

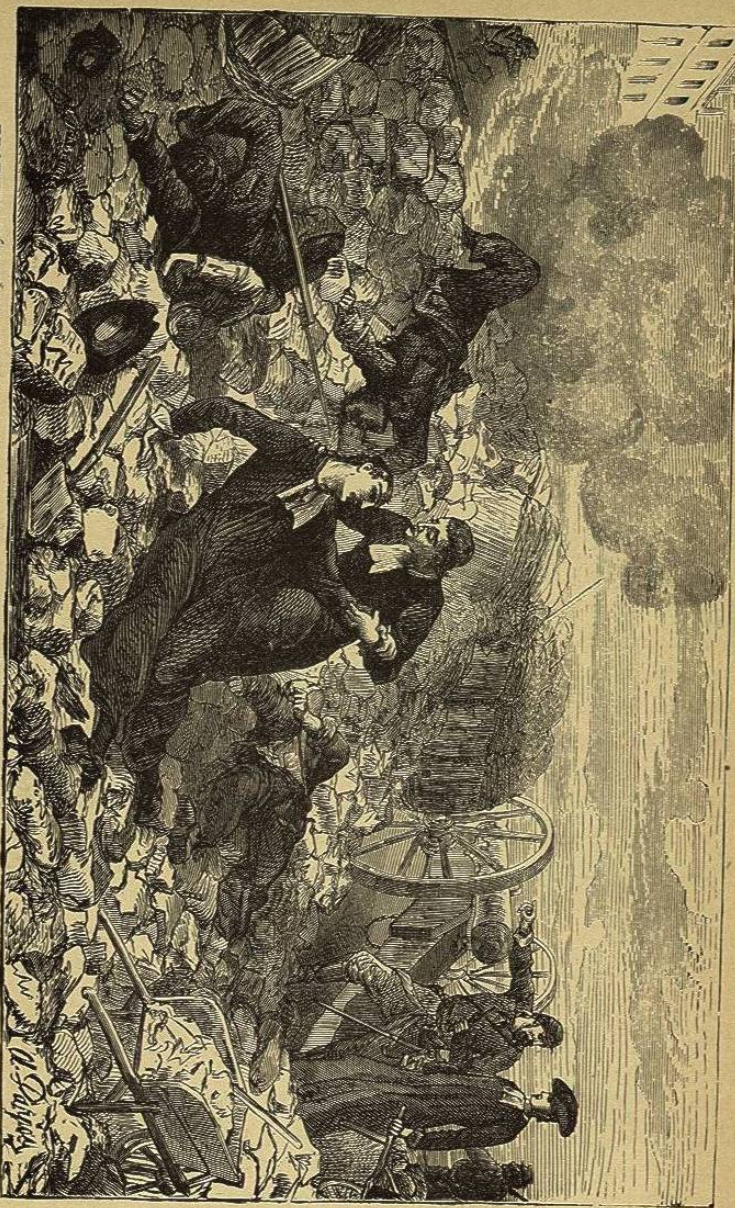
During the memorable siege of Paris he taught his dear pupils of Issy-sur-Seine, who had taken refuge in the Vaugirard district. Admirable to relate, his recreation, after the fatigues of the day, was to go to the battle field, with a great number of his brethren, to take up the wounded, or bury the dead. At Champigny, none of the Brothers displayed more courage or ardor than he in relieving the poor soldiers. God preserved him from all the dangers of those stormy days: the time for Brother Néomède-Justin's glorious death had not yet come.

Having returned to his community in Issy after the truce, Brother Néomède had again to leave it, to avoid being enrolled in the Federal battalions. He joined his brethren of St. Nicholas, but there also the position became untenable. The army of Versailles encircled the village and fort of Issy with a belt of iron; more than two hundred shells fell on the establishment: prudence demanded its evacuation. The Brothers' workmen and several young apprentices, were on their way to Igny, when they were arrested at the Montrouge gate, stripped of every valuable, and otherwise ill treated. Brother Néomède bore all with evangelical meekness, and with his companions went to the police station, escorted by numbers of the National Guard.

That long journey, in the midst of a misguided mob, resembled that of the Divine Master through the streets of Jerusalem.

