The History of the Foundations of the Society of the Sacred Heart in South America

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THE HISTORY OF THE FOUNDATIONS OF THE

SOCIETY OF THE SACRED HEART IN

SOUTH AMERICA

BY

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Preface

The purpose of this thesis is to show the growth and development of the Society of the Sacred Heart in South America in the face of very great obstacles. The serious problems which confronted the missionaries in this country were the instability of the Government, the religious ignorance, and the mental indifference of the people. To give an intelligent presentation of this matter it has been necessary to treat summarily the history of each republic into which the Society entered. This question could not be probed deeply since this paper is in no sense a History of South America but rather of the Society of the Sacred Heart and its South American Foundations. The documents found in the Archives of this order have proved a fruitful mine of original source material. The records have yielded very detailed information on every period of the Society's History in this region from the pioneer days of Mother Du Rousier in 1853 to the modern problems of 1929. The great difficulty has been to use so much material judiciously.
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CHAPTER I

THE APPROACH TO SANTIAGO

When the society of the Sacred Heart was called to South America it could count fifty-five years of growth and numbered seventy-five houses. Founded in France in 1800, by Madeleine Sophie Barat for the education of young girls, the Society had spread into Italy, England, Ireland, Belgium, Austria and North America.

It was about the year 1851 that Monseigneur Raphael Valentine Valdivieso, Archbishop of Santiago, Chile, heard of the Institute. His mind had been preoccupied for some years with the perplexing state of affairs in his diocese, and particularly with the educational facilities which left so much to be desired. At this time, as we learn from the Annalist:

"Education in the home prevailed in the higher classes and appeared sufficient, but the progress of civilization, the development which it brought to the instruction of women, the effort of Protestantism to invade this very Catholic country" determined Monseigneur Valdivieso to bring the benefits of Christian education to his flock. Although he immediately made his wants known to Mother Barat, the Superior General of the Society, he was obliged to wait two years before his wishes were fulfilled. Two formidable obstacles arose in the mind of Mother Barat, namely, the great distance to Chile and the dangers inherent to such a long voyage.

2. Documents* (1854-1855). p. 27.
In the summer of 1853, however, the propitious time seemed at hand and Mother Du Rousier, recently named Visitatrix of the North American houses, was chosen to establish the Society of the Sacred Heart in South America. It was while she was visiting the Convent at Buffalo, New York, in her official capacity that the call came, July 23, 1853, to depart at once for her new mission in Chile. In less than two weeks' time all preparations had to be made for a six months' absence. Nor were these arrangements elaborate, for the little group of foundresses numbered but three, Mother Du Rousier, Mother Mary McNally, and Sister Antoinette Pissorno, and they took with them only the strictly necessary.

On the fifth of August therefore they were ready for the great adventure. Providence had provided that the return of the Abbe Joachim Larrain to America should coincide with this date. He had been sent to France by the Archbishop of Santiago to plead anew with Mother Barat for the immediate opening of a Convent of the Sacred Heart in the capital of Chile. The Abbe Larrain's quest had been successful, but the Superior General was unwilling that her daughters should undertake such a voyage without a priest. Thus it was arranged that the privileged trio would sail from New York on the Georgia under the guidance of the Abbe Larrain, who would begin his home­ward journey on the First Friday of August.

2. (continued).

*These documents are records of the most important events which have occurred each year in every house. They are drawn up at the end of every two years by an eye witness who compiles them from the House Journal which has been kept up to date. Until 1866 they were written in manuscript, since that date they have been printed.
Perhaps a brief study of the Georgia's passenger-list will not be out of place here and will serve to a better understanding of the difficulties encountered on the way and of the work carried on by the new missionaries. There were in all about two hundred and twenty passengers on board. We shall consider first the three Religious of the Sacred Heart destined to labor successfully in a pioneer field. Mother Du Rousier, of French birth, was at this time forty-seven years of age. She had entered the Society when she was only sixteen years old, hence her long experience in the difficult positions which had been hers had well prepared her for the arduous task ahead of her. In turn, Mistress General, Superior, Mistress of Novices and Superior Vicar, during the most troublesome times of the nineteenth century in France and Italy, she had given proof of her sterling qualities as an organizer and of her power to endure suffering. As to her companion, Mother Mary McNally, she too had known many lands. Born in England, educated in France with every advantage possible for a young girl of that period, she made her debut in America but she had already decided to consecrate her talents to the service of God in religion. She returned to France and entered the Society in 1844. Soon after making her vows she came to America and labored there until she received the call to accompany Mother Du Rousier to the new foundation. Mother McNally's great facility for languages together with her many other talents and very great virtues made her indispensable in establishing the Society in Chile.


*This life is written in manuscript form. The name of the author of the place and date of writing are not given.
The third member of the little group, Sister Antoinette Pissorno, was born in France and had entered the Society as a coadjutrix sister in 1831 at the Convent in Turin. She had rendered valuable services to the Society; loyal, discreet, industrious, and virtuous she was chosen as a companion for Mother Du Rousier when the latter went as Visitatrix to North America. It was but natural that this same sister would be designated to share the privations, the labors and the rewards that would be consequent on this South American foundation. This voyage was Sr. Pissorno's second ocean trip, and if it occasioned any frights they were in no way comparable to those which she experienced en route to North America. This good sister spent the remaining years of her life in Chile and died at Santiago in 1873.

These religious doubtless offered a great contrast to many of the other passengers. The majority were unscrupulous gold-seekers whose honesty left much to be desired. They took the best places everywhere; their selfishness seemed to have robbed them of all finer feelings as we shall see. Thirty Mexicans were also on board; they were constantly smoking, gambling, disputing, and adding nothing to the general order and tranquillity. But happily others were to be found from whom the nuns received the greatest consideration and kindness. Among these were a venerable Canon of the Cathedral of Lima, Don Herrero, ambassador at the Court of Rome, who was returning to Peru with his whole legation, and several distinguished Peruvians. One of the latter was bringing his daughter home. She was a young girl who had just completed her education in New York. Don J. Larrain, the guardian of the Religious, had with him Don Ladislao
and his nephew, Don Manuel Yrarrazabal, Marquis de la Pica; both had made
their studies at Bruggelette. Don J. Larrain took to heart the task of
teaching Spanish to the nuns. The saying of Mass was forbidden on this
line, but the holy priest gave the Catholics all the help in his power.

After eight days on the water the Georgia made its first stop, August
18th, at Kingston, Jamaica. The boat remained there twenty-four hours.
Immediately our group of travelers made their way to the Episcopal residence.
There the Vicar General came out to welcome them. He hastened to offer
them his house, his Church and the service of his Jesuits because he had
these holy religious in his house. When they had heard Mass and breakfasted
a deputation of mulatto ladies was announced. They had come to beg the nuns
to remain in this island and educate their daughters, but Reverend Mother
Du Rousier in thanking them, answered that she had received orders to go to
Chile.5 The next day they sailed anew, and did not stop again until the
sixteenth of August when they reached Aspinwall or Chagres at 9 o'clock in
the evening. The most dangerous part of the journey was still ahead of
them, for the Isthmus of Panama had to be crossed before they would reach
their destination.

There had not been wanting those who had painted in a most pessimistic
fashion the perils attendant upon this dreadful voyage. Outsiders, who
came to call on the nuns before their departure, said it was almost impos-
sible for women to attempt the enterprise. That the very work of beginning
construction of the railroad had cost the lives of thousands of workmen.
The gases which came from this swampy ground were fatal, they claimed. The
entire labor connected with the railroad had to be suspended for want of

5. Vie de la Reverende Mere du Rousier, p. 194.
workmen. Even the negroes withdrew from such a task. The details concerning those who had braved the dangers of crossing the Isthmus were then narrated. The nuns were told that one Sister of Charity had been crushed against the rocks, that another had been thrown violently to the ground and had been brought to Panama in a dying condition. The added havoc caused by the tropical rains was dwelt upon at length. But in spite of all these lugubrious details, the nuns were ready to brave all these difficulties. 6

To describe the manner in which travelers crossed the Isthmus at this time seems in reality to transport one to another world, so marvelously has the Panama Canal revolutionized conditions in that locality. 7 To attempt this feat in 1853 was indeed to take one's life in one's hands. To begin with, the little railroad ended after an hour's journey. There were two alternatives, both illustrating the primitiveness of the conveyances at the traveler's command. One could either mount mules or be carried across in a litter or hammock. The latter way was considered dangerous because it exposed the traveler to the possibility of a sun stroke on account of the position which was imposed by the hammock under the burning sun of South America. The other means of conveyance was no more desirable than this, especially for such as were not skilled riders. In this category belonged the three missionaries. But the Abbe Larrain fully alert to the responsibility of his charge as the guardian of the Religious, determined that this

6. Ibid., p. 190.

7. Mr. Russell estimates that the mileage saved by the Panama Canal is 3747. Panama in Pictures - T.H. Russell. National Geographical Society, Chicago, c 1913.
would be the safer way, especially for Reverend Mother Du Rousier. Thus in spite of all fears the religious were brought safely to Barbocoa. Here a new manner of reaching the little city of Cruz had to be considered; finally the nuns got into little boats which took seven hours to reach their destination. Thus they had to spend the night at Cruz in a very primitive sort of inn. In the morning they were ready to continue their way and we read in Mother McNally's journal which is kept in the Convent Archives:

It was seven o'clock in the morning when we went to our mules. Sister Antoinette after many exclamations, started out with her mule accompanied by Canon Herrero. M. Larrain had put her under the guidance of his nephew Don Manuel. He himself remained with Reverend Mother Du Rousier whom he did not leave a single moment in this perilous journey. He had taken care also to provide negroes to guide Reverend Mother's mule .... There was nothing to do (however) but allow the mule to follow its instinct; the one indispensable thing was to sit firm in one's saddle and not be frightened at the shakes, the jumps, the undulations and even the caprices of this wild animal. Sometimes it stopped as if to calculate distances; then taking its elan - with one bound it would cross a height of six or seven feet .... Don Ladislao accompanied Mother Mary McNally (to whom were joined) the Colonel Izarnotique, an officer of the Peruvian legation, a knight of the same country and a young negro, a servant of the Canon Herrero, who had had the kindness to leave him in our little group in order that he might take care of Reverend Mother Du Rousier's mule.

There was another difficulty which added to the danger of traveling in this region. This was the very narrow pass which made it impossible for caravans going in opposite directions to occupy the passage simultaneously. It so happened that the boats which come from the Gulf of Mexico reach their destination at precisely the same hours as those which arrive on the Pacific Coast. And the two parties of travelers frequently meet just at the Isthmus. If they approach each other in a critical place, danger can scarcely be averted. Thus as soon as the mule drivers approach such an entrance,

they announce themselves by terrific screams. The oncoming party can then retard its progress or answer the cries, so that the other group will not advance. Our missionaries faced and overcame just such an obstacle. And although Reverend Mother Du Rousier was thrown off her mule into a hollow filled with red mud, she was not seriously injured and was able to continue her way.

Another fact peculiar to this locality is that here the negro seems to have some importance and to realize his position. White men cannot cross the Isthmus of Panama without his aid. He knows all the turns and twists of the labyrinthian paths to be found in that district. We can have no hesitation then in subscribing to the frequently expressed view that the negroes take pleasure in asserting their mastery here. This is a means they use to take revenge for the many times they have had to submit to servitude under the white race. Perhaps this was the case with the negro who threw himself in front of Sister Antoinette's mule, in order to retard her progress. It was only when the Marquis de la Pica pointed a revolver at him, that he yielded, but in his anger at having to submit, he pushed against the sister so violently that she fell to the ground. When she had been placed on her mule once more the travelers proceeded, not without many misgivings, doubtless, as to what the next experience might be.

Nor did they have to wait long, for soon they heard a storm threatening. Often had the travelers listened to stories of the terrible hurricanes for which this region is famous and now they were to witness one. Immediately rubber cloaks and straw hats were donned, these articles being an indispens-
converted into muddy pools, into which the mules would sink to a great depth. As to the riders of these animals they were thoroughly soaked with water and covered with mud.

When at last the rain ceased, they made their way to a hut where they stopped to let the mules rest and have a drink. The negroes believed they were likewise entitled to refreshment but unfortunately they did not know when they had had enough. The results might have ended in a catastrophe, for they were no longer capable of guiding the mules properly, just when their help was most needed. At this time the missionaries were making their way along a very narrow path, bordered on one side by a huge pool of red mud, on the other by a horrible precipice. Mules, as is well known, must be allowed a certain degree of latitude in following their own bent and in this case almost all the mules steered a straight course to the muddy pool. Suddenly a piercing cry was heard and then Colonel Izarnotique's voice could be distinguished crying- "Let us return ..."9 Reverend Mother Du Rousier had disappeared. Her mule was lying safely at the edge of the precipice, while her irresponsible guides were leaning over the abyss crying, "The senora has fallen."10 The formidable chasm was about a hundred feet in depth, but the broken trunk of a tree stopped her fall and saved her life. She remained suspended over the brink clinging to the tree trunk. The mule drivers absolutely refused to go and rescue Mother Du Rousier. Promises and threats were alike unavailable to shake their resolution. Finally Canon Herrero forced a negro to go down with him. By means of ropes they succeeded in climbing the sharp rocks of the precipice and carrying Reverend Mother to safety.

One would imagine that this courageous group had borne its need of adventures but the Annals add, "This mule\textsuperscript{11} appeared to have received from the devil the mission of preventing the foundation of Chile\textsuperscript{12} for this capricious animal walked straight into a pool of mud (which all the other mules had avoided) and plunged into it up to his knees, while Reverend Mother Du Rousier was buried in it up to her waist. Her recent fall had left her covered with bruises and cuts and now this new mishap made all her companions believe that she would never reach her mission alive. Nevertheless the valiant religious continued her way undaunted and although all proceeded as slowly as possible, they were in hopes of reaching Panama before nightfall. Canon Herrero and the Peruvian contingent had gone ahead of the Abbe Larrain and his party but the latter planned to gain time and rejoin the former, at the first village they would reach. But it was eight o’clock in the evening when Don Larrain arrived at the said hamlet. Here his group thought they would remain for the night because they were told that the last caravan which had passed that way had taken six hours to make the trip to Panama from that spot. Thus it was decided that they would seek food and shelter in a miserable hut, the only dwelling place of which the village could boast. After all their disillusioning experiences these travelers were optimistic beyond belief. Negroes lived in this hut who claimed to have neither meat nor bread. A kind of sour milk was all they had to offer. Nor was this disdained by the weary group who were trying desperately to reach Panama. Because of a large sum of money which the Abbe Larrain paid to these negroes, they consented to sell a hammock or
\begin{enumerate}
\item[(11.)] (The one Mother Du Rousier was riding.)
\item[(12.)] \textit{Vie de la Mère Du Rousier}, p. 203.
\end{enumerate}
litter, and two of them agreed to carry it. It had become impossible for Reverend Mother Du Rousier to travel any other way. The little group started out once more in the darkness. Those who were leading would occasionally call back to those who followed: this was the only means they had of knowing that all was well, for they indeed felt themselves at the mercy of the negroes. When they had gone some distance, they heard the rapid approach of mules; soon they discovered that these travelers were the Mexicans, their fellow voyagers of the Georgia. The Abbe Larrain felt that even their company was preferable to none, in their present plight, and so he asked them to join his group. They only mocked him for the slow pace of his mules and went on at their own speed.

Now after an hour's journey the missionaries reached another cabin but they could not be persuaded to remain there for the night. On hearing this the negroes who were carrying the litter became so infuriated that they threw it on the ground with great violence. In Reverend Mother Du Rousier's condition her suffering can easily be divined. The gentlemen of the party ordered the negroes to take up their burden again. A terrible scene ensued. They refused with threatening words and blasphemies. The men took out their pistols, the savages their knives. Thinking to put an end to this state of affairs, Don Larrain said he would carry the litter. This generous offer infuriated the litter-bearers further, and some shots were fired. Though peace was restored when Reverend Mother pleaded with

13. In a footnote Mozans states "The hammock as Schomburgk well observes is the most indispensable article in the Indian's house...(it) is made on hand looms from the fibers of various species of palm and bromelia or from cotton thread"... Even the poorest dwellings possess a hammock. It takes the place of our rocking chair, sofa, bed. On his travels the Indian(and other races in South America)carries it folded up and slung round his neck."
them to stop this quarrel which might end fatally, Don Larrain decided that it would be better to remain where they were for the night. When the owners of the hut learned that the senoras were religious they were very willing to give them shelter. As our travelers had had nothing to eat all day, these poor people urged them to take some supper. During the meal, Encarnacion, one of the litter-bearers, (and the Annals say "he was indeed l'Encarnacion satanas") did not give them a minute's peace. He stood at the table using horrible language, constantly sharpening his knife, as if to defy his audience. After supper beds were prepared and the "guests" were not without some apprehension as to what the night might bring forth. Perhaps the owner of the cabin was in connivance with Encarnacion and his colleague. When everything was ready, the men armed themselves and took their places so that they might be prepared for the defensive, if the need occurred. There was not much sleeping done that night, and at dawn the little party started on the last stage of the journey to Panama.

And this time, Encarnacion who had been generously paid, agreed to carry the litter. For once the missionaries and their escorts proceeded in peace and tranquillity. The earlier portions of their travels had provided all the excitement necessary - much more than was desirable. As they were nearing the city M. Herrero with Don Manuel Yrarrazabal and the gentlemen of the Peruvian legation came to meet them. For these men had felt great alarm at the length of time it had taken the Abbe Larrain and his party to reach the city. It was finally on the eighteenth of August that they arrived at Panama.

Although the remaining voyage to Santiago was without incident, it was not devoid of interest. The steamer, the Santiago stopped at several ports; Lima was the most important of these ports and there the Religious of the Sacred Heart were especially eager to visit the resting place of the great Saint Rose and to pray at her tomb for their future work. On September 12th, 1853, they touched Valparaiso; "It leads to Paradise," had been the cry of the Spaniards when for the first time they reached this coast. And finally on September 14, 1853, they entered Santiago, their destined goal.

It may be observed that in view of the narrow escapes from death which Mother Du Rousier encountered in reaching Panama, it is astonishing that any other religious were allowed to follow her. But this great pioneer missionary to South America realized that conditions could not long remain in this primitive state and writing later to Mother Hardey, Vicar of North America at this time, she says, "Madame McNally has given you the details of our journey. Happily our religious will not be exposed to such dangers in the future, for before others come from North America the railroad will probably extend across the Isthmus and thus render traveling there as easy as elsewhere." As a matter of fact, when Mother Barat heard the account of this journey from Mother Du Rousier herself, at the time of the eighth General Council of 1864, she said with great vehemence... "If I had known! .... No! never would any of ours have taken this direction, at least under the same conditions." 

15. Letter from Mother du Rousier of Santiago, Chile, to Mother Hardey of Manhattanville, New York, quoted in Mother M. Garvey, Mary Aloysia Hardey, New York, 1910, p. 172.
Before taking up the work which these religious immediately embraced, it may be of interest to study the country into which they had come. Thus the difficulties and complexities of their labor may be the better understood. Chile was originally settled by the Araucanian Indians, who were the most important and most ferocious of the tribes in that part of the country. In fact the history of Chile is inseparably bound up with the Araucanians, for when the Spanish explorers came to this coast early in the sixteenth century, they began a series of struggles to subjugate these unconquerable people which culminated in part, in the year 1640 when the Spanish Governor concluded a treaty with the Indians. 17

But the Spaniards were not to enjoy undisputed sovereignty over the newly acquired territory. First of all the Spanish colonial policy, like that of all mother-countries, considered chiefly its own good first. "The colonies were looked on as sources of revenue and profit," 18 says Markham. Trade restrictions made it impossible for the colonies to export or import except to or from Spain. For more than fifty years the Government was able to keep foreigners away. Is it any wonder that the South American nations were slow to make the cultural progress they should have made? Anything which might in any way jeopardize Spain's commercial advantages was frowned upon. Humane laws had been drawn up for the protection of the Indian but they were utterly disregarded. Spain wished to be an absolute monarch. All important posts both in Church and State had been given to


Spaniards. The natives had practically no chance for advancement.

