MOTHER HOUSE OF THE SISTERS OF CHARITY, PARIS

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Scene of the Manifestation of the Miraculous Medal in 1830
SAINT VINCENT DE PAUL

ANNALS
OF THE
CONGREGATION OF THE MISSION
OR
A COLLECTION OF EDIFYING LETTERS
WRITTEN BY PRIESTS OF THE MISSION AND
SISTERS OF CHARITY.
ISSUED EVERY THREE MONTHS.

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1904
THE PATRONAGE OF ST. VINCENT DE PAUL

Liturgical Office

A Decree of the Sacred Congregation of Rites, dated September 1, 1903 and approved by His Holiness Pope Pius X., on the seventh day of the same month, has granted to the double religious Family of St. Vincent de Paul — the Priests of the Mission and the Sisters of Charity, a special feast of the Patronage of this Saint.

The Review *Ephémérides liturgiques* has published a commentary which appears to summarize the official report presented for discussion when the petition for this office was made.

In favor of this petition, it was advanced 1st, as a fundamental reason, that a liturgical feast is of itself a means of increasing devotion towards a saint. Afterwards, it was necessary to anticipate the objections that might be brought forward: hence, 2ndly, this petition could not be set aside as though there were question of a thing that had never been done before. In view of the present demand that there be established for the double religious Family of St. Vincent de Paul, a feast of the Patronage of this Saint, let it be remembered that precedents are not wanting. Thus the order of St. Benedict has the feast of the Patronage of its holy Founder; the Minims have likewise the feast of the Patronage of St. Francis of Paula.

3rdly, If, finally, it be objected that there are already several feasts in honor of St. Vincent de Paul, his principal feast, July nineteenth; the feast of the Translation of his Relics; the anniversary of his death; it might be pleaded that there are religious orders which have as many feasts in honor of their holy Founder.

The result proves that these important observations have secured a favorable hearing. The subjoined text furnishes the decree rendered by the Sacred Congregation of Rites:

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FOR THE CONGREGATION OF THE MISSION

Wishing to favor the extension of the cult and devotion to St. Vincent de Paul, Father and Founder of the Congregation of the Mission and of the Daughters of Charity, special Patron of all the Works of Charity, the Very Reverend Anthony Fiat, Superior General of the said Congregation, has presented his humble supplications to Our Most Holy Father, Pope Pius X., to obtain that in the churches and chapels of the Congregation of the Mission and of the Daughters of Charity, a feast may be celebrated in honor

1. Congregationis Missionis.

Quo magis cultus et pietas in Sanctum Vincentium a Paulo Congregationis Missionis et Puellarum a Caritate Parentem et Fundatorem, necnon omnium Societatum Caritatis peculiarem Patronum foveatur et promoveatur, Emus Dominus Antonius Fiat, praefate Congregationis Superior generalis, a Sanctissimo Domino Nostro Pio Papa X, supplex efflagitavit, ut in Ecclesiis et Capellis Congregationis Missionis et Puellarum Caritatis festum peragii valeat de Patrocinio Sancti Vincentii a Paulo, die 20 Decembris quotannis recolendum cum Officio et Missa propria, juxta schema Apostolicae Sedis sanctioni demisse subjectum; prouti aliis Ordinis seu Congregationibus simile festum de eorum Sanctis Fundatoribus concessum est.

Hujusmodi vero Officium et Missam, quum de more Emus et Rmsu Dominus Cardinalis Vincentius Vannutelli, Episcopus Prenestinus et Causae Ponens seu Relator, in Ordinario Sacrorum Rituum Coetu, subsignata die ad Vaticanum habito, proposuerit; Emi et Rmi Patres Sacris tudiis Rittiibus prepositi, omnibus mature perpersis, auditoque R. P. D Alexander Verde, S. Fidei Promotore, rescribendum censuerunt: "Pro gratia, et ad Emum Ponentem cum Promotore Fidei." Die 1 Septembris 1903

Facta postmodum de his Sanctissimo eodem Domino Nostro per subscriptum Sacrae Ritum Congregationis Secretariun relatione, Sanctitas Sua sententiam Sacrae ipsius Congregationis ratam habuit, ac suprascriptum Officium cum Missa revisum atque emendatum approbare atque cum ipsa festum Patrocinii Sancti Vincentii a Paulo die 20 Decembris sub ritu duplici majori, in Ecclesiis et Oratorii Congregationis Missionis et Puellarum Caritatis recolendum, concedere dignata est: servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 7, iisdem mense et anno.

M. Card. MOCENNI.

† D. PANICI, Archiep. Laodicen.. S. R. C. Secret.
of the Patronage of St. Vincent de Paul, every year, on December twentieth, with office and Mass proper, the form humbly submitted to the approbation of the Apostolic See, such feasts having been granted to other Orders and Congregations in honor of their holy Founders.

The Most Eminent and Most Reverend Cardinal Vincent Vannutelli, Bishop of Preneste, Ponent and Reporter of the Cause, proposed, according to custom, this office and this Mass in the ordinary assembly of the Sacred Congregation of Rites meeting at the Vatican on the date to be hereafter given. The Most Eminent and Most Reverend Fathers then in charge of the holy Rites, after having duly weighed the question in all its bearings, and having heard Reverend Father D. Alexander Verde, Promoter of the Faith, have decided to answer: "Granted and confided to the Most Eminent Ponent and to the Promoter of the Faith." September 1, 1903.

Report of this decision having been made by the undersigned Secretary of the Sacred Congregation of Rites, to our Most Holy Father, His Holiness has ratified the said decision of the Sacred Congregation, approving, moreover, the office and the Mass proper, as hereafter given, revised and corrected, and has granted the Feast of the Patronage of St. Vincent, for December twentieth, to be held in all the churches and oratories of the Congregation of the Mission, and of the Sisters of Charity, under the rite of double major, according to the rubrics, any clause to the contrary notwithstanding.—Given, September 7, 1903.

Signed: M. Cardinal Mocenni.

†D. Panici,
Archbishop of Laodicea, Secretary.
We give here the translation of this office, for the part which is proper.

20th DECEMBER

Feast of the Patronage of St. Vincent de Paul, Confessor.

For the Congregation of the Mission.

Double Major

All as on the Feast, July 19th, except what follows:

AT MASS

Prayer.— Lord Jesus Christ, who hast been pleased to inflame the heart of blessed Vincent with an admirable ardor and charity for the relief of all human miseries, grant through his intercession, that glorying in his patronage, we may daily increase in the love of Thee and of our neighbor. Who livest and reignest, etc.

AT THE SECOND NOCTURN

Extract from Letters Apostolic, in form of Brief, dated May 12, 1885.

FOURTH LESSON

Amongst the saints who have walked in the path traced out by the divine Master and who have applied themselves to the attainment of the highest perfection in all virtues, during the course of the seventeenth century, Vincent de Paul shone with marvelous lustre. He was a great model of charity and excelled in the highest degree in the practice of this virtue. There was, indeed, no species of human misery which his charity did not relieve, no suffering that he did not impose upon himself for the advantage and benefit of the neighbor. And after Vincent had quitted this life for Heaven, the source of the salutary institutions which he had established was not dried up; this source expanded, if we may so speak, into numerous streams flowing abundantly through the Church. This great Saint, moreover, strove not only to acquire this virtue of charity himself, but he endeavored to induce others to follow his
example, gathering some into Congregations subject to the common rules of the religious life, and forming others into pious associations for which he drew up wise regulations.

FIFTH LESSON

As to the numerous advantages daily resulting to the human race from these institutions, one may readily form an idea when one reflects that three centuries have not yet elapsed since their foundation, and already these charitable associations have been spread over almost every part of the globe and have justly acquired universal admiration. Assuredly, no one is ignorant of the fact that the religious Family of St. Vincent de Paul is ever ready to succor the needy; assisting the sick in hospitals, visiting prisons, directing schools, and its members are even found on the battlefield, whither they go to render corporal and spiritual assistance to the combatants.

SIXTH LESSON

For these reasons, the Roman Pontiffs have always honored with a special solicitude the Congregations and Associations founded by St. Vincent de Paul, and all the other associations of charity which although not bearing the same name, have nevertheless, the same origin. Leo XIII., walking in the footsteps of his predecessors was desirous of seeing all these associations of charity draw more abundantly the spirit of their Author and Founder, and that thus zeal for good works be developed in each of them, urged, moreover, by the solicitations of numerous prelates, has, in virtue of his apostolic authority, declared, and established Vincent de Paul, special Patron, after God, of all the associations of charity which exist in the entire Catholic world and which emanate in any manner whatsoever from him. Finally, Pius X., in the first year of his pontificate has decreed, agreeably to the decision of the Sacred Congregation of Rites, that the Feast of the Patronage be celebrated on this day.
THE YEAR 1903

According to our custom, we select some passages from the Circular of the Superior General for the beginning of the year. In these extracts are summarized the principal events of the year which has just closed, such events as may interest the entire Family of St. Vincent de Paul, and to which we have not had occasion to advert previously in the *Annals*.

Amongst the items with which I am about to furnish you, Gentlemen, and my very dear Brothers, those most impatiently awaited are, doubtless, such as refer to the situation of the Congregation in France amid recent melancholy incidents. Alas! they are of a most distressing nature. Almost all our establishments—seminaries and mission houses are closed.

In favor of our missions beyond the limits of France, we have disposed of a large number of our confrères who responded generously to our appeal. This inviolable attachment to the Family of St. Vincent has rendered his Children capable of great sacrifices, as well among the Missionaries, as among the Sisters of Charity—This is a sweet consolation to us amid calamities so grievous and so deplorable.

** *

The immense loss sustained by the Catholic Church in the death of the great Pope, Leo XIII., was keenly felt by all the Children of St. Vincent.

