilgrimage to Jerusalem if possible, followed by a life dedicated to apostolic activity. In 1537 Ignatius and several other members were ordained priests, and, as a pilgrimage was not possible, they offered their services to the Pope. In 1540 their Society was solemnly approved by Pope Paul III and Ignatius became its first general. He and his Society played an important part in the Counter-Reformation. Two striking features of the Jesuit order are the emphasis placed on obedience, including special obedience to the Pope and the stress placed on flexibility, allowing Jesuits to become involved in a variety of ministries in all parts of the world. The Society spread rapidly and by the time of St. Ignatius' death in 1556, about 1000 Jesuits were at work throughout Europe, in Asia, Africa, and the New World. Ignatius was canonized in 1622 and his feast day is kept on 31 July.

O.D.C.C., p. 690.
E.B., V, p. 549.

STENT, Mr. Sydney.

Mr. Stent of the Public Works Department, Grahamstown, was elected a Fellow of the Royal Institute of British Architects, London, at a meeting of that society held 9 February 1880.

G.T.J., 17 March 1880.

Mr. Stent skilfully 'restored' the Eastern Districts' Court, originally the "Commercial Hall" built in 1836, with massive stone columns, a great flight of steps, a towering pediment and two Grecian wings, still standing in its original shape today. He was also the architect whose plans were selected from a number of others for the building of the Town Hall and the Settlers' Memorial Tower, the stone of which was laid in 1870, though the building did not materialize for six or seven years.

G.T.J., 4 May 1882.
Sheffield, T., The Story of the Settlement, pp. 171, 197.

STROBINO, Bishop Peter. Fourth Vicar Apostolic of the Eastern Vicariate.

Bishop Ricards persuaded an Italian, Peter Strobino, while he was still a student to volunteer for South Africa. After his ordination in 1879 he came to the Eastern Province.

He was a very able man and soon acquired an admirable command of the English language. His first missions were Alice and Beaufort and later on East London and St. Augustine's, Port Elizabeth.

At Bishop Ricard's request for a co-adjutor because of failing health, Father Strobino was consecrated in 1891 as co-adjutor Bishop. To the general satisfaction of vicars apostolic, clergy, religious and laity in Cape Colony.

Known as the "little Bishop", he soon started to recommend improvements. He encouraged retreats for the priests; he wanted Churches established for Africans; he persuaded the Jesuit Fathers and the Kingwilliamstown Dominican nuns to start African schools and he arranged for a lady teacher, Miss Fox, to come from England in 1894 to help improve the education in Convent schools in Grahamstown, Port Elizabeth and Kingwilliamstown.

Bishop Strobino succeeded as Vicar Apostolic on the death of Bishop Ricards in 1893 but early in 1894 he was warned by the doctors that his lungs and liver were diseased. He struggled on resignedly and when he died in 1896 at the early age of forty he had succeeded in bringing Bishop Ricards' plans to fruition.

Brown, pp. 121, 123.

Brady, O.M.I., Rev. J.E., Princes of His People, p. 11.

Notre Mère, Other Writings.

THERESE EMMANUEL, Sister (1816-1888) Co-Foundress of the Congregation of the Assumption

The future Mother Thérèse Emmanuel was born Catherine O'Neill on May 3, 1816 in Limerick, Ireland, the second of three children, Mary Ann, Catherine and Joseph. Her father, Alan Francis O'Neill, figured notably in the civic life of the city. Business was prosperous during the Napoleonic wars and one of the leading firms was that of James and Alan Francis O'Neill, importers and exporters. However, the end of the Napoleonic wars brought to a close Ireland's brief period of prosperity and after their mother's death in 1824 the three O'Neill children joined their father in Liverpool.

After schooling at the Bar Convent and New Hall, the two girls went to Paris where Catherine came into contact with Abbé Combalot whose greatness as a preacher was acknowledged in every diocese in the country.

It was a sermon on the necessity for re-establishing the religious orders in France that determined Catherine to consult the popular preacher about her vocation on 23 March 1839. Great was her astonishment when he told her that God wanted her for the work of education which he was about to found. The future was to show that his choice of her to establish the work of the Assumption was a wise choice.

Initially the obstacles in Catherine's way were great. She did not want education. She was seemingly cold and aloof which caused Abbé Combalot and Mère Eugénie to misunderstand her.

Mère Eugénie wrote of her, "She was so beautiful and haughty that I was frightened. She had the face of an angel who might easily become a rebel angel." Her sister, Mary Ann, was inconsolable and, in 1840 when, after trying her vocation, she could not conform to life as a religious, the separation was equally painful for both Mary Ann and Catherine now Sister Thérèse Emmanuel. From this time onwards a bond of understanding grew between Mère Eugénie and Sister Thérèse Emmanuel and for half a century they were to work together, one the complement of the other.

This was evidenced when Abbé Combalot in 1841 determined to remove the community from the jurisdiction of the Archbishop of Paris to Brittany so that he could be their sole Superior. It was Sister Thérèse Emmanuel who foresaw that removal to Brittany would defeat the very purpose for which the Assumption was founded. Abbé Combalot declared they would never see him again which was a bitter trial to Mère Marie Eugénie but at the same time, in the midst of her grief she realized that it was Sister Thérèse Emmanuel's clear thinking and courage which had saved the work of the Assumption.

It was Christmas Eve, 1840 that Mère Eugénie first became clearly aware of how far Sister Thérèse Emmanuel had advanced towards union with God. She wisely suggested that Sister Thérèse Emmanuel write out as clearly as she could all that she had experienced during Mass. From then onwards under obedience Sister Thérèse Emmanuel kept a careful record of her mystical experiences, resulting in the voluminous notes of her forty years' intimate union with God.

On 15 August 1841 Sister Thérèse Emmanuel made her profession with Mère Eugénie and Sister Marie Augustine.

Shortly after this they realized it was necessary to move from the little house in rue Vaugirard to the Latin Quarter where their school flourished. The enrolment grew so rapidly that a third move was necessary, this time to the rue de Chaillot near Champs-Élysées.

The year 1848 was the year of Revolution and Paris was turned into a battle ground. The climax was reached when Archbishop Affre walked towards the insurgents' lines to offer peace proposals preceded by a young man carrying a white flag. Suddenly a shot rang out and then another and the Archbishop fell, mortally wounded. The civil war was ended but the Religious of the Assumption had lost one who had been a father, friend and protector to them and Sister Thérèse Emmanuel had lost one who had been instrumental in helping her to become a Religious of the Assumption.

When the Religious of the Assumption were invited to open a Convent and a Catholic orphanage in Richmond, it was Sister Thérèse Emmanuel who was placed in charge of the new foundation, arriving there on 31 May 1850. Until then she had been Mistress of Novices which office she resumed on her return from Richmond in 1852 and held efficiently for more than three decades. As Novice Mistress and Superior she was called Mother.

With the outbreak of the Franco-Prussian war in 1870 the Sisters had to be evacuated - some to England, others to Louvaine, still others to Arras

while the Novitiate was sent first to Lyons and then to Sacconex at the invitation of the Bishop of Geneva. Here Mother Thérèse Emmanuel continued the spiritual training of the novices until it was safe to return to France.

The death of Père d'Alzon in 1880 severed the informal ties of friendship and mutual assistance which existed between the Assumption Fathers and the Religious of the Assumption. The keen mind of Mother Thérèse Emmanuel appreciated that an amalgamation of the Fathers and the Sisters under one Superior would undermine unity and lessen the influence of the Superior General, Mère Marie Eugénie. At her suggestion, a General Chapter was called in 1886 and a decision was reached that the aims of the Congregation could be achieved best by maintaining their independence. Mother Thérèse Emmanuel died at Cannes on 2 May 1888. Mère M. Eugénie had brought from Rome the joyful news that the Congregation had been approved by the Holy See on 4 April 1888, and this had brought to completion another work in which Mother Thérèse Emmanuel had been involved. Mère M. Eugénie, in her great sorrow paid the following tribute to Mother Thérèse Emmanuel : "From the day of the foundation of the Assumption she has been my support, the half of my life and the model for all our Sisters"; truly a co-foundress in every respect.

O'Reilly, A.J., Mother Thérèse Emmanuel - Co-Foundress of the Assumption 1816-1888, pp. 22-30, 48-58, 67, 78-88, 99, 101-114, 150, 156, 159, 161-163.

Lovat Lady Alice, The Life of Mère Marie Eugénie Milleret de Brou, pp. 78-85, 112-113, 138, 284, 367-8, 392-394.

UPINGTON, Sir Thomas. (1844-1898)

A graduate of Trinity College, Dublin, Sir Thomas was called to the Irish bar in 1867, but emigrated to the Cape in 1874 because of ill-health.

He practised successfully as a barrister and entered Parliament as a member for Colesberg. He was a brilliant orator and few wished to cross swords with him.

In 1881 he became leader of the opposition and in 1884 became the first and only Roman Catholic to be a prime minister in South Africa, with the support of members of the Afrikaner Bond.

He resigned as Premier after two years but continued as Attorney-General until 1890. In 1898 he was forced by ill-health to retire from public life and he died shortly afterwards. In his time he represented three constituencies, Colesberg, Caledon and Swellendam.

S.E.S.A., 11, p. 100.

WALTIER, Abbé.

The abbé Waltier was a cleric of aristocratic birth and sympathies, a man of refined tastes and eminent learning. It was to the abbé that the task was given of inspiring in Charles Frederick de Henningsen such a love for learning and literature that he would lose his attraction for a military

career. Hedlin, the son of Count de Liedekerke Beaufort, was educated with Charles and his brother, Emile. On occasion abbé Waltier would accompany the three boys to the Count's Château at Noisy or at Ferrale.

Kolbe, Dr. F., (ed.), The Catholic Magazine for South Africa, p. 31.
Memoirs, pp. 93, 94.

WARD, William George. (1812-1882) Author and Theologian

Ward was one of the leaders of the Oxford Movement. He was educated at Christ Church, Oxford and became a fellow of Balliol College in 1834. Here he came under the influence of John Henry Newman and was suspended from Balliol for supporting Newman in a series of tracts. By 1839 he showed leanings towards Rome but was ordained in the English Church in 1840. In 1844 he published an article The Ideal of a Christian Church in which he expressed pro-Roman views and strongly advocated union with the Church of Rome. His book was condemned by members of Convocation of Oxford University, and he was deprived of his M.A. degree. Shortly after this he announced his engagement to be married. In September 1845 he joined the Roman Catholic Church and was followed by Newman and many others. As he was married he could not be re-ordained. Ward then taught theology at St. Edmund's College, Ware, Hertfordshire and received a doctorate of philosophy from Pope Pius IX. It was at Bury St. Edmund's that Notre Mère visited him in 1849, as recounted in her Memoirs. (p. 61).

From 1863 to 1878 he edited the Dublin Review, an influential Catholic quarterly. He was a personal friend of the poet laureate, Alfred Lord Tennyson and, together with him and Cardinal Manning, he founded the Metaphysical Society in 1869. He eventually retired to the Isle of Wight.

E.B., X, p. 545.

Carpenter, S.C., Church and People, pp. 170-172.

Webb, R.K., Modern England, pp. 234, 235.

O.D.C.C., p. 1461.

WEBB, Allan Becker. (1839-1907)

Born in Calcutta, Allan Becker Webb was educated at Rugby and Corpus Christi and was a fellow of University College from 1863 to 1867. Webb was appointed Bishop of Bloemfontein and, during the next thirteen years, the number of clergy in his diocese rose from three to thirty-five. After Merriman's death he became Bishop of Grahamstown. He was the Dr. Webb to whom Notre Mère refers in her Memoirs p. 200. He was the founder of two religious communities, that of St. Michael and All Angels, Bloemfontein and the Community of the Resurrection, Grahamstown; last-named being founded in 1884 in co-operation with Mother Cecile Ramsbottom Isherwood, the first superior of the Community. Bishop Webb resigned his see in 1898 and returned to England.

Goedhals, M.M., Nathaniel James Merriman, Archdeacon and Bishop, 1849-1882, p. 455. The Story of a Vocation - A Brief Memoir of Mother Florence, Second Superior of the Community of the Resurrection, pp. 3-5.

WELLINGTON, Duke of, Arthur Wellesley. (1769-1852)

Wellington first won military distinction in India; then followed successes in the Peninsular War in Spain and finally, together with the Prussian marshall, von Blücher, he defeated Napoleon at Waterloo. Initially he was Sir Arthur Wellesley until, in 1809, after a brilliant victory at Talavera, he was created Viscount Wellington. In 1812 he received the title Earl.

He was a member of the conservative, anti-reform Tory Cabinets (1818-1827) and he continued these policies as prime minister (1828-1830). In later years he became known as the "Great Duke" for his years of public service.

E.B., X, p. 610.

Webb, R.K., Modern England, pp. 148, 154, 187, 202.
W.T.B., pp. 462, 511.

WILLIAM I, also William VI, Prince of Orange. (1772-1843)

The House of Orange was a princely dynasty originally centered in the medieval principality of Orange, in southern France. It dominated much of the history of the Dutch Republic (1579-1795) and became the royal house of the Kingdom of the Netherlands. In 1795 the last stadholder fled to England when the Dutch Republic collapsed. The next prince of Orange became King William I of the Kingdom of the Netherlands, beginning the royal dynasty of the present Netherlands state.

William I was born at The Hague and was king of the Netherlands from 1815 to 1840. The son of William V, prince of Orange, William married Wilhelmina, daughter of his uncle Frederick William II of Prussia, and he emigrated to England in 1795, after the invasion of the Dutch Republic.

In 1815 he became king of the United Netherlands which included Belgium, Liege and the Grand Duchy of Luxembourg. He undertook an economic recovery program for the kingdom and brought about a commercial and industrial revival. However, by his autocratic methods, he alienated the Belgians, and the Liberal and Catholic Factions in 1828 petitioned the King for political and religious reforms. Inspired by the success of the revolt in Paris in July 1830, an uprising occurred in Brussels in August and spread rapidly through Belgium. By January 1831 a conference of the leading European powers approved the independence of Belgium. William refused to accept the decision and maintained a costly standing army in case there should be renewed warfare. By 1840, realizing that the Dutch people resented his autocratic methods, he abdicated and spent the rest of his life in Berlin.

E.B., VII, p. 561.

E.B., X, p. 679.

Ford, F.L., Europe, 1780-1830, pp. 264, 294, 299, 304, 324.

WILLIAM IV, Duke of Clarence. (1765-1837)

William, third son of George III and his Queen, Charlotte Sophia of Mechlenberg, was born at Buckingham Palace, London. Until his accession

as King of Great Britain, he was known as the Duke of Clarence.

At his father's express wish he joined the Royal Navy in May 1779, at the early age of 13 years, but was permitted to pursue his classical studies at the same time. He fought in the American Revolution and in the West Indies and formed a close friendship with the future naval hero, Horatio Nelson. William has sometimes been called the "sailor king".

He has been described as a bluff, unintelligent man, no model of morality for the nascent Victorian age. In 1790 he left the navy and between 1794 and 1807 had several illegitimate children, the mother of whom was the Irish comedienne, Dorothea Jordan. The children were given the surname Fitz-Clarence. It is this Mrs. Jordan and her children to whom Notre Mère refers in her Memoirs in connection with Dr. Beattie.

On 11 July 1818 William was married to Princess Adelaide of Saxe-Meinigen by whom he had two daughters who died in infancy.

William became King on the death of George IV in 1830. During his reign the Great Reform Act of 1832 was passed, after two years of heated parliamentary debates, intermittent mob demonstrations and persistent veto by the House of Lords. However, as William was personally opposed to parliamentary reform, he gave his consent reluctantly.

When he died at Windsor Castle, near London, on 20 June 1837, he was succeeded by his niece, Victoria.

D.N.B., LXI, p. 325.

E.B., X, p. 682.

Webb, R.K., Modern England, pp. 193, 201, 216-217.

Fasel, G., Modern Europe in the making, p. 72.

WILMOT, Alexander.

Alexander Wilmot came to the colony from Scotland as a young law student in 1853. He completed his law studies and took up practice as a lawyer. Later he became a Member of the Legislative Assembly. He wrote several books on South African history and politics which included Monomotapa (1896) and History of Our Own Times in South Africa, 1898. He also wrote a biography of Bishop Ricards (1898). In the Preface to last-named book, Bishop Mac Sherry wrote that A. Wilmot was a biographer fully equipped for his task, a distinguished and impartial historian and an indefatigable worker, one who, during thirty-five years, had enjoyed the friendship and shared the confidence of Dr. Ricards, and had co-operated zealously in many of his achievements. Not only had Wilmot portrayed the character of Ricards, he had given his readers an interesting and informative history of the times in which he lived.

Earlier in 1870, as a memento of the Settlers' Jubilee celebrated in Grahamstown, Mr. Wilmot published a poem under the title The Landing of the Settlers, which is published in The Story of the Settlement, pp. 321-327.

Wilmot was a prominent Catholic who was always ready to take his part in the development of the Church. He helped Bishop Ricards with financial advice and the raising of loans. As a member of the Legislative Assembly, he was proud of his success in restricting legally the sale of intoxicants to the Bantu. After the Second Anglo-Boer War and Union

(1910) Wilmot became aware of the race jealousies of the English and Dutch which had not existed in 1853.

Wilmot was one of a group of Catholics who wrote for the Catholic Magazine for South Africa. His articles provided Catholics with a balanced and documented history of South Africa. In addition he was responsible for the selections from the Catholic records, from the diary of Bishop R. Griffith and the Chronicum of the Eastern Vicariate which were published from time to time. His historical writings were so highly esteemed that he became the collaborator and continuator of the archivist, Theal, then the classic historian of the country. When he settled in Grahamstown, Wilmot became provincial councillor and advisor to many business companies.

Brown, pp. 47, 49, 89, 192, 272.

Mac Sherry, Bishop H., Preface to Life of Ricards by A. Wilmot.

Sheffield, T., The Story of the Settlement, pp. 102.

Gelfand, p. 60 Note 48.

WINTERHALTER, Franz Xaver. (1805-1873)

He was a painter and lithographer, best known for his royal portraits.