The day of reckoning was bound to come, however. The spirit of independence gradually took possession of the people and in 1810 after three centuries of Spanish rule, Chile joined Venezuela and Argentine in their revolt and years of warfare followed. Spain was not going to let her treasures slip thus easily through her hands. There was in 1814 a very able royalist Governor in Peru who determined to re-establish royal power in Chile and consequently he sent armies into this land. By the time he advanced into Santiago he had four thousand men under his command. Needless to say the rebels were defeated October, 1814, and Spanish rule was temporarily re-established in Chile. But it was not of long duration, although for two and a half years between 1814-1817 everything was as it had been before 1810.

In the meantime, Jose San Martin, the true hero of South American independence, as Markham calls him, began his great labor of preparing an army fit for the invasion of the lost country. In January, 1817, he began his march across the Andes, which took three weeks. But when February came the patriots found to their dismay that the royalists were occupying the pass of Chacabuco. On the twelfth, O'Higgins, a Chilean fugitive, led his men up the ascent and carried the position at the point of the bayonet. San Martin then advanced to Santiago. On February 12, 1818, the absolute independence of Chile was finally proclaimed.

Then Bernardo O'Higgins, who had freed Chile, was named dictator of this territory. In October of this same year a constitution was adopted

by the people. But Bernardo O'Higgins did not satisfy the aristocracy for very long. This was certainly to be expected in a land where independent ideas were every day gaining ground. In 1822 the Southern provinces were only too ready to declare against the Dictator. The Northern revolutionists invaded the center and General Freire, who had been foremost in the redemption of southern Chile was prepared to advance to Santiago. Early in 1823 O'Higgins thought it was the better part of valor to resign, and this he did; Freire became Dictator in turn, but in spite of his power and ability, he did not have the confidence of the public. By 1827 Freire's prestige and following had almost entirely vanished, so he imitated the example of his predecessor and resigned. A succession of Presidents followed, each one governing for a very short period. Under such a regime it is no wonder that the country became a prey to much disorder and evil doing. Finally the Liberals and Conservatives met in battle April, 1830; the latter were victorious. By degrees the Constitution of 1833 was prepared and framed. Its wisdom may be judged by the social and industrial improvement which Chile soon knew.

Then, despite occasional internal friction the country began to develop and its people could settle down to expand commercially and before long material prosperity was an acknowledged characteristic of Chile. If the education of the country did not progress with the same rapidity, this more than anything else points to the dwarfing effects of Spain's colonial policy which had for so long a time kept this region excluded from the rest of the world. Material prosperity had of course been retarded for the

same reason. But mental deficiencies are remedied with much greater labor and necessitate a much greater lapse of time for recovery than does material stagnation.

Now that civilization had progressed, demands for educational opportunities were becoming more pressing. Change, an essential sign of advancement, was manifest in the marked attention that the instruction of women was receiving. Above all was this noticeable in the efforts of Protestantism to invade this very Catholic country. 22

For as we learn from Mother Du Rousier's biography, flourishing cities dotted the republic of Chile. The war of independence with its attendant horrors was soon forgotten; the people seemed to be deeply attached to the Faith and keenly interested in the progress of their country. The Faith had been implanted by the early Jesuit missionaries, later by the Franciscans. Chile had in truth welcomed all religious orders which they believed would bring them happiness and prosperity. The Jesuits had been suppressed in 1784, but at this period, there were in Santiago besides the Franciscans, Dominicans, Augustinians, Fathers of Mercy and Brothers of St. John of God. Likewise the Capuchin nuns, the daughters of St. Rose of Lima, Augustinian nuns, Carmelites and Poor Clares were in the diocese of Archbishop Valdivieso. 23 But the Archbishop believed that there was need for the educational work such as is sponsored by the Society of the Sacred Heart. This he seemed to feel would add the necessary spur to cultural progress especially among the Catholics of Santiago.

23. Vie de la Mere Du Rousier, p. 213.
By the year 1851 the Archbishop of Santiago realized that the time for action had come. Thus he urged Reverend Mother Barat to open a Convent of the Sacred Heart in his diocese. It seemed to him that an establishment conducted by the Religious of the Sacred Heart would do much to "propagate the true spirit of Christianity, a love of work and of order, qualities whose absence is one of the plagues of this country." 24 And it seems evident that the three religious chosen for this difficult mission, had given sufficient proof of their courage and perseverance in the unusual experiences of their voyage and journey to demonstrate their ability to cope with conditions as they were in South America in 1853.

24. Documents, 1854-1855, p. 28.
CHAPTER II

THE FIRST FOUNDATION AND ITS OFFSPRING

On the fourteenth of September, 1853, the Religious of the Sacred Heart entered Santiago for the first time. Here disappointment was to meet them at the outset. Although they had been promised a house, there was no dwelling prepared for them. Thus they were obliged to accept the kind hospitality of Madame Larrain, the mother of the zealous Abbe Larrain who had shown them so much consideration during their journey. The religious were soon to experience, as records prove that "everything here proceeds with unbelievable slowness," ¹ and this initial delay occasioned many subsequent ones. At the end of six weeks they did not seem to be any nearer the possession of a house than they had been in September. Mother Du Rousier felt that they could no longer impose upon the kindness of Madame Larrain and she begged the Archbishop to ask shelter for her and her companions in one of the convents of the city. He chose the Clarist Convent, where they were received with the most kindly charity, on the second of November. Their anxiety to be within their own cloister, nevertheless, and to begin the work for which they had traveled four thousand miles increased each day.

The workmen, however, on whom the nuns depended, did not even know the meaning of the term "haste," much less its translation into action. The foundresses finally came to the conclusion that their presence on the scene

¹. Documents, 1854-1855, p. 27.
of the building activities might inspire the workers to proceed a little more energetically. On the second of February, 1854, therefore, the religious took leave of the Clarists, to whom they were greatly indebted.

When the nuns arrived to take up their residence in the place destined to house the first Convent of the Sacred Heart in South America, a sorry sight met their eyes. The building had been in the process of construction for two years and was still incomplete. Moreover, it had been neglected; sewer pipes had burst and water had flooded the interior of the house and the gardens. The workmen who had recently been sent there broke down the partitions, forced doors and windows open. In a word, the place was unspeakably dirty and a mass of ruins. There were, however, two rooms which it seemed would prove habitable, although of course they were absolutely devoid of furniture. When the religious needed a table they had to wait three months for it. Immediately the foundresses realized that they were in a new world, a world that was consistently slow and inefficient. The convenient method of procuring articles and provisions so well known in Europe was unheard of here. The tradesmen were utterly indifferent to the needs and wishes of their customers. Thus they would not dream of inconveniencing themselves to accommodate the latter. Added to the difficulty of never knowing when their daily bread was going to arrive, or whether it would come at all, was the fact that they had no servant to do errands for them. The house Journal comments, however, "Had they had one they could scarcely confide the least sum to him, so rare is honesty among the poorer classes." 3

2. Ibid., p. 29.
3. Ibid., p. 29.
The three nuns, therefore, labored to clear away the debris, and to urge the men to carry on their work with alacrity and constancy. There were, of course, the many trials inherent to any foundation; not the least of them here was the scarcity of water in the hottest season of this tropical climate. Private homes were strangers to wells and springs. The religious had to be content with a rather questionable grade of water, which even the poor had distilled. Occasionally a neighboring priest would take pity on them and bring some of his filtered water. Other people in this city were very kind to the nuns and sent them provisions of different kinds from time to time. Among these, the most faithful were the Clarists, to whose charity the Religious of the Sacred Heart already owed much.

It was not, however, until May, 1854, that the first children began to enter; the work of the religious seemed to be blessed for immediately the school prospered. In this convent there were two categories, a first boarding school, for the children of the higher classes, and a secondary boarding school, where Normalists were trained.

Now in the System of Education of the Convents of the Sacred Heart, instituted chiefly to counteract the evil influences rampant in the best society of France, after the French Revolution, it is but natural that the instruction of this class should occupy an important place. But the secondary-boarding school was an institution peculiar to South America and was inaugurated at the request of the Minister of Public Instruction. This officer went to call on Mother Du Rousier soon after her arrival in the country. He earnestly requested her to take the direction of a boarding-school the purpose of which would be to train teachers for various parts of

Mother Du Rousier could comply with his request, the more readily since she "Believed this work eminently conformed to the end which the Society proposes to itself." Orphanages are not, strictly speaking, a work of the Society, except where necessity demands the taking up of such labor. The Free School, however, was the enterprise dearest to the heart of Mother Barat; thus to every European boarding school was attached a school where the children of the very poor were instructed unto salvation and taught the secrets of domestic economy and order, "Knowledge of which the greater number would be deprived in the midst of their families." Mother Du Rousier, who held most loyally to the traditions of the Society could view the primitive foundation of Santiago with a certain satisfaction. In as far as was possible, in such restricted quarters, it was conformed in its essentials to the spirit and ideal of the Society. If the Free School was yet wanting, the superior knew that as soon as space permitted she would eagerly embrace this work.

The Normal School was the first undertaking to be established. May 1, 1854, was the date fixed for the opening and soon the Religious could count forty Normalists. To the difficulty of the Spanish language, which none of the foundresses knew, was added that impediment caused by the deficits in the early training of their pupils. These latter seemed to know little or nothing of order and cleanliness. It pre-supposed much patience and care on the part of the religious, to succeed as they did in a comparatively short time in changing the worst habits.

6. Documents, 1854-1855, p. 28.
Although the first boarding school had not been formally opened, the superior could not refuse to take the two nieces of Abbe Larrain. Their mother was very ill and begged that they might be received at the Sacred Heart in March. The next month two cousins came to join them, and soon the nieces of the Archbishop were added to their number. Small as was this first boarding school, it had to be kept entirely separate from the secondary school, according to the custom of the country. It was almost impossible for the three nuns to do all the work that had to be done; but their courage and industry knew no limits, and they managed to do the impossible.8

The great industry and ability of the foundresses were evident on the 9th of November 1854, at the arrival of the first colony destined for Santiago. These nuns could observe that the initial and most appalling difficulties had been overcome. Order seemed to reign everywhere; improvements of many kinds had been made, even to the digging of a well. The secondary boarding school had made progress almost beyond belief, while the children of the first boarding school apparently loved and esteemed the good religious who labored zealously in their behalf. More substantial proof of the effectiveness of their toil was given them on the official visit of the President of the Republic accompanied by the Minister of Instruction and of Worship. The former seemed favorably impressed with the order of the house and the deportment of the children. He seemed to be very sure that in a short time the state would gather the fruits of the sacrifices made for the education of these young people while several years would be necessary to obtain the same results from the young men.9

This visit, which brought legitimate joy to the hearts of the three who had braved all the labors of this difficult beginning, took place shortly before Christmas. This feast in South America falls during the intense heat of summer. Hence the long vacation usually began the day after Christmas and continued until March. But only the children of the first boarding school went home for vacation. Those of the Secondary Boarding School did not leave during the years of their education. Thus the nuns were not entirely free, during this period, to rejoice in the company of the newly arrived colony. But the added number and the season provided more leisure and time to prepare for the formal opening of the first boarding school; until now those children had only been accepted because their parents begged for their admission so earnestly that the Superior could not refuse. In this way they already had twenty children in that category.

The religious took advantage of this vacation in December 1854, to acquire additional room, so that they might have a suitable place for the first boarding school at the re-opening in March, 1855. Two houses, which adjoined the original one, were rented. Again they were confronted with dilapidation and dirt. Once more they were to learn that carelessness is characteristic not only of servants, but also of Chilean working men. As a matter of fact the latter preferred idleness and only worked until they had made sufficient to provide for a few days living. Thus the nuns had to have recourse to two or three different sets before their houses were ready.

10. Ibid., p. 32.
The convent was finally and in reality prepared to receive the children of the first boarding school. The religious, coming as they did from the French houses of the Sacred Heart which had fifty-three years of traditions back of them, were destined to more than one surprise. School opened with about sixty little girls; the majority were not more than twelve years old. Self-control is not the strongest characteristic of Latin American children. Their natural indolence makes them consider work an enemy. Silence, order, study are things entirely foreign to their mental outlook. Thus the first days at the Sacred Heart were days which held such a memorable place in the minds of the religious, from the disciplinary point of view, that the fact of this turbulence has merited recording. But there was a bright side to the picture of these first South American children of the Sacred Heart. They had all been brought up in perfect innocence; they were untouched by the world; and if their piety seemed strange to Europeans that spirit could be directed into proper channels.\textsuperscript{11} No better description of the characters with which the religious had to work can be found than that given in the Annals of Santiago, "Their character is a mingling of lightness, petulance and softness which makes them very unwilling to yield to the regulation... They manage a thousand pretexts to exempt themselves from the slightest work."\textsuperscript{12}

In spite of the fact that the children's characters presented difficulties, the boarding school prospered; constant changes and additions to the building were necessary in order to accommodate the ever increasing number of pupils. By the fall of 1857 the nuns were obliged to take

\textsuperscript{11} Ibid., p. 33.

\textsuperscript{12} Documents, 1856-1858, p. 417.
possession of a new piece of property, where a building would soon be erected. At the beginning of the new year, January 16th, 1858, Msgr. Larrain presided at the ceremony of the laying of the corner stone. By the end of this same year, the first child in the boarding school to receive her Child of Mary's medal had entered the new noviceship which had been consecrated to Our Lady on May 1st, 1857.

When the longed for day came in 1861 which saw the new building finished Chile was going through a very severe financial crisis. It was certainly the irony of fate that just when the religious were ready to exchange their crowded quarters for a more spacious building, the number of their children should diminish. The pupils had, for the past four years, counted more than a hundred. It had taken marvels of organization and compression to house them all in the restricted space which the nuns had at their disposal. Suddenly the enrollment went down to eighty at the very moment when there was ample room for twice that number.

Nevertheless the extension of space at last permitted the opening of the Free School and this was a crying need at Santiago where so many were in extreme misery. The material poverty was matter enough for great concern, but the religious ignorance was a subject of even more vital interest to the nuns. Now the inauguration of this part of the work served a double purpose in the minds of the religious, for besides taking care of the privileged ones of the flock, they could observe the results of their own training on the Normalists. The pupils of the secondary boarding school did their practice teaching in the poor school, under the direction of one of the religious. Thus there were more than a hundred little girls who came to learn their daily lessons with great eagerness. As early
As 1857 the first Normalists had obtained their diplomas and were now (1861) doing work in and around Santiago; several hundreds of children were con-

fided to their care. But it was one thing for the nuns to hear reports about the Normalists' work and quite another thing to see them at work. The former could judge for themselves, the improvements necessary in their training of the teachers, what could be added or eliminated from the methods in use.

With the Free School firmly established, the Convent of the Sacred Heart could take its place with the houses of Europe as far as similarity of organization was concerned. The launching of this work also enabled the religious to found the sodalities customarily formed among the poorer people to establish the Sunday reunions which are usually productive of such satisfactory results, and lastly to gather together the poor women for Sunday Catechism classes. The records of 1863 to 1866 emphasize the fact that the condition of the poor in Santiago is something deplorable from every point of view. Above all, their ignorance of the truths of faith caused the nuns much anxiety. But they were not unmindful of their want of cleanliness, their "Guilty indolence which makes them neglect their most sacred duties as wives and mothers." These women were not very easily detached from their free and easy ways, nor did they manifest any desire to go to the Sacred Heart. At last, however, the persevering zeal of the nuns triumphed and St. Ann's Sodality was firmly established. In a short time these poor women were more than anxious to bring their husbands back to a sense of duty. They began to understand the importance of religious in-


struction for their children. Their poorer and less enlightened neighbors were not forgotten either and they did all in their power to procure the Last Sacraments for the dying. Before the year 1866 had drawn to a close St. Ann's Sodality had one hundred members. Within a year the membership was increased by eighty names. From the points indicated, as necessary to be dwelt on when speaking to these sodalists the nature of their lives can be seen. These topics were: "Peace in the household, neatness, care of the children, love of work." The last named quality was entirely foreign to these people. But by degrees the members were taught to sew, and even to sell their handiwork in the city, so that they could thus provide for a time of need.

In the meantime the work of the first boarding school was developing and while it presented many problems it also gave much consolation. When the financial crisis of 1861 was a thing of the past, the numbers in this school quickly increased until at the end of 1875 there were about one hundred and fifty children. Their improvement in discipline and attention to duty began to be noticeable the second year after the establishment of the Sacred Heart in Chile. And the children, though light in character and very impetuous did seem to make efforts to overcome themselves. In the beginning they were utterly indifferent to the most interesting classes. When questioned they would say - "Why study so much?" And nothing seemed capable of rousing them from this mental lethargy. "Now, however, they have to be forbidden to carry their books to the refectory and to the dormitory." These details seem to prove what the Archivist does not record, that is, what a happy change the education given by the Society provided.

had effected in these children. There was, of course, much to be done still, because inconstancy of character and fear of effort made the task of the religious more than laborious.

These very defects had been responsible for the delay in organizing the Children of Mary's Sodality to any great extent. The members of this Sodality have to prove themselves worthy of receiving their medals by very consistent and substantial acts of virtue. This is just what the children of Santiago feared. It took many reiterated lessons to make them understand, not only the value of self-control, but also the honor and responsibility attached to being a Child of Mary. And even at the end of 1877 the records state with praiseworthy directness: "The Sodalists in the boarding school are few: they fear effort and above all the constancy which is necessary to wear their medals worthily." That this testimony could be rendered after twenty-three years of apostolic labor, demonstrates the difficulty of the South American Mission. Yet in spite of this, the children gave consolation because of their seriousness in preparing for the reception of the Sacraments and their truly Christian conduct in the midst of their families. These facts revealed a certain depth of faith as did their love for the poor, but that faith needed further cultivation and the defects of their early education more persistent correction, before the desired results could be obtained.

The Normal School on the contrary, surpassed all expectations. Each passing year found this department fulfilling its mission with zeal and success. After 1867 the number of Normalists seemed to average about sixty. The records praise their good spirit, their appreciation of the training

17. Documents, 1876-1877, p. 325.
received at the Sacred Heart, and they emphasize particularly their love of work. 18 This last characteristic was evidently won at the point of the sword and the just pride of the recorder cannot escape the reader at this point. The difficulties of the Normalists' life-work is also dwelt upon, because frequently a teacher finds herself directing a school of one hundred children or more. The majority of these pupils do not know the existence of God, much less are they familiar with any of the fundamental mysteries of faith. In 1867, Mother Du Rousier, realizing the responsibility of these Normalists, inaugurated Retreats for those who had been teachers for some length of time. Nearly thirty responded and spent five days at the Sacred Heart deepening their knowledge of the first truths, and drawing courage to continue their work conscientiously. Soon there were about seventy or eighty schools under the direction of these Normalists who had obtained their diplomas at the Sacred Heart. The good done by this work can scarcely be estimated because propagandists were active in disseminating evil principles and false doctrines. In 1873, free thinkers wished to establish a school at Valparaiso and hoped that one of the Normalists would take the direction of it. The salary offered was twice as big as the one this particular teacher was receiving. Moreover, there was question of a fine school and many other alluring advantages. This was her answer: "Sir, I accept, if you will authorize me to explain to my pupils every day the Catechism of the diocese and inculcate the principles I have received at the Sacred Heart."

18. Documents, 1867-1868, p.2

schools; in some of them, the boys had to attend one day, the girls the
next, and on the alternate days each group was free to wander through the
streets and be exposed to any number of dangers.

When in 1878 Santiago, long since past its foundation days, was about to
celebrate the twenty-fifth anniversary of its existence in Child, it could
testify that these years had been fruitful in progress. Each of the cate-
gories harbored under its roof had given its share of consolation. Even at
this very time when there was a war between Chile and Peru the Records
report flourishing works, and desires of rendering thanksgiving for so many
favors received. The Normal School had consistently advanced and at this
period, eighty pupils were registered. Besides being ambitious for profane
knowledge these children were anxious to acquire the instruction that would
enable them to do good to the soul of those whom they would train. On its
side the Free School, too, was giving the desired results. And while even
education and religion were powerless to destroy the grossest faults which
these children inherited, nevertheless their improvement was marked. Added
to this was the possibility for extended good opened up to the nuns by
means of this school. It enabled them to get in touch with the parents and
relatives of their pupils and to carry on the work of regeneration in the
midst of this neglected portion of the flock. Nor was the first boarding
school deficient in good results. At this period, there were about one
hundred and thirty boarders. These pupils presented a marked contrast to
those of 1855, when the foundresses received the first little girls to whom
every species of constraint was utterly new. The stormy, turbulent study-
periods of that day remained a far distant memory in 1878, when the child-
ren vied with one another in fidelity to the school rule, during the novena
preparatory to the great feast of September 29, 1887. This Feast was to be a day of solemn thanksgiving for the official announcement lately received in Chile, that the cause of Venerable Mother Barat, who had died in 1865, had been introduced at Rome. On this occasion there were present at a solemn High Mass of Thanksgiving about five-hundred people including religious, boarders, Normalists, children of the poor school, together with the Sodalists of the Sacred Heart. This will give an idea of the different groups influenced by the training received at the Sacred Heart. This enumeration however, omits the Children of Mary of the World, because they came only to the evening service. This Sodality is composed for the most part of those who have left school with their Children of Mary’s Medals.