All are aware of the marked benevolence which he manifested towards our double Family. I, more than any one else, experienced the effects of his kindness in my frequent journeys to Rome. The Rescript of 1881 relative to the Sisters of Charity, the new honor decreed to St. Vincent, constituted Patron of all the Works of Charity throughout the world, the introduction of the Cause of Mlle Le Gras,
the beatification of our two Martyrs, the establishment of
the feast of the Miraculous Medal, and the coronation of
the Virgin Immaculate,—are so many monuments which
will transmit to those who come after us, the paternal in-
terest borne by this incomparable Pontiff, to the Children
of our incomparable Founder. Nevertheless, Gentlemen,
and my very dear Brothers, we have, once more, speedily
realized that God is inexhaustible in His treasures. He
gives us, after the admirable Leo XIII., the beloved Pius
X., one of whose first acts was to grant us the feast and
the office of the Patronage of St. Vincent de Paul. Only a
few days ago, I knelt at his feet to offer him the homage
of the two Families and to thank him for this great favor.
One word may convey my impressions on that occasion: I
was charmed! My heart was won by that august counte-
nance which reflected at the same time the most noble
simplicity, the greatest dignity, and the most paternal good-
ness. I bore away from this audience the truly benevolent
words of the Holy Father for our two Communities. His
Secretary of State, His Eminence Cardinal Merry del Val,
evidently shares the dispositions of Pius X. in our regard.
My journey to Rome was brief but replete with consola-
tions. Alas! These were, surely, meant to prepare me
for the crushing blow dealt me on my return to Paris—
the suppression of our missions in France. Could any mo-
ment be more opportune for the establishment of this feast
of the Patronage of St. Vincent de Paul, than that where-
in so many charitable works, founded or inspired by him,
are threatened with destruction? In presenting him to our
veneration under this new title, the Church furnishes us
with a subject of consolation and of hope whilst inviting
us to have recourse to this protector so deeply interested
in all that concerns us, and whose influence with God is
all-powerful.
From the report of the works in Europe, we quote, as referring to statistics, what relates to some of the establishments:

Our Province of Germany is still in the impossibility of crossing the Prussian frontier, and is, moreover, in the sad necessity of abandoning the house of St. Elizabeth, at Paris, closed like the others by orders from higher authority.

Austria, on the contrary, has had the consolation of opening a new house at Budapest, capital of Hungary, on September twenty-seventh, date of the precious death of St. Vincent. This house seems destined to accomplish much good.

In Italy, the Visitor of Turin has been authorized to accept the direction of the Seminary of Alghero, in Sardinia.

Two new houses have been founded by our Missionaries of Poland, that of Bialy Kamien in Galicia, and that of Thomas Coelho, in the diocese of Corityba in Brazil. The first is for the missions and a parish; the second is a parish for the Polish emigrants.

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Here are the details which concern the East and the Provinces beyond the sea:

Our new Bulgarian work has been seriously threatened by the recent events that have disturbed Macedonia, but Almighty God has visibly protected it. The two colleges of Constantinople and that of Smyrna are in a prosperous condition.

The mission of Persia has opened a new residence at Djoulfa-Ispahan where my immediate predecessor, the worthy Father Boré, then only a layman, initiated the work. The house may still be seen where he exercised his admirable devotedness. Although only beginning, the house of Tauris already possesses a flourishing school.

In Syria, the colleges of Antoura and Damascus sustain their old reputation. We have been able to strengthen the Maronite mission, by an increase of laborers. Jerusalem
welcomes us with open arms; a house will be opened there next spring.

In our vicariates apostolic of China catechumens superabound. According to the tableau of spiritual fruits gathered in the late harvest, the number of catechumens well disposed, now reaches 38,495; that of pagan adults, 10,344; and that of pagan children, 41,131.

The intern seminary opened last year has now seventeen seminarians and seven students. Truly should we bless the Lord at the sight of so rich a harvest, prepared and gathered by our Missionaries.

Our Abyssinian mission continues to enjoy the benevolent protection of the local authorities. With the advent of four new Missionaries this mission will be considerably strengthened and developed. We are pleading at Rome for the introduction of the Cause of the beatification of its illustrious founder, Mgr. de Jacobis.

At Madagascar, notwithstanding the uncertainty of the future and scant resources, Mgr. Crouzet has not hesitated to open a large Leper Colony, admirably organized, and which already shelters three hundred lepers.

Father Demion, the Commissary sent by us to the United States, testifies, with admiration, to the strong vitality of the houses and works in that country of liberty—the laborers, however, although numerous, do not fully suffice for the duties to be fulfilled. In continuing to give to our youth from the apostolic school to the priesthood, the care and solicitude requisite for their perfect preparation, these two Provinces must of necessity acquire a notable increase; their mission for good will be far-reaching.

Our confrères of the Antilles and of the Philippines are diligently and peacefully pursuing their labors, under the rule of the new government. The Apostolic Delegate sent to the Philippines has rendered to our two Families the most flattering commendations.
From Cauca, in Colombia, we have received from the governor, himself an old pupil of our confrères, a petition for a large number of Missionaries, to take charge of several colleges. We are unable to respond to so honorable an invitation, until we shall have provided for our missions and seminaries. These two works have been well provided for, however, in Central America. The faculty from the Ecclesiastical Seminary of Angoulême went thither, under the charge of their own Superior, to assume the direction of the Seminary of San Salvador. The fraternal ties which, in exile as in France, unite these Missionaries, the devotedness of which they have given abundant proof, cannot fail to draw down the blessing of God upon a work so dear to our hearts. With the reinforcement that we are sending to the Visitor, he will be in a condition to open a mission house in Tolima.

The three republics constituting the Province of the Pacific, as well as those of the Argentine Republic and Brazil have not been forgotten in the distribution of excellent laborers placed at our disposal by the crisis that has overwhelmed us. Owing to the help thus furnished, the Visitor of Brazil will open two new missions, one at Petropolis, the other at Victoria, and a seminary at Maranhao.

Here is the list of the Missionaries sent from France to our missions beyond the limits of Europe.

Rev. Oscar Denant.
Rev. Eugene Bonnay.
Rev. Émile Rougé.
Rev. Francis Dellerba.
Rev. Gustave Leborne.

Rev. Alphonse Bernhard.
Rev. Emile Romon.
Rev. Louis Goidin.
Rev. Louis Lesage.
Rev. Jean-Marie Aubault.
Rev. Georges Deroo.
Rev. Georges Prangère.
Rev. Albert Picard.
Bro. Louis Piéderrière, Coadj.
Bro. John Kantouroff, Coadj.

China.

Rev. Jean Gracieux.
Rev. René Flament.
Rev. Michel-Ange Stefani.
Rev. Paul Ryckewaert.
Rev. James Jamar.
Rev. Louis Bouillet.
Rev. Elias Abeloos.
Rev. René de Jenlis.
Rev. Michel Poizat.
Rev. Alfred Hauspie.
Rev. Jean Valette.
Rev. Henry Watthé.
Rev. Louis Chanet.
Rev. Gustave Théron.
Bro. Désiré Vernette, Cleric.
Bro. Louis Scialdone, Cleric.
Bro. René Van Zwet, Cleric.
Bro. Louis Didier, Cleric.
Bro. Evasio Asinelli, Cleric.
Bro. Louis Morel, Cleric.
Bro. Émile Lobry, Cleric.
Bro. Léon Charnay, Cleric.
Bro. Henry Lux, Cleric.

Bro. Wm. Lenaghan, Cleric.
Bro. Emile Ducarne, Cleric.
Bro. Gustave Walschots, Coadjutor.
Bro. Auguste Liégeois, Coadj.

Persia.

Rev. Francisque Raynaud.
Rev. Aristide Chatelet.
Rev. Georges Délteil.
Rev. Emmanuel Renault.

Syria and Egypt.

Rev. Eugene Delaporte.
Rev. Henry Heudre.
Rev. Andrew Delpy.
Rev. Ambrose Vautier.
Rev. Louis Richin.
Rev. Victor Gayraud.
Rev. Ernest Sarloutte.
Rev. Victorin Thomas.
Bro. Rezcallah-Chalfoun, Coadjutor.
Bro. Henry Lemur, Coadj.

Abyssinia.

Rev. Marius Granier.
Rev. Étienne Sournac.
Rev. Peter Kamerberck.
Rev. Émile Maynadier.
Bro. Gaspard Bouché, Coadj.
Bro. Alphonse-Marie Blan
dea, Coadjutor.

Central America and
Colombia.

Rev. Daniel Choisnard.
Rev. Émile Larquère.
Rev. Anatole Dupeux.
Rev. Nicholas Peters.
Rev. Victor Prades.
Rev. Charles Binart.
Rev. Victor Delsart.
Rev. Francis Lagraula.
Rev. Anthony Conte.
Rev. Claude Merle.
Rev. Louis Tramecourt.
Rev. George Laridan.
Rev. Louis Durou.

Ecuador.

Rev. Paul Thiellement.
Rev. Felix Drouet.
Rev. Charles Mantelet.

Peru.

Rev. François Préau.
Rev. Wladimir Decoster.
Rev. Émile Neveu.

Chili.

Rev. Émile Roynet.
Rev. John Rigaud.
Rev. Marius Fargues.
Rev. Georges Devisse.
Rev. Lucien Bévière.
Rev. Pierre-Célestin de la
Garde.
Rev. Louis Dazet.

Brazil.

Rev. Leon Dequesne.
Rev. Gabriel Brayet.
Rev. Denis Dillies.
Rev. Eugène Pasquier.
Rev. Louis Castamagne.
Rev. Denis Vitalis.
Rev. Ferdinand Moné.
Rev. Georges Lalande.
Rev. Alphonse Hollard.
Rev. Firmin Gareil.
Rev. Émile Renault.
Rev. Désiré Simon.
Bro. Émile-Joseph Cornilleau, Coadjutor.
Argentina Republic, Paraguay, Uruguay.
Rev. Joseph Caussanel.
Rev. Charles Forntaine.
Rev. John Thoillier.
Rev. Alexander Sarda.

Rev. Marcel Gautier.
Rev. Etienne Grousset.
Rev. Elias Calmet.
Rev. Philip Prat.
Rev. Louis Caumette.
FRANCE

REMINISCENCES

We are about to continue and we shall conclude here
the review, incomplete and yet sufficient, which we have
commenced,—that of the sympathetic testimonials address-
ed to those among us who have passed from our divers es-
tablishments. We have already said that it is not without
hesitation that we revive these sorrowful memories; but on
the other hand, history has likewise its rights, and we
would not wish to appear indifferent to these testimonials
so honorable.