Brother Néomède heard without fear the cries of "*Death to the Calotins!*" "*Death to Versailles!*" Strengthened by the recitation of the Rosary and meditation on the sufferings of Our Lord on his way to Calvary, he courageously drank the chalice of insult and humiliation presented by that raging mob. On arriving at the police station, he had to

BROTHER NÉOMÈDE-JUSTIN MORTALLY WOUNDED AT THE BARRICADE OF THE PONT D'AUSTERLITZ.



undergo a new examination, which, of course subjected him to new outrage; the myrmidons of the Commune not only cursed and abused, but even struck him. The calm composure of the Brother only served to increase the wrath of those infuriate men.

Brother Néomède was imprisoned, with his companions, in a hall where several of his brethren already were. The number of prisoners, including the workmen of St. Nicholas' Orphan Asylum and some pupils, was over fifty.

On Thursday, May 14th, most of the Christian Brothers were removed to the Mazas prison, where Brother Néomède was placed in cell No. 98. Full of faith, he bore the restraint and privation with admirable patience. One of his superiors, a prisoner like himself, had taken an opportunity, on the way from the station-house to Mazas, to encourage him to the sacrifice and to give him a little money. The thought of this double service touched his heart and occupied him in his cell. Having a presentiment of what was to happen, the heroic prisoner wrote to his Director substantially as follows: "I give myself up to Divine Providence; come what may, it can only be for my advantage. This solitary confinement is very painful; the day is long; our privations are many. I regret the absence of my brethren; it grieves me that I cannot see you, or hear again any of those kind words you addressed to me at the station. The will of God be done; death will be a gain to me if He is pleased to call me to Himself. I find my consolation in prayer. I apply myself with my whole heart to our spiritual exercises, and the time does not seem so long: it would be still less so, if I only had my New Testament, the privation of which I feel very keenly. I am very grateful for the kindness of our superiors: I have received the little eatables that were sent to us. May God bless those who are mindful of the poor prisoners."

Then came the liberation of the Mazas prisoners in the manner already described. They were conducted in groups to the Rue de Lyon barricade. Brother Néomède at first succeeded in hiding, together with one of his brethren, like himself a member of the Issy community, for about two hours in the house of a wine-merchant.

A captain, deputed by the Commune, having discovered the two fugitives, treated them as cowards, and, with a revolver in his hand, made them march before him. Brother Néomède and his companion refused to take the musket that was offered them, but they were obliged to carry stones and provisions to the barricades; then, wrapped up in the great-coat of the National Guards, to draw an ammunition-cart.

Both were waiting a favorable moment to escape, and to find a safe asylum. Fully aware of the danger of their position, they had recourse to prayer. Brother Néomède said to his companion: "Our fate is sealed; death is certain; may the will of God be done!" These were the last words he uttered.

Meanwhile, the regular troops advanced; the whistling of balls and the crashing of shells gave the struggle a terrific character. About three o'clock, a shell burst near the Pont d' Austerlitz, where our two Brothers were. Seven or eight National Guards were horribly mangled; Brother Néomède-Justin was struck, and died instantaneously. Wounded himself, his Brother was barely able to reach his companion, to ascertain that he was dead, and to pray for his soul. Providentially taken up by some National Guards, the wounded Brother was conveyed to St. Eugénie's Hospital, where, for four days, the kind Sisters took all possible care of him. From him was learned these few, but most interesting, particulars of the death of this generous martyr.

Brother Néomède-Justin was taken to prison; his death was the outgrowth of hatred of the Catholic faith. Like a soldier of the Gospel, he fell on the field of honor, after having labored for years in the Christian education of youth. He died a martyr to his country and the Church, nothing wanting to complete his glory, not even the disgraceful insults of those who caused his death. Brother Néthelme had been killed some time before, at Bourget, the victim of his devotedness to the wounded. Of these two deaths the Institute of the Christian Schools may well be proud; they are an eloquent answer to the attacks of its enemies. Institutions which bring forth saints and martyrs, are truly those established by God for the accomplishment of His works in the world.

The regular army, not finding at Mazas the prisoners known to have been confined there, at first thought they had been shot by the insurgents; thanks to the Divine goodness, the alarm, although very natural under the circumstances, was unfounded.

Several of the Brothers who had been in prison arrived at the Mother-house on Friday, May 26th.* Others did not get there till Saturday.