As soon as was possible after the foundation was made in Santiago, that is about 1861, the Children of Mary’s Sodality began to be formed. Msgr. Larrain was appointed director of the Congregation. He gave his Sodalists solid instructions, designed to fortify them against the allurements of the world, and the love of pleasure. Much hope is placed in this Sodality by the Religious of the Sacred Heart. These former pupils carry on an apostolate in the world which without their help would be neglected. It is customary to have a monthly meeting at the Convent, usually on the First Friday of the month. The ladies sew for the poor churches; and help poor families, bringing them alms, bread, and clothes. Very often they care for the sick, ministering to their wants with the most tender charity. They frequently prepare all that is necessary for the reception of the last Sacraments. Every two years these Children of Mary make a Retreat in Our
Their loyalty and zeal and unlimited devotedness, are a source of great consolation to the nuns, of lasting joys to those whom they serve, and of untold blessings to themselves.

But long before Santiago celebrated its Silver Jubilee another convent of the Sacred Heart had taken root in South American soil. The second convent was opened in 1858 at Talca, one hundred and fifty-five miles from Santiago, at the request of Monsieur Tapia, a pastor in that city. This zealous priest offered the religious a very large house with a splendid garden, and a beautiful church adjoining it. The church which was not quite completed, had been built from the alms given by generous parishioners. The foundation at Talca was to begin under the most unusual conditions. First of all this kind benefactor, M. Justo Tapia fell dangerously ill and died a month after the nuns had arrived to open their school. He said, when dying, that he had seen the dearest wish of his life realized, that of establishing in his Parish, religious vowed to the worship of the Sacred Heart.

Just ten days after this unexpected and much regretted event, civil war, which was then dividing Chile, burst out at Talca. To the very great surprise of the nuns, hundreds of people came to take refuge in the convent. The religious withdrew to little rooms at a distance from the Boarding School and gave over the latter section of the house to these people. "On February 8th, 1859, the Government troops entered the city; they were pursued by their opponents and a veritable siege began. Then ten days of bloody combat gave the victory to the President's party." 22

During this time the nuns had been going through queer experiences with their unusual guests. A regulation had to be drawn up, so that a little order might reign in the midst of this excitable gathering. Reading, beads, meals were in common and at night all went to the chapel and said many heartfelt prayers for the success of the proper cause. Not accustomed to self-control, every item of bad news brought forth loud explosions of emotion; some prayed in a loud voice in the chapel, some fainted, while others bewailed their fate, and many worked themselves up to a state of nerves. Nor was this the only difficulty which the nuns encountered. During the entire period of the siege, which was prolonged several weeks, it was impossible to get supplies or provisions of any kind; all stores were in the power of the soldiers. But finally an officer took charge of distributing bread, etc., to the nuns, when he gave his men their daily rations. Of course much pillaging and looting went on during all this time. The soldiers were being enriched by the booty they were collecting on all sides. Touched by the kindness of Mother de Lac, Superior of Talco, the rebels brought her many stolen objects. They even took vestments from Churches, alleging that they thought these would be suitable for her. When calm was restored, the Superior prepared a sort of Exposition so that each one could come to claim what belonged to him. After all had been satisfied the religious were still in possession of a Bishop's soutane. 23

Never, perhaps, did a boarding school enter on its career under sadder auspices than did the Convent at Talca. Yet at the end of this extraordinary year, there were thirty-two pupils imbued with excellent spirit. In

the years immediately following, the numbers rose to fifty, but the registration was to know the variations proper to an unsettled condition in governmental affairs, and a financial crisis which caused much suffering in 1862. Another fact that would account for the comparatively small number in school was that few children were left at the Sacred Heart beyond the age of fifteen. For the next twenty-five years the greatest number of children came to boarding school in 1885, when there were ninety children. The population of Santiago is more than sixteen times as great as that of Talca and ninety children seems a good number.

With regard to registration, the Free School began to develop immediately and one hundred little girls were soon in daily attendance in this department. This work did much good and above all it taught the children habits of order and work, habits necessary for them to learn and which proved useful in their families. By 1875, the numbers in this school had to be restricted for want of space. The records always comment on the fact that this school never fails to give consoling results and that it is among this class of people that one finds a simple and naive faith which works miracles.

That the faith has been kept is in itself a miracle because religious ignorance seemed almost universal. This cannot be surprising for there was an almost habitual privation of spiritual help in Talca. There were several reasons for this: the scarcity of priests in the country, the great dis-

tances to be traversed in going from village to village, and lastly the many rivers which must be crossed before reaching Talca. In Winter the torrential rains increased the difficulty, swelling the smallest streams to great rivers. At such a time it takes the missionaries three days to travel a distance of forty miles, a journey ordinarily made in five or six hours. Nevertheless, there are Retreat Houses in and near Talca. Hundreds follow these Retreats when they have the opportunity. Thus in spite of the absence of regular spiritual help, and the many efforts made by the enemy of all good to deprive these people of their birthright; the faith is preserved.

At the Sacred Heart, also, Retreats were given for the various categories, especially for the Children of Mary of the World. In the beginning (1874) thirty-three remained in the house. Then the number was increased to seventy, while two hundred assisted at the instructions. It is a time of seriousness and earnest work and the fact that there is absolute silence during these days, with no gathering which would afford opportunity for talking, indicates the appreciation which these ladies have for religious instruction. In works of charity, such as caring for the poor spiritually and temporally, they rival one another. 26 Thus the Convent at Talca continued its work of zeal, the children in the boarding school constantly increasing in spite of every obstacle. The greatest impediment seemed to be the efforts of protestants to rob people of their Faith. These attempts were so marked in 1882 that the records say, "Hell seems to redouble its activity to corrupt a country formerly so Catholic." 27 Nevertheless, the

necessary and advisable to put up a new building; this they did in 1884. They were able to take possession of it in November, 1885. By a happy coincidence the poor school doubled its numbers this year. The Governor refused to allow the children of the Government schools to absent themselves to make a retreat preparatory for their First Communion. The mothers of these children, aroused from their apathy by this fact, came to implore the Religious of the Sacred Heart, to take their children. From two hundred the registration rose to four hundred and twenty. Talca, therefore, for many years was enabled to do untold good, through the many children who carried away from the Sacred Heart deep principles of faith and moral conduct.

The third Convent of the Sacred Heart in Chile was opened in 1865 at Concepcion, a city about three hundred and twenty-five miles distant from Santiago. This was one of the last foundations approved of during the lifetime of Mother Barat, the foundress of the Society. Concepcion welcomed Mother McNally and her co-workers on March 26, 1865, and on May 25, the first Superior General was called to her eternal reward. In 1864 Bishop Salas had urged Mother Barat to establish a house of the Society in his diocese of Concepcion. Consent was freely given but a year’s delay was asked. Soon then, after her return from the Eighth General Council (to which she had been summoned by the Superior General) Mother Du Rousier began to make plans for this new enterprise. Thus it was that the Religious of the Sacred Heart were ready to take up their work in this part of Chile in March, 1865.
The illustrious Bishop had himself directed all the preparations for the reception of the little Community. Provisions were up in the pantry; beds were made; dinner was even waiting on the kitchen stove. Nothing had been neglected. At the head of his Chapter, his Grace received the little colony at the door. They were then led to the provisional chapel, which he had had arranged in a suitable parlor. There he gave them an address of welcome. Among other things the Bishop said ... "Heaven sends you here to accomplish a noble and august mission, and I, in the name of Heaven, receive you with respect and I bless you with love. From today, your joys and your sorrows will be the joys and the sorrows of the Bishop of Concepción"....

By the sixth of May the Religious were ready to open the boarding school. Because of lack of personnel they were only able to receive thirty-six children. Each year, however, brought more pupils and in 1869 when they moved into a new and very spacious house they were able to take seventy boarders. Additional colonies of religious were sent from France and North America to the New Mission, from time to time. Then, too, there were some, though not nearly enough, Chilean vocations. But in spite of their small number, the religious managed to suffice for their task. The highest registration of this foundation's earlier days is recorded for the year 1883 when there were one hundred and ten children in the boarding school. Concepcion, however, had its own difficulties. Chief among them was the great effort to de-Catholicize women on the part of Masonic orders. Committees of a Masonic Lyceum or school did their utmost to spread propaganda hostile to our methods of teaching. In a word the Masons were very active.

29. Documents, 1863-1866, p. 175.
and left nothing undone that would defame Catholics and their institutions. The Children of Mary, whose sodality in Concepcion was founded in 1869, were very zealous in trying to off-set the work of the propagandists. In reality there was, therefore, no very notable decrease in the number of the children. But on the other hand the enemies of religious education certainly prevented many from receiving their cultural training at the Sacred Heart.

Concepcion, nevertheless, took care of all the works proper to the Society, Children of Mary's retreats above all. For the first ladies retreat in 1877 three hundred acceptances were received; of course, only a very few remained in the house. The Free School opened in 1870, began with eighty children the first day. It continued to develop and in spite of numerous other similar institutions in the city, the numbers increased to one hundred and thirty and remained about that many for years.

But this city was also disturbed by political agitations. In 1891 this trouble was about to assume a critical aspect for the Religious of the Sacred Heart, when Providence evidently intervened. The citizens were much displeased over the decrees that had been issued since July, 1890. Concepcion was the very center of this Governmental opposition. Troops had to be concentrated by the Government and the Governor thought the convent would be the ideal place in which to establish a new barracks. The nuns were notified that a large battalion would come to occupy the house within twenty-four hours. The Superior did not share the Governor's ideas and went to the United States Minister Plenipotentiary. His power obtained the revocation of the alarming decree. After much combat, loss of
property, and useless penal laws, the good cause triumphed.

When calm was restored and financial affairs swung back to normal conditions, schools of the Sacred Heart were also filled again with an adequate number of pupils. But it will always remain true, that in spite of the good effected by this foundation, it was greatly impeded in its action by Masonic propaganda, financial crises, and a surplus of secular boarding schools established in the city.

Next in time, the city of Valparaiso welcomed the Sacred Heart to its borders. In June 1868, Monseigneur Casanova, the Ecclesiastical Governor again asked for a foundation. Some time before, when traveling in Europe he had made this same request to the Mother General, Mother Goetz, successor of the saintly Foundress. The situation of Valparaiso, the principal port of Chile, made it a hot bed of anti-religious and Protestant ideas. Monseigneur Casanova believed that a Convent of the Sacred Heart would be just what was needed to offset these dangers. The Governor of Valparaiso, whose three daughters had been educated in the Convent at Santiago, lent his support to this petition for a house of the Sacred Heart to be established in the great commercial city of Chile. Just at this time Pius IX, in visiting the religious of the Trinite du Mont at Rome asked if there was a Convent of the Sacred Heart in Valparaiso. His Holiness was told that the proposition for a foundation had just been made and accepted. Later, in writing to the Superior General on this subject, the Holy Father expressed himself thus:

We rejoice much to learn that your daughters are called to do good in a country which we love very particularly, on account of the long sojourn we

made there. That is why we desire that this foundation profit the people amongst whom it will be established, as well as the growth of your congregation, in favor of which we do not cease to ask the fruits of the most abundant heavenly grace, as much for its progress as for the advantage of Christian education. 31

With such encouragement Reverend Mother Du Rousier was only too ready to set the enterprise on foot. Finally on March 19th, 1870, a very pretty piece of property was purchased, on which was found a lovely country house. Two days later Mother McNally and three other religious went to take possession of the new dwelling place. Mother Du Rousier, in spite of past experiences with Chilean working men, hoped to open school on the first of May. Her optimism was rewarded, however, for she only had to postpone the opening two days. Thus the first pupils were received on May 3, 1870. This was not, of course, the solemn inauguration of the boarding school demanded by a custom of the country. Military music, joyous bands gave warning of the coming of the Governor. Monseigneur Casanova, many other priests and religious, the families of the children were also present on this occasion fixed for June 11. One of the children read an address which dwelt on the kindness of so many to the little Community and expressed the gratitude of the latter. The Bishop graciously answered this tribute and spoke at length on the benefits of Christian education. Then there followed more military music and sacred songs. Benediction of the Blessed Sacrament ended the ceremony. Splendor and much display of pomp characterized worship in Chile. 32 At this time there were about forty children in the school, who seemed to be very well fitted to adapt themselves to the

rules and regulations of a Convent of the Sacred Heart.

Another custom of this republic is that which ordains that a new president must visit all public institutions and houses of education, public and private, soon after his election. Therefore, early in March this official went to visit Valparaiso. As a mark of his extraordinary kindness, the records mention the fact that he gave permission to erect a burial vault. The gratitude and astonishment of the nuns at receiving this right, indicate that it is a privilege not easily granted. The Governor also took a kindly interest in the welfare of the religious; even to helping them acquire more ground.

In Valparaiso as in Concepcion, and every other educational institution, there were anxieties mingled with the blessings which the nuns enjoyed. They felt that in the former place more than elsewhere, their work was essential. Yet lack of space prevented them from doing anything else except devoting themselves to the interests of the boarding school. But in this city especially, Protestants and atheists were legion in 1874 and the numbers of their schools were increasing with alarming rapidity. Then in 1876 the financial crisis, which visited Chile throughout its length and breadth, was keenly felt in the commercial city of Valparaiso. Therefore, many families were compelled to withdraw their children and the boarding school was constantly decreasing in numbers. An added reason for a small school at this period was that a new private school or lyceum had just been established in the city. This institution planned to give superior education, to yield to all the demands made by parents, but above all to allow them a voice in the moral direction of the students and in the inspection and examination of studies. Of course many were drawn thither by the
novelty of the idea, but most of all by the moderate tuition. These were the difficulties; yet the boarding school gave consolation according to the records, especially by showing an appreciation and love for the benefit of good discipline. 33 No one could ask much more, if would seem, of any children. If, as the history of that period stresses, Valparaiso's situation, as an important port, brought constant strangers to the city, who were ever ready to spread new and false doctrines, the results of following a rule and regulation would be most apparent. The self-control thus acquired would strengthen their wills and help them to hold fast to the true principles of faith.

Perhaps in no other city was the prejudice towards all things Catholic as great as it was in Valparaiso. Thus in 1883, on the eve of the Feast of the Immaculate Conception, the boarding school was the object of a domiciliary visit and of an inspection by Board of Health officers. This visit was made by four Masons, who were very antagonistic to the Religious of the Sacred Heart. The Superior received them with the greatest courtesy and with much amiability, showed them the school in every detail. It was their desire to see everything and that nothing might escape their vigilance they asked for a drink of water. The nuns knew that their object was to test the quality of the water, which they could only praise. On this occasion all their prejudices were swept away. The report of their visit demonstrated their satisfaction with everything; order, neatness, sanitary conditions, arrangement of rooms; in a word, they declared it to be a model boarding school. 34

34. Documents, 1882-1883, p. 27.
This may have been the reason for an increase in the school in the years that followed; and especially of the entrance of a good many Protestant children, or of those whose families were indifferent to all religions. In any case, the records state that after seventeen years of labor on their distant shores the majority of the children gave cause for nothing but joy. Their good influence later made others bless the education given at the Sacred Heart. Throughout the difficult years from 1890 to 1893 when the country was suffering from severe political and financial troubles, the numbers in the boarding school never decreased. As a matter of fact at the end of 1893, the registration was larger than it had ever been at Valparaiso. Even the very great number of educational houses in the city did not seem to cause a diminution in the applications for admission. Hence the optimistic note found in the records of this time engenders the belief that the educational facilities of this boarding school were of the highest type. Particular attention was evidently given to the teaching of English. This subject was much in demand and the choice of a school depended largely on its efficiency in this branch. The Convent of the Sacred Heart must have been second to none in this respect. It was, perhaps, this very fact that was responsible for breaking down the prejudice which had been strong in the earlier days of Valparaiso's history.

But the Free School of this house was not destined to meet the same success as did the boarding school. It was not that there was no need of an establishment of this kind. Founded in 1877, this enterprise seemed to

35. Documents, 1892-1893, p. 463.

be called to do a great good; but local circumstances interfered. There were, of course, many poor people in the city, and their ignorance was great. Thus in 1878 and 1879 this school was the greatest consolation of the nuns; and its pupils were numerous. It seemed that in this cosmopolitan port the ignorance and corruption of the working classes (to whose families these children belonged) was unlimited. The misery of these people was likewise very great. While the religious were able to do much good to these pupils, their influence on their mothers and relatives could not be estimated. Thus it was a keenly felt sacrifice that was imposed upon them, seven years after the inception of the school. In 1884 they were obliged to close it, because of the proximity of the orphanage of the Sisters of Charity. While they were allowed to keep the Sodality of the Christian Mothers and others of its kind, to which this work had given birth, this permission could in no way compensate for what the religious were losing.

Then, too, there were the usual Children of Mary's Sodality, recruited from those former pupils who are living in the world. This was organized in 1874 and grew as quickly as could be expected in a new foundation. Ten years later the first retreat for this Sodality was inaugurated and about forty or fifty attended it. Strange as it may seem, the Children of Mary's Sodality was the one work of zeal intrusted to the Religious of the Sacred Heart which suffered unduly from the turn of political events. Unfortunately their director, the Abbe Donosa, incurred the hostility of the government from the beginning of the war. He had, therefore, to endure a long and painful captivity. During this period the day of retreat ordinarily given every month had to be suppressed, and probably the usual meet-
ings were poorly attended. But in 1892 a goodly number attended the annual retreat, proving that the interest of the ladies had only temporarily subsided under the influence of pressing anxieties. This work, however, continued to develop and to carry on its Apostolate of charity and good example in a city were such influence was essential.

One more interesting work fell to Valparaiso's lot and that was called the Sodality of the Holy Heart of Mary. It was made up of the school teachers of the city, the great majority of whom had been trained in the Normal School of the Sacred Heart at Santiago. Those who were formed in secular schools were very lacking in religious instructions and consequently in fidelity to their religious duties. They all had a monthly retreat in the Convent at Valparaiso which they attended very regularly. Many reforms were wrought and these same teachers later exercised the greatest care in preparing their little pupils for First Communion.

Valparaiso had indeed measured up to the hopes conceived for it by Mother Du Rousier, who was only destined to see ten years of its development, because she was called to receive the reward of her labors in 1880. Even thus early she must have realized that this convent had done much to check the invasion of Protestantism into the fields of education. If she did not see its later success, her daughters knew that it was due in great part to the sacrifices and hardships she had endured in the creation of the foundation at Santiago. Valparaiso, its third off-spring, was to reap the harvest sown in the pioneer days.