AMIENS

In a circular addressed to the clergy of his diocese relative to the new
organization of the Ecclesiastical Seminary, the Bishop of Amiens wrote:

Amiens, October 13, 1903.

GENTLEMEN AND DEAR CO-LABORERS,

The doors of the Ecclesiastical Seminary have just been
re-opened and our dear students, in the quiet of solitude,
the recollection of piety, and the ardor of labor have re-
sumed their preparation for the priesthood.

They did not find again their former professors, the
worthy Sons of St. Vincent de Paul, whose departure this
dioce as well as so many others still mourns. If amid
the bitterness of a sorrowful separation there could be
found aught to assuage their grief, it must surely be the
regrets expressed during the three annual ecclesiastical re-
treats, which regrets the entire clergy but re-echoes.

It then became my duty to set forth, with the services
and the devotedness of more than two centuries, the unreasonable requirements which snatched from their functions, those who had ever won veneration, esteem, and general affection.

Those sentiments which I expressed in the hour of emotion I feel urged to repeat at this moment, wherein our course of study is resumed, this very circumstance reviving the sadness of such remembrances.

Already stricken in the measures dealt against so many of our religious Families, we had cherished the hope that at least we could save, for the dearest of our diocesan establishments, those priests whose services and whose rights would be upheld.

Other motives pleaded in favor of the Priests of the Mission. We could not forget—in this land of Picardy, which has ever remained faithful in its devotion to St. Vincent de Paul, and which claims for Folleville the first inspiration of his religious foundation,—we could not forget the services rendered by his Sons.

For two hundred years, they have, moreover, proved themselves worthy of a confidence which has never at any epoch failed them. Entirely and solely devoted to their duties, scrupulously careful to hold aloof from partisan influence, deferential to authority, loyal likewise to their country which they serve on foreign shores, they shelter a solid and successful method of teaching beneath the shade of virtues which enhance its merit whilst imparting its most sacred consecration.

Who among you has not cherished the memory of those venerated professors? Who does not delight in recalling their touching simplicity, their grave but mild austerity, their cordial welcome, their unceasing solicitude?

Without the slightest semblance of bitterness, although with keen anguish, the Sons of St. Vincent de Paul have
broken the ties which for more than two centuries had bound them to our diocesan family, to those sacerdotal generations which they have trained to the service of the altar. It is our desire that once again, at least, should reach them, even in their distant exile, with our gratitude for the past, the homage of our undying regret.

The Bishop of Amiens wrote again in November, 1903, to our Very Reverend Superior General, in reference to the Church of St. Anne at Amiens:

**Very Reverend Superior General,**

I cannot forbear expressing to you the keen and deep regret which I experience for the departure of your Gentlemen from St. Anne’s. The blow dealt at them affects the entire city and renews the anguish of the ecclesiastical seminary. I had but few parishes so well organized, where the works could be more prosperous, or where Christian practices were so thoroughly maintained.

**Evreux**

The Bishop of Evreux, on October 4, 1903, at the re-opening of the ecclesiastical seminary, addressed a pastoral letter to the clergy of his diocese. We quote a portion of this letter:

**Gentlemen and Dear Co-laborers,**

Melancholy is always mingled with the thought of separation and how much is this sadness increased after more than half a century of incomparable services,—more than fifty years of direction and the formation of souls for sacerdotal functions. At the moment of bidding farewell, how courageously soever the word may be uttered, the mind recalls a glowing past, a life laden with fruit, and at these reminiscences, the heart is broken by the emotions which friendship awakens, whilst it sends forth a cry of gratitude mingled with anxious solicitude for the future.
Such were the sentiments which drew tears from every eye in the hour of poignant sorrow, when, in the presence of the venerable Superior about to leave us for ever with his noble co-laborers, we testified our regrets and our everlasting gratitude.

Your Bishop represented the long succession of saintly and venerated bishops, their Lordships of Bonnechose, Devoucoux, Grolleau, Hautin, Sueur, Collomb, who, after Mgr. Olivier, had borne towards the ecclesiastical seminary and the Lazarists who directed it, an interest truly paternal. And you, Gentlemen, you were the disciples, the sons, the brothers, of these preceptors, to whom the diocesan clergy, owes its dignity, its learning, its virtues, and whose names are stamped upon your souls.

Being, as we are, inheritors of the traditions of by-gone days, and grateful for present blessings; interpreters of the sacerdotal generations that have succeeded one another in this house—our family fireside open to all—we have offered to Father Rouge the homage of the whole diocese, and, with this the tribute, prompted by grateful affection, a chalice—a gift so appropriate for the priest who has consecrated his life to the clerical education of so many priests.

...Sixty years of a system of teaching, so excellent and so fruitful in its results, would soon reach their term, and we were looking forward to celebrate with you, in 1906, the glorious jubilee year, when it was our intention to invite you to unite with us in fervent and solemn thanksgiving. You might then have read inscribed upon the walls of this inclosure the names of the Superiors and professors of the past; you would then have met once more the directors who continue, elsewhere, the labors begun in our own diocese, and it would have been a sweet consolation to gather them all here.

God has willed otherwise; instead of joy He has sent us mourning, and He has decreed that we part with the di-
rectors with whom we had hoped to hold festivities: *fiat voluntas tua!*

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**LA ROCHELLE**

The *Bulletin religieux* of the diocese of La Rochelle (September 4, 1903) has published the account from which we take a few passages.

As our pastoral retreats were drawing to a close, at the last repast taken in common in the large refectory of the seminary, Abbé de Laage, the new Superior, chosen and installed by His Lordship addressed all present. After a few words, replete with modest dignity, relative to the new position in which he found himself, turning to Father Leborne, whom he was to succeed and who was present, he said:

Yes, Reverend Superior, during the fifty years that the Congregation of St. Lazare has here trained in silence and virtue the elect of the sanctuary, there have been formed, from year to year, ties which nothing shall ever be able to rend asunder. For fifty years, the Sons of St. Vincent de Paul have been our preceptors and our models. We have contracted towards them a debt—the indebtedness of the heart: this is a most sacred obligation from which we shall never consider ourselves released.

His Lordship the Bishop next spoke:

"Gentlemen," said he, "we find ourselves compelled to take leave of the past which speeds from us, and to hail the dawn of the future.

The progress of religious science, he continued, the advance movement holding always in your hand the hand of the Church, such is our desire, and such have we realized.

You are aware of this, you dear Fathers of St. Lazare, who for two years had with us so valiantly sustained the combat, auxiliaries in a victory more than half won, and who were so worthy of honor after having so generously braved the peril. We must then see you depart from our midst, so unexpectedly! True, but something more real than a mere memory, your labors, your work, your
spirit, remain with us and these must still bear their fruits. *Non omnis moriar!* said the poet. Your humility refuses to utter the word, I wish to do it for you, for every one here can bear witness that it is only the homage to which you are entitled. Yes, dear and deeply lamented Father Leborne, beloved Superior, long shall we seem still to meet your vigilant eye, whilst listening to your counsels, at once so paternal and so forcible ...

But I must conclude, for an emotion beyond my power to control will not allow me to continue. The ancients found relief in these outpourings of the heart, at the end of their banquets, even when they were oppressed by grief. Whilst among the Pheaciens, Ulysses narrated at table his melancholy adventures; and when he felt that his tears must flow, Homer tells us, he covered his face with his mantle. Unable to proceed because of the emotion that overpowers me, I can say no more, not having like him a mantle with which to conceal from you my tears.

Farewell, then, dear Fathers! Even on foreign shores be still ours, through affection, as gratitude must forever bind us to you.

LYONS

His Eminence, the Cardinal Archbishop of Lyons has deigned to send to our Very Reverend Superior General, the expression of his regrets and his condolence on occasion of the departure of the Missionaries who left Lyons and the diocese:

November 18, 1903.

... I had hoped that the unobtrusive personality of the Priests of the Mission, the evangelical simplicity of their labors, would protect them.

Faithful to the spirit and maxims of St. Vincent de Paul, they appeared in our midst as the apostles of our country places, and it is to their indefatigable and disinter-

*
ested zeal that we are indebted for the preservation of the faith in the mountain parishes.

I have seen them at work, and never did there come a word of complaint or dissatisfaction from any one to shake the confidence which from the beginning we had reposed in them.

They must leave us.— May the holy will of God be done! To Him alone can we turn in our affliction. We entreat Him to cancel our debt of gratitude, by enriching with His graces, and pouring out His blessing upon the two Families of St. Vincent de Paul.

SENS

In a circular to the clergy of his diocese, August 25, 1903, the Archbishop of Sens outlines the history of his ecclesiastical seminary. We give a few extracts.

On October 6, 1675, the direction and administration of the Seminary of Sens was intrusted to the Priests of the Mission, by His Grace Archbishop de Montpezat. For more than a hundred years, at a most trying period, the Sons of St. Vincent de Paul equipped with science, piety, the ecclesiastical spirit, and sound morality, the clergy of the diocese of Sens. We have learned from history what these directors and professors, so well entitled to honor, were. One of their number, Father Edme. Perriquet became, in 1746, Vicar General of the Congregation of the Mission. Through history we have also been made acquainted with their pupils, the priests of the diocese of Sens during the revolutionary storm. The "bagne" of Rochefort, the pontoons of the Island of Aix, the fortress of the Isle of Ré, the scorching sands and the marshes of Guiana were the theatres of their heroic martyrdom: these were the sanctuaries whence shone forth with the most brilliant lustre their strong faith and their inviolable
attachment to the Church of God. The most ancient amongst you, Gentlemen, have had the honor of an acquaintance with some of those confessors of the faith, and have heard from their own lips the torments they underwent; to you it was given to be penetrated with their spirit, and from contact with them you have learned the sanctity of the priesthood; it has been your precious privilege to transmit to our clergy the effective examples of virtues, as illustrated in their lives.