Two of them arrived only on Sunday evening about five o'clock. On leaving Mazas, they found themselves in the midst of men drunk with wine, and thirsting for blood, who had forced them into their vile ranks. For three days and

* Friday, May 26th, some fifty hostages, among others, Fathers Olivaint, Caubert and Bengy, of the Society of Jesus, were taken from La Roquette to Belleville, and executed in a ball-room in the Rue Haxo. These victims were not shot; they were massacred. The fearful work of death lasted fully a quarter of an hour; the murderers even vented their fury on the mangled bodies, then threw them into a pit.

The same day, about nine A. M., the bodies of the martyrs of Albert-le-Grand and Arcueil were brought to the large hall of the Brothers' school, Rue Moulin des-Prés. Rev. Fathers Captier, Bourard, Cotrault, Delhorme, Chataigneret, and seven servants of the college, had been massacred the day before, at the barricade of the Barrière d'Italie, by order of the infamous Cerisier.

nights they had been closely watched, and were forced back from barricade to barricade, as their captors gave way before the victorious army.

Finally, on Sunday, the feast of Pentecost, about ten A.M., they were surrounded on the heights of Belleville, then disarmed, chained in groups of five, and brought before a council of war.

The two Brothers, who had been chained with three insurgents, were witnesses of the examination of those who preceded them, and of the death of a great number. Three hours were passed in this state of terrible suspense. Their turn came. They said they were Christian Brothers, who had got out of prison, and, unable to escape from the mob outside, had been forced to remain three days among the insurgents. The council, after taking steps to ascertain the truth of their statement, gave them a passport, and sent them back in safety to their friends.

They returned harassed, or, rather, broken down by the hardships and fatigues they had endured, the dangers to which they had been exposed, and the terrible sights they had been made to witness, and blessing God for the signal mercies He had vouchsafed to them.

The insurrection once quelled, orders were given by the Cabinet council to re-open places of public instruction, and, as far as the Brothers were concerned, to restore the state of things existing prior to the 4th of September.

The following list of the Brothers who were arrested and kept in prison by the Commune at Mazas, will furnish another sad page for the history of the last French Revolution:—