Other Convents of the Sacred Heart, however, were to be known in

37. Documents, 1890-1893, p. 441.
38. Documents, 1896-1887, p. 496.
Chile, each doing its allotted task, but none rivalling Santiago or Valparaíso in influence, or extension of works. As early as 1872 the Government had asked Mother Du Rousier to take charge of a Normal School at Chillan, but as usual on account of the penury of subjects, no immediate answer could be given. The next year the Minister of Instruction renewed the request and promised to pay for the journey of five religious. Finally the foundation was accepted and by the ninth of March, 1874, the Convent was in readiness for its three works, the boarding school, Normal School and Free School. From the beginning the first named was only partially successful as to numbers. The first years there were forty children and in the succeeding years that number was never surpassed until 1880, when the boarding school numbered seventy. From that time forward the pupils kept increasing until 1889, when the hundred mark was passed. But Chillan also knew the vicissitudes common to all who lived in Chile in 1890 and 1891. Again in 1892 the records report a flourishing school. The best year was 1893. Never again were the pupils so numerous as they were at that period. Afterwards a decline seemed to set in, and by 1899 only forty-five children were listed. Many things were responsible for this state of affairs, but principally Protestant propaganda which did its utmost to impede the work of the nuns. The climax was reached when a secular school was established in the city. Very soon the convent had scarcely half the number of children of the preceding term. 39 Perhaps the situation of Chillan and its nearness to Talca and Concepcion likewise prevented a large registration. However that may be, the boarding school was closed in 1903 because it did not ful-

fill the hopes conceived for it. The Normal School, on the contrary, seemed capable of producing much good in the country. The Normalists responded very well to the training given them. In spite of their early education, their prejudices, their love of independence, the religious found them very docile to their teachings. After they left Chillan the Normalist's work was often very difficult especially for young girls. But they did not falter; they faced their tasks bravely. Sometimes one teacher would have to manage from eighty to one hundred pupils. Very often these children were absolutely ignorant of the simplest notions pertaining to the truths of religion. The Normal School had been in existence but five years when the stress of public affairs obliged the Government to curtail its expenses. In March, 1879, therefore, the Minister of Public Instruction decreed the closing of the Normal School. Many tried to prevent the execution of the mandate but it was useless, nothing could be done. A few who could pay tuition remained at the convent and formed a secondary boarding school. But this undertaking never developed to any great extent. Those who appreciated the work which the Normal School had accomplished, during its short period of existence, never gave up hope of seeing this enterprise restored to the Religious of the Sacred Heart. And in 1882, this branch of instruction was again entrusted to the nuns in a providential manner. At the reopening of the school, twenty-eight pupils were registered. The custom of the country permits the Inspector of Schools to assist at the Normalists examinations. When this official came to Chillan in 1883 and heard the examinations that lasted for three days, he had nothing but praise for all that he had observed. Everything gave reason for hoping that the work would prosper and continue its beneficent influence for many years. But
impiety and prejudice had to be dealt with; these two forces working hand in hand operated to the undoing of the Normal School. Just when it was in a most flourishing condition, it was again taken from the religious by the Government, January 15, 1885. All the Normalists were sent home. The usual examinations took place in the presence of the government officials before the fatal day of dispersion. The examiners appeared to be fully satisfied with the results of the examinations. But the fate of the school was sealed and merit counted for nothing.

But the work that was, undoubtedly, the most successful of all at Chillan was the Free School. The records constantly repeat that this labor is the source of greatest consolation to the religious. School inspectors were lavish in their praise of the order, neatness, and efficiency found in this department. But, of course, this task was perhaps the most laborious of any sponsored by the nuns. The early education of these children had been almost entirely neglected. Of the first principles of Faith, they knew nothing at all. But by degrees their minds were enlightened and when these children left school their influence was felt in those surroundings where there was the greatest need for good example. To the very end of Chillan's existence, the Free School continued to give satisfactory results; and it was, therefore, with very great reluctance that the religious left this city in 1908.

Chillan was not, however, to be the last foundation in Chile. In 1865 a day-school began its career at Santiago. The chief reason for this undertaking was to off-set the work of the Masons who tried to control the education of youth. Protestant day schools multiplied so rapidly that it was thought it would be an opportune movement to establish a Catholic
school of the same description. The want of personnel would have made this impossible, but in 1884 the long threatened blow came, and the Normal School of Santiago passed into other hands by a governmental decree of December, 1884.

As soon as the news of the establishment of another day school spread, many came to apply for admission and at the end of vacation eighty children had registered. The numbers were soon too great for the size of the house at the disposal of the nuns. Immediately the religious began to look for larger quarters and in July, 1885, the transfer to the new convent was effected. This school was so continuously prosperous that a new building had to be erected in 1893; and in 1900 another adjoining house had to be purchased. This has remained one of the largest day schools conducted by the Society, the numbers constantly keeping near the three hundred mark. Certainly it has accomplished its purpose of checking the encroachment of secular education on Catholic rights. Besides educating children, the Santiago day school also gives open retreats to former pupils and the Children of Mary's Sodality and all its works of zeal are likewise the object of its interest.

The success of the boarding school at Santiago was responsible for the growth of the Society in Chile. This first convent at Santiago was the Vicariate house and the Mother Vicar who resided there governed the houses of Talca, Valparaiso, Chillan, Concepcion and the Santiago day-school, which sprang from the original foundation. Each of these houses had, of course, a local superior who carried on the affairs of her community under the guidance of Mother Du Rousier, the Vicar of South America.
CHAPTER III

FURTHER EXTENSION INTO PERU

The second South American republic to welcome the Religious of the Sacred Heart within its borders was Peru. This great territory once known as the Inca Empire was originally held by the Indian tribe called the Incas. It is then said to have extended over more than one-half of the entire South American continent.¹

But in 1524 Francisco Pizarro, "One of the greatest practical geniuses whom modern Europe produced,"² sailed from Panama. News of the opulent and flourishing empire in the South had reached the Spaniards. Thus hoping to make it their own, Pizarro and two companions undertook this enterprise which ended in failure, because of lack of supplies.

Just three years after this the Inca chief died. Civil war then ensued between his sons, Atahuallpa in the North, and Huascá in the South. This division spelled opportunity for Pizarro and so he again sailed from Panama; and after many adventures and long delays he reached Peru in 1530. In 1532, the Spanish force seized and imprisoned Atahuallpa. Pizarro demanded an enormous sum for the ransom of the Inca. But, although he received more than he asked, Pizarro was too ignoble to keep his word. He had Atahuallpa tried for treason and put to death, August 29, 1533. The

¹ Bulletin, No. 17. Peru, p. 3 (Pan-American Union, Washington, D.C., 1932)
Spaniard then made himself master of most of the western country.

Later, Pizarro manoeuvered his way to the appointment of Governor of the new territory, and after careful exploration and examination he determined upon Lima as the capital. Thus this city was founded, January 18, 1535; it was called, the City of Kings.

Although it has been said that "The Spanish occupation of Peru was a conquest not a colonization" it, nevertheless, remains true that Peru was for long years treated as a colony. In fact all of Spanish South America with the exception of Venezuela was ruled from Lima where the viceroy held sway. The King considered these colonies his domains; hence there were no assemblies. This government was based on that of Spain which was, of course, an absolute monarchy. Laws were made by the King. Only the native born could expect to hold office. Spanish rule, however, lasted longer in Peru than anywhere else in South America. But the fires of rebellion were smoldering and were fanned into angry flames by the aftermath of the American Revolution and the Napoleonic Wars in Europe.

Perhaps the reason that Peru remained a Spanish stronghold long after the other colonies had revolted was that this country was the center of Spanish power. Any attempts at revolts were immediately suppressed and punished. Yet all Peruvians realized that while Spain held some territory within their borders, she would never be satisfied until she had regained what she had formerly lost. This thought seemed to spur General San Martín to action in September, 1820. He, with Admiral Lord Cochrane and the navy of Chile invaded Peru. The Admiral who was commander of the Chilean fleet captured and destroyed the Spanish fleet. Therefore, on July 28,

3. Ibid, p. 58.
1821, after San Martin's triumphal entrance July 9th into Lima, independence was formally declared.

Independence, however, did not mean peace. The question of how Peru would govern itself became a significant one. Moreover, the last viceroy refused to yield his ground, and would not give place to the new President who had been chosen February 28, 1823. But finally Simon Bolivar sent the army of Colombia to the rescue and thus the Spanish force was defeated in December, 1824.

After that the consideration of a constitution assumed an important place in the eyes of all. Such an instrument was drawn up first in 1856 and revised in 1860. The Constitution of this latter year served to govern the country until its repeal January 18, 1920, when a new constitution was substituted for the old one.

In spite of its laws and governmental regulations, the new Republic was destined to have a stormy existence for many years. This was perhaps because the essential meaning of popular government always remained a mystery to the early Peruvians. They considered the president a dictator, who could hold power only until a stronger executive appeared to have won favor. But the time from 1845 to 1879 were years of comparative peace.

Then in 1879 their own treasures became the source of all Peru's troubles and agitations. Rich deposits of nitrate were found along the narrow desert coast of Peru for three hundred and fifty miles. Chile claimed that her boundary extended far enough north to include a part of this nitrate region. Disputes were carried on with great animosity and finally on April 5, 1879, Chile declared war on Peru. This war, known as

the War of the Pacific, lasted four years. The Chileans were certainly victorious for they not only destroyed the Peruvian fleet and defeated the army, but they entered Lima, occupied Callao. The treaty was signed 1883 giving Chile the nitrate coast of Peru as well as the coast provinces of Tacna and Arica. The terms of this treaty caused great discontent and occasioned much trouble in Peru.

Since the War of the Pacific other revolutions have occurred, but the country has also known periods of peace. The election of Presidents seems to be the greatest cause for disturbances now. Any unpopular measure is sufficient to bring about his abdication and exile. But in spite of this the country has prospered, and, while the last constitution affects almost every phase of government, it seems likewise to have inaugurated an era of steady progress.

It was in the year 1876, just before the War of the Pacific, that the Society of the Sacred Heart made its first foundation in Peru. For six years, repeated requests had been made to Mother Lehon to open a convent at Lima. Then in 1876, the Superior of the Jesuit residence in Peru, who was en route for Paris, was asked by the family of Don Manuel Pardo, the President, to renew this request. Besides letters from the President's mother and wife, there was one also from the Minister of State to the Superior General. He wrote in a style that was decidedly oriental and said in part:

Admirer of the brilliant results obtained in the education of women, as well in France as in other nations, by the intelligent and persevering work of your institution, and all the most illustrious and most influential people of this country, having, moreover their eyes fixed on this subject, I have not hesitated to take a step for the realization of this desire which is unanimous here,
addressing myself to you, in order that this distinguished association may extend its beneficial action to this capital, which is disposed to confide to its wise direction the elite among its children. I only know your congregation by the triumphs it has achieved and by the reputation which it enjoys, having heard numerous testimonies to its learning and its virtue. But I know well ... that it will not neglect a Catholic country ... offering it a dwelling and joining to it what is most sacred, the future of its young girls ....

Mother Lehon did not leave such earnest requests unanswered. Mother Du Rousier was asked to take charge of this project. The new foundation would belong to the Vicarate of Santiago and would be governed by a local Superior under the jurisdiction of Mother Du Rousier. On May 6, Mother Henrietta Purroy, Madame Fioretti, and a Sister left for Lima and reached their destination a week later. While they were welcomed with the warmest hospitality by the Sisters of Charity, the three religious found great difficulty in procuring a house that would be suitable for the work they were about to begin. It was only after two months that they were ready to leave their kind benefactors and take up their abode in a provisional dwelling.

Here on August 4th the first band of sixteen children was received. But the nuns were able only to rent the ground floor of this house. The children increased very rapidly; hence, in two months they had to move to larger quarters. In November seven religious came to lighten the labors of the pioneer workers; some were from France, the rest from North America. The Superior General had likewise sent many gifts for the sacristy and library. When Mother Du Rousier visited the new convent in April, 1877, and saw that the number of children constantly increased she sent Mother

5. Letter from the Minister of State of Peru to Mother Lehon, Superior General, Paris, France, 1876. (Recorded in Documents, 1876-1877, p. 338.)
6. Documents, 1876-1877, p. 338
Rew to take charge of the house.

Just at this time the President, who had been in office for the past term, was retiring. He offered the nuns the old Jesuit house, San Pedro, which was now national property, for he wished them to establish a normal school there. This building had been erected by the Jesuits in the sixteenth century, and was one of the most beautiful edifices in the city. Mother Rew told him that permission to conform to his desires would have to come from the Mother-House at Paris. He replied that as he was "in articulo mortis," the decision must be made promptly. There was time, however, to notify the Superior General who procured from Rome the authorization to accept the occupation of property of ecclesiastical origin. This news was very welcome to the religious because their children had reached the number of ninety-nine in a house meant for only half that number. 7

Then the Government appointed a commission to begin the work of restoration on San Pedro and in February, 1878, the transfer from the old to the new convent took place. The solemn opening of the house was fixed for March 19th. Very early that morning a division of soldiers formed a cordon around the house. Sentinels guarded the doors, which, however, did not prevent the crowd from circulating around the interior, going wheresoever they wished. One could truly have believed oneself at an International Exposition. Members of the Commission ran in all directions, in order that everything might be as it should be for the President's inspection. Military music announced the arrival of the first magistrate of the Republic; he was accompanied by the Ministers, by the Diplomatic Corps, by other dignitaries of the State, and an immense crowd. Addresses were read and

flowers presented to the President. The latter was so charmed by the com-
position written by one of the children, that he called her and gave her
the magnificent bouquet he had just received a few minutes before. Before
the end of the program one of the Ministers went around the room and gave
each pupil a bouquet as a souvenir of the memorable day.\(^8\)

The following morning brought the children back more numerous than
ever to begin the scholastic year. At San Pedro the day scholars and board-
ers were together for their studies, recreations, etc. This was not an
ideal arrangement, especially in view of the ever increasing number of child-
ren. Again the religious realized that additional space was necessary if
they hoped to separate the two schools. Soon the difficulty was solved and
their most sanguine expectations surpassed. They were offered the beauti-
ful garden of the Municipality which was near their property and surrounded
with galleries which were at once transformed into dormitories, cells and
class rooms. Thus they had everything they needed.

Thus by the year 1879 these works were functioning in the house of
San Pedro, - the boarding and day-school, the Normal school, and the Free
School. The children in the first named school gave much consolation.
Their docility meant much because at home they were treated as queens.
Their every wish was immediately fulfilled; and yet in school they consid-
ered it a point of honor to identify themselves with all the customs adopted
and to abide by the exactions of the rule. The pupils of the day school,
however, were more difficult to deal with because of the luxury which sur-
rounded them in their homes and especially owing to the allurements to
pleasure which they encountered every evening. The Normalists on the con-

\(^8\) Documents, 1878-79, p. 426.
trary gave nothing but consolation to their mistresses, whereas the Free School was a never ending source of joy to the religious and was always in a flourishing condition.

But if the foundation of Lima prospered quickly, and if it seemed to cause Mother Du Rousier no anxiety, the political troubles of Peru were a source of great concern. 9 The War of the Pacific beginning in 1879 continued its work of devastation in Peru for four years. By 1880 many parents had become alarmed and had left the country with their children. Many of these went to the schools of the Sacred Heart in New York or London or France. But in spite of reduced numbers and ever present dangers the nuns continued their three works. Excitement was at the highest pitch in Lima; cannons grumbled under the very windows of the convent, but the children were fairly calm during the week. On Sunday, however, when they received visitors and heard false or exaggerated reports of events, their agitation was impossible to subdue. In school they had to be forbidden to discuss the war. In the meantime, fortunes were being compromised and many families were still abroad, so that at the re-opening of school the registration was greatly diminished. In time, nevertheless, people came to consider San Pedro as one of the safest places in the threatened city because the enemy's fleet had entered into the port of Callao and had announced a bombardment for April 20th, 10 and the convent was guarded by the Vice Admiral of one of the English war-ships as well as by the Consul. Everyone felt that San Pedro would be protected in case of an invasion. A last battle to decide the fate of the city was finally to be fought on January 15th, 1881.

By the 13th the whole city was in an uproar. The Superior of San Pedro had agreed in case of need to take in the relatives of the children, meaning doubtless the immediate family. But great crowds came to the convent door to seek shelter under the English flag. Grandmothers, aunts, cousins, all accompanied by a multitude of servants and negresses slipped in under this classification. They were a very noisy and excited group. On the 15th at last a brilliant victory assured the Chileans of a decisive triumph. 11

Then came the post-war troubles with their accompanying financial difficulties which did not, however, affect the size of the school at San Pedro. In 1883 the number almost doubled. But in spite of the fact that Peru has fewer revolutions to her credit than some of her sister Republics, the year 1884 brought another insurrection. This time the trouble was caused by a usurping official, General Caceres, who wished to obtain the Presidency and the real President who wished to maintain his present position. The soldiers took up their position in the streets immediately under the convent windows. Then they decided to fight from the roofs of the houses. The soldiers of General Caceres took up their stand in the tower of San Pedro. Firing went on for several hours over the nuns' heads; some bullets even entered the house. But the records say that the children followed their daily regulation with astonishing calmness. Fortunately the day scholars and the children of the Free School were not present. For want of arms General Caceres had to give up but he was not conquered and promised to have his revenge. Most of the difficulty in Peru came from these party hatreds which kept the city in a constant state of agitation. After this

crisis had passed, the religious realized the dangers from which they had been saved; bullet marks were found in several different rooms. By a queer coincidence the daughters of the rightful President and the three daughters of General Caceres were both at the Sacred Heart at school during these days. When they met after all was over they agreed to be very good friends in spite of the political troubles of their fathers.12

But political troubles settled as these had been were bound to bring further trouble. Thus in 1885 a new revolution was predicted which promised to be so much more cruel since it had been prepared for for a long time. Those who had lived through the insurrection of August, 1884, had the gravest apprehension of the period to come. The nuns with great anxiety, therefore, saw the men organizing for defense in the tower of San Pedro. They realized that fighting would once more be done over their heads. The President had always been favorable to the convent; his daughters in the boarding school ran the same dangers as the religious did. Happily, the greater number of children were home. The Superior had advanced their vacation for reasons of her own. Scarcely had they left, when the noise of firing could be heard in the distance. At 6 o'clock in the morning the street in front of the convent was invaded. The bells of San Pedro gave the alarm, and bullets began to fly over head. At the Superior's request some men had been sent from the Spanish legation to guard the convent. The chapel windows were covered with mattresses which, it was hoped, would stop the bullets from doing damage there. The combat was prolonged with obstinacy, and finally, overwhelmed by numbers, the government troops had to abandon the tower. Then the scenes that took place cannot be described.

Loud cries of despair and pleas for mercy were heard. Many sought salvation in flight. The anguish of the nuns can be fancied when soldiers of both sides ran through their house intending to make a battlefield of the cloisters. The presence and courage of the Spanish protectors prevented this. Those who felt that they had conquered wished to concentrate their efforts elsewhere and there was a brief interval of peace. Suddenly the government troops stationed in the church tower of Our Lady of Mercy began to fire on San Pedro again. This new and original method of fighting from towers was not very reassuring to the inhabitants of the capital. When finally in desperation the adversary spoke of blowing up the Governor's palace, then the President laid down his arms and put himself in safety on an English ship. One month later he took the way of exile as his predecessor had done. After December 7th, the date of the children's return, things took up their usual course again.13

But there was only to be a relative peace in Lima. The animosity and hatred aroused by political disagreements was carried further. The Jesuits were becoming the object of increasing odium on the part of the government. Congress issued a decree of expulsion soon after the tercentenary celebrations in honor of St. Rose of Lima which were held in April, 1887. This edict provoked a cry of general indignation and protests poured into the President from north and south. He was forced to recall his decision, temporarily at least; everybody hoped that the college would be able to end the year in peace. But the enemies were untiring in promoting their desires. Every Sunday in October a group of Chinese, of negroes and men

of all descriptions came to throw stones and cause general disorder in the Jesuits' property. They were responsible for what could be termed a weekly riot. Because of the proximity of the Convent of the Sacred Heart, there was danger in this for the nuns. Soldiers were again placed in the famous San Pedro tower; they were to intimidate the rioters. But the presence of the men caused the religious greater anxiety than anything else; they knew from past experience to what excesses this could lead. Things continued in this way until a final riot forced the Jesuits to leave. The men were ready to sack the college if an armed force had not intervened at the opportune time. On October 30, 1887, the Jesuits were, therefore, dispersed.

In the midst of all these disturbances the records emphasize the fact that the boarding school was always well filled, and even in 1886 and 1887 it is noted that none of the works have been impeded by the trend of events. Of course, with so much agitation in the city, the children would have to show its reaction on them. Their characters, always difficult to work with because of their lightness, would not make them easier to manage in such crucial times. Another trait of these children which offered the religious matter for reflection and labor was their inconstancy. This it was which made work such a hardship to these young people. Nevertheless, their redeeming qualities of deep faith and love for the poor greatly compensated for their faults and made the nuns realize that they would later do much good in the world, although during their school days their defects would cause their mistresses much anxiety and trouble.