After the Revolution, when, nearly thirty years had elapsed, Archbishop de la Fare, reconstructed, in 1821, the Ecclesiastical Seminary of Sens; to his great regret he could not confide its direction anew to the Priests of the Mission, who were still held in most sacred and edifying remembrance. The persecution, in dispersing the members of this Congregation had checked its extension, and it was only in 1839, under the episcopate of Archbishop de Cosnac, of happy memory, that the Lazarists returned to Sens.

From that epoch, Gentlemen, they were the professors to whom it was your delight to listen, they were your beloved preceptors. Better than ourselves, you could publish the good they have done to your souls, the examples which they have lavished upon you, the lessons by which you have profited, the friendship which you then conceived for them and this grateful appreciation you still preserved in the divers positions in which our good God placed you.

The history of the Ecclesiastical Seminary of Sens, in the nineteenth century, is identified with the life of that remarkable man, whom we knew only when he had reached the confines of eternity: the worthy Father Mourrut, for fifty years Superior of the seminary,—of that saintly priest at whose triumphal obsequies you assisted, death having disputed with you the honor of celebrating his golden jubilee, as your hearts desired. When men of his
calibre spend more than half a century in a seminary, such administration may well be termed an era of benediction and of graces for a clergy, and even for a whole diocese. If we glory in our priesthood, if we proudly point to its spirit of self-denial, its lively faith, its zeal, its blameless reputation, it is to Father Mourrut, to his devoted auxiliaries,—to those who have carried on the work begun by him, to the venerated Superior, and to our cherished directors, that we must attribute all the merit.

From those preceptors so enlightened, but so unassuming; from those friends, so long-tried and so true; from those devoted and laborious co-laborers; in a word, from the Priests of the Mission, Gentlemen, we must be separated. We have left no means untried to retain them in our seminary: our pleading and our efforts have proved of no avail, all recrimination would be vain and useless!

Let those who a few weeks ago were of our own household,—let the venerated Superior and the dear directors of our seminary, bear away with them into the distant lands to which they must now journey, to exercise, no doubt, their apostolic zeal, the gratitude and the regrets of the Archbishop of Sens and of his clergy.

TOURS

On the departure of the Lazarists who were replaced in the Ecclesiastical Seminary by the diocesan clergy, the Archbishop of Tours thus expressed his sorrow (December 3, 1903):

GENTLEMEN AND DEAR CO-LABORERS,

... It was in 1680 that, at the solicitation of Archbishop Amelot, we note the arrival of the Priests of the Mission in Touraine where, as they entered our ranks, the most cordial reception was extended to them. Valiant laborers never did they shrink from their noble task: while some of them successfully seconded the efforts of the parish clergy...
others formed a legion of saintly pastors who were an honor to the diocese, as the religious annals testify.

In 1791, the Revolution banished the Lazarists from their respective establishments which they had always directed with a wisdom and zeal that more than once elicited the homage of the Archbishops of Tours. We were, therefore, by no means surprised to find in 1805—after the troublous period which had compelled them to depart—that Archbishop Barral, in urging their return only accentuated the earnest desire of the clergy of Touraine. It was, however, at a much later epoch, 1850, that, owing to the repeated and pressing solicitations of Archbishop Morlot, they crossed the threshold of the above abode wherein their revered ancestors had dwelt, and where everything within those sacred walls had preserved a loving remembrance of their service and of their virtues.

For us, has been reserved the grief to see these peaceful laborers, so closely united to us by the strongest ties of friendship, forced to leave both houses which had been confided to their religious solicitude. Ever the worthy Sons of the admirable Saint who so well loved and served the Church of France, to imitate their Father was their one thought, their sole desire. We need no more evident proof than is furnished by those who have left us for distant shores where even at the peril of their lives, they will still labor, to extend the reign of Jesus Christ, striving also to cause their native land to be loved.

IRELAND

_Letter from Rev. Malachy O’Callaghan, Priest of the Mission, to Rev. A. Milon, Secretary General, at Paris._

St. Vincent’s, Cork, October 3, 1903.

Ireland in her darkest hours—from 1646 to 1651—moved with profound sympathy the great heart of Vincent
de Paul. The sad tale of her woes, her trials, and her battling for faith and fatherland reached him. He was touched by the condition of her people and took action at once.

He sent eight of his Missionaries—who were mostly Irish—to labor in and around the City of Limerick, devastated at the time by a raging pestilence which finally carried off eight thousand of its inhabitants. They preached their missions even during the siege, and it is recorded that in the city twenty thousand received Holy Communion.

The persecution continued to rage for two hundred years, during which missions became unknown throughout the land. It was not until 1842, that they were revived, when the Congregation of the Mission opened the first mission in the diocese of Dublin. St. Vincent's Missionaries have ever since been passing and repassing through the country, from parish to parish scattering broadcast the blessings of their labors.

Still they have not, during that long period of sixty years, although ably seconded in the work by other missionary bodies, exhausted the list of parishes in Ireland. Some are found unassisted as yet, by any missionaries. Such was the parish to which we were invited during the past summer—the parish of Malin in the county of Donegal, which is the most northerly parish in Ireland. We opened a mission there at the request of the zealous parish priest and with the previous sanction of the Bishop of the diocese of Derby, in which Malin is found. A mission was wished for in Malin Town and also at Malin Head. The latter place fell to my lot, while Fathers Rooney and Darcy preached the mission in the town. I opened on the fifteenth of August, and they a week later. From 6 A. M. to 9 P. M., the people assisted on bended knees at all the Masses. They flocked in crowds to the sermons and instructions, and the children to the catechetical lectures.
The confessionals were continually besieged by penitents and the communion rails at the Masses were furnished with Communicants. At the closing of the mission, the churches, although of considerable size, could not contain the crowds looking for admission. St. Columba, born in the county of Donegal, in A. D. 520, is the patron of the diocese in which Malin is situated. The people have great reverence for him. They have inherited his ardent love of the faith, and all the practices of Catholic devotion. They love to sign themselves with the cross and to sprinkle themselves with Holy Water. The fishermen carry large bottles of Holy Water in their boats and use it on themselves, and throw it on their nets, and, when in danger pour it out on the heaving tide.

When my mission at Malin Head was finished, I found another work of zeal before me.

There is a small island seven miles from Malin Head, out in the broad Atlantic. It is called Instrahull and has on it a lighthouse and a Marconi station. There are only seventy-two inhabitants all of whom are Catholics except three. They have no chapel, and are visited by a priest only twice a year. As the ocean is so often disturbed, they can but seldom visit the mainland. There is no regular sailing service and no steamer; an open boat is the only means of communication. On the Monday after the mission the zealous curate and myself getting together all the requisites for Mass, and also many objects of piety, including a full supply of St. Columba's medals, stepped into a boat, and placing ourselves and our work under the special care of the glorious St. Columba and confiding ourselves to the skilful management of three devoted fishermen, we made for the island, which, in a couple of hours, we reached in safety. We were received with joy by the people. They live very simply in little huts or cottages, supporting themselves by fishing, and by tilling their small plots of land.
Twenty years ago, they were all thrown into a state of great alarm, when they were told that on a certain day they were all to be evicted from their holdings. The government gunboat, the "Wasp", was named to transport them to the mainland. The day came: the previous night had been stormy. No man-of-war or gunboat appeared, but the news was soon heard that the "Wasp" had struck on a distant rock and went down into the angry waves. The poor inhabitants have never since been molested, nay within the last couple of years they have been given a lease of nine hundred ninety-nine years of their little plots, at a rent of one shilling per annum, for each holding. They bless God, they are good Catholics, and in their fixity of tenure they are contented.

I opened the mission on the evening of my arrival in the apartments connected with the lighthouse. All attended at the opening, and every morning at the two Masses and at the morning instruction. I heard the confessions on a sloping green sward, sitting on a rock facing the ocean. All approached Holy Communion.

After some days, the parish priest and my confrères, Fathers Rooney and Darcy, who had been conducting the mission in the town of Malin came across on their day of congé, to fetch me back, but the weather broke and a storm arose which rendered it quite impossible for any of us to leave the island that night. In the morning the sea was as rough as ever. However, Father Darcy not to disappoint the people at the mission on the shore, with six brave fishermen, having on board a full supply of Holy Water, braved the angry waves. With the gale and tide they found it hard to hold their course. Wave after wave broke over them, but they did not lose courage. They baled out the water as fast as they could and in the end after four hours’ struggle, well saturated and drenched they happily,
BUDAPEST

Chapel and House of the Congregation of the Mission (1903)
with God's blessing and the people's prayers, reached Malin town.

The rest of us were finally taken off by a government steamer which by chance happened to call at the island. She could not come near the rocky shore, and we had quite an adventure in our fishermen's boat, all of us first sprinkled with Holy Water by the direction of the Curé. The gale swept us along and the contrary currents heaved us up and down among the mighty waves till we reached the steamer and clambered up to her peaceful deck, where we were treated by all the officers with surpassing kindness and continued attention. The islanders at a distance waved their hands and handkerchiefs, and with hearts overflowing with gratitude bade us a last farewell.

We must all be ever grateful to our good God for His special protection while working for Him, and to St. Columba for his watchfulness over us, while being permitted to be instrumental in doing so much good among a people blessed with such faith and ardent piety. *Soli Deo honor et gloria* (1 Tim. 1, 17).

M. O'CALLAGHAN.

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AUSTRIA-HUNGARY


Budapest, October 1903.

Most Honored Father,

Your blessing, if you please!

A telegram dated September twenty-seventh, has imparted to you the glad tidings that in the capital of Hungary, Budapest, (ix. Gat-utca, 6), a new sanctuary has been dedicated to St. Vincent, and a new field opened to his Sons.
I presume that a more extended account will afford you pleasure; this is the object of the following lines:

First, it appears to me that we may regard this new establishment as the fruit of prayer. For many years the presence of the Sons of St. Vincent has been desired in the capital of Hungary; there were obstacles to the realization of this design, which many endeavored to remove by fervent and persevering prayer.