Trained in Freiburg in Breisgau and Munich, he entered court circles when in 1828 he became drawing master to Sophie, later grand duchess of Baden, at Karlsruhe. After 1834 he went to Paris and quickly became fashionable, at first under the protection of Louis Philippe and later at the court of Napoleon III. In 1841 Queen Victoria summoned him to the English Court. In the course of his career, he painted most of Europe's royalty and leading members of the aristocracy. Winterhalter's works, which became widely known through copies and reproductions, are now valued primarily for the picture they give of aristocratic Victorian Europe.

E.B., X, p. 710.

WISEMAN, Nicholas Patrick. (1802-1865) Cardinal

Wiseman was the first Cardinal resident in England since the Reformation and the first Archbishop of Westminster; one of the chief architects of 19th-century revival of Roman Catholicism in England.

His father was a merchant of Irish family who had settled in Spain; his mother was Xaviera Strange. On his father's death the family returned to Ireland. There he attended school at Waterford for two years and was then placed at Ushaw College, Durham. Nicholas decided to become a priest and in 1818 he was chosen as one of the first batch of students for the English College in Rome which had just been re-established after being closed for twenty years on account of the French occupation.

In July 1824 he obtained his degree of Doctor of Divinity and on 19 March 1825 was ordained priest. In 1827 his work Horae Syriacae established his reputation as Professor of Oriental languages and in 1828 he was appointed Rector of the English College in Rome, which position gave him the status of the official representative of the English Catholics. Under the influence, first of Father Ignatius Spencer, afterwards a

famous Passionist, and later of Newman and Froude when they visited Rome in 1833 Wiseman began thinking seriously of the possible return of England to the Catholic unity. In 1835-36 he gave a series of lectures in England which appear to have marked the beginning of a serious revival of Catholicism in England. From this time onwards Wiseman felt strongly drawn towards the important religious movement developing in England and he finally became convinced that his life's work was to be, not in Rome, but in England.

In 1840 Pope Gregory appointed him co-adjutor of Bishop Walsh of the central District and president of Oscott College and he resolved to make Oscott a centre in the work of drawing the Catholic-minded party in the Anglican Church towards Rome. However, he met with difficulties for there was a wall of reserve and suspicion which had to be broken down between the "Old English Catholics" and the leaders of the Oxford Movement.

In 1848, having been appointed Vicar Apostolic of the London District, he set about reviving the religious orders which had become entirely extinct under the penal laws. He met with great success and founded ten communities in London within two years.

In 1850 Pope Pius IX decided to restore the hierarchy in England and appointed Wiseman Cardinal and first Archbishop of Westminster. This action aroused fanatical fury and agitation against what was looked upon as "papal aggression". Violent public demonstrations were organized and effigies of the Pope, cardinals and prelates were publicly burned, and Wiseman had stones thrown at the windows of his carriage.

Wiseman tactfully addressed himself to the people in his Appeal to Reason and the Good Feeling of the English people on the subject of the Catholic Hierarchy, and the cogency and justice of his appeal were recognized both by the Press and the political opponents of the Government who decried the treatment of Catholics in England and Ireland. By 1851 the no-popery agitation had died down and in 1852 Wiseman presided over the first Synod of Bishops at Westminster. As time went on he was widely respected for his intellect, his humanitarianism and constructive achievements. His lectures were well attended; he had an intimate knowledge of a wide variety of subjects, his delivery was fluent and his style brilliant. Fabiola, a beautiful historical romance which he published in 1854 was translated into many languages. He established the Dublin Review and was an important contributor to it. Despite ill health he continued working vigorously until his death on 15 February 1865,

E.B., X, p. 714.

Carpenter, S.C., The Church and the People, 1789-1889, p. 201.

C.E., XV, pp. 670 ff.

Gwyn, D., Cardinal Wiseman.

Fothergill, B., Nicholas Wiseman.

WOOD, George Samuel.

George Samuel was the eldest son of the Hon. George Wood, an 1820 settler who, as a boy of 14 had come to South Africa with the family of Richard Smith on the "Aurora". Thomas Sheffield writes of the Hon. George Wood that he was an example of what an energetic, self-reliant, honest and competent man can do; he became one of the wealthiest of colonists and

his liberality was as great as his wealth. His son George (Junior) did not have his father's business capacity and he became insolvent in 1869. He was compelled to sell all his properties and commence business again as an auctioneer, at which he proved successful.

He took an active part in public affairs; he was a Municipal Commissioner prior to 1862, then Town Councillor and the first Mayor of Grahamstown for three successive periods, 1862-1865. He resigned from the Council to become more involved in parliamentary business. He was member of the House of Assembly 1864-1868, and chairman of Separatist League which considered that there should be a separate seat of government for the Eastern Cape or that parliament should meet in Grahamstown for five years. As President of the Albany Agricultural and a large landed proprietor, he supported measures to aid agriculture. He took his seat in the House of Assembly for the first time when Parliament was held in Grahamstown in 1864. He supported retrenchment measures and opposed the granting of Responsible government. With his insolvency, George Wood's political career ended, but during the 1880's he replaced his father in the Albany Divisional Council. George Wood was a sincere Anglican and when he died in 1884 the funeral service was held in the Anglican Cathedral. He was buried in the family vault in the Wesleyan cemetery and both Anglican and Wesleyan ministers attended the burial service. His epitaph gives evidence of how highly he was esteemed by all.

Gibbens, M., Two Decades in the Life of a City, Grahamstown, 1862-82, pp. 458-459.

G.T.J., 28 August 1884; 1 September 1884.

Sheffield, T., The Story of the Settlement, p. 186.

ZUMALA-CARREGUI Y de Imaz, Tomas de- (1788-1835)

Zumala-Cárregui was a great soldier, a skilful leader and very clever in combining regular and guerilla warfare to meet the exigencies of any situation. In the First Carlist War (1833-39) he fought brilliantly for Don Carlos who claimed to be the rightful heir to the Spanish throne.

At the age of twenty Zumala-Cárregui abandoned his legal studies to fight against the French in the Spanish War of Independence.(1808) In this war he rose to the ranks of captain but his royalist sympathies and deep religious convictions made him unpopular and blocked his promotion until after 1823, when he was made colonel and military governor of El Ferrol del Caudillo.

He joined the Carlists in December 1833. An energetic organizer, he undertook the unification and disciplining of a Carlist army in Navarre and in the Basque Provinces in northern Spain. He then embarked upon a victorious war marked by brutality on both sides. At the height of his success, Zumala-Cárregui was ordered, against his better judgment, to besiege the northern seaport of Bilbao. The invasion of Bilbao was a failure. He received a minor wound but incompetent medical attention to it led to his death.

E.B., X, p. 900.

Frederick de Henningsen who fought with and was a great admirer of Zumalo Cárregui wrote A Twelve Months Campaign with Zumala-Cárregui in which he justified the cause which he had espoused.

O'Riley, p. 38.

APPENDIX A

SHORT BIOGRAPHIES OF THE SIX PIONEER SISTERS WHO
ACCOMPANIED NOTRE MÈRE IN 1849 AND THE FIVE COLONIAL SISTERS.

The information for these has been taken from Notre Mère's
Other Writings, unless indicated by other sources.

LIGOURI, Sister M., was a young French professed choir Sister from Guadeloupe. She was active and devoted and laboured hard during the war which lasted from Christmas day 1850 to Christmas 1853. Knowing too little English to teach in the schools, she volunteered to cultivate the garden and she worked in it indefatigably and made a great deal of money by the sale of the vegetables she grew for the support of the orphans from the villages of Auckland and Woburn. At night she helped the other Sisters with needlework which they took in, also for the support of the orphans.

Before the war broke out her chief occupation had been giving Needlework lessons in the schools, supervising the children during Recreation hours and mending their clothes.

She was affectionate, of a cheerful disposition but very hot-tempered. She was rather short, a brunette and good-looking. Exposure to the sun affected her head to such a degree that insanity was feared. After some time and communication with the Mother House, it was decided she, with Sister M. Veronique, the professed lay-Sister would return to Paris.

Life on the Mission for Sister M. Ligouri had been laborious and difficult; to this she herself testified. Unsited for life on a mission, she was not able to stand up to the demands that were made on her, nor could she accept that religious life under the then prevailing conditions was so different from what she had experienced in Paris.

Sister M. Ligouri was in her early twenties when she was sent back to Paris. On her return to France she recovered somewhat, lived an exemplary religious life and, before she was thirty, died peacefully at the Mother House in Paris.

R.A.A., Mère Eugénie to Père d'Alzon, 12 May 1858.

R.A.A., Mère Eugénie to Mgr. de la Bouillèrie, 6 April 1853.

VERONIQUE, Sister M., professed lay-Sister, was a tall, gaunt French woman from Normandy, about thirty-three years of age, her features much disfigured as a result of small-pox. Before entering the Convent of the Religious of the Assumption in Paris her chief employment had been field labour.

She was of a discontented disposition, a sort of self-constituted martyr, and very easily scandalised. She proved totally unsited to missionary work, was incurably home-sick and so, never settled down in the country. She returned to the Mother House in Paris in 1852 where she lived, happy in her religious life.

R.A.A., Mère Eugénie to Mgr. de la Bouillèrie 6 April 1853.

BRIDGITTE, Sister M., was Irish, about thirty-two years of age when she entered to become a lay-Sister in the Convent of the Religious of the Assumption in Paris. She had completed three months postulancy before leaving for South Africa where she made her novitiate and was professed.

She was very active, hard-working, most generous, able to put her hand to anything and always occupied, knitting, sewing, washing, ironing or performing other household duties. She gave of herself in service to the sick unstintingly and Notre Mère acknowledges she, herself owed a great debt of gratitude to Sister Bridgitte for the loving care she gave her in her convalescent periods. Sister M. Bridgitte died in 1895 after an illness of two and a half years during which time she became completely helpless. The devoted, laborious life she had led made her helplessness all the greater suffering but she endured it with exemplary patience and resignation.

STANISLAUS, Sister M., a cousin of Bishop Devereux, was Irish. She entered the convent in Paris where she spent two months of her postulancy before leaving for South Africa and, on the completion of her postulancy of six months, she received the habit on the feast of St. Thomas in December 1849 while the Sisters were still staying with Mrs. Ford. She was professed in 1852.

Sister Stanislaus had great compassion for the sick and suffering and a real flair for nursing and so, when the Sisters settled in their new home, she gave a good part of her time to visiting and caring for the sick even on occasions undertaking night-duty with one seriously ill. She laid out the dead and taught the people christian usages at the death-bed and care of the corpse. She was also very useful in the schools teaching in the Free School and superintending the needlework in both Free and Paying Schools. As a needlewoman herself, she contributed tremendously, working into the early hours of the morning with the Sisters, on needlework taken in from the townspeople so as to support the orphans.

She was gifted with a fair Soprano voice and undertook to train the Church choir. She was blessed with good health throughout her long life and had a tremendous capacity for work in many areas, especially in her devotion to the sick and her nursing skill to which Notre Mère gratefully testifies as having experienced personally. She died in Grahamstown 5 January 1902.

DE SALES, Sister Francis, was English, a nature woman in her late forties who had been a choir novice for about six months in the Mother House in Paris. She was a good English scholar and was to have held the post of head-teacher in the school the Sisters were taking over in Grahamstown. During the first few weeks while the Sisters were receiving hospitality from Mrs Ford as they waited to move into the Convent, she decided to leave and asked to be sent to a brother of hers who was in Australia. She later entered the Notre Dame Convent in Sydney and persevered there as a religious.

R.A.A., From Mère Eugénie to Mgr. de la Bouillierie, 6 April 1853.

DEVEREUX, Sister M. Regis, younger sister of the Bishop, after spending a few months in the Mother House, Paris, travelled to Grahamstown with Notre Mère and the group of missionaries. On completion of her postulancy she received the habit in 1850 and changed her name to Sister M. Agnes. She was young, good-looking but slightly deformed as a result of an accident. She was of a cheerful disposition, well educated and was employed chiefly in teaching in the schools. She had a good Soprano voice and was appreciated greatly as a member of the choir. She was a good needlewoman and especially gifted at fancy work and embroidery. It was she who embroidered in flos silks on crimson velvet the Adderley Chair which the townspeople presented to that M.P. at the time of the anti-Convict agitation in South Africa 1849. Her life was not an easy one as sister of the Bishop and on the advice of Father Murphy she asked to return home and accompanied Sisters M. Ligouri and Veronique in June 1852. A couple of years later she entered the Convent of the Religious of the Assumption in Richmond, Yorkshire and made her novitiate at the Mother House in Paris and was professed there. She was greatly loved by Mère Eugénie and the Sisters. Over the years she held the position of Superior in several Houses of the Congregation. Finally she was Superior in Malaga, Spain. when she died on 18 March 1879.

R.A.A., Mother Gertrude to Mère Eugénie, 12 June 1852.

R.A.A., Agnes Devereux to Mère Eugénie, 22 September 1852, 12 January 1854.

R.A.A., Agnes Devereux to Sister Thérèse Emmanuel, December 1852, January 1853.

XAVIER, Sister Francis, (Elizabeth Heavyside) the Anglican Chaplain's second daughter, a capable, well-educated young lady, a convert, entered the Assumption Convent, Grahamstown, April 1850. At seventeen years of age she attended a Palm Sunday Service in St. Patrick's Church "to amuse herself" and this was the momentous occasion when God chose to give her the gift of faith. Then followed a period of intensive searching; some of those who gave her great help at this time were High Church clergymen who themselves were involved in the Oxford Tractarian Movement. Newman's Tract No. 90 it was claimed finally led her to seek admission into the Catholic Church. Having done her postulanship, taking the name of Sister Francis Xavier she made her novitiate and was professed in 1853.

Sister Francis Xavier proved a most active, diligent and useful teacher in the schools. She was artistic and undertook to improve her general education through the study of French and Latin so as to be of greater use in the Schools. She possessed the rare gift of imparting to her pupils a taste for reading and study. She loved the children and, when supervising their recreation periods, whilst making these most enjoyable, trained them to be thoughtful for each other and socially well-behaved. Her chief work out of school was instructing converts and preparing the children for their First Communion. Sister Francis Xavier was a clear thinker and wrote articles entitled "Flores Catholicae" in "The Colonist" which Bishop Griffith of Cape Town suggested should be published in pamphlet form for the good of the Faith. In addition she was an all-round, practical woman, ready to put her hand to any kind of work. She used to sweep and wash the Church, make candles and altar-breads and had skill in carpentry.

Some years before her death she suffered from a stroke from which she made a fair recovery though her activities were greatly reduced. She taught only in St. Joseph's Infant School in the end and these children were so much attached to her that they did not like leaving her school even to be promoted. She died at the age of sixty-five, August 1894.

AGATHA, Sister M., (Annie Bertram) a convert and Sister of a Wesleyan Minister, Rev. John Bertram, entered the Assumption Convent, Grahamstown on 15 August 1850, feast of Our Lady's Assumption, made her novitiate but was only professed by Bishop Moran in 1858.

Sister M. Agatha was about twenty-four years of age, a tall, good-looking brunette. She had a great struggle parting with her family to whom she was greatly attached. She was of an amiable, cheerful disposition, had a sense of humour, could tease and was inclined to obstinacy. She had had a good general education, knew Dutch and later learned French, German and Latin. She was also gifted artistically, had a taste for drawing and painting, she played the piano and soon learned to play both the harmonium and guitar. She was a most useful teacher in the schools and became Mistress of St. Joseph's Girls' School, and later of the Boys' School and was loved greatly by all the children. She had a specially good influence on her boys, both in the school and Sunday Catechism classes. She proved herself a most useful all-round teacher and, in addition, was very skilful with her needle, both in plain and fancy work. It was she who embroidered all the Antependia, Stoles, tabernacle curtains and other items for the Church. It was she too who prepared the Scenery for the entertainments, mystery plays, operas and taught the singing, training the children for their German and Italian presentations. In everything Sister M. Agatha undertook she gave herself perseveringly and painstakingly. She died, after a week's illness, on 29 June 1889 at the age of about sixty-three years.

WILFRID, Sister M., was a professed choir Sister of the Religious of the Assumption from the Mother House in Paris. She was Irish, of slight figure, good-looking and had a very winsome manner. Bishop Devereux had met her when he visited the Convent in Paris in 1849 and on the departure from Grahamstown of Sister Francis de Sales, the Sister Principal of the new school, he felt Sister M. Wilfrid would be the ideal replacement. The Bishop and Notre Mère both wrote repeatedly begging that Sister Wilfrid, whom they both felt would be ideally suited to fill the position and also assist with the training of the young Sisters, should be sent to Grahamstown. However, Sister Wilfrid was somewhat delicate and did not feel enthusiastic about being transferred. In addition, the Eastern Cape was in a state of war and the Superior General, Mère Eugénie, did not feel she could accept the responsibility of sending a Sister into such a situation and so, transfer was delayed and Sister Wilfrid finally arrived on the feast of the Assumption 1852. Her stay was short, due to ill-health and the fact that she found it difficult to settle in Grahamstown under the existing conditions. She left on 21 December 1852 and returned to the Mother House in Paris.

MARTHA, Sister M., was Irish. Bishop Devereux was instrumental in directing her to seek admission to the Religious of the Assumption in Paris where on completion of her Novitiate and making her vows she was to be transferred to Grahamstown. She was a lay-Sister and travelled out with Sister M. Wilfrid. She was hard working but time showed she was unsuited to the life of a missionary and she returned home.

LUCY, Sister M., (Agnes Manley) a colonial, who had been a boarder at St. Catherine's, requested to be admitted to try her vocation with the Assumption Sisters in Grahamstown. She entered in July 1869, received the habit in February of the following year and was professed in April 1872 by Bishop Ricards. She was a woman of strong principles, distinguished herself as an organiser in the various charges entrusted to her especially as Mistress of class. She was gifted with a fine soprano voice which after training and practice acquired much pathos and flexibility.

When the Augsburg Dominican Sisters opened their Convent in King William's Town, Sister M. Lucy was sent to teach them English and to administer their school for the first two years until they had acquired sufficient knowledge of the English language. While there, during the Ninth Frontier War, she contracted typhoid fever and returned to Grahamstown when she recovered. After this Sister Lucy never really regained her former strength. She spent some time with the Nazareth Sisters in Port Elizabeth recuperating and later, when the Dominican Sisters went to Potchefstroom she availed of the opportunity to go to Kimberley with them in the hope the change might contribute to her full recovery. However, the journey proved too much for her and she gradually grew weaker and died at the Holy Family Convent, on the octave of the Assumption 1889. In accordance with her dying wish expressed to her parents, her body was returned by train to Grahamstown and buried in the Sisters' burial plot in the cemetery there.