As the year 1892 approached, the post-war prosperity, engendered by extravagant industrial activities, was a thing of the past. Peru was rushing along to a period of financial depression. This of course affected the numbers in the boarding school for the increasing poverty in the country made itself felt in all classes. Hence the registration was greatly lowered at this time. Then in March, 1894, when political affairs looked darkest, the President, Morales Bermudez died just the day before the election.

Once again Peru became the scene of dissension and strife. The two parties were very bitter towards each other. The head of each party was determined to have the victory, even if it were necessary to use force. The temporary government of the city had been put in the hands of the second Vice-President, and his superior officer had been entirely ignored. Two months later General Caceres was elected and then the trouble began. Civil war soon desolated the country and for almost a year Peru was an erupting volcano. Battles were fought in the streets and on the roofs of houses; no one could go out of doors. The children of San Pedro were placed in the safest rooms in the house, but the nuns went through a period of mortal anguish. For two long days the struggle continued in a frightful manner. The streets were strewn with dead bodies; the convent lawn served as a battlefield and three men were killed there. The children, naturally excitable, were relatively calm, but many had reached the end of their endurance. The religious knew that a prolongation of the tension might prove fatal to some of them; twelve had already fainted. The nuns were asked to contribute their part in queer ways. First they were asked to cook the rations for the

soldiers who were guarding the tower, then a more delicate task was imposed upon them. The President, fearing the outcome of these hostilities, asked the Superior to give hospitality to his family. Very soon his wife and daughters came to take up their abode at the convent.

After two and a half days of bloody combat, both sides agreed to lay down their arms, that it might be possible to remove the dead and wounded. Then Monseigneur Macchi, the Apostolic Nuncio at Peru, tried once more to interpose his mediation. He obtained first a continuation of the truce; and with the help of the Diplomatic Corps, he determined the basis of a proposed arrangement to General Caceres. The latter was noble enough to understand and gave in his resignation to a temporary government which directed the country until the new elections. 16 Caceres' withdrawal brought the long hoped for peace to the Republic of Peru, nor was the country again disturbed for many years.

As soon after this as circulation in the streets became possible, the religious sent the children home for a short vacation. Many, alas, found their homes in ruins for great damage had been done in the city. The nuns needed at least ten days to repair their house. On April 1st the children returned and could settle down to a peaceful school life for the first time in many years. But in this year and in those that followed, the boarders were few, while the day scholars kept constantly increasing. 17

Perhaps the work that was most tried by Peru's political disturbances was the Normal School, and yet this department is at present the most flourishing of all the Society's enterprises in Lima. In any case it has receiv-

17. Documents, 1897-1902, pp. 373-309
greater official recognition in later years than any of the other Con-
vents of the Sacred Heart in South America.\textsuperscript{18} It was to be expected, how-
ever, that this school would be most affected by the times because it be-
longed to the government, and as there was no government properly so called
from 1879 to 1883, new admissions to the Normal School were out of the
question. At the end of this period there were only ten pupils there. But
beginning with the year 1884 the school improved and continued to do so; its
pupils brought great credit to their former mistresses. When in 1889 the
Superior Council made the examinations more strict, five Normalists of the
Sacred Heart received their diplomas \textit{cum laude}. By 1893 the very satisfact-
ory examinations of the Normalists succeeded in breaking down the prejudices
of certain members of the committee. One of them said it would be desirable
if all the young girls who came to the state schools were as well prepared
as these girls were. Many of those who graduated at this period won general
esteem and confidence in spite of the unjust prejudices of the local author-
ities, who often persecuted the Normalists of San Pedro on account of their
religious principles.\textsuperscript{19} Other difficulties soon arose with the government
about the Normal School and it was essential to the religious to have the
approval of this body since the place which they occupied was assigned to
them by the government. Some of the troubles came from the need of reform-
ing the Plan of Studies, and it seemed that some change had to be made in

\textsuperscript{18} In 1927 the government asked the Religious of the Sacred Heart to
accept a Superior Section and the Normal School changed its name to
Institute Pedagogics Nacional de Mujeres. In 1931 the Government
gave the Society a building adjoining the former Normal School, thus
permitting the nuns to receive a greater number of pupils in the
Superior Section. (Quoted in a letter from the Religious at Lima,
Peru.)

\textsuperscript{19} Documents, 1892-1893. p. 484.
examinations and the manner of granting diplomas. Then, too, the building provided for the Normalists was restricted and badly apportioned. Just at this time Mother Echeverria was local superior of Lima. She was eminently fitted to deal with these problems, and knew how to win the favor and interest of those in power. A concession of the immense place, "del Colegio Maximo de San Pablo" was finally granted to the nuns of which only one part had been at their disposition. These annexations required the work of adaptation and of restoration, but soon the Normal School changed its appearance. The Minister of Directors of Public Instruction who visited it were more than satisfied. However, in 1895, minds were inclined towards liberal ideas and an ardent struggle was in progress on the subject of the Normal School which nevertheless has not ceased to advance. But by 1903 liberalism had become more pronounced and prejudice had grown apace with it and the Chamber of Deputies voted for the suppression of this school. The religious expected nothing but the closing of the house which belonged to the government, when suddenly the senate decided in their favor. The good cause had triumphed; soon the nuns could rejoice in the fruits of persecution, for a new government contract renewed all the supplies of the school which entered into a new era of prosperity with its numbers greatly increased.

Nor had the work of the Free School been neglected in Lima. It had known various vicissitudes, it is true, on account of the changes of locality of the different schools, but very early in its existence San Pedro had one hundred children in this department. By 1884, after the war, it is noted that the religious could easily have had two hundred children in the Free School if space had permitted them to receive that many. The records

constantly regret the daily refusals that had to be given to those who sought admittance.\textsuperscript{21} As time went on, it brought the usual good works, Sodalities, etc. to which contact with these families of the poor ordinarily gave rise. The Friends of the Sacred Heart was the most flourishing of these activities and it gave the religious ample scope for the exercise of their zeal. This Sodality met every Sunday evening. The members said the beads aloud, listened to an instruction and sang many hymns. The original members were soon anxious to have others share these benefits and thus hundreds were brought to the Sacred Heart. Then, too, there was the Sodality of Perseverance, founded in 1892. This group was made up of former pupils of the school who returned every Saturday for a sewing lesson, to which were joined many practical instructions on proper conduct in the world, fidelity to one's duties, etc. These young girls, though poor themselves, nevertheless employed a part of their time to sew for those in need. The President of the Saint Vincent de Paul Society associated them with herself for the distribution of the clothing they made. This union of efforts for the works of charity had the happiest results.\textsuperscript{22} The Sacred Heart constantly came into contact with increasing numbers of children and by 1903 there were two hundred and twenty children in the Free School and here the Normalists did their practice teaching.

In the meantime in 1902, the Society of the Sacred Heart opened a second house in Peru at Chorrillos. This was originally intended as a summer residence during the terrible heat of this tropical climate. For some years the community at Lima had profited by the hospitality offered by different families who generously put their country property at the

\textsuperscript{21} Documents, 1882-1883, p. 33 \textsuperscript{22} Documents, 1894-1896, p. 282.
disposal of the religious for the long vacation. The Superior General wished to put an end to the inconveniences inherent to such arrangements, and asked Mother Stuart when in the country as Visitatrix of South America to look for a piece of property outside the city. This would permit the nuns to have country air during vacation and might later offer the possibility of a foundation. Mother Stuart, therefore, visited Chorrillos and found a pretty chalet, which seemed to have the requisite surroundings, country, sea, and plenty of fresh air. The property was purchased January 17th, 1902. Just at this time, Lima ceased to belong to the Vicariate of Chile, and was made a part of the Mexican Vicariate until 1905, when the Superior General, Mother Digby, took charge of the houses in this Republic.

Now it had been decided by Mother Digby, originally, that the little house at Chorrillos would be closed at the re-opening of each scholastic year. But then certain families, who lived in this vicinity and who knew the Society, requested that a day school be opened there. Thus on March 2, 1903, Mother de Druffel brought eight religious there, and on the twenty-third the first pupils began their classes. A Free School was immediately opened here, and would have served many more had the nuns been able to acquire the property which the neighbors were not disposed to sell to them.

A new building was badly needed, but in the interim the old stable had to be used for this purpose. It was while affairs were thus progressing to the comparative satisfaction of the religious that a great change had to be made at San Pedro which likewise affected Chorrillos. M. Pardo, wishing to extend and consolidate the work of his father in favor of public instruction resolved not to create other Normal Schools in the country, but

to re-unite under the same direction one hundred Normalists in the school at San Pedro. The Superior General of the Society readily accepted this proposition, which meant that another dwelling would have to be found, for the boarding school. The old Jesuit residence no longer sufficed for all these works. On January 24, 1908, the Religious of the Sacred Heart purchased property which it was deemed could never be acquired. Then it was that Chorrillos opened its doors to the Community and boarding school which would occupy the new house. As space was lacking, a certain number came every morning as day-scholars until the completion of the dormitory. The children of the chalet crowded into two rooms of the Free School while this latter work had to be interrupted for want of space.

The work of installing the Normalists at San Pedro lasted all vacation. But on April 1st these pupils could enter the house, which seemed to be made over with its fresh paint and newly installed electric lights. The President of the Republic came on the 12th to preside at the Feast of the inauguration and seemed well pleased with his choice. It was at this time again that Mother Echeverria gave proof of her wisdom and prudence in obtaining from the government the concessions which she believed useful for the good of the work.

Although Lima was the prey of more than one insurrection and revolution in the years that followed, the Normal School, now solidly established, was able to withstand such disturbances. Thus, when in 1910 the President rendered an account of his administration, he could assert that the Normal School confided to the Religious of the Sacred Heart had prospered. From this time onward a great many girls came to the Sacred Heart for special

25. Documents, 1915-1917, p. 504. (Life of Mother Echeverria.)
studies, French, English, painting, etc. This was a means of snatching
many from the Protestant propaganda of the Inspectress. The latter, angered
at her want of influence over the Normalists, agreed with the Director of
the Men's Normal School to have an obligatory model class. A Normalist's
diploma would reward a year's assiduous assistance at this class. In a
professedly Catholic country there was a constant struggle for one's
rights. Nevertheless, the Normal School was a great source of consolation
to the nuns. It increased in number constantly and also in prestige, so
that a Normalist of San Pedro was always in demand as a tutor in private
families where it had been impossible to send a child to the Sacred Heart.
In 1912 day scholars were also received in this school, but the Normalists
never went home during the years of their education. The day scholars
came in great numbers, and the Free School also opened at the same time
was immediately filled; at the end of 1914 there were over five hundred
children at San Pedro. From 1914 onward to 1926 the works of this school
continued to develop and in the latter year there were almost seven hundred
and sixty children in the school. That was too many and it was decided to
send the day scholars of the higher classes to Leon de Andrade and make it
a day school only. This had been the boarding school which had moved from
San Pedro in 1909 when the government sent so many Normalists to the Sacred
Heart. The boarding school would henceforward be at Chorrillos where the
nuns would also continue to receive day scholars. In 1920 they had be-
gun the erection of a magnificent building at Chorrillos, so large that it
was put up very slowly, different wings being added as circumstances per-
mitted. It is said to be the most beautiful house owned by the Society in

South America, if not in the world. When San Pedro celebrated its golden jubilee in 1926, there were three convents of the Sacred Heart in Peru including the original foundation which then had day scholars, Normalists, and Free School. Mother De Loe, a recent Superior General of the Society, did not hesitate to say that it was one of the most important houses in the Society because of the hundreds of souls with which it comes in daily contact. And the words of Dr. Augusto Perez Aranibar (a famous Professor in Peru) at the time of the centenary could well be applied with the necessary modifications to all the works of San Pedro. He said:

In its fruitful labor of a half a century the Normal School for Teachers has produced legions of teachers, who scattered throughout the national territory, render most valuable services to the country, diffusing the love of work, teaching by example the benefits of morality and of good habits.

If Chorrillos had not yet answered to the expectations of its sponsors in the way of numbers, the good done there justified its continued existence. Soon, too, its additional space made it proper to take in the overflow of San Pedro. The third house, Leon de Andrade, had succeeded since its inception in 1909 and the reception of day scholars in 1918, widened its sphere of activity and soon additional property and a new building had to be acquired. The religious who labored in Peru in the later period, certainly reaped the fruits of the sufferings borne by those who lived through the successive revolutions which disrupted the country before 1895. Troubles of this kind seem to be out of the question in the time under consideration and, as the records say, "the union between the Church and

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the State and the progress of religion is one of our greatest consolations."
CHAPTER IV

FOUNDATION IN ANOTHER REPUBLIC

Argentina, the second largest Republic in South America, has a history somewhat similar to that of Chile and Peru and most of the other sister states. It, too, was settled by Indians. The Charruas were a very fierce tribe and many explorers who penetrated into their territory had to forfeit their lives. But in 1516 a Spanish exploration under the guidance of Juan Diaz de Solis started out to seek a southwest passage to the East Indies, and although failing in this, he and his companions discovered the estuary of the Rio de la Plata. Unfortunate, however, in the choice of a landing place, Solis and many of his companions were killed near what is now Maldonado in Uruguay.  

But Spain, ever fearful lest Portugal should be the victor in its effort for colonization, sent out another expedition under Sebastian Cabot, to find an interoceanic passage. This famous Venetian encountered the difficulties of lack of provisions, and mutiny on the part of the sailors. Thus he was obliged to change his route and he discovered the mouth of the Parana. Here he established the first European port, Sancti Spiritu, in the region of the Rio de la Plata. Then, Charles V still anxious for Spain's further enrichment, readily gave grants to certain districts on condition that the expenses of expeditions be borne by the promoters.

Don Pedro de Mendoza, therefore, arranged with the government to equip an expedition at his own cost. He stipulated, however, that he was to be named governor over all the territory which he discovered or conquered. He "was given the territory beginning at the Portugese possessions two hundred leagues along the Atlantic coast toward the Strait of Magellan."² Mendoza gathered more than two thousand men and on February 20th, 1535, he entered the Plata River and landed in the place where the capital of Argentine now stands. He called it Santa Maria de Buenos Aires. But the Indians had to be reckoned with; they were ferocious in their hatred of white men. Very soon they gave expression to their feelings and Mendoza's dreams of being governor were at an end for the place had to be abandoned very shortly, and later it was destroyed by the Indians. Domingo Martinez de Irala stayed behind when the others of the expedition sought safety in flight. He and two companions were the only survivors of the three thousand people who had followed Mendoza. This trio, almost in despair, finally started down the River, and came to a large Indian village where they founded Asuncion in Paraguay, the earliest Spanish settlement on the Atlantic slope of South America.³ Then in 1580 Juan de Garay re-established the abandoned colony of Buenos Aires; this time the enterprise was successful. With that episode the period of conquest in the land now called Argentine may be said to have terminated. In 1620, the two settlements, Buenos Aires and Asuncion, were separated; the former was made a viceroyalty in 1776 with jurisdiction over a vast territory.⁴

³. Ibid., p. 25.
Buenos Aires, like the rest of South America since 1765, could trade freely with Spain. Immediately her wealth and her population increased. By the end of the century Buenos Aires counted one hundred and seventy thousand people; it was the first in wealth of the eight great districts of the Viceroyalty.5

But very early in the nineteenth century England was in serious trouble in her conflict with Napoleon. For a long time she had desired more possessions and South America seemed to her to offer golden opportunities for colonization. Therefore, in June, 1806, the British General Beresford seized Buenos Aires. The viceroy fled in cowardly confusion. Soon the local artillery under a French officer, de Liniers, advanced against the English, defeated them and captured a large force. A year later the British forces repeated the attempt to take Buenos Aires, but they were defeated.

This affair was of the greatest importance in its consequences. It taught the people of Argentine their inherent strength. Then, too, it was a powerful impetus to foreign commerce. There were no longer any restrictions on commercial trade in the world. It was no wonder that the feeling of independence began to take root and on May 25th, 1810, Buenos Aires threw off the yoke of Spain and appointed a Junta, or Committee, which was charged to take the government from the viceroy. He was forced to resign and was sent from the country.

Then at the beginning of 1812, the Patriots, under General Belgrano, defeated the Royalists in two victories. These triumphs decided the Independence of Argentine. The Congress of Tucuman on July 9, 1816, declared the Argentine provinces an Independent Republic.6

5. Dawson, South American Republics, p.79. 6. Bulletin No.1, Argentine
For the next forty years, perhaps, the history of Argentine is that of a series of civil wars and internal disturbances. Much fighting was done while the Patriots were learning to govern themselves. The original Viceroyalty contained several small provinces; the desires of many were now centered on uniting these colonies into a Confederation. But there was great jealousy among these provinces. Bolivia, Paraguay, and Uruguay refused to join and set up a government of their own. Thus the other provinces formed the Confederation of Argentine. Peace, however, was very far from being established. Then in 1826 Bernardo Rivadavia was elected President of the Confederation. His power lasted for a year only, but he made some improvements in the laws in that short time. Yet it remained always the same story: in spite of every endeavor to better conditions, jealousy among the provinces caused years of civil war, anarchy, and tyranny.

In the midst of this confusion, war broke out with Brazil for the possession of Uruguay which ended with the latter country winning its independence. But Rivadavia's measures during this critical time had greatly displeased the people. He was therefore forced to resign. Shortly after this, Juan Manuel de Rosas, a leader of the Federalists, who wanted Argentine to have a government similar to that of the United States, seized the government. For more than twenty years he controlled affairs in Buenos Aires as an absolute dictator, but in 1852 he was driven from the country.

Although Argentine had declared its independence in 1810, it had not yet found a kind of government which would unite all its different divisions into a strong, efficient body. Military rule, however, had seen its day. Civilization and education were doing their work of enlightenment and under
their influence an agreement was about to be made. All the governors of
the provinces met and planned to call a Constituent Congress; each section
was to have an equal vote. On May 1, 1853, a new constitution was framed
and adopted by all but Buenos Aires. This province ended by setting up an
independent government. It was not until the accession of Bartolome Mitre,
as President of the Republic, that uncertainty was a thing of the past in
Argentina. "The government of that Republic now in 1862, was finally and
definitely established and fixed after fifty-two years of conflict."7
Buenos Aires then became the seat of federal government and remained the
provincial capital.

But even then wars were not at an end because in 1865, circumstances
forced the President of Buenos Aires to enter into a combat with Paraguay
which lasted five years. At the end of this struggle Argentine had finally
won peace which since that time has been subject to comparatively few dis-
turbances. From this date forward, although the country has known finan-
cial crises at different periods, it has nevertheless shown great develop-
ment along industrial lines, and its increase in wealth and population are
worthy of note. Argentine is today a country of great national resources.

Yet when the Religious of the Sacred Heart reached Buenos Aires in
1880, that city was going through one of its most troublesome eras. A
storm threatened the Argentine Republic because of the double candidature
for the Presidency. It was in truth hurrying on to a revolution, the
effects of which would be felt by those who went to establish the Society
in this section of South America as time was to prove.

But it will be of interest to pause here and consider the diverse means used by Providence to bring the Society of the Sacred Heart to this particular country. A letter from Buenos Aires says:

About 1840 the Misses Halley, sisters of the famous astronomer, and pupils of one of our houses in Louisiana... came to Buenos Aires where they opened a boarding school. Among their pupils were the Misses Bookey... who thus knew of devotion to the Sacred Heart and heard (their teachers) speak of Mother Barat.... (Thus too) Catalina Bookey (now) Mrs. Galbraith knew the (Society of the) Sacred Heart. When later a widow, after a few years only of married life, she found herself in a very difficult situation on account of the series of revolutions which succeeded each other in the country; her director ... advised her to open a boarding school. She, recalling, then, the principles received from the Misses Halley, gave to her establishment the name of "Colegio del Sagrado Corazon."

Thus it happened that letters meant for the Religious of the Sacred Heart of Havana living in Buenos Aires Street sometimes went to her establishment. Finally she opened one of these letters. Reflecting on this incident, Mrs. Galbraith decided that it would be well worth while to have the Sacred Heart at Buenos Aires. Then just at that time she heard that the life of Mother Barat had been published. The name of the book recalled many memories to her and she hastened to procure it. It was in this way that she learned of the Convent of the Sacred Heart at Chile. Thus she knew, too, how much esteem it had acquired there. Her desire to have such a convent in Argentine constantly grew greater and she spoke of her plan to those most capable of bringing about its realization. The idea soon took root in the minds of many, but several years passed before the fulfillment of this wish was accomplished.