But action was to be united to prayer; and here I must mention a name—that of a venerated priest whom the Missionaries of Budapest will ever hold in grateful remembrance—the name of Rev. Michel Bundala, Spiritual Director of the Central Seminary of Budapest. God alone and this worthy priest know all the efforts he made, all the difficulties he overcame, all the ingenuity which his zeal and his particular affection for the works of St. Vincent led him to employ. Like all the works of God, this one advanced but slowly. For a time, it seemed to be favored in an extraordinary manner: the city council became interested in it and, with ground, voted a large amount for the erection of a church, but freemasonary interfered and succeeded in annulling the resolution voted. The work was to be accomplished but slowly and at the cost of great sacrifices.

Last year, circumstances permitted the erection of a large chapel and a house adjoining. With your consent, Most Honored Father, the corner stone was laid August 5, 1902.

Our venerated confrère, Father Médits, Superior of the House of Pilis-Csaba, took charge of the buildings; through his influence and the offerings made for the work, the edifice was completed in fourteen months. It is but just that I mention here another confrère, Father John Csukovics, who by his talent in architecture, contributed largely both to the embellishment of several portions of the edifice and the wise employment of resources. Our
dear coadjutor brothers took also an active part in the construction. The carpentry and iron work were done principally at our house of Gratz, where altars, confessionals, pulpit, and many articles of house furniture were made. We are much pleased with the labors of our good brothers.

Our dear Sisters, the Daughters of Charity, have also contributed their share to the good work: we are indebted to them for all that regards linens for the church and house, and they have put the finishing touches to the ornamentation which was reserved for them. May St. Vincent obtain for all a generous recompense for what they have done for his glorification!

The building completed, we could arrange for the blessing of the chapel. On the fifth of August, anniversary of the laying of the corner stone, His Grace, the Auxiliary Bishop of Gran, had the kindness to bless the Cross to be placed above the belfry. On this occasion he expressed the desire to consecrate the little church instead of simply blessing it: September twenty-seventh was appointed for the solemn ceremony.

Two days before the consecration we were somewhat disturbed on account of the excitement caused by the political events of the day. Thank God! this was quieted down, and on the twenty-seventh of September, anniversary of the death of St. Vincent, the beautiful ceremonies of the consecration of a church could be performed without any difficulty.

I need not refer to the numerous rites of this consecration; it suffices to say that they left in the soul a deep and consoling impression. The Auxiliary Bishop, Mgr. Médard Kohl, had the goodness to undertake the lengthy ceremony. After the consecration, he celebrated the first Mass in the church; this was followed by a brief discourse perfectly adapted to the circumstance. A numerous body of
distinguished ecclesiastics, friends of St. Vincent’s Sons, enhanced the solemnity by their presence.

The ecclesiastics afterwards assembled at a repast, the Bishop conferring upon us the honor of presiding. According to the custom of our country I expressed in a toast, with good wishes, our gratitude towards the Bishop and other benefactors. His Lordship had the kindness to respond. In the name of His Eminence, the Prince-Primate of the kingdom, he bade welcome to the Sons of St. Vincent who have been received into the diocese, with great joy and with the conviction that they will labor therein according to the spirit of their Holy Founder! In going through the new house, the Bishop addressed to the confrères this desire of his heart: *Vivat, floreat, crescat!* May the new work live, flourish and increase!

In this manner, Most Honored Father, we spent a day so memorable for the house of Budapest.

Permit me to add a few reflections that occurred to me on the occasion of this inauguration.

It seems to me that this new establishment furnishes us with many motives of thanksgiving to God:

The church is dedicated to St. Vincent; we cannot doubt that this will be a new source of graces opened by the powerful intercession of our Holy Founder. Then, again, each division of our Austria-Hungary has now a sanctuary dedicated to St. Vincent: one at Algersdorf near Gratz, the other at Budapest.

Moreover, this establishment is situated in a very destitute locality; St. Vincent, therefore, is quite at home here as the poor principally will visit him in his sanctuary; and to these, by his spiritual Sons, he will explain the divine word and administer the Sacraments.

After the poor, St. Vincent de Paul with marked predilection, lavished his charitable care upon the ministers of the sanctuary. Now, this new house is also opened to
MAP OF
AUSTRIA-HUNGARY
AUSTRIA

History—Austria proper was originally part of the Roman provinces, Norica and Upper Pannonia. In 799 Charlemagne banished the hordes that had invaded it and joined it to his States under the name of Oster-Reich, or Eastern Marches, Austria: hence, its present name.

Austria, if Bosnia and Herzegovine are added thereto, has an area of nearly seven hundred thousand square kilometres and a population of forty-two millions of inhabitants. The Leitha, a tributary of the Danube, marks the division of the monarchy into Cis-Leithania, or Austria, properly so called, and Trans-Leithania or Hungary.—Dictionnaire de Bouillet.

Ecclesiastical Divisions.—Archbishoprics: 1, For the Austrian States: Goritz, on which, among others, depends the Bishopric of Laybach; Lemburg or Leopol; Olmutz; Prague; Salzburg, on which among others, depend the Bishoprics of Lavant, residence at Marburg; and Seckau, residence at Gratz; Vienna; Agram; Zara.—2. Cracow, a See immediately subject to the Pope.—3. Archbishoprics of the Hungarian States: Erlau, Bacs, Fogaras and Alba Giulia, and Gran.

Houses of Missionaries: In Styria, Lower Austria, Salzburg, Carniola, Hungary, Galicia (Austrian Poland) and Bukovine. The cities in which these houses are established are underlined on the map.

For the ancient establishment of the Missionaries, see: Mémoires de la Congrégation de la Mission; Poland, p. 413-421.

For the establishments of the Daughters of Charity, see: L'Annuaire des Dames de la Charité.
priests, that they may come hither to perform at their ease the exercises of the retreat.

We have, in fine, another motive of thanksgiving to God in what concerns the spiritual care of the Sisters of Charity. Their number at Budapest is more than five hundred. Sometimes, and indeed very often, it was difficult for the sisters to go to confession every week. The parish priests, generally overburdened with work, could not easily find leisure for this purpose. We have known these poor sisters to go from one church to another seeking an opportunity to make their confession, and obliged to return to their duties without having succeeded. The opening of this new house of the Missionaries is regarded and hailed by the sisters as the dawn of better days for them as far as confession is concerned: it is hoped that they will not be deceived. Not only regular weekly confessions, but also conferences and instructions so salutary to them are assured.

Please, Most Honored Father, to bless this new house, its members, and its works.

Joseph Binner.

**NOTICE ON BUDAPEST: HUNGARY.**

The city of Budapest is distant from Vienna about three hundred metres by rail; its population is about one hundred thousand. Budapest is composed of two cities: Pest and Buda, formerly called Ofen, which is the seat of the royal residence.

Buda, or Ofen, is situated on the right bank of the Danube, and from the majestic height of its mountain it commands a view of the river and of the city of Pest. At Ofen the greater number of the official residences are grouped around the royal dwelling. The fortress is no longer used for military purposes, but the ramparts are preserved, not as a means of defense, but as support for
the buildings. This citadel is renowned for the bloody struggles of 1848.—At Ofen we meet with the greatest number of historical souvenirs of the Hapsburgians, the Turks, and Romans, for this land has witnessed the passage of many nations—some as conquerors, like the Romans; others as plunderers, as the Turks, and some to establish there an abode, as the Celts whose traces can be found all along the Danube.

Pest, on the contrary, is a modern city, void of originality, but which is furnished with all that a great city requires at the present time: an excellent system of illumination, good tramways, with streets well planned and houses well built. Pest, above all, is an industrial and commercial city. The new residence of the Missionaries is at Pest.

HOLLAND

PANNINGEN (LIMBURG).


Panningen, St. Joseph’s Seminary, Congregation of the Mission, September 11, 1903.

Most Honored Father,

Your blessing, if you please!

Since Holland first received on its hospitable soil the Children of St. Vincent, it has a privileged place in your heart.

A less interested pen than mine, in writing of our little country might, on this occasion, tell how it has returned your affection;—how it has engendered a large number of
PANNINGEN (DUTCH LIMBURG)

Vincentian Seminary of St. Joseph's (1903)
devoted Sons who labor on every continent at the works of our holy vocation.

For my part, I shall be content to say a few words concerning our new house of Panningen.

Two or three years ago under the shadow of the Apostolic School of Wernhout, a new work was commenced: an attempt to organize an intern seminary and a house of study. It was destined for the benefit of students retained in Holland for military service after completing their secondary studies. It also afforded our delicate young men of St. Lazare a healthy retreat where in the salubrious climate of Holland, they could continue their seminary or their studies. Our Lord visibly blessed the fervor of these young men and the devotedness of our excellent confrères in training them. It soon became necessary to enlarge our accommodations.

It was then, Most Honored Father, that Rev. William Meuffels was commissioned by you to procure in the neighboring district, a larger house in which the rising work could be definitively established. The efforts of our zealous confrère were entirely successful. His Grace, Mgr. Drehmans, Bishop of Ruremonde, indicated a convent situated at Helden-Panningen, which the Trappist Nuns wished to transfer to another community.

Father Meugniot came in your name to see the house and found that it coincided with your designs. He hastened to solicit permission from the Bishop to establish our Congregation in his diocese. The authorization, so to speak, was accorded in advance.—“Sir”, amiably replied the good and venerated Prelate, “we have a proverb in our land which says: “when one has tasted an exquisite fruit, he desires to eat another like it.” Last year the Superior General gave us the Daughters of St. Vincent for the parish of Susteren; yes, tell him to send his Sons this year to Panningen.”
And this was done. On June 15, 1903, Father Gracieux, Superior at Wernhout, signed the act of purchase of the convent. On the fifteenth of July following, the nuns left, and on the twentieth, day after the feast of St. Vincent de Paul, your servant took possession of the house in the name of the Congregation. Our dear students, seminarians, and brothers, arrived the next day, July twenty-first, and were at once installed at Panningen.

The beginning was similar to all other beginnings. It was a charm for us, not a privation, to be in want of many things. The first nights we had the happiness of sleeping on bare mattresses; during many weeks the confrères used curtains for sheets. In the refectory, the same knife served several of our neighbors; the napkins were washed between dinner and supper and were never dry. To complete the picture, there was constant rain, yet, all were contented, gay, and happy.