MAGDALENE, Sister M., (Mary Mandy) had been a boarder at St. Catherine's School with the Assumption Sisters, Grahamstown from the age of four or five years when her mother died till she was taken to Europe by her Aunt, Mrs. Stephen Mandy when Mary was about ten years old. In England she went to school at the Convent of the Faithful Companions, Norwood, at the Sacré Coeur, Rochampton and at the Assumption, Kensington. She accompanied her Aunt to Rome, had an audience with Pope Pius IX and received his blessing. The Pope kindly gave her Aunt some prizes for the lottery which was organised by the Assumption Sisters, Grahamstown, to help towards the building of St. Aidan's. On her return to South Africa she again attended lessons at St. Catherine's and some time later entered the Convent to try her vocation. She was professed in 1874.

Sister M. Magdalene was a gifted musician and became a good, zealous Mistress and teacher of piano, harp, guitar and singing. She prepared the first candidates for the Trinity College of Music examinations and they were very successful. She had a good contralto voice and continued to take lessons and improve her own qualifications. She took a great interest in the Parish Sodality of the Children of Mary and was appointed President in 1897. She died 29 September 1922.

CATHERINE, Sister M., (Kitty Quirk) was a colonial and was educated at St. Catherine's School at the Convent in Grahamstown. She was a very apt pupil and made great progress in her studies as well as accomplishments. She entered the Assumption Convent, Grahamstown in 1875 and made her profession of vows in 1878. Sister Catherine had great ability and became an excellent teacher. She prepared the first students for the Elementary, Higher and Teachers' Examinations.

When Bishop Ricards received a directive from Rome to the effect that religious superiors were to be elected every three years, he arranged for an election to be held in the Grahamstown Convent in Passion Week 1893 and Sister M. Catherine was elected Superior. Notre Mère was very happy about the outcome and had great hopes that Sister Catherine would be able to carry this responsibility. However, she did not succeed as a Superior and when re-elected after three years, she felt urged to seek re-union with the Mother-House in Paris for the purpose of renewing religious life. With the approval of the Bishop she and Notre Mère travelled to Paris to seek re-union. When negotiations fell through, after mature, prayerful consideration, (she made an eight day Retreat at the Mother House) she sought permission to enter the Assumption Convent in Paris where she experienced happiness in the religious life as it was lived there. She endeared herself to all the Sisters and pupils with whom she came in contact and at the same time she maintained her interest in and love for the community in Grahamstown. She died in Rome on 6 January 1936.

R.A.A., From the Superior of the Convent of the Religious of the Assumption in Rome to all the Houses of the Congregation 11 January 1936.

SHORT BIOGRAPHIES OF SEVERAL OF THE FIRST PRIESTS OF THE EASTERN VICARIATE

The information about the first Priests of the Vicariate was taken from Notre Mère's Writings about the first Priests of the Vicariate written in about 1897. Other sources used are shown at the end of each biography.

ALLEN, Father John.

Father John Allen, afterwards Dr. Allen, travelled to Port Elizabeth with Bishop Ricards, the Jesuits, other Priests and missionaries and arrived in Algoa Bay 23 October 1875. He was from Wexford, a good scholar and learned translator of great German works. He was appointed Chaplain to the Dominican Sisters in Kingwilliamstown and there rendered invaluable assistance to the teaching Sisters. He proved himself a wise and prudent spiritual director to the community. He translated their Constitutions from German into English as well as a Treatise on the Rule of St. Augustine by Rev. Weiniger, S.J.

In 1891 Dr. Allen was appointed mission priest at Queenstown, and had collected money for the building of a Church and Convent there but suddenly left the Colony and returned to his native Wexford where he lived for some years in retirement. He had very bad health and must have suffered much. He died at the age of fifty-two in 1902.

Gouws, Sister M., All for God's People, pp. 24, 25.

COGHLAN, Father.

Father Coghlan arrived in the Eastern Cape while Bishop Ricards was overseas making arrangements for the Jesuits to come to the Vicariate in 1875. He was appointed to replace Father Farrelly in Grahamstown. He

was a fine priest, a good scholar and he helped the Assumption Sisters greatly in their schools and did much good in the parish.

When the Gcaleka War broke out he volunteered to accompany the troops and was appointed Chaplain to them. On the outbreak of the Zulu war he continued as Chaplain to the troops. He was a good horse-man and a great favourite with both Officers and men. On Bishop Jolivet's appointing one of his own Oblate Fathers as Chaplain, Father Coghlan left and went to America where he died.

CORCORAN, O.P. Father George

Father Corcoran was a Dominican Priest who accompanied Bishop Griffith- (himself a Dominican) to the Cape Colony. In 1838 he was appointed assistant master in "The Mercantile and Classical Academy" which offered an elaborate course in English, Greek, Latin, French and Italian, Arithmetic, Book-keeping, etc. In 1840 he was transferred to Uitenhage to undertake pastoral work in the Eastern part of the Vicariate and later in the same year to Port Elizabeth. When Dr. Devereux was appointed Vicar-Apostolic of the Eastern Vicariate Bishop Griffith gave him two of his best men, one of whom was Father Corcoran.

On the arrival of Notre Mère and the Sisters 3 December 1849, Father Corcoran was Parish Priest in Port Elizabeth and gave the travellers a tremendous welcome and hospitality for several days. Shortly afterwards he obtained leave from Dr. Devereux to go and collect funds in South America for the Church and Convent he wanted to build in Port Elizabeth. The good Priest died of Yellow Fever while questing for funds and the amount he had collected formed the nucleus of the funds that afterwards built the present Church of St. Augustine's.

Father Corcoran was a clever man and a great book-worm. His Library, though small, was very choice. He was very kind-hearted but assumed a rough manner. He was very much respected by all classes and the best educated youths of all denominations in Port Elizabeth, owed all they knew to him.

Brown, pp. 10, 13, 32, 33, 34, 38.

DE SANY, Father Jozef

Father Joseph De Sany was a Flemish-speaking priest, a Premonstratensian from the Grimberg monastery in Belgium. He joined the monastery in July 1843 and was ordained priest on 7 June 1846. In that year a cholera epidemic broke out in Grimberg and it was still raging when Father de Sany left for South Africa in company with Bishop Devereux and his band of missionaries in 1849. During the three-month voyage to the Cape, Father de Sany kept a diary of the important events and this he sent back to his family. Part of his diary is published in a book Pater De Sany which was published by Dr. H. Van Heesch, prelate of Grimberg, in 1949, one hundred years later, in remembrance of this zealous missionary.

His first mission post was Cradock where he remained until April 1850. He then went to Graaff Reinet where Father van Cauwelaert was stationed and having been overcome by fever, spent several weeks there recuperating. In July 1850 he was appointed to Uitenhage and he

accompanied Miss Maria van Cauwelaert and Miss Vanderveken as far as Grahamstown where they were to learn English at the Assumption Convent. Father de Sany had a great desire to evangelise the indigenous people but the war prevented him from doing so.

In Uitenhage he built a church with the gift-offerings of the poor and it was dedicated to St. John the Evangelist on 6 July 1851. In his ministry he was "all things to all men" (St. Paul) and he served not only as a priest but also as doctor and teacher. In the midst of his apostolic activities and in his poverty which was great, he had an intense longing to return to Belgium to visit his dearly-loved family, but the shortage of priests rendered this impossible. Bishop Devereux was a real father to him and visited him frequently; his death in 1854 was a great sorrow to Father De Sany.

In 1867 Bishop Moran asked him to go to King William's Town, and, though he could find many reasons why he should not go - he was sick and weak - yet he went, to the sorrow of Catholics and Protestants alike to whom he was counsellor, father and helper in all troubles. In Uitenhage he had built a schoolroom, a presbytery and even a Catholic library.

He arrived in King William's Town on 17 March 1867, the only priest in Kaffraria. There he had to visit camps 40 or 50 miles from each other as well as minister to his own parishioners and the German legionaries. Bishop Moran realized the labour was intolerable, but there was a complete lack of priests. At the end of May he fell very ill but lingered on till 9 August when he died, not fully fifty years old.

Heesch, Dr. H. Van, Pater De Sany, pp. 15-19, 25-28, 34-68, 74-88.
Brown, pp. 48, 49.

DUBOIS, Father P.

Pierre Dubois a Belgian schoolmaster and student who accompanied Father Vancauwelaert and came out to the Eastern Cape with Bishop Devereux and his missionary group in December 1849. He assisted Father Ricards in little St. Aidan's, until his ordination when Bishop Devereux sent him to Kingwilliamstown.

Brown, p. 47.

FAGAN, Rev. John (1837-1917)

John Fagan, born in Dublin, attended "All Hallow's" College there in preparation for the Priesthood and as a clerical student was adopted by Dr. Moran for the Eastern Cape Vicariate. Mr Fagan arrived in Port Elizabeth on 3 April 1865 and was ordained priest at Grahamstown 3 December of that year. Except for a few years spent in Port Elizabeth, Uitenhage and Fort Beaufort all his priestly ministry was in King William's Town as Priest in charge of the mission and also Military Chaplain.

Father Fagan built a Church in King William's Town noted for its beauty by the local press; later he acquired the Presbytery. Through Dr. Ricards' negotiation a grant of land as site for a Convent and School was procured and Father Fagan who had a good business head - he had worked

sometime in a grocery business before entering All Hallow's College - managed to raise the necessary funds for the building and at the same time enlisted a great many helpers - many of whom were of other denominations. Under Dr. Ricards he was responsible for bringing out the Dominican Sisters from Augsburg, Germany in 1877 to staff the School for girls. In 1904 he established the De La Salle Brothers' School to provide education for boys.

He was raised to the dignity of Domestic Prelate of the Vatican by Pope Leo XIII in 1890.

Father Fagan was an indefatigable missionary priest despite having suffered all his life from indifferent health. He died 8 December 1919.

Gouws, Sister M., O.P., All for God's People, pp. 14, 15, 143, 276. Brown, pp. 90, 111, 120, 134.

FARRELLY, Father Patrick.

Patrick Farrelly, a student for the Priesthood volunteered for missionary work in the Eastern Vicariate and accompanied Bishop Moran and his missionary party among whom were six Dominican Nuns, and arrived in Algoa Bay 22 November 1868. Patrick was ordained priest in April of the following year. For a short time he assisted Fr. J.D. Ricards in little St. Aidan's but very soon was assigned to Uitenhage and later by Bishop Ricards to Port Elizabeth. After Father Ricards' consecration as Bishop, Father Farrelly was called again to assist with the work in little St. Aidan's. He was a very good teacher and a diligent worker, very hospitable and unfortunately inclined to live beyond his means. Eventually he left the Vicariate and went to America.

Wilmot, A., The Life and Times of the Right Rev. James David Ricards, pp. 78, 79.

HOENDERWANGERS, Father Jacobus.

Bishop Devereux had early realized what an advantage it would be to have priests who could speak and preach in Dutch, the language of so many of the colonists. When he visited Europe in 1849 he secured the services of three Flemish priests, two members of the order of Premonstratensians from the monastery in Grimbergen in Belgium and one secular priest. Father Hoenderwangers was one of the former. He accompanied Bishop Devereux and his party of missionaries on the Océanie and arrived in Algoa Bay on 3 December 1849.

Bishop Devereux appointed Father Hoenderwangers itinerant missionary for the small towns within a radius of 200 miles of Grahamstown, including Bloemfontein. He made his journeys on horseback. Then in 1851 Bishop Devereux appointed him resident priest in Bloemfontein. Here Major Donovan, a personal friend of Bishop Devereux obtained a large plot of land on which to build a church, and under his direction the Irish soldiers built the Church in their spare time. When the English abandoned the Orange River Sovereignty, Father Hoenderwangers carried on fearlessly with his work of evangelization and by July 1854 was on friendly terms with the new Boer Government. In 1855 he urged Bishop Allard to call on Mr. Boshoff, the President of the new Orange River State, but the Vicar-Apostolic considered it would be imprudent to do

so. In fact Bishop Allard's treatment of Father Hoenderwangers is difficult to understand; he looked upon him as a financial burden, though he was doing outstanding work in the Orange River Territory. He gathered together the Catholic Congregations at Bloemfontein, Fauresmith, Smithfield and Harrismith and obtained a grant or promise of sites for churches. Not until 1862 did Bishop Allard visit these missions and meet Father Hoenderwangers, on the instruction of his superior, Bishop de Mazonod.

As early as 1856 Father Hoenderwangers was confronted with the problem of marrying black and white and in response to a request for a ruling on this Bishop Allard wrote to him, "As to colour, the Catholic Church does not pay attention to it. Jesus Christ died for all without distinction."

Father Hoenderwangers spent himself working courageously as an apostle, meeting the scattered Catholics and encouraging them in their spiritual life. Bishop Devereux described him as an "indefatigable missionary."

In 1869 he had both his legs broken in a wagon accident, after which he was lame and was compelled to return to Belgium.

Brown, pp. 48, 49, 159, 160, 180.

Brady, O.M.I., Rev. J.E., Trekking for Souls, pp. 59 ff.

LENNON, Father,

Father Lennon was ordained priest at "All Hallow's" College, Dublin before coming to the Vicariate during the episcopacy of Bishop Moran. In appearance he resembled Bishop Moran and was a very gentlemanly priest. On his arrival he was assigned to Graaff Reinet and was greatly loved by his congregation. His career was a short one; he was taken ill of brain fever and died within a few days and before Bishop Moran could reach him.

Wilmot, A., The Life and Times of the Right Rev. James David Ricards, p. 79.

MAGGIOROTTI, Father John Baptist,

Father John Baptist Maggiorotti, an Italian secular priest from Turin, responded to Bishop Ricard's appeal for Priests to serve in his Vicariate. Father Maggiorotti arrived in the country with Bishop Ricards on his return with a group of twenty-three missionaries including the Jesuits, other Priests, students, Sisters and postulants (for the Dominican Sisters). Father Maggiorotti soon learned English and was sent to Bedford to open that mission. Next he went to Port Alfred and built and opened a school there. He was a zealous, hard-working, good Priest and was much respected by his congregation there, as well as by others. He proved a sincere friend and did good wherever he went.

McTIERNAN, Father John,

Father John McTiernan responded as a clerical student to Bishop Ricards' appeal for personnel to work in his Vicariate and was ordained Priest in Grahamstown by the Bishop. After his ordination he was sent to Queenstown to assist Dr. Allen. He was also some time at Izeli Convent Farm.

MURPHY, Father Thomas.

Father Murphy as a deacon already over thirty years of age had been a member of Staff at St. Peter's College, Wexford, when Bishop Griffith made an appeal in 1838 for volunteers and he was one of three who responded (the other two were Priests). They accompanied the Bishop on his return to his Vicariate where a few months after their arrival the Bishop ordained Mr. Murphy priest and sent him to the frontier to assist Dr. Burke in taking charge of the infant Mission of Grahamstown. Within a week of his arrival Dr. Burke died suddenly and Father Murphy then 33 years old was left in charge of the mission.

In 1846 Bishop Griffith sent Father Murphy to Rome to ask the Pope to divide the vicariate and to suggest that Aidan Devereux should be appointed Vicar Apostolic of the Eastern Province of the Cape. On his return the Bishop transferred him with Father Corcoran (two of his best men) to the new Vicariate when it was established.

In 1850 Bishop Devereux sent Father Murphy to Natal to prepare the way for another new Vicariate. There he obtained from the government a plot for a church at Pietermaritzburg, the capital, and the promise of another at Durban. He drew up a report on the situation which was later sent to the newly-appointed Vicar Apostolic, Bishop Allard.

When Father Murphy returned from Natal he was transferred to Port Elizabeth as successor to Father Corcoran, O.P., in January 1857. Bishop Moran appointed him Vicar-General and in February 1861 the honorary distinction of Doctor of Divinity and Monsignor, was conferred on him by the Pope.

While in Grahamstown during the Frontier Wars he was tireless in the service of the troops and during this time with the Catholic Soldiers as assistants he built St. Patrick's Church, and, very soon after his arrival in Port Elizabeth, he opened subscriptions for St. Augustine's Cathedral which was built and officially opened 25 April 1866.

There is no need to dwell on Father Murphy's laborious life as a missionary priest, and his strict fidelity in the discharge of every duty. In all these respects he was the model of a "good and faithful servant" of his Divine Master. During the last few years of his life he suffered intensely and yet he worked on, preached, taught Catechism, inspected Schools regularly, visited the sick and sought out the erring and scandal givers. He was beloved and greatly respected by his congregation.

Bishop Ricards ends the sketch of Father Murphy's life and works as follows; "May it be said of many a priest in the vicariate, when he is dead and gone as it was fittingly said of Father Murphy, 'He did wonderful things in his life'"

In spite of the testimony that Father Murphy was a learned, good-hearted, just, genial, gentlemanlike priest and very popular with his congregation generally, it must be recorded that relationship with the Sisters was strained. He did not consider there was a place for Sisters on the mission at that time, and, if things were not according to his mind e.g. the teaching of Catechism or the children's hesitancy or lack of response to his questioning during the sermon at Mass, he did not spare the Sisters - his reprimands and reflections on them in public were

very painful and humiliating. Later in life he realized that Sisters could be an asset even on a mission.

Brown, pp. 31, 32, 37, 41.

Ricards, J.D., In Memory of Father Murphy, pp. 7, 8, 14, 15, 19.

Wilmot, A., The Life and Times of the Right Rev. James David Ricards, pp. 47, 69.

TROY, Father John

Father John Troy came out from "All Hallow's" in 1875 after his ordination and remained a long time in Grahamstown doing the lion's share of the Parish work and teaching in St. Patrick's School.

He was much beloved and respected in Grahamstown and the Holy Family Confraternity flourished under his direction. He was a zealous, good Priest and never spared himself. He had a strong constitution but overwork, want of proper food and time for his meals undermined his health. He was sent to Queenstown and did much good work there. Unfortunately he contracted a severe illness and died after a short but full career of five years. He was a great loss to the Vicariate; he preached well, had sound judgment and great ability.