8. Letter under date of November 10, 1930, from Mother R. of Buenos Aires to
It was not, however, until 1879, that the Archbishop of this diocese had become so urgent in his requests to the Superior General and to Mother du Rousier, that at the sudden death of the latter in January, 1880, the foundation was practically decided upon. On April 26th, of this same year, Mother Bader and four other nuns sailed from Valparaiso and landed at Montevideo May 6, 1880. After a stay of two days with the Sisters of the Good Shepherd they finally arrived at Buenos Aires on the 8th.

The eventual destination of the religious was the convent left vacant by the Sisters of Mercy on their departure for Australia. This house was ceded to them by the Irish Colony in Buenos Aires on condition that they would continue or take back the Orphanage. But in May, 1880, the repairs that had to be made in the building were unfinished; then, too, there were some legal difficulties which had to be settled before the little colony could go to their future home. In the meantime the Archbishop obtained hospitality for them in a private house where the nuns remained for ten days. It was May 19 that they finally entered their own convent.

Very soon political troubles culminated in further disturbances for the city. By the first week of June Buenos Aires, as has been indicated, was on the eve of a revolution. The President, whose term was ending, had transferred the seat of government to Belgrano and declared the capital in a state of siege. From the fourth until the twentieth of June there was great anxiety throughout the city. The nuns received the most contradictory reports, the most generous offers, and the most extraordinary requests. On the twentieth and twenty-first there were bloody combats in the suburbs; on the twenty-second the nuns were awaiting what might happen to them.

8 (continued) Mother D. of Lake Forest.
The Archbishop had said that they must leave their house in case of danger; hence they were on the alert ready to leave at a minute's warning. The next day was tranquil; things had changed with lightning rapidity. Peace was signed July 1st and calm returned to the city with satisfactory alacrity.  

After this the religious could devote all their energy to the work of education which had brought them to Argentine. Their first labor here was that of the Free School which was opened on July 19, 1880, under the protection of St. Vincent de Paul. Thirteen children presented themselves the first day; at the end of August there were forty, and by the close of 1881, more than two hundred children were registered. The majority of these pupils were Italian; they were docile but very ignorant of their religion. The city itself presented many difficulties to rich and poor who wished to be faithful to their religion, but especially to the poor. To begin with there were very few priests in Buenos Aires; it was difficult for the nuns to procure a second Mass on Sunday, whereas until 1881 all stores were opened on Sunday and there was no cessation of work. Hence many of the poor could not go to Mass, and religious indifference, together with bad example, kept many others away. Even when the Municipality issued a decree in 1881 which obliged all stores, except Drug-Stores, to close, the object was to give the people a day of rest, not to insure observance of the Lord's Day. There was another serious obstacle which the poor, especially foreigners, met in the practice of their religion, and that was the difficulty of finding a priest who spoke their language. This was indeed the ruin of many, for the boats regularly brought crowds of Italian.

families to Argentine who did not know a word of Spanish. Yet in spite of this and other impediments, such as the work of Protestant propaganda, the children continued to come to the nuns in great numbers in 1882 and the succeeding years, especially in 1888 and 1889.

The majority of the children in this Free School were between the ages of thirteen and fifteen; at their entrance the greater number did not even know the Our Father. There was the added disadvantage caused by the fact that Swiss, Flemish, Italian, German, French, Basque, Paraguayan and Brazilian children all frequented this same school. None of them knew Spanish and, of course, could not be instructed until they did. This all consumed much valuable time because the parents were anxious to send them to work and took them away from the Sacred Heart at the first possible opportunity.

But from its inception this school did much good and served as a potent corrective of many of the evils to which every city is heir, especially in these parts. In a short time the complementary organizations of the Consolers of Mary, the Friends of the Sacred Heart, and a work room for young girls were functioning with great success. The former did the work common to sodalities of this kind, and the latter did excellent work in preserving the faith and morals of young girls which are so exposed in the workshops of the city. Besides these works a Sunday School was


11. Documents, 1888-1889, p. 646, "In forty years more than two millions of immigrants have made their homes in Argentine.... The majority are from Southern Europe, but the proportion of British, Germans, French, Belgians, and Swiss is a fifth of the whole." Dawson, South American Republics, p. 45.

established for poor children who did not frequent the Free School, and who, except for this help, would have been brought up without religion.\textsuperscript{13} Although there is nothing surprising in the fact that the Free School was well attended, because the children of the poor are always numerous, yet it is astonishing that in spite of the disciplinary training which they received and all the Protestant Propaganda exerted in their regard, the numbers rarely decreased.

After the Free School it was the boarding school to which the nuns turned their attention in the foundation days. This department opened on August 25, 1880, with eleven children. Strange as it may seem to those who think of the Latin countries in terms of aggressiveness and haughtiness the religious found meekness to be the characteristic trait of the Argentine children. Nor were the latter demonstrative.\textsuperscript{14} The task of the Mistresses must have been considerably lightened by the docility of the children. The first scholastic year had to be very short, because it had been impossible to open the boarding school before August; thus there were only five school months remaining. The long vacation began the day after Christmas. And to the great joy of the nuns a new colony arrived from France the day following the children's departure.

These voyagers had had some difficulty in reaching their destination because yellow fever was raging at Brazil when they touched the Port of Rio de Janeiro. Therefore, they had to go into quarantine for six days in the island of Flores on the coast of Uruguay. This island was rather a deserted spot, although it could boast of a fine light house, as well as

\textsuperscript{13} Documents, 1897-1899, p. 375.
\textsuperscript{14} Documents, 1880-1881, p. 460.
of another building which was divided into three parts. Thus little rooms with two beds in them received the first class passengers, while those of the second and third class slept in a dormitory. A little house apart was destined for the sick. The religious, however, were treated very kindly by the government officials and in spite of the fact that the house mentioned above caught fire while they were there, they managed to escape without any accidents befalling them. It is a fact worthy of note, as indicative of the deep faith and generosity of the South American people, that friends of the Society at Montevideo not only paid the expenses of each colony of Religious of the Sacred Heart who went to Buenos Aires, but they also took care of the fees imposed by the quarantine officials. ¹⁵

Four times before the end of 1881 colonies came to Buenos Aires because the works developed so rapidly that the Mother General hastened to send the necessary re-enforcements.

By 1882, the boarding school had outgrown its first home and new property was purchased. This acquisition included three square blocks between two city streets which might one day cross through the property. And when the cloister wall began to appear, the neighbors protested to the city. They wished the property to be left open in case the time should come when the municipality would determine to prolong some of these blocks. At the end of three months the decision was handed down that the religious could continue to work of the enclosure for the present. ¹⁶ However, circumstances were so arranged that this question never again came up for debate.

¹⁵ Documents, 1880-1881, p. 461
¹⁶ Documents, 1882-1883, p. 41.
When the religious first began to look for new quarters they intended to put up a building that would be proper to the works of the Society, with no thought of providing for the orphans. In 1880, the nuns had temporarily accepted the direction of the orphanage which had formerly been under the guidance of the Sisters of Mercy. This was considered by the Religious of the Sacred Heart as a providential means to introduce the Sacred Heart into the populous capital of the Argentine Republic. But as time went on the good done by the orphanage made them foresee that they must keep an establishment which was so useful. Then, too, gratitude to the Irish colony who had shown such great confidence in the religious and who had been so generous in their gifts to the orphans, made it a duty to maintain this charitable enterprise.17 Thus it was that the religious continued to keep the orphanage. The new building for these poor children was completed on February 4th. Four fine dormitories with two other rooms which could serve as Infirmaries had now been put at their disposal. While this work was difficult and sometimes the source of much trouble, it produced results which were a reward even here below for whatever sufferings it entailed. Many of these children were placed in good families and remained faithful to the principles which they had learned at the Sacred Heart. Undoubtedly the nuns would never have relinquished the care of these orphans except for a combination of circumstances which in 1890, obliged them to make the sacrifice of this consoling apostolate. Difficulty with the Irish Commission who owned the property in Rio Bamba Street forced the religious to establish themselves elsewhere, as shall be seen. And at the end of the year, when the clearing of the political horizon brought the Sisters of

17. Documents, 1884-1885, p. CI.
Mercy back to Buenos Aires, they took back the direction of the Irish Orphanage. 18

Then, besides the orphanage, the house on Rio Bamba Street also took care of a boarding school. This latter was doing nicely when a second house of the Sacred Heart opened in a section of the city called Almagro, in 1884. Towards the end of May of this same year the original foundation generously sent thirty of its children to serve as foundation stones for the new boarding school of Almagro. Soon after this a day school was organized at Rio Bamba and while its numbers were very modest in the beginning, those who registered there were most docile and respectful in their attitude. It must be remarked too, that the first boarding school in this city had been responsible for a good number of vocations, a thing which until this period had been very rare in these parts. 19

When in 1888 the boarders were coming to Rio Bamba in ever increasing numbers, an interesting occurrence took place which it will not be amiss to record at this point. It has been remarked that Buenos Aires held out great attractions to immigrants. In this year they came to the land of promise from Ireland to the number of two thousand. They had been lured there by the most optimistic promises on the part of the Buenos Aires Agency. Their disappointment and even despair was very great when they learned that they had been absolutely and utterly deceived. One half of them had to sleep out of doors, nor were they able to procure food. Their total ignorance of the language and the customs of the country made them

19. Documents, 1884-1885, p. LXLII.
incapable of helping themselves in the slightest degree. Some one finally brought a group of them to the convent and the religious took in twenty-four young girls. To refuse them would be to oblige them to spend a second night in the hotel-yard, exposed to all sorts of dangers. They came to Rio Bamba in groups of twenty, thirty, sometimes even a hundred were on the convent lawn. People, however, were very generous and sent the nuns offerings in money and clothing so that they could provide for these girls. It is even recorded that a Scotch Protestant gentleman sent two hundred and fifty francs for this purpose. By the end of a week all these young people had found places. A great many families left to found a colony some five hundred miles from Buenos Aires. 20

While the religious were occupied in this charitable enterprise, troubles of a new nature arose. For some time negotiations had been in process for the purchase of the house on Rio Bamba Street. But the title to the property was not clear and the entanglement of the problems involved in this matter took much time. When this was accomplished the religious found themselves in an extraordinary position; they were obliged to leave the place which had housed their works for nine years. As during the passing years the value of the property had steadily increased, the owners refused to sell at the price originally agreed upon. The price fixed by the Irish Commission who acted in the interests of the Irish colony, was exhorbitant; the nuns could do nothing except look elsewhere for new quarters.

Thus at the beginning of 1890, a portion of the school was temporarily transferred to another section of the city, until such time as a building

sufficiently large to shelter all the works under one roof could be acquired. Therefore in March, 1890, a little colony left to establish a temporary day school while the other works were continued at Rio Bamba Street until the end of the year when the Sisters of Mercy came to take back the direction of the Irish orphanage. The boarding school and Free School were then transferred to the house which the nuns occupied in 1890 called Santa Fe.

The boarding school, day school and Free School continued to function in the crowded quarters of Santa Fe Street for three years. The first year the religious were in this locality they endeavored, in spite of restricted space, to have the usual retreats for outsiders. The ladies who attended numbered five hundred. But, while they used every possible opportunity to do good in their present situation, the nuns looked hopefully forward to the time when more spacious quarters would enable them to extend their works.

The corner stone for the beautiful new building which was to be the future dwelling for the day school in Buenos Aires, was laid September 8, 1892, and at the end of 1893, the removal of the day pupils to the Rue Callao took place. Henceforth this would be the day school of Buenos Aires, that which had been temporarily opened on the Rue Rivadavia in the center of the city was suppressed in January, 1894. It had fulfilled its destiny and was no longer necessary. Placed in an opposite section of the city from the school at Santa Fe Street, it had made its salutary influence felt and the benefits of a Christian education appreciated. But the new day school would be more than a worthy substitute for the old one. By Septem-

ber, 1894, there were two hundred children registered; retreats had been given at different intervals between 1894 and 1896 to audiences of two hundred and three hundred people. The monthly meetings of the Children of Mary of the World were ordinarily attended by more than two hundred members. The large Free School of the original foundation was also transferred to the Rue Callao and continued to thrive and to do good.

The boarders from the house of Santa Fe were sent to Almagro which would in future be the boarding school of Buenos Aires. Santa Fe was thus closed; the Superior General decided that two houses of the Society sufficed for this city. Almagro as has been said, was opened in 1884. In the beginning it seems to have developed slowly, principally because there were so many more fashionable schools in the city. It seemed destined, too, to go through many trials. One which caused great alarm and which might have had disastrous results for the new building was a storm which occurred two months after the installation of the school. It was a most violent thunder and lightning storm. Besides this, a torrential rain flooded the dormitories where the children were awakened from sleep by this unexpected baptism of water. Confusion was soon at its height; things had to be put in safety with haste, in the Sacristy, Linen Room, and Library. No part of the house escaped being drenched. After hours and hours the rain finally stopped and as no serious damage had been done, things were quickly restored to their original order.22 Then, too, cholera scares were not infrequent at Buenos Aires and each time the parents would come and most of the children would be withdrawn often in the middle of a term.23

22. Documents, 1884-1885, p. CVII
23. Documents, 1886-1887, p. 519.
After 1894, however, when the boarders of Santa Fe came to swell the numbers at Almagro, it was considered time for the completion of the plans which a want of resources had made impossible originally. In 1897, therefore, an addition to the building was made. This gave the nuns a new Gothic chapel, a large refectory for the children, and four fine rooms which could be used by the Junior School. As yet, however, Almagro could not boast of a Free School nor had the nuns any sodalities for outsiders. But when Mother Stuart came to visit Buenos Aires, permission was given to acquire a building for the former, and to enlarge the house so that the organization of the latter might be possible. Thus in March, 1902, this work was begun. Two wings were added to the original house which made it possible to separate the school and community entirely. In November, 1902, the Free School was solemnly blessed and in March, school opened with one hundred and seventy little girls. About this time, too, the numbers in the boarding school gave promise of what the future so splendidly realized.

Until 1907 Buenos Aires had belonged to the Vicariate of Santiago, but the Society was extending its work over such great distances in this South American country that Mother Digby, the Superior General, determined to create the Vicariate of Buenos Aires. Peru and Chile were united to form the Vicariate of Santiago governed by Mother Batista as Superior Vicar. Buenos Aires in 1908 included the houses of Argentine, Uruguay, and Brazil, then four in number; these houses were placed under the jurisdiction of Mother Jackson. Almagro was henceforth the center of the Vicariate.24

Within a year or two after this in 1909, the opening of a tunnel giving passage between Argentina and Chile through the Cordillera of the Andes facilitated communication very much. The journeys between the two Vicariates of South America lost "The picturesque perilousness of getting on and off a mule's back at the edge of a precipice... but they offered a facility and rapidity unknown until now."\(^{25}\) South America by 1909 presented a very different aspect from that given to Mother Du Rousier in 1853. Now there was material prosperity, a great facility for transportation, and commercial exportation.

In spite of this material well-being or perhaps because of it, the religious condition at this period was at its worst; apathy and indifference seemed to have taken possession of the people. Thus the Religious of the Sacred Heart, while meeting difficulties in their labors in this city, nevertheless, found a vast and needy field in which to exercise their zeal. Besides the work of education, their first aim, they had various other means of carrying on their apostolate. Among these were primarily the Children of Mary's Sodality, composed of former pupils. Very early in the history of Buenos Aires, November, 1881, this organization began its work. The first meetings could count only twenty members, but these gave much hope for the future. And their first retreat was preached to three hundred ladies. The Foundress of the Society had always considered this part of her labor as "The crowning point of her teaching, the development of the truths sown in the hearts of her children."\(^{26}\) The South American daughters of Mother Barat held none the less to seeing this work ex-

\(^{25}\) Documents, 1909-1911, p. 480.

Amongst their pupils who had left school the efficacy of their work was put to the test, hence the nuns wished to leave nothing undone to deepen the principles formerly instilled. The Children of Mary's Sodality offered them just the opportunity needed for this purpose, as well as for encouraging their past pupils to become valiant Christians, zealous not only for doing good in their own home circles, but of embracing the less fortunate in their charitable projects. The Children of Mary of Buenos Aires fully justified the hopes placed in them, for the records comment on their zeal and their spirit of self sacrifice and on their lack of worldliness in the midst of worldly surroundings. 27

Besides this group there was also St. Anne's Sodality formed in November, 1881, for the mothers of the poor children. These ladies when once directed in the proper paths were anxious to bring their neighbors to the same way of rectitude, therefore, this congregation developed very quickly. For the daughters of St. Anne's Sodalists, the Consolers of Mary was an association which offered them the opportunity of learning more about their faith and the principles of right living. But Buenos Aires was responsible for the foundation of another organization dedicated to Our Lady of Lujan. It was founded in June, 1900, for the purpose of grouping together the Christian servant girls in the city. There was special need for such a work here because Buenos Aires was noted for its large families and, therefore, in many cases the children were confided almost exclusively to the care of servants. Hence the nuns felt that religious

instruction was essential for those whose duties brought them into such close contact with little children. These maids went to the convent every month for a general communion. Many of them made great sacrifices to be present, and while the entire membership of two hundred was not represented each time, it was arranged that one half would attend one month and the other half the next month. It was a remarkable fact that great mutual charity was a characteristic of these Sodalists. The poorer, the younger and those in ill health received special help and attention from the older and stronger members and particularly from the zealous President of the organization who had labored diligently to found it.

Then there was also singular need of the Holy Heart of Mary Sodality for the teachers in the State School. The Buenos Aires government employed two thousand teachers. These young girls came to the city from all parts of the country and were very much abandoned in regard to spiritual things. This Sodality was founded in May, 1902, with one hundred members. A monthly meeting brought them to the convent for communion, a sermon and spiritual direction.

All these categories which emanated from the Poor School at Almagro, of course held all their meetings there where they had a special building for this purpose. But the Children of Mary's meetings brought these ladies to the Rue Callao, as the day school being in a more central section of the city, was always found to be more convenient, whereas the groups going to Almagro came in great part from the country.

The religious could certainly feel that by means of these various associations in addition to the great work of education, that they had used every means in their power to benefit every class in Buenos Aires. That
these people all appreciated this fact could be clearly seen at the time of
the celebration of the Golden Jubilee of the foundation in October, 1930.
Testimonies of gratitude came to the convent from all sides and from all
classes of society, while the happiness of those former pupils of twenty,
thirty, and forty years ago at being once more at the Sacred Heart, proved
to the religious the loyalty of the people at Buenos Aires to those who
first labored in this field.
CHAPTER V

BRAZIL AND URUGUAY REPLACE FRENCH HOUSES

Just as the history of Brazil, the largest of the Latin-American countries, and that of Uruguay, the smallest independent state in South America, are closely allied, so too, is the story of the Society of the Sacred Heart in both countries intimately connected.¹ Thus it will be pertinent to study the development of the two Republics and their respective foundations conjointly.

To begin with, Brazil was discovered in 1492 by Vicente Pinzona, companion of Columbus, but Spain did not press the claim. Then, in 1498, Vasco da Gama's discovery of an all water route to the Indies and Spice Islands by the Cape of Good Hope led the Portuguese crown to despatch to India an imposing Armada under Pedro Alvares Cabral. Weather conditions brought him so far west that on May 3, 1500, he sighted the mainland of South America.

This discovery aroused the greatest enthusiasm and, as a result, further explorations were undertaken and May 10, 1501, the first expedition started forth under Amerigo Vespucci, who had already seen the New World twice. Never before had the extent of the Brazilian coast been realized; and as Vespucci sailed along he baptized different points on the coast with the names of the saints whose feast days corresponded with their discovery. Many of these names are still preserved.²

¹ American Nation Series, No. 3, Brazil, (Washington, D.C., 1932), p.3.
Then for the next quarter of a century or more, interest in Brazil was entirely lost. Of course, the enemies of Portugal took advantage of this indifference. The French particularly encroached on Portuguese rights and did their utmost to gain a foothold in this territory. Finally, however, it was soon manifest that the true claimant of the land would have to protect it with posts and forts if she intended to remain its possessor. And when John III came to the throne, 1521-1557, apathy disappeared and the interest formerly centered in Asia was transferred to South America.