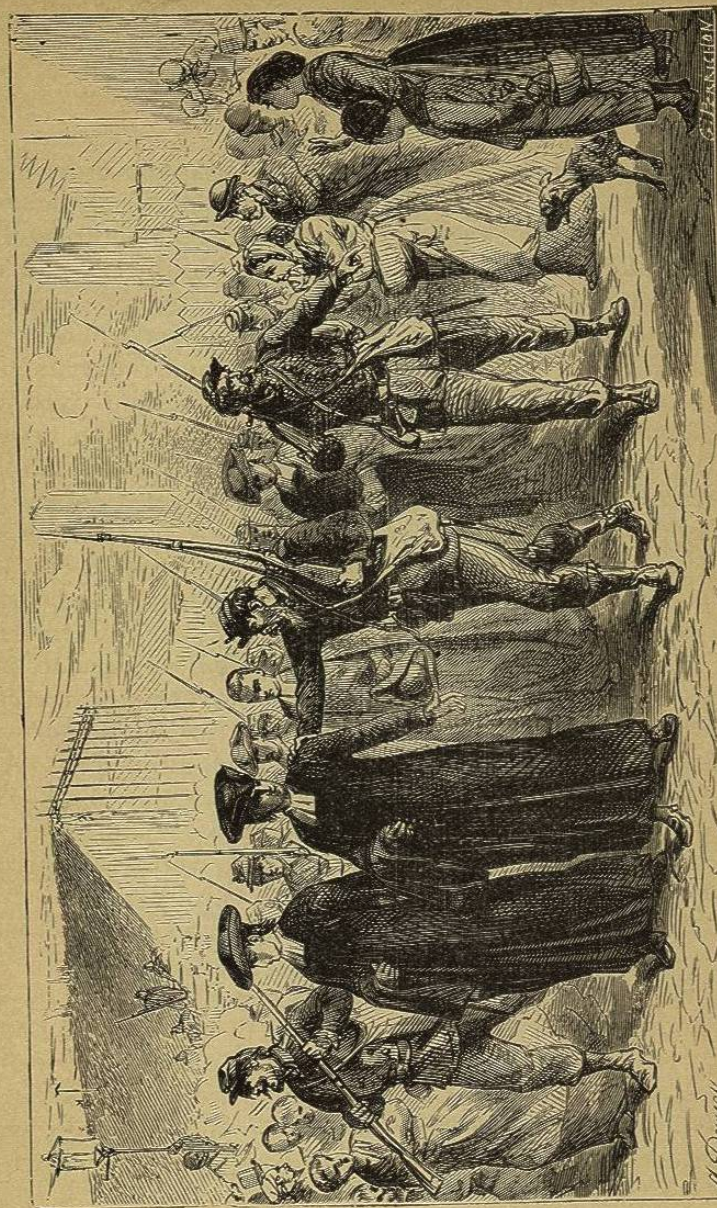
| NAME IN RELIGION. | NAME IN THE WORLD. | COMMUNITY. | DATE OF ARREST. | Date of Transfer. | Date of Lib'n. |
|-------------------------------|-----------------------------|-------------------------|--|-------------------|----------------|
| Brother Dagobertus, Director. | Gérardin (Jean). | Ste. Marguerite. | April 20th. | May 14 | May 25 |
| " Jason. | Voisin (César). | " | " | " | " |
| " Améle. | Humbert (Nicolas). | " | " | " | " |
| " Exuperien, Director. | Mas (Adrien). | Novitiats. | May 8th. | May 11 | " |
| " Benigne-Paul. | Biondi (Paul). | " | " | " | " |
| " Berthevin-Denis. | Peytavin (Auguste). | " | May 9th. | " | " |
| " Adolphus. | Chayla (Jean-Baptiste). | Gros-Cailou. | May 8th. | " | " |
| " Adeline-André. | Joris (Jean). | " | " | " | " |
| " Hamon-Martyr. | Marion (François). | St. Nicolas (Vaugirard) | " | " | " |
| " Adolphe-François. | Sauze (Célestin). | " | " | " | " |
| " Nizier-de-Lyon. | Aldin (Antoine). | " | " | " | " |
| " Abdonis. | Letaimet (Jean-Baptiste). | " | " | " | " |
| " Adrianis. | Labat (Jean). | " | " | " | " |
| " Naile. | Devèze (Justin). | " | " | " | " |
| " Aubert-François. | Lepié (Jean-Baptiste). | " | " | " | " |
| " Altigien. | Valles (Etienne). | " | " | " | " |
| " Agre-Emile. | Pélamourgues (Emilien). | " | " | " | " |
| " Néon-de-Rome. | Barthélemy (Jean-Baptiste). | " | " | " | " |
| " Antide. | Fage (Augustin). | St. Nicolas (Issy.) | " | " | " |
| " Plotus, Director. | Roussel (Louis). | " | " | " | " |
| " Bertule. | Longuet (François). | " | " | " | " |
| " Abéris. | Barrandon (Michel). | " | " | " | " |
| " Abélien-de-Jesus. | Villert (François). | " | " | " | " |
| " Néophile. | Peyre (Justin). | " | " | " | " |
| " Angélan. | Surbled (Ange-Julien). | " | " | " | " |
| " Dosithéus. | Blauvillan. | " | " | " | " |
| " Néomède-Justin. | sagnet (Philippe). | Issy (école communale). | Killed, May 25th. near a barricade. | " | " |
| " Aubert Antoine. | Cossé (Frédéric). | " | May 8th. | " | " |
| " Abrosimus. | Sabatier (Jean). | Gros-Cailou. | " | " | " |
| " Bertric-André. | André (Etienne). | Charonne. | April 25th. | " | " |
| " Bertulien, Director. | Perignon (Auguste). | St. Eustache. | May 9th. | " | May 12 |
| " Amertin. | Fèvre (Henri). | " | " | " | " |
| " Flour, Director. | Milhan (Jean). | Notre Dame des Champs | May 8th. | " | May 15 |

As soon as the absent Brothers heard of the order of the Council, they returned to Paris, forgetting what they had suffered, and thinking only of the good that might be done. The Most Honored Brother Philippe returned to Paris on the 9th of June. "I cannot," wrote the venerable Superior-General to his Brothers, "express what my feelings were at the sight of this unfortunate city, which has its finest monuments and vast numbers of its houses reduced to heaps of ruins. Neither can I describe my emotions on crossing the threshold of our Mother-house, where I found Brothers waiting to welcome me with tears of mingled sorrow and happiness. With what inexpressible joy I again saw that dear Brother Calixtus, who had been a prisoner in my place, and our dear Brother Assistant Facile, who had so courageously shared danger and affliction !