These privations, however, were not destined to last. Soon, alas! the trials of our houses in France were the means of rescuing us from indigence. Books, pictures, statues, etc., arrived from Cambrai, Chalons, and above all, from Amiens; good Sister Ginestière sent us the furniture of her house of Saint Aubin of Ecrosville, Diocese of Evreux, while our confrères of Wernhout and our sisters of Susteren despoiled themselves to relieve our wants. These goods, added to those which the sisters of the store house of the Missions, sent us in your name, Most Honored Father, and in that of Most Honored Mother, have placed us under obligations of gratitude which God alone can discharge for us. I thought it would be to act according to the intentions of St. Vincent and at the same time, interpret the sentiments of my confrères and our young students, to assign as the subject of the first conference given in the House of Panningen: Gratitude towards our Benefactors.
Henceforth we could give all our attention to adapting the old Trappistine convent to the requirements of a training house. This has been done, thanks to the devoted and intelligent concurrence which our dear students, seminarians, and brothers, have lent to the work. These have exercised all trades; sometimes carpenters, masons, painters; again gardeners, even cooks; it was a happiness for all to hasten the work and reduce by their assistance, the heavy expenses of a foundation and a first installation.

God grant, Most Honored Father, that the new branch of St. Vincent's tree in Holland, may respond to the hopes you have conceived of it! By its youthful vigor and by a prompt fecundity, may it wipe away your tears and in some degree console the Family of St. Vincent, amid the sorrowful trials through which it is passing!

We spare nothing to draw upon our work the blessing of God, and we shall never forget our origin. For everything here, the epoch of our arrival, our staff of professors, and almost all the objects found in the house, will ever remind us that you have engendered us in great sorrow. Most Honored Father, please send one of your best blessings to your children of Panningen, and above all, to the young Superior that he may not fall under the burden you have laid upon him.

I remain in the love of our Lord and of His Immaculate Mother,

Most Honored Father,

Your most respectful and obedient Son,

HUBERT MEUFFELS.
ITALY

In commemoration of the definition by Pius IX. in 1854, of the Dogma of the Immaculate Conception, a Roman Committee has taken the initiative in the jubilee feasts. The fiftieth anniversary of this definition will be solemnly celebrated, and in this matter the religious Family of Saint Vincent de Paul will not remain indifferent. Was it not to a Daughter of Charity the miraculous Medal of the Immaculate Conception which has served to propagate the invocation, *O Mary, conceived without sin, pray for us who have recourse to thee*, was revealed? This was a popular and effectual preparation for the pontifical definition.

We shall be happy to publish any accounts of the celebration of this fiftieth anniversary.

MACEDONIA

In the September number of the *Revue de l'Oeuvre des écoles d'Orient*, there is a statement of the present situation of Macedonia, which is simply thrilling.

The same *Revue*, page 145, etc., gives also the following details:

THE SISTERS OF CHARITY AT MONASTIR.

Monastir, the city of Macedonia next in importance to Salonica, is the centre of the troubles which for the past six months have afflicted this unfortunate country, as worthy of compassion to-day as poor Armenia.

The Lazarist Missionaries have been residing at Monastir for more than forty years. The first Superior was Father Faveyrial who for more than twenty-five years enjoyed the confidence and affection of the mixed population of this portion of Macedonia. The Sisters of Charity have been established there for two years and a half; they have already effected an immense good, notwithstanding the need of resources which is often extreme.
A few weeks before the troubles which at present overwhelm these provinces and which broke out in the early spring, we received the following letter from Sister Viollet, Superioress of the Daughters of Charity at Monastir:

You have done me the favor of soliciting through my mother, Madam Viollet, some details regarding the mission commenced at Monastir about two years ago. I am all the more grateful to you for this, as our house, buried in the heart of Macedonia, has but very precarious resources, and we have to do good in a region utterly destitute.

"We commenced our works: a dispensary and a school, in January 1901.

"From the very first, a crowd of poor creatures covered with sores, humors, diseases of all kinds, caused by poverty of blood, came to the dispensary. These poor people in their extreme destitution lived only on onions and leeks. Even now, no one takes any interest in them. All religions are found in Macedonia. The Turks and Greeks have their hospital, in which they receive only those of their own nation; hence, Bulgarians, Valaccas, and Servians, are systematically excluded.

"This crowd of wretched beings falls therefore to our lot; we give gratis, all dressings and medicines to one hundred or one hundred and fifty patients who come every morning to the dispensary.

"We visit in their homes those who are too ill to come to us, and also Turkish women confined in their harems.

"What misery we find in these wretched cabins which in France would not be used even for stables! It is simply indescribable... This winter, when the mercury registered twenty-four degrees of cold, our hearts were distressed. On our way to the sick we found an old Bulgarian suffering from an angry tumor and crouched in a hut in which we could not stand upright. When we asked for water to bathe the sore, his daughter took a handful of straw from
the miserable pallet on which her father lay, to light a fire, having no other means of heating the water.

“A short distance from here we entered the hut of a Valacca woman whose fingers were rotting off; after dressing them I looked for something to make a sling for the arm; the sick woman took the handkerchief that covered her head—this was all she possessed. Near her were five little children dying of cold and hunger!

“On our way, we were stopped by women and children begging for some pieces of coal. Yesterday morning a Catholic Albanian woman came to me in tears saying she had not eaten a morsel of bread the day before and had no bed but the naked earth...

“This morning a Bulgarian traveled eight hours on horseback to come to the dispensary. He is much swollen, trembling with fever, and begs us to cure him. A Valacca from Christopher, (a village two leagues from Monastir,) daily brings his little daughter in his arms; she is suffering from meningitis; the doctor who gives a consultation gratis every week, wishes to see the child every day; but what a painful journey for the poor little one! Oh! that we had one or two rooms that we might receive and nurse the sick from distant villages!

“Last Saturday an infant but a few days old was left on the ground near the pharmacy. Doubtless, the parents knew that at Salonica we have a house for foundlings. I was much embarrassed, but how could I reject the poor little creature? I found a nurse for it, and after having it baptized, I said: “God sent it, perhaps, to show that later He wishes an orphanage established at Monastir.” Considering the disorder reigning in the city, we shall probably receive others.

“During the summer we go around the villages, especially those inhabited by the Turks, because we often find there children to be assisted. At first, they received us
with distrust; but now that they know we distribute quinine and other remedies, they are anxious to lead us to the sick.

"Permit me to say a few words about the school.

"We have fifty pupils registered, belonging to all nationalities: Bulgarians, Israelites, Greeks, Servians, Valacces, and Albanians. The young girls are very happy to come to us; they not only apply to the study of the French language, but they follow with deep interest the course of religious instruction given by the Superior of the Mission. They also give marked attention to the instruction given every morning by the class teacher. Without any suggestion from us they come to the Catholic church and delight in the offices. If so far we have not the happiness of making converts, at least, we can diminish prejudice and enlighten these poor souls.

"We have but two small rooms for our classes, the children in turn find place at the writing tables.

"It is my desire to have a building suitable for three classes and an ouvroir for embroidery. The present restricted apartments I could use for the sick. Considering the price of materials and of manual labor, this would not cost so very much; but I should need from three to four thousand francs. How grateful I should be if you would induce some benefactors of your beautiful Work to enable me to raise this sum!

"Please accept, etc.

"Sr. Viollet, Superioress,

"Daughter of Charity."

The Director of the Work of the Schools of the East, adds:

Since the receipt of this letter, the Bulletin de l'Alliance has published one from Mr. Albert Malet, giving an account of his visit to the sisters of Monastir; it runs thus:
"This school has been in existence scarcely three years. It was founded by three sisters from France and one Albanian. Having come first to attend the sick, these holy women conceived the desire to instruct young girls, that by teaching them French, they would learn to love France. The greater portion of their house is occupied by the dispensary. Two small rooms are allotted to class purposes, but these are not sufficient to accommodate the pupils. Eighteen young girls were received the first year; the pupils numbered thirty last year. At the reopening of the school for 1902-1903, forty-five pupils were expected. When this number was mentioned, I looked with surprise at the two small rooms each barely sufficient for a dozen persons! "Oh!" said the Superioress, "we have besides, the vestibule and the staircase!"

"Twenty pupils were present, divided into three classes. The smallest, the babies, five or six years old, commenced in the sisters' poor dormitory to learn their letters. In the two classes of the "larger girls,"—the eldest not ten years of age,—I perceived on the tables books that we use. The little girls looked wide awake; they formed a little ethnographic museum in which almost all the races of the peninsula are represented: Valaccas, Greeks, Albanians, Israelites.— "Are there any Catholics? I asked.—Not one, replied the Superioress, but they are all children of the good God!"

"The elder pupils begin to speak French very well, and after two months of vacation they perfectly remembered the little poems they had learned the year before. I shall never forget a little Israelite girl, the daughter of a lawyer in Monastir; she recited for us "l'Enfant d'Alsace; the accent was so correct, the manner so grave yet simple, that I saw the Consul's moustache tremble as well as my own— I don't know how it was— but it became suddenly quite moist!...
"If you could find one thousand five hundred francs for the sisters," said the Consul on our way to the dispensary, "they could build two class rooms instead of this chicken coop, and they would work miracles!"

"They do this already. For the four sisters, the school and the dispensary, they have but four thousand francs a year! Now, last year, at the dispensary they attended twenty-seven thousand, three hundred thirty-three patients. They visited in the city or neighboring villages nine hundred ninety-nine sick persons confined to bed, and wherever they went, they left a souvenir of their visit. The soldiers of the garrison never hesitate between the military hospital and the dispensary; it is not in the Turkish doctor they place their hope of recovery. The French Sisters are venerated everywhere: "We can no longer go about here in safety," said the father of the little Israelite.— I was convinced of this since I had an escort of eighteen soldiers while crossing the Lake of Okrida,— "but the good sisters can go anywhere, and I do not believe that even a bandit would fail in respect to them."