In 1532, the first systematic effort to establish an organized government in Brazil was attempted. The country was divided into fifteen hereditary captaincies, or fiefs, extending some fifty leagues along the coast and an indefinite distance inland. These grants were given to the Portuguese nobles who were expected to settle on the land and form colonies. Many Indian slaves were also given to the noblemen. The power given to these privilege donatorios, as they were called, were rather broad. They were authorized to establish cities, levy taxes of various kinds and appoint men to different city offices. The crown nevertheless reserved certain rights to itself, such as the imposition of special taxes, and control of Brazil's most precious exports.

But in spite of every precaution this system failed. The King, finding the donatorios incompetent and tyrannical, resolved to abolish this regime and substitute one which would give a unified central government. Thus, through a Governor General subject to royal control Brazil was made directly dependent on the crown. Thome de Souza, appointed in 1549, was 3. Bulletin, No. 3, Brazil, p.6.
the first royal Governor. His powers were rather comprehensive. He assigned local officials who were responsible to him for their actions.

The factor of the greatest importance, however, in the progress of the colony at this period was the coming of the Jesuits. It was at the request of the Portuguese King, John III that these priests had accompanied the first Governor General to Bahia in 1550. They were six in number, and the name of Father Nobrega stands out in connection with mission work in this country. By 1597 the six Jesuits who arrived with Nobrega had increased to one hundred and twenty. And that same year one hundred more came from Portugal. The historian, Dawson, none too friendly toward the Jesuits, must admit that he admires their courage and devotedness and that wherever they went, Christianity was soon embraced by the surrounding Indians.

But as soon as the royal authority was well established in Brazil, the country became the prey of numerous invasions notably on the part of the French. In 1550, Henry II gave his sanction to Admiral Villegaignon's taking possession of the beautiful harbour of Rio de Janeiro, which the Portuguese had failed to occupy. But Villegaignon had not skill enough to handle the situation successfully. Just at this time the Portuguese seemed to realize what was happening; they rallied to the defensive and forced the French garrison to surrender. In 1567, the city of Rio de Janeiro was founded to ward off future attacks.

These incursions having made some headway in Brazil, were not thus finished forever. As a matter of fact from the year 1555 to 1640 Brazil

was constantly attacked by Spain’s enemies. The Dutch in 1631 captured Pernambuco, the metropolis of the rich sugar growing district in the north. The Dutch West India Company commissioned Prince Maurice of Nassau to act as governor of the Dutch possessions in Brazil in 1636. He aimed at reconciling the Dutch and the Portuguese and thereby creating a great colonial Empire. But petty jealousy thwarted his plans; he resigned in 1644. Finally after four years further combat the Dutch abandoned the country and renounced all claim to Brazil.6

For a half century thereafter, Brazil remained in peace. Then the discovery of diamonds produced a great change in industrial conditions in South America, especially in the southern districts. The rush to the gold regions had the same effect. Very soon the working men were taken from the sugar industry by the more lucrative attractions of mining, and Brazil had to forfeit her position as a sugar producing country.

In the years that followed the first half of the eighteenth century, the South American people imbibed the ideas of independence and liberty from their North American neighbors. Although their plot failed, there were Brazilians who were striving to throw off the yoke of Portugal. Then came the French Revolution, suddenly changing Brazil from the lowly station of a colony to the center of Portuguese power. When in 1807 Napoleon threatened invasion of Portugal, the prince-regent, afterwards King John VI, took refuge in Brazil, considering it useless to resist. On March 8, 1808, he arrived at Rio de Janeiro with the royal family and his court.7 Brazil is the only instance of a colony becoming the governmental seat of its own mother country. Its undeniable position as an American monarchy might have

6. Bulletin, No. 3, Brazil, p.6
7. Ibid., p.6
induced the reflection that all Brazil's ideas of independence had changed with the royal decrees that altered the status of the colony, but this was not the case.

It happened that about the year 1821 this King John VI returned to Portugal leaving his eldest son, Dom Pedro, regent of Brazil. The latter was quite in sympathy with the Brazilians who advocated independence from Portugal. Therefore, on September 7, 1822, he proclaimed Brazil to be independent and was crowned Emperor the next month. Dom Pedro governed for nine years during which time the country prospered. In 1831, he resigned in favor of his son Dom Pedro II. As the latter was too young to reign a regency was appointed until 1840, when Congress declared the young Emperor to be of age, although he was only fifteen years old. During the years from 1831 to 1840 the administration of Brazil's affairs was carried on much the same as they would have been in a Republican government. These years are considered, nevertheless, to have been the stormiest in Brazil's history. 8

Then from 1840 to 1889 Dom Pedro II ruled over Brazil more or less successfully. He said himself, that he had prepared the way for the Republic. However that may be, the end of his reign coincided with the culmination of the bloodless revolution of 1889, when Brazil was proclaimed to be a Republic. The usual period of readjustment followed. And in February, 1891, a temporary government published the Constitution of the United States of Brazil very much like that of the United States of America.

The first President of these new United States was Deodora da Fonseca

who had been the leader of the revolts against Dom Pedro II. Fonseca was dictatorial in his methods. In a very short time he fell into disfavor with Congress, then with the Army and Navy. Having lost just the support he most needed, he resigned. His successor was just as arbitrary as he had been, but Floriano would not yield as easily as Fonseca had done. The former held out for more than two years and when he became supreme, instead of becoming a Dictator in the strictest sense of the word, he resigned and selected Prudente Moraes, his successor. Although the latter is reputed to have been a man of splendid qualities, his administration was sterile. This was due perhaps to the condition of the country during the trying years which had just passed. The succeeding presidents steadily advanced the affairs of Brazil, which they made one of the world's most beautiful cities. When the World War opened, Brazil was at the height of its prosperity; and since that time it has continued to increase its wealth along every line and especially in an artistic way.

Like Brazil, Uruguay, too, has had its struggles for independence, but because its size contrasts to markedly with that of the great Republic, it seems to claim more abundant admiration and interest. This little country was discovered in 1512, by Juan Diaz de Solis, who was later slain by the Charrua Indians, one of the several tribes of Indians living in that country. De Solis took possession of this territory in the name of the King of Spain. The region had been explored by many other Spaniards and Portuguese, but the Jesuits were the first to establish permanent settlements there in 1624. The Governor of Paraguay was then given jurisdiction over this land, subsequently this was transferred to the Vicerecy

9. Ibid., p. 506.
10. American Nation Series, No. 20, Uruguay, p. 5.
of the Rio de la Plata. Then like Brazil, Uruguay became the subject of disputes between Spain and Portugal. For nearly a century, in fact, because of the Treaty of Tordesillas, June 7, 1494, the latter country held out for the possession of the territory. At last Uruguay was ceded to Spain, October 1, 1777, by the treaty of San Ildefonso.

After the signing of this document, Uruguay took its place in the world as an enterprising country. Montevideo, which gave to Uruguay one of the best harbors of its coast, had been Spain's most important fortress in Colonial days. Subsequent to the treaty of 1777 it was made the greatest citadel on the Atlantic coast. Montevideo in time became the envy of the British because of its strategic position. On January 14, 1807, consequently, the British captured this stronghold, but further defeats in Buenos Aires obliged the British General to withdraw his troops and evacuate Montevideo. From this time forward there was constant dissen- sion between the Spanish and the Creoles in Uruguay until the Spaniards were routed in 1811 by Jose Gervasio de Artigas. They succeeded however in holding Montevideo, but in May, 1814, the Spanish fleet was destroyed by Admiral Brown, and General Alvear attacked the city by land. Now, however, Brazil came forward to claim this region, which was incorporated into the great Republic as the Cisplatine Province. Of course, the revolutionary party of the little country was far from satisfied with this Brazilian annexation. Thus they raised the standard of revolt August 5, 1825, and with the help of Argentine, defeated the Brazilians. Soon thereafter these two countries recognized the independence of Uruguay by the Treaty of Montevideo drawn up May 27, 1828.

In November, 1828, a Constitutional Congress met and appointed Jose Rondeau provisional governor. The new Constitution was promulgated in July, 1830; in October of that same year General Rivera was elected first President. But Uruguay had to pay for its newly acquired liberty. Political rivalry soon plunged the country into bloodshed. For the next seventy years, in fact, there was a series of revolutions and civil wars, one of which lasted from 1835 to 1851. General Manuel Oribe, the second President, rebelled and with the aid the tyrant Rosas gave, subjected Montevideo to a nine years' siege. In 1851 General Oribe surrendered and an alliance was made between Uruguay and Brazil. From 1864 to 1870 the Paraguayan war caused further disturbance to the little Republic, whose internal troubles were likewise a source of unending difficulties. But, nevertheless, President Flores aided by Argentine and Brazil courageously waged war against Paraguay during the early part of this period. He was assassinated however in 1868 and then Uruguay's troubled days seemed at an end.

The Constitution which was adopted in 1830 remained in force with very few changes until 1917. Of course, the intervening years had not been void of difficulty, such as political ambition and jealousy, presidential extravagance, discontent on the part of the people which usually ended in fatal insurrections. In spite of all this, the country prospered at intervals and made the other states realize that Uruguay would valiantly defend itself against all oppressors and that its size in no way interfered with its importance.13 Thus the new Constitution of 1917, submitted to the people for approval and accepted by a ninety-per-cent vote, provides

for a representative form of government. And Uruguay is becoming more and more like a prosperous modern state.

But, before the Society of the Sacred Heart was established in this smallest Republic of South America, it opened a convent in the great Republic of Brazil in 1905. For many years a foundation had been desired in this city. Even during the lifetime of the Foundress in 1852 the Nuncio, M. de Lacerda had repeatedly asked that the Religious of the Sacred Heart would come to this country. Several times the project was on the point of being realized when circumstances would arise to prevent it. It was not, therefore, until the iniquitous laws of France drove religious from that land that Mother Digby, the Superior General, asked Monseigneur Arcoverde, Archbishop of Rio de Janeiro, if he would accept a foundation at this time. Forgetting his disappointment of 1895, when the Society was practically ready to open a house at Sao Paolo, he replied that he wished to see the Sacred Heart established in the very center of his Archdiocese and of the country, because the capital lacked a house of education for the children of the first families.

After the closing of the Council of 1904, Mother Jackson, the Superior of Chile was charged with visiting places in Brazil near Rio de Janeiro and finding a suitable spot for the establishment. She finally decided on Tijuca, a magnificent situation a short distance from the capital, of which it could be considered a suburb. An extensive piece of property was for sale whereon one could easily build. Mother Digby approved of the choice made and prepared to send a little colony from France to inaugurate the work. But before the newly appointed Superior of the foundation had learned of her mission, unfavorable information regarding sanitary con-
ditions in Rio had reached the Superior General. This communication came from a former resident of this city and if it were true, it could not be disregarded. Mother Digby therefore sent word to the Countess de Barros, a former pupil, who was helping the religious to find a place to suspend negotiations for the purchase of the property.

Thus it happened that only a few members of the French Colony went to Rio to await Mother de Potter. The others would go to Buenos Aires until further orders came. The little group disembarked at Rio October 18, 1904; they were received by the Countess de Barros, who placed a house at their disposal. Now the religious who had gone to South America from the beginning were not strangers to the political disturbances for which this country was so famous. That which greeted the foundresses of Brazil, soon after their arrival, was an experience they would gladly have foregone. It seems that November 15 was a National Feast, the anniversary of the Proclamation of the Republic. This day was likewise chosen to inaugurate a new boulevard, which was just in front of the temporary dwelling of the nuns. But at this point, in the night from the 13th to the 14th, a vexatious decree brought on a riot. Insurgents ran through the streets demanding the rescinding of the odious measure or the death of its author. The streets were soon villed with dead bodies; the troops called in to restore order were helpless and had to withdraw. To add to the disaster an ambitious General proclaimed himself Governor and expelled the legitimate one. Then twelve hundred men were summoned to reduce the rebels to subjection. All this occurred just below the windows of the nuns' house. And it was not until five o'clock in the morning that even partial order

restored. The city was immediately declared in a state of siege for a month. This was November 15, the date fixed for the departure of the two religious destined for Buenos Aires from Rio, and the Prefect of Police had ordered the public to stay at home. The religious were in great anxiety as to the course to be pursued; a friend came to their aid and they sailed in safety. The Rio morning paper, evidently as reliable as those of the present day, announced that the two chief revolutionists of whom they had lost trace, had sailed at noon on the fifteenth from the bay of Botafogo disguised as religious.

In the meantime and for many subsequent weeks, friends were at work trying to persuade Mother Digby of the healthfulness of the Brazilian climate and of the good that could be done in that country by the Religious of the Sacred Heart. The Archbishop spoke at length on the advantages of the climate and he closed his letter to Mother Digby by saying:

The best families long for your simple, religious and distinguished education. Your old pupils speak of it with so much heart! and they indeed confirm by their conduct the high opinion which is held here of the Society of the Sacred Heart as the educators of youth.

Then the letters of the Nuncio of the Holy See at Brazil, Monseigneur Tonti reassured Mother Digby not only that Tijuca was the suitable place for the foundation, but also of the support the Nuncio would give the religious.

These considerations induced the Superior General to give her consent for the purchase of the house at Tijuca, December 17, 1904. A house was then rented for the first installation which was more than primitive and which offered many difficulties. To begin with, the nuns did not know the...
language nor the tradesmen and their customs; everything in this country was in fact unknown to them. The building itself, in which they were living, was a dilapidated dwelling, none of the doors or windows could be closed. Therefore, it took many months for the religious to achieve the desired results and give the house the appearance of order and well being so essential to an educational institution. But by dint of great industry they were prepared to receive thirty-six children in February, 1905. School opened on the twelfth of that month, with thirty-two children present the first day. On March 3, a First Friday, the Blessed Sacrament was exposed in these regions for the first time since the nun's arrival and probably since the beginning of the world.

A study of the Society's work in Brazil illustrates very clearly that nowhere, up to that period, had it been more needed. The absence of a sufficient number of apostolic labourers explains, perhaps, the religious ignorance in which even a great number of the best families lived. When school opened the religious found that there were eighteen children who had received their first Holy Communion. Some of these had not been to the sacraments for a year or two, and they did not even suspect that there was anything of evil in this. Numbers of young boys and girls could be found who had received no other sacrament than that of Baptism; likewise there were many mothers and fathers who had not received the sacraments since their marriage. Hence there was much fundamental work to be done amongst these people whose ignorance in religious matters was unlimited.

Nevertheless the majority of parents seemed to appreciate what Christian education meant in the life of a child, for the convent soon had as many children as it could accommodate. As early as April 1905, two
months after the opening day, the religious began to look for a piece of property where they could build a house proportionate to their needs. But the enemy of all good seemed to be determined to prevent the successful carrying out of the plans which the nuns had made. Every attempt to secure new ground failed; however, a new house was so necessary that the Superior had to rent another small temporary one. The overflow of the children who could not be accepted in the original foundation, for want of space, were sent to this house. A few of the Community also went to take charge of this little school. 17

In the meantime, it was decided that the purchase of a certain large hotel would be the best thing, since the property the religious really desired could not be obtained. The owner refused to sell it. Negotiations dragged on and the waiting, which eventually proved providential, was very difficult at the time, because the children kept increasing and those whom the Bishop sent had to be received. Finally, everything was settled for the acquisition of the hotel, but permission from the Mother-house did not come in time to close the deal. Then, most unexpectedly, the proprietor of the land the religious wanted more than anything else, came to offer his property at very reasonable terms. 18 On September, 16, 1905, a cablegram from the Superior General authorized the purchase of this beautiful piece of ground. It was really in one of the most picturesque spots of Tijuca, a beautiful location. Here nature seemed to have reunited all that was most charming and attractive. The house, although small, was a sort of feudal castle hidden in the midst of wooded mountains, which overlooked the port of Rio de Janeiro. Now things moved with great rapid-

17. Ibid., p. 411
ity; five days after the reception of the cablegram the sale was concluded. Immediately the children from the small school were brought to the new house and finally on September 30, those from the original foundation also moved.

But before many days had passed the religions realized that they could not wait until they had put up their own building; that they must at once rent another house if they expected to carry on the school with any efficiency. Happily there was another dwelling very near the first one, which they could have and which they joined to the original house by means of a bridge. By the middle of October, school was functioning with the accustomed regularity and at the close of the year 1905, fifty-nine pupils were registered.19

Then plans for the new building occupied the attention of the nuns, and on June 27, 1906, the corner stone of the edifice was laid. Building in the mountains always offers difficulties, but at this time in Brazil, modern methods were yet unknown. There were no machines to facilitate the work; everything was done in a very primitive manner. Thus it was not until December 1, 1907 that the new house was ready to receive a solemn blessing, which was given by the Cardinal Archbishop Arcoverde. The latter had been raised to the dignity of the Cardinalate at the close of the year 1905. For the much anticipated ceremony of the blessing of the house, there were present one hundred and thirty six children. And although the building was sufficiently completed to be blessed, there were many things to be done before it could be called a finished work. But the Superior who had labored zealously to erect this new Tabernacle of the

Sacred Heart was obliged to leave without having the satisfaction of seeing her mission fully accomplished.

Just at this time, as has been mentioned, the Vicariate of Buenos Aires was about to be formed. It was composed of the two houses of Buenos Aires and Tijuca, and Montevideo, opened in 1908. This new division grouped the houses of three republics in one category. Strangely enough, three different languages were spoken in these three countries: Spanish, French, and English in Brazil. Portuguese was in fact the official language in this latter country. Everything, even the prayers, which the children learned, had to be translated into Portuguese. This also meant another difficulty for the nuns because as the majority of those in Brazil came from the closed houses of France, they naturally were wholly acquainted with the language of this country.

Very quickly, however, the religious mastered this obstacle and many others like it. The school kept constantly increasing in numbers, so much so, that at the end of the first six years the new house which seemed so big in 1907, proved too small to accommodate the children, and additional wings had to be built. The records nevertheless constantly lament the fact that circumstances have prevented Tijuca from having a Free School. Up to the present day this has remained an unfulfilled desire, which fact is never omitted from the triennial letters. But knowledge of the Society and its works had soon spread in the city of Rio de Janeiro, so that by 1909 Mother Jackson, the Vicar of Buenos Aires, went to Rio and selected a place to open a day school in the center of the city, that she might thereby answer to the requests of many.

the benefits of the education of the Sacred Heart for their children, but who did not wish to send them away from home. The day school of Rio would serve this need.

In the meantime the boarding school of Tijuca was giving general satisfaction to those most interested in its welfare. Sometimes it gained new friends in the most unexpected quarters, as on February 13, 1910, when the President, M. Nilo went to visit the school. This was the first time that a religious boarding school in Brazil had received a call from the first magistrate of the nation. And while this was a private visit, the President had to be given all the respect due to his dignity. Needless to say the nuns had many anxious moments over this visit. The children greeted the distinguished visitor with patriotic songs and addresses, but he carefully concealed his impressions. However, before he left he said he could not understand how the nuns, being foreigners, could teach the children so much love for their country. Then, after he visited the house, he expressed his satisfaction at having under his government the possibility of permitting such establishments to develop and flourish. M. Nilo evidently wrote an account of his day at the Sacred Heart and the next morning the city papers printed a report of it. All this publicity helped to make the convent better known and by the end of 1911 there were one hundred and seventy eight pupils at Tijuca.22

But the building which had been planned for such a long time had never materialized. Finally, in August 1912, forty-five men began the work which so many obstacles had prevented since 1910.23 It was September 12, 1914, that this house was finished. Meanwhile the country had been suffer-

22. Ibid., p. 497.
ing from a severe economic crisis and yet the children were never more numerous than they were during these very years. But the source of greatest satisfaction to the nuns was perhaps the moral transformation of Tijuca. Their objectives had been to obliterate certain ingrained prejudices which delayed the baptism of children indefinitely. The nuns could only do this by means of catechism classes and sodalities, since they had no Poor School.

Then whenever they had the opportunity they would try to reach the poor working men. Thus while their different buildings were being erected, the religious were able to have retreats for the men, and if they were not always as successful as they would have wished them, they did untold good. In 1925, as a lasting fruit of the Canonization of St. Madeleine Sophie, the Foundress of the Society, the Superior of Tijuca planned a jubilee mission for the men. The Pastor of the nearby church fully entered into the idea since 1925 was likewise the Holy Year, and invited a Benedictine priest to preach the mission. This event was advertised in all the highways and byways of the city; each man received a personal invitation wherever this was at all possible. In spite of the terrible storms of these days, more than two hundred men went to confession and Holy Communion. The closing procession of the Blessed Sacrament, customary in this country at the completion of a mission, was followed by more than five hundred people. Twenty years before this, when the nuns went to Brazil it was unusual to see more than four or five men at Sunday Mass. The scarcity of priests was largely responsible for this condition.