O'CONNELL, Father

Father O'Connell came out as a Deacon from "All Hallow's" with Bishop Devereux and his missionary party in December 1849 and was ordained priest about Christmas 1850 after the outbreak of the Eighth Frontier War. He was a late vocation, middle-aged, very active, energetic and hard-working. He was assigned to the pastoral care of the Troops and lived constantly in the saddle between Forts Beaufort and Hare attending to the Catholic Officers and men until the end of the War and many a hair-breadth escape he had.

He built St. Michael's Church in Fort Beaufort and the Chapel in Alice, and when, because of age and ill-health, he was unable for duty between Fort Beaufort and Alice he retired to the Convent Farm near Izeli, Kingwilliamstown and ended his days there. He was an extremely charitable and self-sacrificing Priest.

QUINN, Father J.

Father J. Quinn was ordained in Grahamstown by Bishop Devereux in November 1853 and then sent to Burghersdorp where he built a small chapel and remained until Bishop Devereux's death when Bishop Griffith, the pro-Vicar, sent him to Grahamstown to assist Father Ricards. When Bishop Moran arrived he sent him to Port Elizabeth as assistant to Father Murphy. Later he was sent back to Ireland.

Wilmot, A., The Life and Times of the right Rev. James David Ricards, p. 38.

VANCAUWELAERT, Father E.H.

Father Vancauwelaert was the Belgian secular priest who volunteered for the Missions in response to Bishop Devereux's appeal. He had in mind to establish a Religious Community in the Mission that would be confided to him and for that purpose he brought with him his two sisters, Maria and Antonia, and a teacher Miss Vanderveken. In setting up a school, the fact that they did not know English was an insuperable obstacle; hence Maria and Miss Vanderveken went to the Convent in Grahamstown to learn English.

After Maria had returned from Grahamstown, a great blow struck Father Vancauwelaert; while he was on a missionary journey he got a message that both his sisters were ill. He hurried back to Graaff Reinet and found his younger sister had died on 24 February 1852 and the second was dying, at the age of thirty-four. The latter died on 4 March 1852. Their mortal remains were exhumed on 13 November 1852 and arrived in Belgium on 30 January 1854 where they were buried with great solemnity and their gravestone was placed in the wall of the church at Gaasbeek.

Father Vancauwelaert did not long outlive his sisters. He went to the Mission in George's Town, away from the scene of his sorrow, but he died two years later, in 1854, and was buried there. He was only thirty-eight years of age.

Heesch, Dr. H. van, Pater De Sany, pp. 69-71.
Brown, pp. 48, 49.

APPENDIX B

CORRESPONDENCE WHICH MAY THROW LIGHT ON SOME PROBLEMATIC AREAS

From Bishop A. Devereux to the Ecclesiastical Superior, Mgr. Sibour.
(This letter expresses Bishop Devereux's gratitude and his willingness to comply with the wishes of Mgr. Sibour.)

30 July, 1849.

"Rev. Fr. Superior,

"The last time that I had the honour of seeing you, you indicated your wish to have a letter from me, which, if God called either one of us, would remain as a record of all that has passed between us in relation to the little band of Sisters of the Assumption which you have entrusted to me, with the approval of His Grace, the Archbishop of Paris.

"When I saw these ladies, some months ago, I found among them the spirit of selflessness and zeal which a new and difficult mission requires. Several of them being able to teach in English as well as French, and their education and talents equipping them completely to counter-balance the efforts of the protestants in my diocese, I wished to take several of them, with your consent, to form in the Eastern Province of the Cape an educational establishment for the poor as well as for the wealthy. These Sisters informed me from the outset that they were founded to form a Congregation whose members should all be responsible to the Mother House and the Superior General, and that approval for the Institute would be requested from the Holy See in this form.

"In the conversation which I had with you at that time, you reiterated this observation to me, and you said that His Grace the Archbishop of Paris, to whom his predecessor of glorious memory had bequeathed this congregation still in its infancy, would only be willing to give religious of this Congregation to a Bishop who, in view of the advantages that only a Congregation can offer, should himself wish the Sisters continue to be responsible to the Mother House, and who would indeed be willing to associate himself with it to request the approval of the Rule, such as it should be judged necessary to draw it up in the diocese of the Mother House and in Rome.

"It is very comforting for me to renew here Reverend Fr. Superior, the assurance that I have already had the honour of giving you, that these views are completely my own; that I attach the greatest value to receiving for the missions Sisters formed at the Mother House in teaching, in religious virtues, and in the generous and zealous spirit of the Institute; and that in the pagan and distant country which is going to become the scene of their labours, I am happy to preserve for the Sisters the support of their Mother and Sisters in Europe. The trust and submission which I have found in them towards their Superior General is for me the surest guarantee of their perseverance in religious virtues, which, combined with a lively charity can alone give them the power to overcome the error and evil in my poor mission.

"I believe I can say, Rev. Fr. Superior, that you will never have to regret having given me these Sisters, who, in the course of time, will become, I hope the means of salvation of many souls.

"I cannot end this letter without expressing to you the special affection which your goodness and the interest you have taken in my poor mission inspires in me. Believe that I am entirely yours in Our Lord Jesus Christ.

Aidan Devereux
Vicar Apostolic; Bishop of Paneas,
Eastern Province of the Cape of Good Hope.
Paris, 30th July, 1849."

R.A.A.

From Mgr. Sibour to Mother Gertrude and her six companions. 10 August 1849. (This letter is known as the sending letter and lays down the conditions under which the Sisters were sent to the Cape.)

10 August, 1849.

"We, the Archdeacon of Notre Dame, Vicar General of His Grace the Archbishop of Paris, Superior of the Sisters of the Assumption, authorise in this capacity our beloved daughter, Sr. Marie Gertrude of the Blessed Sacrament, to go to South Africa to found and govern, according to the Rules and spirit of the Institute to which she belongs, an establishment in the diocese of Mgr. Devereux, Bishop of Paneas.

We are giving her these Sisters and companions in the same Mission:-

1. Sister Marie Ligouri of the Visitation Professed Choir.
2. Sister Francis de Sales of the Holy Heart of Mary Novice choir.
3. Sister Marie Veronique Professed (lay-Sister).
4. Sister Marie Stanislaus Postulant choir.
5. Sister Marie Brigitte Postulant lay.
6. Sister Marie Regis Third Order.

"We place her and the Sisters who accompany her under the protection of God, and under the leadership and entire direction of the holy and venerable prelate who is going to become the Father and shepherd to the little flock.

"We recommend to all our dear daughters, in spite of distance, always to remain united in heart and soul to the Mother House from which they have gone forth and which has given birth to them in religion, considering themselves as members of the same body, branches of the same tree, children of the same family, remaining attached to the centre of their Institute by filial obedience, lively charity and by this holy union of prayer which binds all souls together in the Church and which binds them more closely still in the religious life.

"We give them the most express recommendation never to let the bonds which unite them to each other slacken, and to live always in the same spirit and the same sentiments. They will remember that division would very quickly ruin the edifice that they are going to erect for the glory of God, and would bring about by the same token the ruin of their souls.

"To love one another as it becomes those who are Sisters twice over, by nature and by grace, to live in perfect trust and openness of heart, to anticipate one another's needs with loving attentiveness and perfect humility, to support one another if need be in weaknesses and imperfections which are inseparable from the wretchedness of our human condition: this is what must be the object of their study, the constant disposition of their souls and the object of their constant efforts. They will draw from this holy union the purest joys, abundant consolations and an almost invincible strength to overcome the obstacles that they could encounter.

"They must regard themselves as very fortunate to have been chosen by God to do his work in these distant countries which the darkness of infidelity and the shadows of death still cover almost completely. Let them show themselves worthy, through their generosity, of so great a vocation which is the very vocation of the apostolate.

"This land which they are going to water with the sweat of their labours has already been watered by the blood of Our Lord. He left His home at the right hand of the Father; he worked and died for the poor souls who, from the depths of the abyss where they are on the point of being lost, reach out to him their arms. Let the Sisters fly to their aid; may they find too slow the pace of this ship whose sails they will regard as wings given to them to carry them where they are awaited. May they imprint there, with their footsteps the marks of their zeal; may they always keep themselves in the house of God as very imperfect but docile instruments of his mercy.

"To remain always faithful to the grace of their vocation, they will only have to remain faithful to their rules, to the spirit as well as to the letter of their observances and constitutions. If the diversity of place required some change or modification the Sister Superior should represent it to the Bishop. She should follow his advice and decisions and she should write to the Mother General to have the changes put into effect or to obtain the dispensations necessary.

"We ask our dear daughters and Sisters as a sign of unity and perfect charity to say together each day a prayer for their Congregation, for the spiritual advancement of all those who are part of it and for the good of all those persons who work for this advancement.

"We greet them in Our Lord Jesus Christ, common Father and Saviour of our souls. Through Him we will never cease to be with them and among them. We beg them to receive these final words as a mark of our tender paternal solicitude and our very real devotion.

"Written in Paris, Feast of St. Laurence, 10th August 1849.

L. Sibour,
Vicar General, Superior."

R.A.A.

From Sister Wilfred to Mère Eugénie on the powers of Bishop Devereux to exact obedience.

22 September, 1852.

".... At the present time it is the Bishop's will that regulates everything and he holds totally to this that we do not recognise any Superior's authority except this. After a conversation I had had with him I made this observation to Sr. Gertrude and she replied that Monsignor showed her a document which put her and the Sisters totally under his sole authority - the Archbishop of Paris gave this obedience to them on the occasion of their departure. I don't know what form it took but perhaps you have a copy. Monsignor adds that it was agreed that he could make regulations for his foundation as it would seem good to him and it is in accordance with that he wishes to be helped with duties in the Church, in the Parish - that there is visiting of the poor and thus as well other differences such as there are between this house (Grahamstown) and the Mother House. He appears to conclude from that if he has the right to act as he sees good in certain things, he can do so in everything. On that score Sr. M. Gertrude questioned Mr. Croskill as the wisest man she knew. He said she could do no wrong in following her director (the Bishop) for there is no article in the rule which indicates the authority a local superior can have

She told me that she feared more than every to hesitate for a moment to obey the wishes of Monsignore, since he had given her the Bulls from the Pope to read where it said he has the right to excommunicate not only those who disobey him but also those who do not adopt his opinions and who do not give him total submission and co-operation. I found that very extreme for naturally since there is no restriction (on his powers), this can be applied to everything..... he is making out that Vicars Apostolic have wider powers than ordinary Bishops. Sr. M. Gertrude said she has read all the authors who have written about this subject and all speak of the entire obedience that must be given to one's bishop.

R.A.A.

From Bishop Devereux to Père d'Alzon, 25 September 1852. (In this letter after expressing gratitude for the gifts sent by Père d'Alzon with Sr. Wilfred, he expresses his feelings freely about the Mission and the difficulties he is experiencing.) (Not verbatim)

".... I offer you my deep gratitude for all the interest you take in this mission and I thank you for the noble and generous charity that you have shown by sending into these African deserts so many beautiful and useful presents."

He thanks for the Pontifical robes sent him and adds that in this Colony the zeal of Protestant missionaries is concentrated, that at his arrival Christian education was non-existent with his so-called Catholics. The state of morals was deplorable, even with young Catholics. Experience had shown him that, without Christian education of youth, Religion makes no progress and faith itself dies out. That was why he asked the Assumption Sisters for Missionary Sisters and had made all the sacrifices necessary with the help of the Propagation of the Faith, to establish their Convent.

"Knowing the interest that you have in this Convent and your charity so full of zeal, it seems to me that it is my duty to speak out my thoughts freely, not to complain of the Superior-General but so that you can make her see the utility, and the impossibility of succeeding in any enterprise unless by making use of the ordinary means. You know, doubtless, of all the contradictions that we have experienced through want of ability and quality of subjects (Sisters) she gave me for the Mission with the exception of the Superior, who up to the arrival of this re-inforcement of two Sisters (Wilfred and Martha) had all the weight of the establishment on her shoulders. This unfortunate circumstance has caused us to lose the fine chance of taking possession of the education of all the youth (girls) (even the Protestants in the town). I fear we shall hardly get such a chance again although Sr. Wilfred has all the qualities for a good and excellent mistress. I beg you to get Mother General to weigh well the dispositions of the Religious she sends on the Mission. If they have not the vocation for missionary work, and if they are not active, disinterested, obedient and generous, no matter what other qualities they may have, they should never be sent here. I was forced to send back two Professed Sisters given me by Mother Superior and the third, who was only a Novice, and a neophyte (a new convert), left us as soon as we arrived here. I hope Mother Superior is cured of this mania of wishing to build without proper material a structure which she wishes to raise. Better far not to extend than to erect a building on sand. It seems to me that there is another fault in the direction of the Novices at Paris - the wish to rule everything in the Mission by the Parisian standard. Here we must tackle the work as it presents itself. We must teach the poor as well as the rich, and to all accounts the poor are more exacting and more difficult than the rich Yet we must have patience and conquer little by little. The Sisters formed in the Novitiate at Paris seem to me to recoil from that. Finally I wish to impress on you that for a Mission such as this the Novices should be given more of the spirit of St. Vincent de Paul. Here we have to take charge of orphans, visit the sick as well as work with the poor and the rich, and non-cloistered nuns who refuse to adapt themselves to these works would fall into disrepute and be depicted as poor Christians. As to being cloistered nuns, they can't be that: the fanaticism of the Protestants would render such an attempt not only useless but dangerous for their health and the actual state of society here. Up to now the charity of the Sisters is rather a subject of admiration to the Protestants and, although some of the latter have done all in their power to stir up affronts against them, they have never been insulted since their arrival. Although a good deal has been done to educate the children of the Free School since the arrival of the Sisters, we have, nevertheless, lost the finest possible occasion to make the Convent pay for its own upkeep, at least for a long time.

I also have to speak to you about a lack of goodwill on the part of Mother General in what pertains to her dispositions in co-operating with me, the local Superior. Even when the Congregation would be approved, I would not consent to have a house of the Order here without an Ecclesiastical Superior, the distance from Paris is too great for that."

He says he is happy to learn that Père d'Alzon would try to get subjects for the Mission from All Hallows, Dublin. "I would be very pleased to get an Irish Missionary from this College who would have passed through your hands as a director of the Convent here. I have no complaint to make of the Superior here, nor of the actual Community. I think the Mother General by sending us these two new Sisters has done much to put the mission in a position to make progress".

A.A.A.

From Père d'Alzon to Mère Eugénie, 15 December 1852. (Père d'Alzon recognizes that life at the Cape must of necessity be very different from life in Paris).

"The affair at the Cape is rather complicated. As for me I am pleased at the turn things take. Your power as Superior-General is recognized and I can see the possibility of coming to an agreement with Mgr. Devereux if he is not too angry, and I persist in my opinion that you must not withdraw after having advanced thus far. I agree that there are in the details you give me and what you have learned from Sr. Ligouri some serious things. I do not know why but I cannot help thinking there is a way of settling things and, if that is at all possible, you must do it. Without doubt the fact cannot be hidden that life for your Sisters at the Cape can never be the same as the life of your Sisters at rue Chaillot. Likewise, as in England you stretched the strap, so at the Cape you can see in what it is suitable to yield while being inflexible in things connected with religious propriety".

R.A.A.

From Bishop A. Devereux to Mgr. de la Bouillerie, [?] 1853.

"The Mother-General was made acquainted with my own lips with the duties the Sisters would have to fulfil, of attending to the sick and instructing the ignorant, and that she engaged willingly to do. Her letters, of course, will show this. Had subject of a certain character been sent, this would have been performed without any departure from charity. The war I could not foresee and when a town is in a state of siege for two years, undoubtedly, exceptional circumstances will arise. As far as I am concerned I challenge the Mother General to say I have broken faith with her in any one point or required the Sisters to do more than she promised, or failed to supply them with any spiritual means within my power....."

M.S.A.

From Mère Eugénie to Mgr. Devereux, Vicar Apostolic of the Eastern Province of the Cape of Good Hope. (In this letter Mère Eugénie states the reasons for the recall of the Sisters).

Paris 10 December, 1852.

"My Lord,

"Your Lordship will receive by this mail a letter from M. l'Abbé de la Bouillerie, our ecclesiastical Superior, who is appointed by the Archbishop of Paris to reply to a letter in which you express your dissatisfaction with the sisters whom you have received from us. The opinion of His Grace the Archbishop of Paris was that we were wrong, in the still nascent state of our Congregation to undertake to supply Sisters to a mission so distant and difficult as yours. I acknowledge myself, My Lord, that the works which we were required to carry out are beyond our means, and that several are too far outside the scope of our Institute for our sisters to be able to accomplish these and at the same

time remain within the spirit of their Rule. Your Lordship can therefore only gain by having religious whose Institute embraces all the works of charity and who, being older in the Church, will carry out better all that there is to be done in the vicariate of Grahamstown.

"According to the formal advice of His Grace the Archbishop of Paris, I am writing to our Sisters to recall them to Paris, and, in compensation, I wish to offer to Your Lordship to pay the passages of as many Sisters of another Order, of your choice, to replace ours on the mission. Please accept the humble apologies of a Congregation which would have been happy to satisfy you, if it had been able, while preserving its subjects within the limits of their Rules, and which will besides be happy to serve you wherever it will be possible to do so.

"Accept also, My Lord, the assurance of the humble and deep respect with which I have the honour to be your Lordship's very humble servant in our Lord.

"Sister Marie - Eugénie de Jésus.
"Superior General de l'Assomption."

R.A.A.

From Mother Gertrude to Mère Eugénie. (This is her reply to the letter of recall dated 10 December 1849.)

Dieu Seul

Madame the Superior General,

I have delayed replying to your last letter till I had received a reply from His Excellency the Archbishop of Paris on the question of the permission I asked him - regarding my not leaving this Mission. The post that has just arrived brought it to me, on the condition that I enter an order approved by the Holy See and that I write and acquaint you of my intention as also that of Sister Mary Martha, who are to consecrate the rest of our days to the service of this Mission, in an approved order which His Lordship, Bishop Devereux will judge fitting to establish here in his Vicariate. My conscience, the position in which I find myself added to serious reasons which are hardly unknown to you all contribute to make this measure (demarche) a duty and I think you know me sufficiently well to be convinced in the depths of your being, that it was nothing less than the imperious voice of conscience that made me decide to separate myself from a house that I have loved so much as the Assumption - but integrity, justice and honesty are stronger and more unimpeachable rights for us than sentiment or any considerations of this nature although they can cost (much pain).