"I plead to-day for the school of Sister Viollet, Superioress of the Sisters of St. Vincent de Paul at Monastir."

* * *

Mr. Albert Malet had good reason to plead for Sister Viollet and her admirable companions of Monastir, and to affirm that, despite the troubles that now agitate Macedonia, they can go about freely, and that no one, not even a bandit would dare be wanting in respect to them.

These pretended bandits are deeply touched by the devotion of these "Sisters of France";—by their charity, their self-denial, by the cares they bestow upon the sick and wounded; and to this degree are they affected that the chief insurgents not knowing how to testify publicly their gratitude, commissioned their delegates of Sofia to address
the following letter to Mgr. Menini, Catholic Archbishop of Philippopoli:

“My Lord:—

“We have the honor of informing you that we have been notified that the Sisters of Charity of Monastir have labored with admirable generosity and devotedness, to relieve as far as is in their power, the immense distress that weighs upon Macedonia.

“Our compatriots request you to transmit, by the voice of their Superiors, their most sincere and earnest thanks.

“In expressing these sentiments of gratitude, we beg you, my Lord, to accept the homage of our most profound respect.

“Delegates of the Interior Organization for Foreign affairs

“Christo Tatartcheff, Chr. Matoff.”

The Archbishop addressed to the delegate this beautiful reply:

“To the Delegate, of the Interior Organization for Foreign Affairs:

“Gentlemen,

“His Grace is happy to receive the thanks and approbation which you have had the goodness to address to our Religious of Monastir.

“I am not surprised at their devotedness which they derive from their strong faith and from their great love for God. What you see at Monastir is daily effected in every part of the globe where these holy women are found, and I can assure you, Gentlemen, that their self-denial and spirit of sacrifice will endure as long as human miseries exist, and that they will always be found where there are tears to be wiped away.

“Please accept, etc.”

* *
This well deserved popularity which the events of Macedonia have won for the Sisters of Monastir, has elicited much enthusiasm from the Catholics of the Turkish empire, and at the same time a sort of emulation among dissenting sects.

A dispatch transmitted by the Agencies, dated October fifteenth, publishes the following:

"The French colony of Constantinople, hearing of the enthusiastic reception accorded the Sisters of Charity in the district villages of Monastir whither they repair for the relief of the suffering, has resolved to make the necessary overtures to have a large number of these Sisters sent to the villages that are most distressed.

"The Porte has authorized the French Sisters of Charity to visit the regions devastated by the Macedonian insurrection."

Our readers will understand that our French Sisters of Macedonia, notwithstanding their sublime devotedness, will be powerless to succor these unfortunate people, if we do not assist them by our alms.

F. C.
Thank God, our works in China are progressing; this is attested by the subjoined tableau which exceeds in numbers all those that have hitherto been published.

I have just returned from the North: all our missions there are prosperous:

Our young vicariate of East Tche-Ly, especially, is all astir and full of progress.

At Tcheng-ting-fou, it is the messis multa; and the dearth of laborers is felt there more than elsewhere. To provide adequate help for his Missionaries, Mgr. Bruguière has been much interested in the catechists: he has opened schools and a sort of special novitiate. This is "the work of the Paulists." We hope that Almighty God will bless this work with success; for the training of good catechists in our Chinese missions is of the highest importance.

And what shall I say of Pekin? It is from there, in particular, that you expect news: the reports are good, thank God. The ruins have been removed, or, at least, they are disappearing. Our Pe-tang is quite renovated and embellished: to me it has the effect of a pearl set in a beautiful mosaic, and whose lustre is enhanced by the other precious stones that encircle it.

We reach the Pe-tang by an avenue planted with acacias; these trees, already large, were in blossom all the
time of my sojourn at Pekin. To right and left of the avenue are fine buildings which made me yield to the illusion of being in a country where the faith flourishes.

First of all, to the right is the Franco-Chinese College of the Marist Brothers, already filled with students; then the Mother-House of the Josephines, with an humble outline of their divers works. These Josephines are already highly esteemed in our mission of Pekin: I behold in them a type of the Christian virgin as the synod of Szechuen portrayed her a century ago.

I beg the blessing of Almighty God upon this little confraternity of Josephines, as I formulate the wish, that they may gradually spread over all our missions in China.

On the left of the avenue leading to the Pe-tang is St. Vincent’s Hospital: well may it be termed the Hotel-Dieu. It is of neat, unpretentious style, large, well ventilated, divided into pavillons separated by large courtyards: good order prevails throughout the arrangement.

This structure comprises a hospital for men, another for women; moreover, two dispensaries (one for men and the other for women), to which patients are ever resorting; asylums for old men and women; an infirmary for the Missionaries and the sick Marist Brothers...in the truest sense—a house of charity.

At the terminus of the avenue is the Pe-tang: I shall mention first the church, the Church of Saint Sauveur, silent and of imposing appearance, resting now more solidly than ever upon its foundations, ready to resist new assaults. Its white front, decorated with symbolic sculpture, is resplendent with light: thus at least I beheld it, during the glowing days of summer that I spent at Pekin.

The interior of this church is beautiful, spacious, well lighted, ornamented like one of our grand cathedrals in Europe: within its precincts one becomes conscious of an
### ASIA—CHINA. TABULAR VIEW OF THE LAZARIST MISSIONS 1902–1903

<table>
<thead>
<tr>
<th>DESIGNATION</th>
<th>TCHE-LEY NORTH</th>
<th>TCHE-LEY WEST</th>
<th>TCHE-LEY EAST</th>
<th>TCHE-KIANG</th>
<th>KIANG-SI NORTH</th>
<th>KIANG-SI SOUTH</th>
<th>SHANG-HAI</th>
<th>TOTAL</th>
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</thead>
<tbody>
<tr>
<td><strong>APPROXIMATE AREA OF THE VICARIATE</strong> (sq. kil.)</td>
<td>70,000</td>
<td>30,000</td>
<td>29,000</td>
<td>24,000,000</td>
<td>10,000,000</td>
<td>10,000,000</td>
<td>76,000</td>
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<tr>
<td><strong>POPULATION</strong></td>
<td>12,000,000</td>
<td>8,000,000</td>
<td>5,000,000</td>
<td>24,000,000</td>
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<td>48,000</td>
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<tr>
<td>Presumed number of Infidels</td>
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<td>1,000</td>
<td>4,000</td>
<td>15,552</td>
<td>7,140</td>
<td>3,639</td>
<td>600</td>
<td>1,808</td>
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<td>Heretics and Schismatics</td>
<td>45,474</td>
<td>34,932</td>
<td>3,639</td>
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<td><strong>LOCALITIES WHERE ANNUAL MISSIONS ARE GIVEN</strong></td>
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**Establishments and Works by the Congregation of the Mission, 1904**

<table>
<thead>
<tr>
<th>Boys</th>
<th>Orphanages</th>
<th>1</th>
<th>25</th>
<th>1</th>
<th>247</th>
<th>11</th>
<th>12</th>
<th>31</th>
<th>355</th>
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</thead>
<tbody>
<tr>
<td>Girls</td>
<td>Orphans</td>
<td>9</td>
<td>5</td>
<td>1</td>
<td>7</td>
<td>3</td>
<td>11</td>
<td>1</td>
<td>36</td>
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**Children redeemed**

<table>
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<tr>
<th>Boys</th>
<th>Orphans</th>
<th>377</th>
<th>1,088</th>
<th>17</th>
<th>1,102</th>
<th>641</th>
<th>163</th>
<th>122</th>
<th>3,191</th>
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</thead>
<tbody>
<tr>
<td>Girls</td>
<td>Orphans</td>
<td>883</td>
<td>502</td>
<td>6</td>
<td>724</td>
<td>671</td>
<td>115</td>
<td>17</td>
<td>3,549</td>
</tr>
</tbody>
</table>

**Children placed with Christian Families**

<table>
<thead>
<tr>
<th>Boys</th>
<th>Catechumenates</th>
<th>4,749</th>
<th>103</th>
<th>122</th>
<th>155</th>
<th>463</th>
<th>223</th>
<th>99</th>
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</thead>
<tbody>
<tr>
<td>Girls</td>
<td>Catechumenates</td>
<td>162</td>
<td>5</td>
<td>4</td>
<td>6</td>
<td>10</td>
<td>15</td>
<td>12</td>
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**Dispensaries and Visits**

<table>
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<tr>
<th>Remedies distributed</th>
<th>63,423</th>
<th>23,589</th>
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<tbody>
<tr>
<td>Hospitals</td>
<td>4,144</td>
<td>3,257</td>
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<tr>
<td></td>
<td>1,142</td>
<td>780</td>
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<tr>
<td>Hospices</td>
<td>105</td>
<td>306</td>
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</tbody>
</table>

**Hospital for Lepers**

- Patients: 25
- Catechumens favorably disposed: 24

**Catechumenates**

<table>
<thead>
<tr>
<th>Baptisms</th>
<th>Pagan</th>
<th>Adults</th>
<th>5,642</th>
<th>1,414</th>
<th>305</th>
<th>1,318</th>
<th>814</th>
<th>424</th>
<th>362</th>
<th>265</th>
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<tbody>
<tr>
<td>Confirmations</td>
<td>4,144</td>
<td>1,371</td>
<td>198</td>
<td>1,118</td>
<td>518</td>
<td>367</td>
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</tbody>
</table>

**Conversions of Heretics or Schismatics**

- Total: 204

**Spiritual Fruits**

- Archconfraternities of the Most Holy Trinity, of the Blessed Sacrament, of the Sacred Heart of Jesus, of the Sacred Heart of Mary, of the Holy Rosary, of the Holy Agony, Associations of the Children of Mary, of Saint Joseph, for men; of Saint Ann, for women; of the Propagation of the Faith, of the Holy Infancy.—Scapulars of the Passion, of Mount Carmel, of the Immaculate Conception, of the Seven Dolors of the Blessed Virgin.
### SPECIAL CHART OF THE WORK OF THE HOLY INFANCY,
AND RESULTS OBTAINED DURING 1901—1902