But as the boarding school is the first object of the nuns' zeal as

educators, so too was it through this means that they reached the greatest number of souls and did the most lasting good. It was not among the poor alone, as has been indicated, that religious ignorance prevailed, but also in the midst of the most prosperous families. Through the children of these families, example did its work most efficaciously. Once the children knew what their Faith meant and taught, they were anxious to observe its precepts and to have others do so. Family after family was thus brought into the Church and eventually, the men were not only seen at Mass on Sunday, but they were observed frequenting the Sacraments. Certainly the work of the Society of the Sacred Heart in this country was more necessary and perhaps more important than anywhere in South America. The Eucharistic Congress of Brazil in 1923 brought out 15,000 children from six to thirteen years of age for a general communion, while there were 500,000 people in the final procession which terminated this happy event. This proves that the Brazilians only needed the knowledge of their faith together with the stimulating force of example. Ignorance had been the cause of all their previous deficiencies.

The Religious of the Sacred Heart could not and would not claim all the credit for that good work; there were other religious orders of women who shared this apostolate with them - not to speak of the heroic work of earlier and later missionary priests whose sacrifices made the harvest abundant, for those who followed the same paths. One example will suffice to illustrate this point. When the Jesuits went to the City of Santosk Brazil, in 1900, there were only three persons out of a population of 40,000 to 40,000 souls who made their Easter duty; in 1909, on the first 26. Documents, 192101923, p. 596.
Fridays there were five hundred communions in the Jesuit church alone. Then, too, Franciscan and Benedictine priests had an imposing share in the work for souls in this republic. The trouble had been, their numbers were all too few to enable them to visit every portion of the country where cities were separated from each other by such great distances. Thus many sections had been neglected and Tijuca and its environs especially, showed the results of this condition in the earlier part of the twentieth century.

While the Convent of the Sacred Heart at Tijuca was seeking to spread its influence far and wide the second foundation of the Society in Brazil was endeavoring to take up its share of apostolic labors. On October 25, 1909, six choir nuns and four sisters arrived at the house destined to be the day school of Rio. It was not, however, until February 10, 1910, that the religious were ready to open the school; fourteen pupils only presented themselves the first day, but before vacation had come thirty-five were registered. And whether few or many came, the Superior General had confidence that in time this school, too, would answer the hopes conceived for it. This day school would be a lasting testimony to the Christian optimism of Mother Digby, who opened a new house in some other land for every convent she was obliged to close in France. Thus, although the government robbed the Society of forty-two boarding schools in France, the Superior General knew that the work of her institute had not thereby been limited. What France refused was welcomed in other parts of the world, where forty-two new Tabernacles were erected to the glory of the Sacred Heart.

The work of the religious in this new country while presenting many difficulties, would yet give them ample scope for the exercise of their

zeal. The words of Cardinal Arcovrand will illustrate this fact:

I found great hopes on this day-school for the regeneration of the Christian spirit in Society. Religious ignorance here makes many neglect the sacraments. 28

It was not only neglect that the religious had to combat but prejudice on the part of those who should have been Catholic. There was, for instance, a certain gentleman who stands as a monumental example of ignorance and bigotry. For some time he had absolutely refused to allow his children to go to confession. These children were pupils of the day school and every evening they pleaded with their father for permission to receive this sacrament. Worn out by their importunity, he finally agreed that they could go to confession provided it would be to one of the nuns, "because" he said, "I have much confidence in these sisters!" 29 The difficulties with which the religious had to cope can be judged from this remark.

But the confidence of the Superior General was not deceived. In spite of religious indifference and every other obstacle such as that of the language, the day school prospered, and in 1912, additional room was necessary. It was decided that instead of enlarging the present building it would be more advantageous to put up an entirely new one. The cornerstone was laid in March, 1912. Then in 1913 to the great joy of the nuns they were able to acquire a building for the Free School, the first in Brazil where the Society had been established for eight years. This school was not opened until the beginning of the term in 1915.

What a revelation the nuns had when the first poor children came to them in March, 1915. In this country, the public schools only received

29. Ibid, p. 504.
those children who had shoes and proper clothing. Consequently only those who could not fulfill these conditions went to the Sacred Heart. The religious had never before encountered such indigence and poverty of every description. There were troubles, of course, followed by great consolations in proportion to the measure in which the work of civilization progressed first and then the labor of Christianization.

The extension of the building increased the scope of the other popular works. Retreats could be given for poor women, and even for men. The Superior at the request of the Pastor, gave them the use of the Free School for three days from five o'clock to seven o'clock P.M. Thirty two men came and all but two went to Holy Communion to the great astonishment of the faithful, who were not used to seeing men, especially poor men, go to the Sacraments. But the good done to the poor brought many blessings to the day school. The children increased so rapidly that they almost surpassed the room at their disposal in the new building.

Then as the years went on and Protestant propaganda became more active, the numbers in the Free School diminished. Spiritualism and Positivism made their converts by the hundreds. The children who ordinarily frequented the Free School were so totally ignorant in regard to their religion that a triple dose of instruction was necessary for them. Naturally children of this type were easy prey for propagandists. Hence from the year 1918, to the year 1929, the numbers in the Free School have varied. In the former year the records lament the fact that they have only one hundred and fifty children. In some of the intervening years the registration went up to one hundred and seventy only to drop to one

hundred and thirty in 1929. But a religious writing from Brazil in January, 1931, says that they had a very great number of children in this school at that time.

But the children in the day school increased from year to year, so much so that even the new building erected in 1912 was found to small by 1921, when a new wing was added which, besides enlarging the chapel, gave several additional large rooms and corridors. The great difficulty with the Brazilian children was their attraction for pleasure which was fostered by their environment, once they were outside of school. This was an obstacle against which they would have to struggle incessantly.32 Every succeeding year from 1921 onwards, the records report that the children of Rio increased so that the Society was able to carry out its work successfully and in the words of a religious laboring in that country in 1931, the nuns believe that the young girls whom they have educated "Distinguish themselves generally by their apostolic spirit which is exercised first in their families, then in works of zeal and charity."33 And she adds that it may be supposed that these girls have given "Their modest support to the magnificent religious development which has been produced in Brazil in twenty-five years."34 For from fourteen Bishops belonging to this republic at the arrival of the Religious of the Sacred Heart in 1904, the number has increased to sixty-eight. A study of conditions in this country at the beginning of the century revealed the fact that there were few practical Catholics. "Today" says the latter quoted above "They form a compact phalanx with whom the world must soon reckon."35

33. Letter from Mere L. of Tijuca, Brazil to Mere D. of Lake Forest under date of January 6, 1931.
34. Ibid.
35. Ibid.
Such facts make it evident that the Brazilian foundations rank second in importance only to Lima. And it is with hesitation that one gives Brazil a second place. The work of the Society in the two countries differs, it is true, but Lima because it reaches more people seems to deserve a higher place; certainly from the point of view of necessity, the work of the religious in Brazil yields place to that in no other country. That the people of the Republic appreciated what the education of the Sacred Heart did for their children and for their country can be seen from the fact that foundations were earnestly solicited in the cities of Bahia, Pernambuco, Sao Paolo, Santos, and Curityba. The only reason that the Society has no houses in these cities at the present day is that thus far a sufficient number of Brazilian vocations have been lacking.

Uruguay, however, was as happy as Brazil in its requests, because in June, 1907, when Bishop Soler wrote to Mother Digby asking her to open a convent in his diocese, she gave him a favorable reply. But it would not be until the beginning of the new year that the religious would be able to go to Montevideo. For many years, friends of the Society had been urging the Bishop to establish a Convent of the Sacred Heart in this city, but the time never seemed opportune. When he had written his letter to the Superior General, he showed it to Dr. Leguas, a great friend to the Society, who had given him no peace on this subject for some time, and he said to him, "For many years I wished to have a house of the Sacred Heart in Uruguay, but obstacles of all kinds opposed it. Now that the country is calm and in full prosperity, this is the time to make the foundation. I hold this order in great esteem. I found the most beautiful hopes on it
for the education of the children of society."36

It was in January, 1908, that the first religious arrived to prepare for the new convent. The eager, sympathetic welcome they received from the people of Montevideo gave them much hope for the future. The nuns were the recipients of many generous gifts of provisions, furniture, and whatever the kindness of charitable hearts considered useful for the foundation. By March 9, 1908, the school was ready to begin its work and forty-six children came the first day. This was an opening of school that would never be forgotten by children or Mistresses, and especially by the latter. These pupils had never been in boarding school before, much less had been subjected to a regulation such as is followed at the Sacred Heart.37 To accustom these children to a new regime was a feat which required much patience and devotedness on the part of the nuns. The greater number in the school had never heard of an act of mortification; hence, self-control was entirely foreign to their natures. But in spite of this, many children came to the Sacred Heart and at the end of the first term the religious could count eighty pupils in the school.

Added to the difficulty of discipline was the great uncertainty attached to the existence of religious orders in this Republic. Legal persecution tended to suppress all such congregations. A public procession of the Blessed Sacrament for the feast of Corpus Christi in June, 1908, had aroused all the latent prejudices of those in power. This procession, formed from all the parishes of the City and all the Catholic circles of working people, numbered about twenty five thousand people. It was the first demonstration of religion that had been seen in the city

36. Ibid., p. 497. 37. Ibid., p. 497.
for twelve years. The wrath of the infidels was enkindled to such a degree that they immediately voted for the elimination of Catholic teaching in government schools. Then came the threat to expel all teaching religious; weeks and months of anguish followed. Attempts were made to separate Church and State; to do away with Christianity entirely seemed the one objectively ultimately aimed at. If the blow fell the nuns had no human hope of escaping persecution.

In the meantime the school prospered and although housed in very restricted quarters, any efforts to obtain a more suitable dwelling had failed. The religious could not help but believe that this was providential in view of the constant uncertainty in which they were living. Nevertheless, they continued trying to do good, as if the present anxieties did not exist for them. To ignore the hostility which prevailed in the city towards all things Catholic was out of the question. They were frequent reminders of it, such as a visit from a Commission of five members twice during the course of 1909. These men asked the Superior many questions and recorded her answers which they doubtless expected to make use of if the threatened expulsion became a reality. The years from 1909 to 1914 passed in the same alternatives of hope and fear. The courage and holy daring of the nuns certainly deserves commendation, when we find them purchasing ground for a new house in July, 1915.

38. Ibid., p. 497.
40. Ibid., p. 500.
Strangely enough, the agents of impiety had worked to their own undoing; Catholic life had been strengthened by their very opposition. The anti-religious party thought its hour had come when a revision of the Constitution which became effective March 1, 1918, suppressed the article which recognized the Catholic religion as the religion of the country. This group immediately began to frame laws against teaching orders and Christian teaching. But the Catholics had not been idle, and very soon there was promulgated the declaration of the neutrality of the State in religious matters. The latter event permitted the Holy See to name an Archbishop for Montevideo which had been without a first Prelate since the death of Archbishop Soler in 1908. At last Catholics and religious orders were free to pursue their duties unhindered.

Although the nuns had been in the possession of new property since 1915, the World War had made building impossible. Thus it was not until 1921 that the erection of the new house began. It was a miracle that the religious had been able to carry on their work of education in the crowded quarters which had been at their disposal since 1908. Finally December 19, 1923, the Superior and ten religious went to take possession of the new quarters, and on March 10, 1924, the Free School was opened for the first time. It was not until the 17th of this same month that the day school opened. In the years that immediately followed the children kept constantly increasing, above all the little girls of the Junior School. Montevideo has continually increased its registration since the beginning and has triumphed over obstacles that were seemingly insurmountable.

42. American Nation Series, Uruguay, No. 20, p. 8.
43. Documents, 1918-1920, p. 487.
Montevideo has continually increased its registration since the beginning and has triumphed over obstacles that were seemingly insurmountable.

Like Brazil its greatest apostolate has been in bringing Catholics back to the practice of their religion. Uruguay, too, was remarkable for its religious ignorance and prejudice. But prejudice found more potent expression in this little Republic than it did in the greater one, and caused more serious damage to souls. But numbers of families were brought back to the Church through contact with the convent, marriages were blessed, delayed baptisms given, and in general the benefits of Catholicity freely bestowed on a people who had been deprived of them, through no apparent fault of their own. The work of enlightenment and instruction was the chief labor of the nuns. Yet even as late as 1929 the records deplore the inroads of Protestant propaganda. Clubs and societies of all descriptions teach error to the youth of Uruguay; Protestant schools serve this purpose for childhood; social circles for the poor, by giving them alms and paying their rent. All these agencies are powerful temptations which demand a strong living faith.

If this duty of instilling the Faith has occupied an important place in the minds of the nuns, secular education has not been neglected. The constantly increasing registration of Montevideo attests this fact. Nor could the instruction have been mediocre since the children of the principal families in the city were at school at the Sacred Heart. Montevideo holds a relatively important place amongst the foundations of the Society in South America. Established in the enterprising little country of Uruguay it has adopted the characteristics of its native land and is prosper-

ous and resourceful.

It is interesting to note that today, eighty years after the first establishment of the Society of the Sacred Heart in South America, there are fourteen houses in that country. There are two South American Vicariates, that of Santiago, which includes the Boarding School and Day school of Santiago; the houses of Concepcion and Valparaiso; of Lima the Normal School and Boarding School and of Chorrillos, Peru, the day school. This Vicariate is governed from the first foundation in Chile, the boarding school of Santiago, where the Superior Vicar resides. The second Vicariate is that of Buenos Aires to which belongs the houses of Buenos Aires, Boarding and Day School, those of Tijuca and Rio de Janeiro, Brazil boarding school and day school respectively. Montevideo, Uruguay is likewise a part of this Vicariate. The Superior Vicar of these houses resides at Buenos Aires, the Boarding School. The two remaining houses of South America in Colombia, one opened at Bogota in 1907, the other at Medellin in 1930, are both attached to the Vicariate of Havana, and consequently could find no place in this paper. At the same time the Society now counts fourteen houses on South American soil. If this number seems small for a period of eighty years, it must be remembered that many foundations have had to be refused for want of laborers who are all too few in this great country. It must be conceded, however, that in view of the unsettled condition of a country where revolutions were the order of the day, and religion a closed book to the majority, the Society of the Sacred Heart in many Republics achieved results that surpassed expectations.
Source Material

The chief source of information about the South American foundations is in the twenty-nine volumes of documents called Lettres Annuelles de la Societe du sacre Coeur. These documents record the most important events that have taken place in all the houses of the Society for each year. The letters are drawn up at the end of every three years. Until 1877 they were compiled every two years. When the work of compilation is complete the records are sent to the Vicariate House for approval. From there they are sent to the Mother House at Rome where they are printed. A copy of each set is received by every house in the Society. After being read, they are kept in the Convent Archives and give accurate historical information to succeeding generations.

La Vie de la Mere du Rousier, Foundress of the Convents of the Sacred Heart in South America. This life, written by a Religious of the Sacred Heart, is based almost entirely on the source material found in the documents mentioned above. It is a very detailed life and permits one to see how Mother du Rousier's character was admirably adapted to the arduous work entrusted to her. The letters exchanged between Mother Barat and Mother du Rousier have a prominent place in this book.

La Vie de la Venerable Mere Barat, in two Volumes, was written by Mother Cahier, companion and for twenty years the private secretary of the Foundress of the Society of the Sacred Heart. These well written books are
excellent source material for events relative to the Society before 1879. The anxieties of Mother Barat for her distant foundations and above all her knowledge of their exact situation and needs is easily discernible. Mother Aloysia Hardey, with a Preface by Thomas J. Campbell, S.J., written by her contemporary Mother Garvey, is a very graphic history of Mother Hardey's activities, as the successor of Mother Duchesne, in the government of the Vicariate of North America. Mother Garvey's personal knowledge of her subject and her intimate acquaintance with the early days of the Society in this country makes her book valuable source material. Letters exchanged between Mother Hardey and Mother du Rousier makes this volume useful in considering the work of the Society in South America.

Secondary Sources

*La Bienheureuse Mère Barat*, by G. de Gramdmaison, was written for the Beatification with the aid of the first biographies of Mother Barat, and those of Reverend Joseph Varin, S.J. (1860) and Reverend Father Loriquet (1845); historical notes on the Fathers of the Sacred Heart by A. Guidee, S.J., and memoirs of the first Novitiate at Paris, written by the Foundress herself. The author likewise had access to four volumes of documents relative to the Process of Beatification, hence his work is in every sense an authoritative one showing Mother Barat as an Educator.

*The South American Republics*, written in two volumes by Thomas C. Dawson, gives a very good history of the origin and development of each Republic. This work is an excellent secondary source, based entirely on reliable source material that was evidently consulted in detail and with great accuracy.
Colonial History of South America and the Wars of Independence, by Clements R. Markham in Volume VIII, pp. 295-368 of the Narrative and Critical History of America, gives a very complete and interesting account of Spain's Colonial policy in South America; and of the daring initiative of the courageous Chileans in their struggle for independence. This work, edited in 8 volumes by Justin Winsor, is a reliable and scholarly History, valuable above all for its critical essays of sources.

Pizarro and the Conquest and Settlement of Peru and Chile, by Clements R. Markham in Volume II, pp. 505-573 of the Narrative and Critical History of America, edited by Justin Winsor, gives an insight into the stormy days that marked the beginning, the middle, and even the later years of Peru's history. The intricate problems of political life in this republic are different to entangle, but this author has succeeded in clarifying many details.

Up the Orinoco and Down the Magdalena, by Rev. J. A. Zahn, Ph.D., known as H. J. Mozans. This is the first of the author's books descriptive of his extensive travels in South America. The book is well documented and is an authoritative source on the origin of many of the customs of the native settlers of this land. It threw much light on the mode of conveyance used by those who crossed the Isthmus of Panama in 1853.

The Jesuits, by Reverend Thomas J. Campbell, S.J. is a general History in one volume of the work of the Society of Jesus in all countries. The experience and labors of the writer made him eminently fit to attempt this work. The activities of the Jesuits in Brazil were of particular interest for this paper; and the account given of their heroic sufferings and achievements seems fair and impartial. The author has of course based his writ-
ings on the original sources which were so easily at his command.

Periodicals

**American Nation Series, Bulletin No. 4 - Chile.** This pamphlet published by the Pan-American Union, gives a splendid summary of the history of Chile. Its governmental departments, its system of education are explained and aid to a better understanding of the difficulties that have to be met in the management of a school in that country. Bulletin No. 17, Peru; Bulletin No. 1, Argentine; Bulletin No. 3, Brazil and Bulletin No. 20, Uruguay of these American Nation Series have been used for the respective history of each of these Republics. They furnish accurate information which is concise in form. **Panama in Pictures,** by T. H. Russell is an illustrated booklet showing the transformation wrought by the Panama Canal. This little brochure sponsored by the National Geographic Society gives a very detailed history of this great American enterprise. Official statistics relative to the dimensions and value of the Canal are carefully given. The heroism of the missionaries who approached South America before the opening of this canal is brought out by contrast with the facilities now available.

**Escuela Normal de Preceptoras de Lima, Primer Cincuentenario de Su Foundation Lima,** is an interesting illustrated magazine of some sixty pages sponsored by the former Normalists of Lima. It is a testimony of these pupils to their Mistresses on the occasion of the Golden Jubilee of the first Foundation at Lima. This publication reviews the History and labors of the Society of the Sacred Heart in Peru.
Letters

Letter from Buenos Aires giving information about past and present conditions in the schools of Argentina.

Letter from Tijuca, Brazil, explaining the work of the Society in the past and especially showing the results of that labor on the present generation.
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The thesis "The History of the Foundations of the Society of the Sacred Heart in South America," written by Mother Julia Beatrice Heffern, R.S.C.J., has been accepted by the Graduate School of Loyola University with reference to form, and by the readers whose names appear below, with reference to content. It is, therefore, accepted as a partial fulfillment of the requirements of the degree conferred.

Paul Kiniery, Ph.D.  January 10, 1934

Rev. Samuel K. Wilson, S.J.  January 10, 1934