Allow me, Madame, to offer you the assurance of my sincere wishes for the prosperity and happiness of your community and allow me to express all the sentiments with which I have the honour to be your very humble in J.C.

Soeur M. Gertrude of the Bl. Sacrament

CONVENT
Grahamstown
18 July 1853.

R.A.A.

The following is an extract from a letter written by Mgr. Patrick Moran, Bishop of Dardania, Vicar Apostolic of the Eastern District of the Cape of Good Hope, to the very Eminent and Reverend Cardinal Alexander Barnabo, prefect of the Sacred Congregation of the Propagation of the Faith - (Propaganda!) in May 1857.

The Question posed was: Is there any Convent of enclosed religious? of what Institute? and is the Common Life observed?

Reply: A Convent of enclosed religious does not exist in the Vicariate, but there is a Convent of the Congregation of the Assumption, founded by the recently-deceased Vicar Apostolic. This Convent lives on the produce of a little garden attached, on embroidery work and on a school where young girls of rich parents are educated when they find them, and as well those who pay board and lodging for their maintenance. In addition to this school there is another one where the Sisters give instruction free - "free school" as they are called and where a dozen orphans are brought up, taken care of and provided with everything necessary by the same Sisters. The number of children in these different schools is about 87; to carry out these very heavy duties there are, to tell the truth, only six religious of whom two are lay Sisters and the other four are choir Sisters.

The Superior - surname de Henningsen - is called in Religion Sr. Marie Gertrude of the Holy Sacrament. Before the death of Dr. Devereux, for reasons which to him were very urgent, this community applied to the Holy See to be given permission to leave the Congregation of the Assumption. For serious reasons it seemed very desirable that this community was no longer established under the government and authority of the Mother-House situated in Paris. The present Vicar-Apostolic, after weighty consideration, is of the same opinion; he sees no necessity, unless the Holy Father, in his supreme power judges otherwise, to transfer the Sisters to the new Institute of the Sisters of Mercy, the reason being given that they have been formed under the Rule of the Assumption and that it would be very much easier that they remain as before associated with the Congregation of the Assumption but at the same time directly subject to the Vicar Apostolic and entirely independent of the Superior living in Paris. The Archbishop of Paris, recently deceased, alas! released them from obedience to him; on one condition only that they would be attached to another Order or approved Congregation.

What appears to the Holy Father as best to do in this difficult case, to all of us here, to the Sisters as well as the Vicar Apostolic, we will hold it as giving full satisfaction; that the Sisters be transferred to the Congregation of Mercy or that they still live associated with the Congregation of the Assumption but independent of the jurisdiction of the Superior of Paris, we will be happy.

And here it is well to note for the case where something would be said to you against the good reputation of the Convent - that the reports spread in Paris are entirely false. The manner of life of the Sisters gives everybody great edification; they are always working; they are edifying spending themselves in a most invaluable way. They do, through the schools give the greatest service to the propagation of the faith, to the unbelievers and to the heretics - their excellent example helping to revivify the true religion.

When the Convent had been founded in the Vicariate, the Congregation of the Assumption had not received the approbation of the Holy See. Since some changes were able to be made in the Constitutions, if a copy of the rule, approved by law, could be sent to the Cape of Good Hope, it would be greatly desirable.

A.A.A.

From Sister Catherine, Religious of the Assumption, to Rev. C.C. Martindale, S.J., (extracts re break with Paris and attempt at reunion 1896).

"To make a long story short - on account of difficulties on both sides - and difficulties there were - Dr. Devereux and Mother Gertrude decided that the Grahamstown Community should form a Diocesan congregation, independent of the Mother house and entirely under the jurisdiction of the Vicar Apostolic.

Mother Gertrude petitioned the Archbishop of Paris to release her from all obligations to the Mother house and to permit her to join any religious Order or Congregation that Dr. Devereux might introduce into his Vicariate.

Finally, all relations with the Mother house came to an end. The loss of the Cape Mission was the great sorrow in the life of the Rev^d Mother Foundress.

Things went on satisfactorily for some years, but little by little the work declined from want of subjects. The very small number of Colonials who entered the Community was not sufficient to carry on the work which would certainly have ended in a short time.

Dr. Strobino, the Vicar Apostolic in 1896, saw the necessity, if the work were to continue, of making an effort to recruit subjects. He made an appeal to the Rev^d Mother Celestine, then Superior General of the Assumption, in view of a re-union with the Mother-house. Mother Gertrude and I were sent to Paris to negotiate the affair.

Before anything decisive could be arranged, the death of Dr. Strobino and the arrival in Paris of Dr. Mac Sherry his successor put an end to all negotiations. Dr. Mac Sherry undertook the arrangements for the Grahamstown Community and its continuation as a Diocesan Congregation. Subjects were brought out from Ireland and a new impulse was given to the work which has continued and has given excellent results for many years past - Thank God these good results will continue.

Perhaps Rev^d Father, you will permit me to add that I am a Cape Colonist by birth, educated by the Sisters at Grahamstown, and for many years a professed member of the Community there. As I have mentioned, I was sent by Dr. Strobino in 1896 with Mother Gertrude to Paris. Negotiations with the Mother house not having succeeded, Mother Gertrude returned to the Cape with Dr. Mac Sherry and I joined the Community at the Mother house with His Lordship's permission.

I am still in correspondence with the Sisters in Grahamstown and in Bedford to whom I am profoundly attached, and it is with the greatest interest that I follow, by their letters, the excellent work they are doing, evidently with God's blessing.

I am personally acquainted with the Rev^d Father Lallemand, S.J., as he was confessor to the Grahamstown Community for some years.

Sr. Catherine of the Rosary, 23 August 1933.

R.A.A.

Extracts revealing the bond between Mère Eugénie and M. Gertrude.

Undated letter, written on blue paper with a view of High Street, Grahamstown (from the east). Written possibly end of 1850 for Mère Eugénie's feastday - feast of the Holy Name of Jesus, early in January 1851.

My dear beloved Mother

Mother Gertrude apologises for the poverty of the gifts and continues "however ineloquent the expressions of our affection, the hearts of your poor children of Africa, nevertheless abound with love and devotion for you, and the work to which you are attached. One day, up above, at least you will be convinced of it. We unite our hearts and our voices to those of our dear Sisters of Paris and Richmond in invoking the most abundant blessings of heaven upon you, our very good and dear Mother, and by greeting your sweet name with the most tender affection and love. Your very devoted daughters of Africa."

Mother Gertrude to Mère Eugénie 20 August 1851

My dear Mother,

I am very late in finding a free moment to speak to you of my soul and of the spiritual state of my community. God gave me too much in giving me Sr. Thérèse Emmanuel and you for my mistresses and guides in the spiritual life, not to expect some return from me (which I admit to you sometimes seems very rigorous) in the privation to which He subjects me now. [She gives a run down on the faults she feels she has committed and on each member of the community - remarkable that she accuses herself of lack of generosity for God!]

..... I cannot tell you how grieved I am to see by your letter that you have suffered from my lack of trust and from the discontent that you feel in my letters. God knows that I would suffer forever without respite the pains which I experience [many?] times in my present burden than cause you a shadow of pain or anxiety. God knows I have made light enough of my personal sorrows since you entrusted me with this mission, when it was in any way a question of the interests of our work. These sacrifices were made for God, I hope, but you cannot doubt that you were not a part of them - in some things - your letters, your misconceptions about mine and our position have caused me many moments of discouragement; however, the thought of not betraying the interests of the work which you had entrusted to me has always had the power to urge me on in spite of all the difficulties. One does not need a very strong or sincere affection to be a faithful servant under the eyes of those whom one serves. He who is so (a faithful servant) even when he is misunderstood and when they act towards him as if he were not so, must he not in the last analysis have a more deeply rooted affection? Believe me, dear Mother, I could

have led a much more comfortable and restful life if, instead of always being on the alert for the real interests of your work in this country, I had listened to nature, and I would have avoided these heart-breaks on your part if, in yielding to human prudence, I had restricted myself to following, without admonition, your views, in spite of the way they would have been harmful in a country which hardly resembles in any way France or England. If, my dear Mother, I have failed in respect for you in any way whatever in my admonitions, or in what I have written on the subject of the Mission and of the Sisters to Sister Thérèse Emmanuel, I am grieved by it. I ask pardon of you from the depths of my heart and I am ready to write you a letter of reparation before the whole community if you judge it appropriate....."

R.A.A.

Extracts from letters of Mother Gertrude to Mère Eugénie: R.A.A.

22 December 1849

Journey to Grahamstown

It would be impossible to tell all the care that the Bishop takes of us and the solicitude with which he sees to it that we are not in want. He hired four ox-wagons to transport us to Grahamstown -- that is us, Mr. Ricards and Mr. Croskel - a Belgian servant and three other Irishmen of his party The journey was very pleasant and quite new for us - imagine an enormous wagon drawn by two or four animals (oxen). We did the journey in three and a half days and four nights. The weather was lovely and sometimes we had before us a magnificent landscape - the country is much more beautiful than I had imagined -- instead of arid or sun-scorched plains, there exists perpetual greenery and plains everywhere, shrubs and small bushes or what is called here "bush"; this greenery is all the more [?] in the morning, and often in the evening we pitched camp either beside a river or a pond and there we prepared our meal - one prepared the plates, another cooked the meat, the men of our company fetched us wood and water, and the places where the wagon-drivers chose to pitch camp were usually charming. On the morning of the fourth day after our departure from Algoa Bay we arrived in sight of Grahamstown which pleased us agreeably more than Port Elizabeth. The approach to it is very picturesque and the town much bigger than we thought.

Mrs Ford

We stayed with Mrs Ford who came to meet us with her daughter She is all and more than the Bishop wrote to us and I am no longer surprised at the praises he sang of her. I have never met in any woman so much real self-forgetfulness and so little [thought?] of herself. She must have a very beautiful soul and she must be very pleasing to God. She is delighted at the idea of entering the third order. She is very active and will be of the greatest use to us both by her own efforts and by the respect in which she is held here. She has announced to the parents of her children that she is giving over to us her boarding-school and straight away, after the holidays which last here until the middle of January, several of them will be transferred to us. Someone has already written to his Lordship to offer us two children from Cape (Town). We have been very favourably received up to now and Mrs Ford believes that

we will succeed very well - that is also the opinion of most people that I have seen.

25 January 1850

Plight of the Catholics and poverty of the Mission.

Nothing can be more consoling than the prospects of the mission. His Lordship is constantly receiving letters requesting priests for different parts of his diocese. The first time that Fr. Vancauwelaert celebrated Holy Mass at Graaf Reinet he had a congregation of about forty people. Fr. De Sany found many catholics at Cradock and Fr. Hoendervangers at Somerset where his Lordship intends to install him, so great is the need for a catholic priest. The same could be said for King Williamstown and several other places. Fr. Hoendervangers who came to see us from Somerset moved us greatly by his accounts of the welcome that the catholics whom he met on his way gave him. Some wept hot tears on seeing him, others brought him their children to be baptized. These latter undertook to remain with him, the former offered all the hospitality that their poverty permitted them to. There is no doubt much poverty/misery, much ignorance, but it must be said that there is also much faith. The catholics think nothing of doing five or six leagues to come and attend Sunday Mass. There is enormous good to be done here but it is workers and money that we lack. When I think of the necessities of the catholics in this country, of all that we could do for them and for the extension of the Catholic Faith in this part of the African continent -- I am deeply saddened by the great need we have of money and I cannot tell you how I regret all the expenses that his Lordship has had to undertake on board the Océanie and for Sr. Francis de Sales. I am all the more pained when I see him deprive himself of almost the necessities of life to be able to supplement the expenses of the missions and the schools that he is establishing wherever it is possible for him. He has not even a house of his own and is content with a small bedroom which he shares with Mr. Croskell in Mrs Ford's house to avoid the expense of a rent. None of his missionaries is as deprived as he. He watches over each one of them with the solicitude of a father, permits that nothing is lacking to them, and as for himself, he permits himself nothing and seeks only to establish schools and missions in his diocese

1 March 1850

"Nothing could equal the care he [the bishop] has for us -- he foresees the least thing that we might be lacking and when he deprives himself he never allows us to want for anything. He seems to be really adored here and not without reason. He is the true shepherd, the true father of his flock. He deprives himself of everything for them If you could see the state of abandon of these poor souls of this dear country you would feel great pity. The faith of the poor catholic immigrants is unceasingly forced to die out for want of help. We still lack an infinite number of things for the poor Church in Grahams Town which is the finest in the Vicariate. It is certainly in very good taste We have neither bell, nor Paschal candle stand, nor Bishop's lunette nor enough candlesticks nor humeral veil for the Blessed Sacrament nor vestments for the altar boy. I should very much like if some of our friends would sent us some red cotton for that and purple to cover the crucifix and pictures Do not delay in writing to us and in doing everything possible with the Propagation of the Faith."

14 June 1850

Miss Heavyside - her vocation

"My dear and beloved Mother,

Since my last letter things have become very complicated with regard to Miss Heavyside, the Anglican Minister's daughter of whom I spoke to you. She has made her renunciation and after a few days of very amiable negotiations with her family the storm broke. The newspapers seized upon the thing to discredit the Puseyites. They changed tactics in her regard, no doubt to frighten several others who were wavering more openly since the step she had taken. They tried to force her to leave the country. When we saw her forced to leave her father's house we welcomed her here which gave me the opportunity to observe more closely her qualities and her vocation. The Archdeacon wished to extract a promise from me that I would make her leave. I sent him off to the Bishop saying that I could decide nothing on that score in his absence.... The bishop will no doubt have laid before you the reasons which make him want her to be dispensed from going to Paris. I will not dwell on what pertains to her vocation. After a few days spent amongst us all, finding in her all the qualities required by the rule, I believed I could consent in all certainty/sureness of conscience to admit her according to her wish to the Postulancy where I will try her suitability (?). She is a girl who will be able to be of the greatest use to us here not only in the boarding school but in whatever job she is placed. She lacks neither discretion nor judgement, and for several years she has been completely in charge of the education of her little sisters and with the care of the family home which is no small thing as the family is numerous and as they have 'open house' for all the clergy of the neighbourhood and surrounding districts. As for accomplishments - she has none. As to her temperament, she is vivacious and enthusiastic, but she is at the same time very docile and very tractable. She also has great simplicity -- one would say in this regard that she has lived all her life in a convent. She has moreover, a very mediocre opinion of herself and great distrust of her own ability and knowledge - her frankness and simplicity give me the greatest confidence in her vocation. She is stouthearted, devoted and has a balanced and happy nature. Whether she is put to scour the saucespans, to the kitchen, to teach the A.B.C. to the little girls in the poor class, to sweep or to sew one always finds the same goodwill. She has had a lot to suffer from her family who have acted in a most inconsistent manner towards her. Now that they see that they cannot succeed in having her sent out of the country, they are trying to shake her vocation. Yesterday her father came to see her - it is the first time that she has seen him since her reception into the bosom of the Church.... "

Notre Mère's guidance of the Sisters.

12 July 1850

"You ask me what direction I give them as General Thesis - It is to urge them to give themselves unreservedly to God to become a docile instrument in his hands, to try to manifest to God their love for him by their zeal for the salvation of souls, by charity without limit towards the neighbour, to acquire from day to day a greater self-abnegation and more sincere humility, since that was the form in which Jesus Christ himself

revealed to us his love, to keep themselves in a habitual spirit of recollection as the only means of acquiring the spirit of prayer, and to attach themselves to motives of faith by which all their actions must be animated to merit the fruits of everlasting life or to enter into the spirit of our vocation. As for the individual direction of each one of them, having placed myself under the protection of God, I listen attentively to what they have to tell me, asking God to enlighten me on their needs and on what he is asking of them so as to direct them as docile instruments under his hand according to the discernment that he gives me about it. I try to leave aside all preconceived judgments in their regard as a result of what I have seen or heard for fear of listening to my own judgment rather for I have noticed that I have erred every time that I have not taken this precaution."

Extract from a letter of Mother Gertrude to Mère Eugénie, 8 May 1850.
(This describes the poverty and inconvenience the Sisters experienced.)

"The Bishop does all he can so that we lack nothing but as to regularity of place and suitable furniture, etc. we must practise poverty and detachment because I could not make up my mind, so great is the poverty of the mission, to ask the Bishop for anything but the bare essentials, above all when I think that excluding the first payment for the purchase of our house, and the cost of the passages out, we have cost him since our arrival here 4,500 francs, 600 of which have been spent on provisions, the rest in repairs, classroom furniture such as tables, benches, chairs, etc. and we have got from our Boarding School only 1,600 francs. Everything is expensive here. The classroom that has been begun is neither finished nor paid for - that no doubt will cost us a fortune. While waiting we use for refectory table and for kitchen table an old box trussed up on four stones and since our boarders have come, the scarcity of water-jugs, wash-hand basins, etc. has been felt, because we gave them what we have. Fortunately, our provision of cocoa-nuts from Portá Prayo has left us enough cups. In sleeping apartments we are also as crushed as we can be. Sr. Stanislaus is crammed in with five boarders in a room smaller than the little infirmary (in Paris). Sr. Veronique with another boarder in a room slightly bigger than Sr. Cecile's (in Paris); S. Regis in a room somewhat larger with another child. Sr. Bridget in a room we use as a community room, linen room, library and lumber room, makes up her bed there with a child and a girl who came to help our lay-sisters and to try her vocation. Sr. Ligouri has just taken her bed from the corridor to go to the loft with three orphans. My room is too small for two to sleep in it and I am then the only one without a companion. In this way, the parlour, the classrooms, the kitchen and the entrance to it which we use as a refectory, are free.