"As it was the hour for Benediction, we went to prostrate ourselves at the feet of our Divine Saviour, to receive His gracious blessing, and to thank Him with our whole hearts for the providential aid He had granted us. After Benediction, the hymn, *Ecce quam bonum*, was sung. How my heart swelled with joy and gratitude, under such circumstances, on hearing those admirable words of the prophet !

"The scene was a sublime one, and more akin to heaven than to earth.

"I afterwards tried to address our dear Brothers, thus joyfully reunited ; but so great was my emotion that I could only say a few words of congratulation and encouragement, and tell them how much our Brothers in the provinces were interested in them, and how charitably they had everywhere welcomed their brethren who had been forced to fly from Paris."



ARREST OF THE BROTHERS OF THE ORPHAN ASYLUM OF ISSY.

On June 22d, a funeral service was celebrated at the Mother-house, Oudinot street, for Brother Néomède-Justin. Hundreds of Brothers from the different communities of Paris filled the spacious chapel of the establishment, edifying all who were present by their piety, modesty and recollection. The Very Reverend Brother Philippe and his Assistants occupied places suitable to their rank, on either side of the altar.

Near the catafalque were the children of the Issy school, the pupils of Brother Néomède. An admirable funeral oration was delivered by the Abbé Roche, chaplain of the house. The reverend orator paid a touching tribute to the memory of Brother Pérrier, who died of fever contracted while attending the Irish ambulance, and Brother Néthelme, who fell on the battle-field of Bourget.

"It had pleased God," the reverend gentleman said, "to stamp on the brow of the Institute of the Venerable De La Salle the triple seal of martyrdom. Institutions marked with that sign are imperishable."

The eloquent preacher also paid a glorious tribute to the memory of Archbishop Darboy, and the Jesuit and Dominican Fathers massacred by the Commune; he described all the innocent victims of the civil war, prostrate before the throne of the Lamb, with the glorified founders of their several Orders, asking pardon for the guilty city which had so long abused the gifts of heaven.

The Brothers of America, deeply touched by the woes and afflictions of poor, suffering France, sent \$5,780 for the French victims of the war. It is our duty to place on record

this act of generous sympathy, which the French people should never forget. This magnificent offering was contributed by the following communities:—

| | | | |
|---------------------------------|---------|------------------------------|-------|
| Parochial School attached to De | | Syracuse, N. Y. | \$200 |
| La Salle Institute..... | \$1,825 | Brother Alfred-Edward..... | 150 |
| New Orleans, La..... | 1,000 | West Troy, N. Y..... | 100 |
| St. Teresa's..... | 500 | Newark, N. J..... | 100 |
| Ellicott's Mills..... | 500 | Yonkers, N. Y..... | 100 |
| Detroit, Mich..... | 300 | Utica, N. Y..... | 100 |
| Albany, N. Y..... | 200 | Washington, D. C..... | 50 |
| Manhattanville, N. Y..... | 200 | M. Lalor..... | 50 |
| Buffalo, N. Y..... | 200 | Brother Abraham of Mary..... | 5 |
| Baltimore, Md..... | 200 | | |

Having recorded the sublime devotedness of the Brothers of the Christian Schools during the late disastrous period of French history, we can only repeat the words of Count de Maistre: "O holy Church! great men belong to thee!"

We, like the primitive Christians, are thrown in the midst of a corrupt civilization; the earth has grown cold, and it is for Catholics to restore its vital warmth, to probe the wounds of the mighty patient, to cleanse and to heal them. Let us beg of God to preserve to society the Institute of the Brothers of the Christian Schools—that torch of faith, that focus of religion, so essentially necessary in its mission to the rising generations of the children of men.

Let Christian teachers go everywhere, sowing the good seed, spreading the glad tidings; let them draw divided peoples together. The influence and the teachings of virtuous men can alone give prosperity and peace to the world.

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