We get up at 4.30 a.m. except Sr. Ligouri and Sr. Regis, who are usually too tired. At a quarter to six, we say Prime in private as there is no time during the day when the three choir Sisters are together. At 6 a.m. the children come to say their prayers and now that the Bishop is away, Sr. Stanislaus and I go down to the Church for Holy Communion because Mass is said here only at 7.30 a.m. since Autumn has commenced. As soon as we (i.e. Notre Mère and Sr. Stanislaus) come out, we begin teaching till midday without any break. We have breakfast at 6.30 a.m. From 9 a.m. until 4 p.m. we are busy with both schools. At midday a Sister has to be on duty with the boarders, another with the day pupils who have their lunch and another stays in the classroom to hear out work not finished or to give lessons in foreign languages. It is impossible to have reading at dinner as the Sisters can only have dinner by

relieving one another and we make our spiritual reading as best we can. At 4 p.m. we have Little Hours in choir, then do charges, take care of boarders, housework, etc. I give singing lessons for an hour three times a week, twice a week I take choir practice and four times a week I give an explanation of the Rule to our Sisters, then see parents, people on business, and visit the sick. It is usually after 11 p.m. when I can say Office. At 6.30 p.m. we have prayers, at 7 p.m. supper and obedience at 8.30 p.m., then we say Complin. The children say their prayers and go to bed at 9 p.m. Certainly between 9 a.m. and 4 p.m. we could never keep a Community Hour such as Divine Office, Recreation, Instruction of Novices and Spiritual Reading, etc. in common because to fulfil our obligations to the children it is absolutely necessary that we give them this time without reserve...."

R.A.A.

APPENDIX C

EXTRACTS FROM NEWSPAPERS AND THE CATHOLIC MAGAZINE

Advertisement re the Convent School

The Colonist Saturday, 25 September 1852.

Boarding and Day School
of the Sisters of the Assumption
Hill Street, Grahamstown.

The Course of Education comprises the usual branches of English and French Literature; the German, Italian and Spanish languages; Music, Drawing, Flower Painting, Plain and Ornamental Needlework of every description.

Terms for Boarders - £40-0-0 per annum the only extra charges - Harp, Medical attendance and stationery.

Terms for Day Scholars £12-0-0 per annum.

Extra charges - Piano, Harp and Drawing.

Piano £6-0-0 per annum.

Drawing £6-0-0 per annum.

A Quarter's Notice will be required previously to the removal of a pupil.

Announcement that Mrs. Ford is giving up the
Primary Boys' School which she ran in Grahamstown.

The Colonist 3 April 1853.

Mrs Ford being about to give up her School, takes this opportunity of returning her most grateful thanks to the Gentlemen and Ladies in Cape Town and Grahamstown who for the last 30 years have favoured her with their patronage.

The kindness which she has invariably received from the Parents of the Children under her care; their entire confidence in her system of Education and the readiness with which they have co-operated with her in carrying out her arrangements has ever been to her a source of the greatest pleasure.

Mrs Ford begs to inform those kind friends and the public in general, that she is about to give over her school into the hands of her Daughter, Mrs Eager, and respectfully solicits for her the favour hitherto given herself.

The School will be as usual, exclusively for boys under 12 years.

Mrs Eager will also give lessons in Music and Drawing.

Terms per month for Music 10 s.

Terms per month for Drawing 10 s.

Advertisement announcing the opening of Little St. Aidan's

The Colonist 11 June 1853, 18 June 1853.

Education

The Rev. James Ricards and Rev. John Quinn beg respectfully to inform the public that they are about to OPEN A SCHOOL for a limited number of Young Gentlemen.

The Course of instruction will comprise besides the usual branches of a Liberal Education the Latin, Greek, French and Spanish Languages and Mathematics.

To young gentlemen about to enter the army or intended for the Learned Professions, this School presents an excellent opportunity of making the preparatory studies.

Terms per month £1-10-0

School will open on Monday, July 18.

Extract from the Anglo-African, 1 July 1858, re summons of the Sisters before the Magistrate's Court.

"Sisterly Treatment: Charges brought by a young lady against the Lady Superior of the establishment. A young lady, Walsh, niece of the late Bishop, Dr. Devereux, made a deposition before the Clerk of peace to the effect that the Sister Superior beat her, tied her hands behind her and locked her in a room for 24 hours upon bread and water she loosened her hands, got a scissors and set herself free. When the Sister Superior discovered her, she threw her on the bed, knelt upon her head and struck her several times. She locked her in a room at the top of the house from the afternoon of 17 to the evening of the 18 ultimo. She succeeded in picking the lock and made her escape from the Convent to a nearby relative. The Sisters to be tried before the Resident Magistrate on Monday are: Miss Amelia de Henningsen, Sister Superior, Miss Elizabeth Heavyside, otherwise Sister Xavier and Miss Annie Bertram, otherwise Sister Agatha, on charge of assault."

The editor of the newspaper was Colin T. Campbell.

From Bishop Devereux to the Governor, a signed petition requesting a salary for a Roman Catholic Chaplain.

The Colonist 27 November 1852

Letter from Aidan Devereux
Roman Catholic Chaplain, (acting)

Grahamstown
August 6-1847

To His Excellency, the Right Hon. Sir Henry Pottinger. Her Majesty's High Commissioner.....

That His Excellency arrange that a competent salary be given even to one R.C. clergyman who could journey from camp to camp.

I fully concur in the above:

W.G. Scott, Captain 91 Regiment.

T. Donovan, Captain Cape M. Rifles

L.A. Clifford, Commissariat clerk.

J. MacDonnell, Lieutenant C.M. Rifles

Thomas Strickland.

The announcement of the Profession of Miss Elizabeth Heavyside.

The Colonist 5 February 1853

Religious Profession

In St. Patrick's R.C. Church, Grahamstown, on the feast of the Purification, Miss Elizabeth Theresa Johnstone Heavyside, who some years ago renounced the Anglican Church, consecrated herself to God by the vows of religion in the Convent of the Assumption in this town. She took the name of Sister Mary Francis Xavier. In a future number we intend giving a description of this highly interesting ceremony, with a sketch of the sermon preached on the occasion by the Rev. J.D. Ricards.

From Bishop Devereux - a plea to the people of Grahamstown to build a hospital.

The Colonist 9 April 1853 (Not verbatim)

To the Inhabitants of Grahamstown

Fellow Townsmen

Plea for Hospital

"I hereby offer you a site" which adjoins my own cottage in Beaufort Street - I pledge £100 - hospital to be open to persons of all religious denominations, Christians, Jews, Infidels - will offer full and free admission to their recognized pastors and teachers. Only condition he

was prepared to insist on was that the domestic economy, attendance on the sick, distribution of food, etc. should be placed under the superintendence of one of the Sisters of the Convent appointed by me, the said religious of course being subject to the surveillance and reproof (if necessary) of the managing committee. Fellow Townsmen, should you think it wise and charitable to co-operate with me and accept my offer, this good work can be proceeded on at once - should you decline, I have at least done my duty"

I have the honour to remain your obedient and humble servant

Aidan Devereux
Roman Catholic Bishop and Vicar Apostolic of Eastern Province.

Description given by a visitor to Grahamstown towards the end of the last century in The Frontier Guardian, quoted in O'Riley, p. 334:

"There are many institutions in Grahamstown which impress visitors favourably. Foremost among these is the Convent of Our Lady of Good Hope. One has only to enter the precincts of its walls to feel the holy calm and hallowedness of the life within. The good and happy Sisters are 'in that great cloister's stillness and seclusion by guardian angels led', and they, in their turn, are guardian angels to the little ones placed under their vigilant care. What happy little children they were that I saw enjoying the liberty of straying about the big, delightful garden! I was told that the convent is never advertised, as is the custom with most large schools, but it is always well filled, and mostly on the recommendation of past pupils, who always carry with them lively and affectionate remembrances of their convent home Notre Mère and Sister M. Stanislaus are, I believe, the only survivors of the little band of Sisters who landed at Port Elizabeth on 3 December 1849; and who does not think of them with reverence and affection; if not through personal acquaintance, at least as pioneers of first-class education in the Colony? And there are numberless colonists who owe a deep debt of gratitude to brave Notre Mère and her Sisters in this respect. As a conversationalist Notre Mère's equal would be difficult to find, and after meeting her one ceases to wonder how great must her undertaking have been to have practically managed this institution all these years. One realizes what wonderful influence her charming gift of speech and kind, gentle manners have had with all under her and with whom she came in contact - such influence can never be forgotten. Its good effects must last forever. It reminds one forcibly of those beautiful and appropriate lines of Moore:

'Like the vase in which roses have once been distilled -
You may break, you may shatter the vase, if you will,
But the scent of the roses will hang round it still!'"

Tributes paid to Notre Mère after her death on 1 November 1904 by the editor of The Catholic Magazine of South Africa.

November 1904, p. 536.

"What the late Bishop Ricards, of happy memory, was in his sphere - nomen clarum et venerabile -, that Notre Mère was in hers."

December 1904, p. 572.

".... In testimony of their gratitude many of these (i.e. the vast number of ladies now scattered over this immense sub-continent who received their education under Notre Mère's motherly care, and have had their characters moulded by her who was so admirable a pattern of womanhood) have already expressed the desire that some enduring memorial should be erected to keep green the memory of one to whom they owed so much. It has long been known that one of Notre Mère's dearest wishes was to see an Exhibition Hall added to the buildings of the Convent where she spent the best part of her long and meritorious life. Hence it seems that no better memorial of her glorious career and of her services to education in South Africa could be devised than the erection of an Exhibition Hall, to be called the "Mother Gertrude Memorial Hall", on the Convent ground in Beaufort Street. All who desire to co-operate in the erection of the Memorial Hall are asked kindly to send their subscriptions to the Rev. Mother, Convent, Grahamstown."

Note: The Memorial Fund never really got off the ground, but in 1953 a new school building was erected in Beaufort Street dedicated to the honour of the Kingship of Christ and in memory of MOTHER M. GERTRUDE (NOTRE MERE), Pioneer Missionary Sister in South Africa.

15 August 1953.

APPENDIX D

LIST OF ECCLESIASTICAL TERMS USED IN THE MEMOIRS

(See Notes 212* and 213*)

Altar linen: Linen cloth(s) used to cover the Altar for a liturgical celebration.

O.D.C.C., p. 40.

Alb: a white linen garment, reaching from the neck to the ankles with tight-fitting sleeves and held at the waist by a girdle, worn by the ministers at Mass.

O.D.C.C., p. 28.

Bells: It has been customary for centuries to ring bells to summon the people to church and on other occasions, e.g. to announce the death of a parishioner or for the ringing of the "Angelus". Small bells are sometimes used at the altar and rung at Mass at the Elevation and Communion.

O.D.C.C., p. 153.

Benediction Veil: or Humeral veil worn over the shoulders and covering the hands of the Minister when making the sign of the cross over the Congregation with the Monstrance which holds the Sacred Host, at the close of Benediction.

Pallen, C.B. and Wynne, J.J., The New Catholic Dictionary, p. 109.

O.D.C.C., p. 157.

Candlestick: used to hold candles which, lighted, are used in Catholic liturgical services.

O.D.C.C., p. 229.

Censer: a metal vessel for the ceremonial burning of incense- is suspended on chains from which it can be swung during the incensation. The Censer is sometimes known as Thurible.

O.D.C.C., p. 1376.

Chalice: the cup used to contain the wine consecrated in the Eucharist. The earliest Christian chalices were commonly of glass but by the 4th century the use of precious metals had become general.

O.D.C.C., p. 263.

Chart(s): Made of cardboard on which were printed prayers common to certain parts of liturgical services e.g. Mass and Benediction. Since the revision of the Liturgy at Vatican II charts are no longer ordinarily used at Mass.

Church colours : The Church employs in her Divine Services a sequence of colours at different seasons of the ecclesiastical year for vestments and other liturgical objects. The colours prescribed by the Roman service books are five - white, red, green, purple and black.

O.D.C.C., p. 316.

Ciborium: A chalice - shaped vessel, with a lid, used to contain the small Hosts, the Sacramental Bread of the Eucharist, used for the Communion of the Faithful.

O.D.C.C., p. 294.

Pallen, C.B. and Wynne, J.J., The New Catholic Dictionary, p. 217.

Cope: A long liturgical mantle, open in front, fastened at the breast with a clasp; made of silk or cloth semi-circular in shape. The hood of the original garment survives as an ornament (often triangular) on the back of the Cope. The Cope is assigned to the celebrant in nearly all functions in which the Chasuble is not used e.g. processions, Solemn Vespers, Benediction etc.

Pallen, C.B. and Wynne, J.J., The New Catholic Dictionary, p. 255.
O.D.C.C., p. 344.

Corporal: (from Latin corpus, 'body', since it holds the Body of the Lord), a small, square, white linen cloth on which the bread and wine are placed and consecrated in the Eucharist.

O.D.C.C., pp. 348, 349.

Pallen, C.B. and Wynne, J.J., The New Catholic Dictionary, p. 258.

Crucifix: A model of the cross, bearing an image of the crucified Lord. In pre-Reformation times the crucifix was common throughout the Western Church. Among Protestants, the sole body which habitually uses the Crucifix is the Lutheran Church.

O.D.C.C., p. 362.

Cruets: Vessels of glass or precious metal in which the wine and water necessary for the celebration of Mass are brought to the altar; two are always employed.

O.D.C.C., p. 362.

Pallen, C.B. and Wynne, J.J., The New Catholic Dictionary, p. 272.

Missal: (Latin Liber Missalis, also Missale), The book usually containing everything to be sung or said at, with ceremonial directions for, the celebration of the Mass throughout the year.

O.D.C.C., pp. 921, 922.

Monstrance: The vessel, also known as an 'ostensorium' used for exposing the Eucharistic Host for veneration. It consists of a frame of golden or silver rays in the centre of which is a receptacle with a glass window through which the Host may be seen by the people.

O.D.C.C., p. 933.

Pall: Originally the same word as 'pallium', it has been applied to several kinds of cloth covering. In ecclesiastical usage it denotes especially the small linen cloth with which the chalice is covered at the Eucharist, stiffened in its modern form by a piece of cardboard.

O.D.C.C., p. 1024.

Pixe or pyx: According to ordinary present terminology it is used especially of a small, mostly flat, gold or silver-gilt box which is used for carrying the Blessed Sacrament to the sick. For this purpose it is wrapped in a small corporal and placed in a pyx-bag hung round the priest's neck. The term is also used for the vessel in which the large Host for Exposition is kept in the Tabernacle.

O.D.C.C., p. 1148.

Rochet: A white linen vestment, resembling the surplice but with tight sleeves, which is worn by bishops and occasionally by other ecclesiastical dignitaries.

O.D.C.C., p. 1192.

Stole: A liturgical vestment consisting of a long narrow strip of silk. The stole has become the distinctive vestment of the deacon, who wears it like a sash over the left shoulder, its ends being fastened together under the right arm. It is, however, also a regular vestment of the priest who now always wears it round the neck with its ends falling straight down in front. Besides its use at Mass, it is also used when administering the Sacraments and very generally when preaching.
O.D.C.C., p. 1312.

Surplice: A large-sleeved tunic of half-length made of white linen. It is worn by all clerics and is also used by laymen e.g. in choir, when serving Mass etc.

O.D.C.C., p. 1325.

Patten, C.B. and Wynne, J.J., The New Catholic Dictionary, p. 928.

Thurible: (Latin, thus or tus' incense). A metal vessel for the ceremonial burning of incense. In the usual form of thurible the container is suspended on chains from which it can be swung during the incensation. The thurible is also known as a 'censer'.

O.D.C.C., p. 1376.

Vestments: The distinctive garments worn by the clergy according to the regulations of the Church, when performing the Sacred ceremonies, especially at the celebration of Mass, administration of the Sacraments, etc.

O.D.C.C., p. 1434.

Patten, C.B. and Wynne, J.J., The New Catholic Dictionary, p. 998.

APPENDIX E

SOME EXTRACTS FROM NUMEROUS LETTERS WRITTEN TO NOTRE MERE WHICH INDICATE THAT HER GENEROSITY WAS WITHOUT BOUNDS AS TO DISTANCE AND SCOPE.

From Monsignor Martinet, Councillor-General on Canonical Visitation to the Oblates of Mary Immaculate, Durban, 22 March 1872.

"I have just made the Canonical Visitation of our Missions in Natal, Basutoland, Free State, etc. Everywhere I have found proof of your interest and of your generous kindness towards the work of our Missions and our Fathers who are working there. May you be blessed a thousandfold, Reverend Mother, and please accept my most sincere gratitude. When I am rendering an account to our Superior General of what I have seen and heard, I shall not fail to represent you as a benefactress of the Missions. I wish to thank you especially for your contribution towards the monument for Fr. Hedlin and for all the assistance you have given to the Holy Family Sisters. During my long sojourn at Motse-oa-'m'a-Jesu, I witnessed the affection the Sisters there have for you and especially that of Mother Marie Joseph.... This universal gratitude should be a sweet satisfaction for you; it is nevertheless only a shadow of the reward which awaits you....."

From Father Pied, Oudtshoorn, 14 May 1877.

Although I have not yet had the honour of being acquainted with you, I have heard of your Charity and of your generous disposition which makes you come to the assistance of all Missionaries in their work, as far as lies in your power.

We are now preparing a lottery at Oudtshoorn so as to get funds to finish off our little Church. I want your assistance at this good work and I am sending lottery tickets asking you to sell them amongst the good people of Grahamstown.....

From Father E. Coghlan, Panmure, 18 July 1877.

"I should have written long ago thanking you for the cargo of nice things you took the trouble to put together and send me. I assure you I felt very grateful for everything. Even a tin saucepan acquires a special value in the eyes of an emigrant."

From Father J.B. Maggiorotti, Port Alfred, 14 June 1882.

"For my mother, I have a special message. The biretta she made for me is a total wreck. When I take it off and put it on a table it collapses totally, when I have it on a peg it falls down as if it had no card-board at all. The fact is that in making it, the card-board was folded and refolded till it was too weak. Now the next time the cardboard must not be folded at all."

From Father F. Farrelly, Fort Beaufort, 8 October 1883.

"First I want some tapers badly if they are to be got in town. Confer a great favour on me by sending me some by Wednesday's post, also a few Rosaries. When His Lordship was here, he promised a rather large one to poor Clara Fitzpatrick who is ill."

From Father John Bader, Bedford, 17 April 1884.

"Now I can write an English letter, and certainly this is my first letter in this language. I am very glad that I can write something. I say thank to the Good God, who helps me so kindly, But also I am obliged to thank you Reverend Mother Prioress for your good assistance in myself; if you Reverend Mother and good Sister M. Raphaela had not supported me, what would have become of me. I might go to ruin perhaps miserably. Your goodness I have to thank, that I was coming hither to the Rev. Father Hanton, where I can study, moreover you have given me many things I thank you hearty for all this, may the beloved God reward you. I pray for you Reverend Mother Prioress and your Convent."

From Father Rizzonelli, Graaff Reinet, 10 February 1885.

"Many thanks for the precious things you sent me, and which I received in good condition. The Tabernacle which was begged by Miss Lily, is very nice, and we wanted one very badly. The drapery for the niches and the Canopy were also to my satisfaction and I was very proud of using such a beautiful Canopy for our first Procession. But you say nothing at all about the expenses you had to sustain in providing and making these things..."

From Mother Hyacinth Schippert, Superior General of the Dominican Sisters at Augsburg, 11 December 1878.

"The last days of the year which are quickly passing speak to me very strongly of your motherly tenderness and of all the help that you have never ceased to shower upon our good Sisters at Kingwilliamstown. Accept, dear Mother, my profound gratitude for numberless sacrifices which you have made for the little Community at King. Not satisfied with helping our Sisters in every way, you have given them one of your best teachers to help them with their teaching. You did not even hesitate to take the trouble of making the journey to King so as to help them yourself for a few days. How can I express my gratitude. Too weak to recompense you, I beg God to reward you for all kindnesses that you have poured on our Sisters."

From Father P. Farrelly, Uitenhage, 18 June 1879.

"I am sure I only re-echo the feelings of the priests of the Vicariate when I say that we ought to do what we can for yourself and your generous Community."

From Father J. Mc Tiernan, Queenstown, 8 January 1880.

"As to the Bishop's book, I got some copies from Kingwilliamstown but want 8 more, if you can spare so many, if not send me as many as you can spare. Perhaps you could also procure for me 2 copies of the Child's Prayerbook, Illustrated, a very little book which you, I am sure, know, 2 doz. First Communion Cards, and if to be had for sale a copy or two of the "Comedy of Convocation" by Marshall."

Very many thanks for thinking of renewing my collars, biretta, etc.

From Father J. Fitzhenry, East London, 17 June 1880.

He writes on behalf of Mr. A.W. Delchants, Telegraph Manager, Pretoria Transvaal who wishes to have his mother put into Grahamstown asylum...

"The brothers will pay for her maintenance, if need be, or part, according to the regulations for Admittance. Now he wants to know what steps must be taken to secure her admittance and amount to pay for her - Please send me this information in time for Wednesday morning's Post for Natal. If short you could telegraph
Maintenance - pounds
Admission - Certificate of

From Father Lyden, Kingwilliamstown, 16 June 1880.

"These cold nights and mornings I am enjoying the fruits of the generous labours of the nuns, particularly of Sr. Agnes, in providing me with so much warm clothing. It may be a fault, but I am not demonstrative in the expressions of my feelings of gratitude, and I must say that I am deeply sensible of the substantial kindness with which you and the Community have treated me since I first came to Grahamstown - a kindness for which I can make no other return than my poor prayers of whatever worth they may be."

From Father Hanton, Bedford, 11 November 1881.

"I have opened all the things, and I must sincerely thank you for all your kind presents. I shall always remember your kindness and that of the other sisters."

From Father J. O'Brien, Port Elizabeth, 17 July 1881.

"This little note is to say goodbye and to ask you to say the same for me to all the Sisters. Thanking you all for very many favours and countless acts of kindness through many years and begging a remembrance in your prayers."

From Sister M. Rose, Holy Rosary Convent, Port Elizabeth, 7 August 1855.

"Your generous present the "Stations" came the eve of St. Dominic's Day for which and for your prayers and good wishes and those of your dear children we are all very grateful. The Stations are certainly an improvement on those we have."

From the Sisters of the Sacred Heart Convent, Kingwilliamstown, 12 November 1886.

"A great number of years, almost a decade, has elapsed since we had the pleasure of seeing you in our midst. You have offered us a helping hand and given us many proofs of your charitable heart. A feeling of the warmest gratitude rises in us, whenever we speak or think of you, dearest Notre Mère. Now, there are not only seven, but fifty Sisters, who desire to thank you for your great kindness towards our Convent, and who look

upon you as one of our best friends and benefactresses; for the tradition of the past times, when our infant-convent was weak and helpless and in need of you, dear Notre Mère, passes from the elder Sisters to the younger ones - all know and value your name though they be not personally acquainted with you. What a joyful "revoir" would it be, if God's Providence would allow us to meet you again on our earthly pilgrimage."

From Father S. Hammer, O.M.I., Jagersfontein, 7 November 1886.

"Mr. Willcox informs me, that he has charged a bill due by me for repair of an altar ornament to the account of the Convent in Grahamstown. I don't know, whoever told that man, to do such a thing. Perhaps he did it out of mistake, thinking that all priests and nuns of South Africa are but one and the same family but that each had to pay the others debts. I suppose you were highly surprised when being presented with the bill due by a strange priest living in a dark corner of the Free States. Please let me know at once the amount of what I owe and I shall pay it at once. As yet I am able to pay my debts and would not like that the good Sisters of Grahamstown should do it for me. I would like to invite the good sisters of Grahamstown to pass their holidays with us. We would easily find rooms to lodge them all and there would be no difficulty for sport; besides diamond-mines are very attractive, moreover the freestate climate is extremely healthy and strengthening. Begging a share in all the pious prayers and sacrifices of your good sisters and yours."

From Father A. Baudry, O.M.I., Umtata, 29 November 1889.

"I beg to solicit your charity for the Roman Catholic Mission of Umtata. It is a new mission where the wants are great and numerous and the means scanty. There is a heavy debt on the modest church which has been erected and we are still without schools. The nuns who came here some time ago are still living in a rented house far away from the Church and wholly unfit for a Convent or school. I sincerely hope that you will come to our assistance and that you will exert your zeal to procure the glory of Our Dear Lord even in this remote part of the Country."

From Mother Euphemia, O.S.D., Kingwilliamstown, 28 August 1889.

"Dear Mother I have now to thank you for your kindness of sending us the medicine down; thank you for your trouble, if it had been packed so well as you did it, nothing would have happened. You should have seen the smile with which the two patients welcomed the glass with the famous medicine, the poor creatures having already the features of death on their faces, begin to hope again and I with them, as I think if it is the will of God He may just use this means to let them revive again. Both invalids thank you very much for your kindness."

From Sister Thomas, Dominican Convent, Uitenhage, 4 November 1889.

"I write to ask you if you could get for me in Grahamstown a copy of Mozarts Mass No. 2. I want it for a very kind friend who asked me for it. Sr. M. John, our German Sister, is at a great loss for guitar music. - "Guitar Tutor or Instructor" - "Simple Songs for Guitar" - Pieces arranged for Guitar and Piano, if you would kindly send any, you know

would answer beginners, I would indeed be most grateful. I tried in Port Elizabeth for all these and failed. My next request is, for you find for us in Grahamstown even a small supply of meat preserver such as Father Fanning recommended me to use some time past.

From Father Dupeyson, S.J., Dunbrody, 31 July 1889.

"I know how attached Father Law was to your Community and since he was therefore well known by you, could you not give me a few precious stones for the edifice (life of Fr. Law in French) which we propose to raise to his dear memory - letters, edifying characteristics, virtues, impressions produced by his sermons, conferences, conversations, catechism lessons, his manner in a word, all you think suitable for this life. Someone has written to me from England telling me that Sister Xavier would be able to give me good information about him. Please give me also a description of his appearance and his character so that the author of his life can present him in his true light. Please write all your information in French and also will you please verify all the information which I have got so far which I am sending you and which I want you to return to me as soon as possible."

From J. Fitzhenry, Kingwilliamstown, 6 February 1900.

"I am putting together some reminiscences of Father O'Connell for the Catholic Magazine at the request of the Bishop. I want a few characteristic anecdotes or parts of his life - and times - what he went through, long riding - sick calls, want - eating - clothes, relations with soldiers - Catholics scattered - his Church building - his school mastering, his disinterestedness - charity - hardships - what priests were here when Fr. O'Connell arrived or in his early years here, and converts? How far extended his or Bishop Devereux's districts for say - sick calls? Who helped to build Fort Beaufort Church? What Irish regiments?

In what ship Fr. O'Connell came - how long the voyage in those days? Anything that reveals the man. They say the kaffirs did not molest him but why? he came a stranger in 1851 - in wartime. They did not know him. What old Catholics were in that neighbourhood when he arrived?

From Father V. Nicot, S.J., Salisbury, 1895.

"Reverend and dear Notre Mère,

I am very thankful that you told me the date of your Golden Jubilee. Since your last letter I look forward to it with a great sincere wish that God make it to you and to Him a truly golden day. I feel sure Dear Reverend Mother, that reviewing the events of these fifty years of your life, consecrated to God, you will feel it a great task to only thank Our Lord for all the graces which every day of your religious life has brought to your soul, for the blessings he has bestowed on your work for the good of souls and for His glory. My Magnificat will be offered Him the whole day long in union with your own thanks, it will be a great joy to me indeed to offer Holy Mass and to pray for you dear Rev. Mother in that spirit of thanksgiving.

Many souls will be happy on that day to thank you for your devotedness to God in many ways. In that number you will find Jesuits, and among those I beg for the privilege of being one of the first.

Ad multos Annos! Dear Reverend Mother, I say with hope and confidence. May the Blessed Virgin Mary hear that prayer which many hearts will offer: ad multos annos.

Would to God I could assist at the ceremony of your Golden Jubilee I would be so happy to express to you by voice and what else I could my religious sentiments, but I shall be with all at the foot of the Altar and around you in heart and soul. Believe me, dear Reverend Mother,

Yours respectfully and thankfully
V. Nicot S.J."

From Brother Proscope, Marist Brother, Port Elizabeth (undated).

"I have to thank you very much for your kind letter of the 8th inst and for the interest you take in our future Novitiate here.

I have all the letters from the boys and I have written a few words in answer to each of them. Robert Burns and George Löring have also written since.....

If the others persevere in their present good dispositions, they will have a chance of being received as soon as we have accomodation for them here, at least those who, in your opinion and in that of their Confessor, will give a sufficient guarantee that they have a true religious Vocation".

From L.L. Vincent, Egerton, 10 September 1885.

"Kindly excuse a letter from me, it is for a good purpose. As Commandant in Vryburg for seven months, I worked steadily for the advancements of educaton. Poor myself, I was able to gather money enough to build a fine school, it is finished now and fully furnished for 60 pupils; but is was my intention to have a Convent there also.....

Do help me and try to get subscriptions and donations for such a good purpose. I am writing to some other persons to bespeak their help and good offices for the same purpose and will let you know how I am getting on with it. I left Vryburg but I am going back in a month or two to Bechuanaland on Civil Service. Ali, my girlie, baptized in your Convent, is now 17 years old, a good girl whom I have been always too poor to send away to school and to see her so good and helpful here - makes my heart very low that she is not better taught."

From H.I. Tamplin, The Club, Cradock, 8 December 1899.

"My dear and Reverend Notre Mère, I cannot enough thank you for your dear letter and for the beautiful badge of the Sacred Heart which I will wear. There is life beyond life and, therefore, I feel there is no necessity for help from temporal danger. So long as, with all our infirmities, we try to do duty honestly, there can be little to fear.

And now let me beg you to accept from me my most reverent and heartfelt admiration of your noble life's work. I deeply deplore my inability to be present on December 12, when your splendid career will be, so far as possible, appropriately, celebrated.

Accept my heartfelt felicitations, all who may have known you must be the better. Your noble, unselfish, life's work must inevitably spread its influence far and wide.

Pray convey my love to Mrs. Schreiner, tell her I defend her son from bitter charges of disloyalty, knowing as I do, his true heart.

Yours, with all devotion,
H.I. Tamplin."

Letters to Notre Mère from Dunbrody:

From Trappists

From Mr. Terpend, 16 July 1880.

"I have received your good letter and the long list of things you are sending here for the Trappists. I sent today to Blue Cliff to see if the £6 arrived to buy implements but there are enough farm implements here. I see also that your list has four cases of implements, so there will be no need to buy any more."

From Father Joseph Biegnerf, 3 March 1882.

"If it should please you I would like you would collect all the postage stamps and old coins you can. 1¹/₂ lbs of stamps of this or any other colony in S. Africa; Australia or any of the Pacific Islands are worth £5 in Germany. A Parish Priest in Germany informs me that he was in difficulties and that in three years he realized 10,000 marks by collecting and selling postage stamps. The surplus of this money he gave to Mission funds and other charitable purposes. In God's name then continue collecting postage stamps. With the children you can do much good and I shall send you some collecting cards as you have friends in the country and other Convents."

"I have sent you some pictures which you will please distribute amongst those who were so kind in taking an active part in the collection of funds for the erection of our Convent. Tell them they have my blessing and prayers for their spiritual and temporal welfare. My blessing, and prayers to God, for you for your spiritual and temporal benefit."

From Father Joseph Biegnerf, 5th inst. 1882.

"Please will you be so kindly and send again a copy of that letter concerning how to manage Sheepwoolwash, your last letter which I gave one of our father who lost it to my regret. I thank you very much for the large collection of stamps which you did send me. It will be very often perhaps that I will put you in the situation of asking you for your good council."

From Father Joseph Biegnerf, 10 December 1882.

"I have the honour to inform you that we have arrived quite safe and happy in Natal, and are going next week to our place of destination about four days journey from here. Our address is now following

Father Joseph, Sub Prior Trappist's Colony
via Umzinto, Natal, South Africa

The Country is very pretty everthing grows and it rains very often. All this in a hurry.

From Jesuits

From Father J. Temming, S.J., 19 December 1883.

"We were much surprised, as we on opening the box found your nice presents. I thank you very sincerely, Reverend Mother, for all, you sent to us but especially for the beautiful altar-covering, we were already longtime wanting. May our divine Lord, for whose honour you worked this, reward and bless you for all your kindness and affection to our poor Mission and Society. I have no doubt, that Father Terörde and the other Father, who died in the mission, are thankful. Immediately tomorrow I will say for you the Holy Mass. I hope you will also sometimes remember me to the Sacred Heart, the Mother Mary and the best procurator, St. Joseph."

From Father A. de Wit, S.J., 2 June 1884.

"I want to thank you for the handsome present for our Chapel which Sister Xavier has sent us. We are all very grateful and shall pray for you and yours. Our Altar looked very pretty yesterday.

Brother Nigg says he will be ready any time now for the trees. Any kind of fruit trees will be accepted also Oleander and other flowering shrubs also garden herbs, mint, sage, thyme and all the other things of which any cook and gardener know the names. If it will be a convenience to you, I will send Brother Nigg to pack them and see them in the train and return with them."

Extracts from letters of W.P. Schreiner to Notre Mère.

From W.P. Schreiner to Notre Mère 28 October 1886.

"Before I leave Grahamstown tomorrow I feel prompted to leave prepared a message in which I may perhaps better express than in words my sense, not only of the courtesy and genial kindness shown by you to myself, but also and still more of the affectionate friendship which is evidenced in all the surroundings of my dear Mother. If it is presumption on my part I trust you will pardon it, but I feel that I should not refrain from telling you that my short visit to this Town has afforded me assurance that my dear Mother is most happily circumstanced in her present life, and comfort in the reflection that though none of her children is always near her she has human friendship so manifestly delicate, thoughtful and sincere. Much anxiety, I confess, has been dissipated from my mind on her account, and I trust you will pardon my saying that I have not been an unobservant spectator during the past days of all that I could note as remarkable in a picture of her life. Pray accept (not as reward in any sense for you will require none) my earnest expression of thanks to yourself and other Sisters of your Convent, for all past and present acts and words of cheering kindness. I can confidently thank you in anticipation for the light you will still continue to shed on the dull days of my dear Mother's pilgrimage, which I and others of her children can do so little to illumine.

I wish now to thank you also, as I hope to do in person, for the gracious photograph, your kind gift to myself, and the beautiful artistic card which my wife will treasure with affectionate thoughts of the kind Sister whose work it is. Before I conclude I wish to ask you a favour, which perhaps a heretic should not demand: will you accept for the funds of the Convent, or such good purpose as you may think fit, the enclosed small donation? I should like to feel that in a slight degree I had aided an institution which I shall always think of with a tender feeling of respectful admiration.

With an expression of sincere regard,
I am, dear Lady,
Yours faithfully,
W.P. Schreiner. "

23 March 1898

My dear Notre Mère

".... I wish I could promise myself the pleasure of visiting Grahamstown soon, but my time is much engaged and the months pass in a round of constant occupation out of which it is not easy to break.

The wife and bairns are all well, and unit with me in expressing abiding regard for your kind and gracious self. Personally I am always your debtor for your unending friendship and good offices to my dearest mother, whose life is so much brightened by your fellowship and sympathy."

I am, dear Notre Mère,
Yours very truly,
W.P. Schreiner.

Attorney General's Office
Cape Town
1 May 1893.

"My dear Lady Superior

Your very kind letter of congratulations must receive an early reply. I was so glad to hear from you, and I value your good wishes and the kind friends who with you feel gratified at my taking office. I wish the dear Mother also could have written, and I hope soon to receive her own impressions in the situation.

I know she will be carefully and affectionately tended, - but I feel it often a hard thing that we can meet so seldom, while she is so separate from her children and grandchildren.

With my kind regards, and a hope that I may deserve your good opinion in the discharge of public duties."

M.S.A.

Extract from one of several letters of Mrs. Schreiner to Notre Mère,

4 July 1896.

"Five days since you left us. I am beginning to realise the fact that it is no use to listen for the dear familiar step and the click of the companion stick. I do hope some good fairy will keep a sharp [?] eye on that important article that will help you in your travels by sea and land and some bright day come back with you to the loved home of so many years and here dear me what a warm welcome will be given. I hope I may be one of the happy group at the Convent gate. Why not? I have battled through so much I can surely fight on a few months more....."

M.S.A.

Extracts from two letters of A.P.L. Lewis (Mrs. Schreiner's daughter, Het).

10 November 1898.

"I do thank you so very much for doing that loving act for us on dear Mother's birthday, - It has made us so glad to hear all about how beautifully you managed the surprise for her, and I feel I must write just this line of thanks. I often think of you dear Notre Mère, and always with a loving yearning to see you once again. One day we shall know each other in that Sweet Home Life - I love to think of that, when I feel about you and others whom I long to know here, that there are so many hindrances to that wish being fulfilled down here, but they will all be taken away one day,...."

M.S.A.

18 June 1899.

"Thank you for kind trouble taken in writing me about my dear Mother's state. I have been strangely anxious about her of late, and felt as if I must have news that day. Her P.C. (Post Card) and your letter while showing her not so prostrate as I feared, still give much cause for yearning sorrow over her continued suffering. Please dear Notre Mère, if you know of anything she requires for her comfort, do let me know, it would be such happiness to supply it. Would a soft lamb's wool dressing gown be a comfort to her, this cold weather, or how is she supplied in this direction. It would be such a pleasure to me if I knew of anything she really needed that I could send her. Trusting your great kindness to let me know...."

M.S.A.

Extracts from letters to Notre Mère from Jesuit Fathers who pioneered the Zambesi Mission.

Rev. A.H. Law, S.J., Cradock, 24 April 1879.

"I am very much obliged to you for your kind letter. If you say you miss us, I can tell you I can never forget the Grahamstown Convent and all their kindness. I felt not a little leaving Grahamstown. I shall not forget to say mass every Friday for the Nuns and I beg much to be remembered in their good and pious prayers. I am very sorry to leave Mrs. Orpen. A more generous, noble, heroic soul it has not been my fortune to have met. And I thank God I have known her as long as I have. I am writing to F. Fanning. Please give my loving remembrances to all the Sisters. And do not forget your own sister. Kindest regards...."

M.S.A.

Rev. H. Depelchin, S.J., Gubulawayo, 20 February 1881.

"I received your very kind and interesting letter of July last when I came back from the Zambesi, and I was glad to see the lively interest you take in our mission. The visit of Mrs. Bailie and Mrs. Barker to Grahamstown will have done some spiritual good to this good people so well inclined already towards the Catholic religion. They have been so kind to us at Kimberley that I pray to God they may receive the gift of faith.... Why did Mrs. Orpen, our great apostle of Grahamstown, not bring them both to the true faith? You may tell Mrs. Orpen that on this occasion she has been wanting in her apostolic duty. She will never more have a better opportunity of casting her net and catching precious fish. I hear however with exceeding great joy that her husband is now a fervent Catholic. Thanks be to God! What a blessing for this good and pious family. Occasionally please give Mr. and Mrs. Orpen my best congratulations. Just now I am in great need of people knowing well the Sesuto. What a pity Mrs. Orpen cannot just put on the Jesuit dress. She

would be just the man for my business. Poor thing! She has lost her vocation..... I am glad to hear that Father Prestage is doing well with the natives and has baptized many of them..... May this zealous Father see soon in the midst of Grahamstown, the City of Saints a large native Catholic community. This would be a great triumph for the Church.... I recommend myself, Rev. Mother, and my poor mission to your prayers and to those of your Community who has always shown such great interest in the success of our work. With kind regards, Kindly remember me to your sister if she has come back to Grahamstown...."

M.S.A.

Rev. A. de Wit, S.J., Tati, 23 May 1881.

".... Now I thank you very very much for your charitable co-operation in preparing and packing up the goods wanted for the two parties of which you sent me also the list. How you have been able to undertake and perform now again this very troublesome and laborious task is to me a puzzle! Certainly you did not do it for want of work in your own Convent and Schools. I fear only you will overwork yourselves and by your charity for our mission injure the interests of your own house. On the other hand I believe the same work would have been quite impossible to our Fathers of St. Aidan's overwhelmed as I know they are with occupations in their College. Consequently, you with your well known devotion for such things, you will have said: for the love of Jesus let us do it, otherwise it will not be done at all, or very imperfectly, to the great inconvenience of the poor exiles of the Zambesi Mission! Thanks be to our good Jesus who has given you and your Sisters this generous charity and also to your very good and very liberal Bishop who has allowed you the first time and now again to assist us. But I will thank you for this and other past and future services my gratitude, by offering on each Friday of June, the month of the Sacred Heart H. Mass for you and your Sisters.....

It may be that Tati becomes a very lively place after some months, with many European gold diggers and nations to take out of the mines auriferous quartz. But the disasters of the English army in the Transvaal may have checked and check still the rush of the white man to the Tati. If the English army had been victorious I believe for certain numbers of people would have come. What will happen now is more than I can say.....

Please commend me and our mission much to the prayers of your good Sisters, who together with you have so well deserved of it, remember me also most respectfully to your zealous Bishop to whom I wish the best success with the Trappist Monks...."

M.S.A.

Rev. Ch. Croonenberghs, S.J., Gubulawayo, 29 July 1881.

"May the peace and the blessing of God rest on you and your dear Sisters. I was moved to receive the new present of shirts, and of all the things which you have made for us. From here we cannot give you anything except our prayers and blessings. Please tell all the Sisters that we cannot thank them sufficiently, and that I shall say a Mass for each one of them, and two for Reverend Mother and her good Sister Mlle. de Henningsen.

But, I forget - I must write in English. All is all right. However we think on inspection of the shirts that Sister Lucia and perhaps also Sister Xavier have never had a husband whilst in the world. Button holes are all put horizontal instead of vertical, and so small that a woman's hand only can get the button in - a trifle however this - and we beg pardon if ever Sister Xavier had a husband, and we would willingly pray for him. We are sure that if Sister Stanislaus had made the holes she would have known better....

Brother Nigg who stays with me in Gubulawayo, goes well on..... He is at all things as you have seen him in Grahamstown and does all things pretty well - his cattle, cows, kartoffel säcke, hens and chickens, dogs, sheep and cats and pigeons and pigs are all in full prospering state - besides he knows how to make dinner without soupe and cold caffy all the day long, which he calls champagne or pale ale.....

I finish here Dear Rev. Mother - Recommending me in the prayers of your devoted community. If any merit is earnt here of course we divide it with you..... Compliments to the good family Orpen....."

M.S.A.

Rev. B.A. Kroot, S.J., Cradock, 20 February 1883.

"Before starting into the dark interior I have to fulfill a duty towards the good Sisters of Grahamstown's Convent. They were all so kind, so charitable for the Mission, and the Missionaries! Really I never feeled, never understood that word of our divine Saviour as good as I feeled and understood it, when being with you, and seeing you working so actively for the Zambesi Missionaries, "He who leaves his father and mother, etc. he shall find and receive the hundredfold". My best and most heartily thanks for all your kindness; in sign of which I promise you to say three times the Holy Mass at the Zambesi Station.

And now I think I paid my debts as well as I could.

Let us try my Rev. Mother and Rev. Sisters in Our Lord Jesus Christ, to make Jesus Sacred Heart known to all mankind. That Divine Heart is hated, is persecuted by so many, many civilised people. O, if possible, let us teach to an uncivilised Caffre, to bring a worthy compensation. Vive Jesus! Pray for us all, pray particularly for me, poor fellow, that we may be ready every minute to sacrifice our lives for Jesus! and the

black people's sake. The martyrdom is the best way of converting souls.....

God's Will be done always and everywhere!"

M.S.A.

APPENDIX F

MISCELLANEOUS LETTERS

From Notre Mère to Bishop Strobino,

16 January 1896.

Jameson Raid:

"The Transvaal troubles have caused much excitement in town, and much indignation, at the Johannesburgers cowardly betrayal of Jameson and his gallant column. The gold city is dubbed Judasburg. Sister M. Agnes' nephew, young Lalor, is among the prisoners of war. The two hundred men drafted off to Natal were cheered and pelted, as the train passed, with roast Ducks and fowls. I expect they will meet with a regular ovation, on their landing in England. Dr. J. will, no doubt, clear himself, when in England and we shall know then, who have been the traitors, who led him on, in this apparent rash act. Rhodes' enemies, those of the Chartered Company's, are making capital out of it, but time will clear up everything and show what the man really is. Carr, W. Bell (the Rev. Mullin's son) are among the names of the Reform Club, members, arrested and drafted to Pretoria. The confiscation of their property, will be a great blow, to their wives and children. Kruger's promises are fair enough - but will they be kept? If he knew of this intended rising, he should have informed the High Commissioner and all the bloodshed, would have been spared. The utterances of the Raad about the suppression of the Charter, show their animus and how glad they would be for a pretext, to urge it on, the English Government. Rhodes will come off better than ever, you may be sure, my Lord. W. Schreiner's first letter to his mother was, "Rhodes and I? (S?), are stunned at Jameson's mad act." It is not very likely a man in his (Jameson's) position would rush into such a thing without very strong and urgent motives, they say he is cool headed and not at all impulsive. On the other hand there is no end of reports, of traitors in the camp....."

From H.I. Tamplin to Notre Mère.

December 1899.

Writing from "Camp" during the Anglo-Boer War.

"And now let me beg you to accept from me my most reverent and heartfelt admiration of your noble life's work. I deeply deplore my inability to be present on December 12 when your splendid career will be, as far as possible, appropriately celebrated. Accept my heartfelt felicitations. All who may have known you must be the better. Your noble, unselfish life's work, must inevitably spread its influence far and wide"

Yours with all devotion,
H.I. Tamplin.

From Sister St. Peter, a past Pupil of Grahamstown and a Holy Family Sister, Pietermaritzburg, 1 November 1899.

Second Anglo-Boer War.

"It would seem an empty phrase wishing you a happy feast; were happiness dependant on this life and to events alone. Thank God it is otherwise and so I heartily wish you a very holy happy feast and when the diamond

jubilee of the foundation comes round may you still be alive to preside at it.

I don't know if our old home is so haunted by the wretched refugees from the war as Natal is. Here it is too awful to see all the haggard care worn women and dire neglected looking children, the out of work loafing men that swarm our streets. Thirty Dominicans have taken refuge here and are in great denument [?]. Their prioress is Agnes Niland of Fort Beaufort. The people here are good to them and help them; but it must be very uphill work; for the British General made them leave on such short notice some of them had only ten minutes warning before the train started, some had the forethought to put on a second suit of clothes, the rest have only what they stand in. Their prioress is in the last stage of consumption. Some of their children had to get up from a bed of measles to fly with them. How are things with you dear Mother I have heard that some of the old Colonists have come to join the Boers this side so it cannot be altogether tranquil there either. Poor old Tom (who sympathises much more in the British cause, than his Sister does) has been commandeered to take up arms against them and has perhaps ere this fallen a victim to some of their horrible instruments of war.

Bob's two boys are both over sixteen so are liable to be commandeered. Poor youths they have perhaps never seen a soldier before and must now be thrust into the din and horrors of war. I am glad poor Bob was spared all this, poor fellow it was declared on his first anniversary.....

And now as I can only speak on gloomy topics I will close. I hope dear Mother you will let me have an account of the celebrations of the jubilee if they are not postponed to a more favourable moment."

Your grateful child in J.M.J.
M. St. Peter.

From Sr. M. St. Peter to Notre Mère

19 August 1900.

"Your welcome letter came safely last week and I come to offer you my sincere sympathy on the death of your Sister (Augusta). What a harvest of hearts Death has wounded this century, new as it is, I sometimes wonder if there is a single family that has not felt its blow. The fearful scourge still continues in India and millions are going to their doom without knowing the Hand that smites nor the loving Heart that directs it. O Mother it is too sad to think of their agony so hopeless it must be when uncheered by religion. Their parents their children starving before them and they unable to raise a finger to aid them. It is too dreadful! Then those dreadful scenes in China some it is true are winning the glorious crown of Martyrs but those other unfortunates who had to shoot their wives and children to keep them from the hands of the Chinese. What must have been the torture of their hearts!

What a fine chance and privilege your Rev. Mother and Sr. M. Cecelia have, to be able to visit all those sacred places. Cert! they are not to be pitied.

I hope poor Miss de Henningsen will return safe and not be too much tossed by these stormy winds we are having here. The grass fires are helping to spread ruin and destruction abroad: as though the war was too slow over its work. It seems to me that more will be left to mourn the

overthrow of the Republic than existed to curse the corruption of its laws. Widows and helpless orphans are wandering over the veldts having had their homes burnt down after the husband and father who had raised it up for them by hard labour, had paid with his life for the demolition of the Republic. They speak of the looting and robbery by the Boers but bitter experience has taught us that Tommy Atkins can do his share of it in the city.

Peace and order may reign in years to come, but many of them must go by before the price at which it was bought will be forgotten.

Oh! Mother there is a harvest of aching hearts all the world over, who will not bless poor sunny Africa whose land have been drenched with the blood of those they held so dear and just as many who will never bless the nation who came to force justice according to their own ideas. Won't it be nice in Heaven where none of this Nationality or politices exist. Pray for your old child. Sr. M. St. Peter."

From Joseph François to Mme. Henningsen, 3 May 1839. (François was M. de Henningsen's painting master).

Brussels

Madame Henningsen

"This is a very pleasant surprise for me, after so many years to meet a couple so tall and slim, of your beloved family; this unexpected incident gave me the gratification of fulfilling a desire I had before your departure from Brussels, to offer you a small souvenir of the esteem and friendship which I have always felt for you, Madame, and for M. Henningsen who wont be jealous, I hope!

Accordingly, Madame, the little painting that I beg you to accept and which the charming Mademoiselle Augusta undertakes to send back again to you depicts the holy Patroness of all good mothers - Mater Admirabilis (Mother most admirable) - of the Litany that you would very much wish to contemplate in your leisure hours, to sing to with an accompaniment, and with the good wishes of one who all his life will not cease to regard you with the greatest respect, Madame."

Your very humble and obedient servant
Joseph François.

M.S.A.

From Sister Gabriel, O.S.D. to Mother Gertrude. (This letter reveals Bishop Moran's esteem for Notre Mère.)

Dominican Missionary Novitiate
Convent of our Lady of the Rosary
Beaumont, 12/12/86

My dear M.M. Gertrude

"Though I am now addressing you for the first time, your name has been familiar to me for the last sixteen years. This time 16 years ago, I was

on board the "Glendower" with Dr. Moran and taking out for his diocese a party of Nuns all older than myself except one novice. Owing to this circumstance, partly, I think I am indebted to him for much useful information in regard to Schools, Colonial youth, etc. for seeing my youth, he may very justly have concluded I would not be a Superior very suitable for the foundation of Religious Schools, in a diocese where no Nuns or Sisters of any Religious Order had been before. It was then, standing at the side of the vessel gazing at the beautiful waves of the ocean, he told me of his cherished - African home - his lovely garden - the trees he had planted - his devoted Priests and Nuns, above all - of his two incomparable friends - "Dr Ricards" and "Sister Gertrude". During these repeated conversations during our four months voyage and afterwards in the course of years, I used to wish I had your qualifications, experience and many virtues - You became quite a Patron Saint of mine -, but as my Bishop did not ask you to write to me nor me to write to you, I felt a little shy about doing so until Dr. Ricards, the friend of my friend, made me promise him I would open a correspondence with you. I made this promise in August, but I could not fulfil it until the present moment. I had to try to send off two professed Nuns from Sion Hill to keep the work going in N.Z. while I should remain in Europe making arrangements for a constant supply of labourers so that our dear children may not be enticed away from our schools by the very great allurements of a Secularist, Anti-Christian Government. If I were to begin telling you the struggles we have had to keep the Faith in Otago, this letter would never end so as I want to slip it this moment into the Bishop's envelope, I must say adieu for the present. Begging your prayers and those of your Holy Community for me and my work and wishing you many happy returns of the New Year."

I am, dear Mother,
Your very affec. Sr. in J.C.
Sr. Gabriel of S.H.S., O.S.D.

M.S.A.

Henrietta's visit to Windsor Castle described in a letter to Notre Mère.

25 May 1898.

"I was in Windsor Castle as the Queen is now in Scotland; the Waterloo Chamber where the Marquess of Anglesey figures, the St. George's Hall and Chapel. Windsor Castle is a village within a village. I had no idea of its vastness; but in its exterior architecture consists its beauty, its carvings, too, are inimitable. The curfew tower is very curious, as well as the great curfew bell. But oh! the feather fans! given to the queen, how they have spoiled their beauty in the making up. Is that Colonial or British taste? What would the farmers say to it, who gave their choicest feathers; they are all rolled up into snow balls? I took them for wool."

M.S.A.

Henrietta to Bishop Mac Sherry, comments on her visit to the Assumption Mother House and some of Notre Mère's friends in Europe:

19 July 1898.

"I am pleased I went to Auteuil to make Mère Celestine's acquaintance - she is a charming woman; all the nuns were most kind and gave us luncheon. A sister who nursed Sr. Thérèse Emmanuel in her last illness, gave me some very interesting accounts of her. All spoke most kindly of my sister and, in Belgium, the Vilain XIII (family), Bonhomme's, and Liedekerkes speak of her enthusiastically. Sister Catherine is at Montpellier which agrees with her better than Paris and she has not yet pronounced her vows....."

M.S.A.

APPENDIX G

LIST OF ORPHANS

The names of these orphans, who were received by Notre Mère after the massacres which occurred at Auckland, Woburn and Juanasburg on Christmas Day 1850, are listed in an exercise book in her own writing and preserved in the M.S.A. archives.

Girls

Lissy Slack. (Half cast)
Anny Sman. (Half cast)
Margaret Long. (soldier's child)
Anny Goss.
Lissy Goss.
Ellen Belefield.
Marianna Connolly. (Sargent's child)
Bridgett Moresay.
Bridgett Quin. (Miller's daughter)
Charlotte Beck. (Protestant)

Jane Thompson.)Daughters of a military settler
Marianne Thompson)massacred at Auckland

Isabella Conolly. (Sargent's child)

Marianne Marrh.)Daughters of a Military Settler
Ellen Marrh.)massacred at Auckland).

Anny Casemore.)Protestants - Baptised and
Jenny Casemore.)received all the Sacraments).

Ellen O'Brien.
Julia Wilson.
Kitty Welsh. (Blind)
Maria Conners.
Kitty Cahill.
Maggy Burke.
Adelaide Kelly.
Maria McCabe.

25

Boys

Johnny Goss. (app. to a shoemaker later on.)
Baby Boy. (Child of a 91 Soldier killed in war.)

Johnney Thompson.)Fathers massacred at Auckland. Both
Charley Marrh.)apprenticed, later on).

James O'Brien. (apprenticed to Printer)
T. Ryan. (Soldier's child)
John - (old soldier, wounded by Kaffirs, bringing into Town McLuckie's family and unable to move from '51 to '53.)

Pensioners

Murthock Burns.
Dick Hinson.

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- II Unpublished Primary Sources
- III Published Sources: South African
- IV Published Sources: General
- V Encyclopaedia and Dictionaries
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