<table>
<thead>
<tr>
<th>DESIGNATION</th>
<th>TCHE-LEY NORTH</th>
<th>TCHE-LEY WEST</th>
<th>TCHE-LEY EAST</th>
<th>KIANG-SI NORTH</th>
<th>KIANG-SI EAST</th>
<th>KIANG-SI SOUTH</th>
<th>KIANG-SI SHANGHAI</th>
<th>TOTAL</th>
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</thead>
<tbody>
<tr>
<td>Baptisms of Pagan Children</td>
<td>6,590</td>
<td>20,924</td>
<td>268</td>
<td>5,086</td>
<td>2,469</td>
<td>4,037</td>
<td>1,372</td>
<td>413</td>
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<td>Infants placed with nurses</td>
<td>377</td>
<td>1,088</td>
<td></td>
<td>31</td>
<td>1,102</td>
<td>178</td>
<td>641</td>
<td>163</td>
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<td>Orphanages</td>
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<tr>
<td>Boys</td>
<td>1</td>
<td>6</td>
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<tr>
<td>Girls</td>
<td>25</td>
<td>23</td>
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<td>Schools</td>
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<tr>
<td>Boys</td>
<td>104</td>
<td>5</td>
<td>11</td>
<td>8</td>
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<td>5</td>
<td>2</td>
<td>3</td>
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<tr>
<td>Girls</td>
<td>74</td>
<td>14</td>
<td>10</td>
<td>12</td>
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<td>Farms and Workshops</td>
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<td>Girls</td>
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<td>Industrial Schools</td>
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<tr>
<td>Boys</td>
<td>17</td>
<td>23</td>
<td>72</td>
<td>4</td>
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<td>Girls</td>
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<td>13</td>
<td>13</td>
<td>13</td>
<td>5</td>
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<tr>
<td>Children placed in Christian Families during the year</td>
<td>53</td>
<td>37</td>
<td>15</td>
<td>14</td>
<td>45</td>
<td>60</td>
<td>5</td>
<td>22</td>
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<tr>
<td>&quot;&quot;&quot;&quot; preceding years</td>
<td>383</td>
<td>502</td>
<td>708</td>
<td>287</td>
<td>611</td>
<td>53</td>
<td>53</td>
<td>3,044</td>
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<tr>
<td>General Total of Children belonging to the Holy Infancy</td>
<td>4,786</td>
<td>3,288</td>
<td>190</td>
<td>2,877</td>
<td>2,191</td>
<td>2,093</td>
<td>516</td>
<td>15,944</td>
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<tr>
<td>Pharmacies</td>
<td>10</td>
<td>3</td>
<td>9</td>
<td>4</td>
<td>4</td>
<td>1</td>
<td>3</td>
<td>3</td>
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indescribable religious respect, more intense than that experienced in the other Christian edifices. In China we have no consecrated churches. The Pe-tang is in a measure consecrated by its countless wounds, and the strikingly manifest protection with which God's Angels have shielded it.

The main altar of the Pe-tang is very handsome: it is like a stream of light on feast days. The choir forms its crown of glory and honor: about one hundred and fifty Levites press into it and fill it with harmony.

The priests and seminarians, are not the only ones that sing. The school children, as well as the students of the seminary, also unite with them. The Christians and the entire congregation join in the singing at the Pe-tang: I have heard them render so exceptionally well the Kyrie, the Gloria, and the Credo, that we were led to ask ourselves whether we were in China, or at St. Lazare in Paris. On both sides and just beyond the Pe-tang, are the preparatory and the ecclesiastical seminaries, the printing press of the Mission, the residence, and the domestic chapel of the Missionaries.

Between the printing office and the residence is a spacious courtyard, through which distinguished visitors may be introduced into either building, and in the centre of the courtyard, on a handsome pedestal of white marble with light veining, is a large statue of the Father of the Missionaries, St. Vincent. The statue is of bronze metal, and is nearly seven feet in height. St. Vincent has his face turned towards the residence of his children, whom his glance still seeks as if to encourage and exhort. He is represented as preaching, whilst he holds a crucifix in the left hand; the keen eye, and the whole physiognomy are full of goodness. This statue is a gift of our ancient Visitatrix of the Sisters of Charity, Sister Labreuil.

Lastly, in the rear of the Pe-tang is a large park,
which in the time of the Boxers was transformed into a field of martyrs. Since that date it is covered with flowers and verdure. The Virgin Immaculate is enthroned in the centre; then, on one side, amid a group of trees is St. Anne, so fervently invoked in the days of our great peril, and on the other, our Blessed Brother, John Gabriel Perboyre, who seems to be just where he belongs.

The old park has become a vast garden filled with silence and prayer, in the same degree that it is overspread with flowers and verdure. Here and there, one often meets Missionaries praying, walking about, meditating. Rarely are any sounds whatever heard there...

So much for the Pe-tang

Beyond its limits, and cut off from it by a public road, usually silent and deserted, comes the Jen-tseu-tang.

The Jen-tseu-tang exhibits even more life and animation than the Pe-tang: our Sisters of Charity control this section in the right sense of the word. The house is thronged with children of the Holy Childhood and female catechumens; the former full of joy and gaiety, the latter more grave and discreet. When the bell calls the sisters to the chapel, or during the hours of silence, times of prayer, or reading, none of the inmates would dare speak except in a whisper, or a low tone, so great is the respect which they have for their teachers.

In every department at the Jen-tseu-tang as at the Pe-tang the Christian life is in full vigor: they pray, they study, they labor, and they sing. There too, frequently, nay, always,—they sigh for the coming of new laborers—both Missionaries and Sisters.

So far the Pe-tang with its Jen-tseu-tang. The Nan-tang, the Tong-tang, the Si-tang have not yet been rebuilt. Shortly after the deliverance of Pekin, however, Mgr. Favier, without any hesitation resumed possession of the real estate over which the Boxers had spread utter desola-
tion. Strong walls have been built around these lots of ground. Later, within the inclosure a suitable dwelling was erected for the Missionaries, with large rooms for the catechumens and for the school children, and finally a long building which serves as a temporary church for the Christians. Fathers Bantegnie and Ponzi, are stationed, the one at the Nan-tang, and the other at the Tong-tang.

Of course, this is not a definitive arrangement; but it answers to the present need. Mgr. Favier is quite confident that gradually he will be able to recover all that the devil has striven to snatch from him; therefore, he is calculating upon rebuilding, one after another, the Nan-tang, the Tong-tang and the Si-tang.

In the meantime, to respond to the most urgent needs, a beautiful gothic church, dedicated to St. Michael, has been erected between the Nan-tang and the Tong-tang, half-way between these two places, in the quarter known as the "Legations." This may almost be called the European quarter. Wonderful developments have been made here since the deliverance of Pekin and the defeat of the Boxers.

The small chapel of the French Legation was wholly insufficient for the European Catholic colony of Pekin, and for the Chinese Catholics, a large number of whom are employed in the divers European legations. Mgr. Favier has attended without delay to what seemed the most pressing want. In making provision, he has embellished this quarter with a large church erected in honor and under the protection of the Prince of the Heavenly Host, St. Michael.

Quite near and a little beyond this church is a residence for the Missionaries, with school houses, catechumenates, patronages and circles. Father Capy is pastor in the Legation quarter.

To the west of St. Michael's church, and at about five hundred paces distant, rises the International Hospital, its aspect at once grave and attractive. Here we have eight
Sisters of Charity; European patients are delighted to find again their mothers in the dear Daughters of St. Vincent. Our solicitude has not been limited to the Europeans. Adjoining their hospital the sisters have also a Chinese dispensary-hospital, where the physician from the French Legation willingly makes daily visits to the native sick.

In their hospital, moreover, the sisters not only nurse the sick: they were obliged to fulfill the duties of pharmacists, whilst there was no European pharmacy at Pekin. Now there is a pharmacy there which will, henceforth, furnish the medicines for the whole European colony, besides sending it to the divers sections.

We are through with Pekin.—Outside this city, to the west, we had formerly an orphanage for small boys, at Cha-la, and quite near, a flourishing Christian settlement, with cemeteries for the Missionaries and the sisters.

Cha-la has been rebuilt. The ruins of the orphanage have been handed over to the employees of the northern railroad and to the several European legations for the construction of railways.

The cemeteries have been put in order and newly blessed. The mortuary stela of the ancient Missionaries have been fitted into the outer walls of the new church, where they constitute, as it were, a crown of glory and of sacred memories.

As to our dear deceased sisters, all their bones have been gathered as carefully as possible and placed together in a common tomb. The tombstones which formerly indicated the grave of each of these dear departed, now decorate the walls, both outer and inner of the mortuary edifice. This little monument, although very simple, inspires respect, devotion, and piety.

Other ruins meet one throughout the various sections of the mission of Pekin. Better than that: at important points where formerly we had nothing, Catholic establish-
ments have arisen, and the practices of the Christian life have already attained an admirable development.

Along the railroad from Pekin to Pao-ting-fou, nearly equidistant from either, is a city of the second class, Tchouo-tcheou. Prior to the disturbances of 1900, there was a small Protestant establishment here, which was destroyed by the Boxers: I saw it as one heap of ruins just after they had accomplished their purpose.

At that time we had begun no work there. This year I found Father Fabrègues surrounded by a small group of schools and catechumenates, all in excellent order.

Opposite Father Fabrègues schools, and separated from them by a wide street, have been raised on the same plan, the establishments of the Josephines, for the Christian instruction of girls and women catechumens.

An immense labor of conversion and of the Christian life is effected in Tchouo-tcheou. We had there this year about eight hundred adult baptisms. Everything gives promise of an ample harvest, at no very distant period.

Of the progress realized elsewhere, I do not speak, because I have not seen it with my own eyes. Besides, my letter is already rather lengthy.

Be pleased to accept, etc.

L. Boscat.

Djoula-Ispahan, October 23, 1903.

Most Honored Father,

Your blessing, if you please!

In my last letter, I had the happiness of announcing to you that our affairs concerning the making over of the property of this mission were happily terminated. I had without delay begun our work, attending, with special interest to the matter of providing a school for which our Catholics of Djoula-Ispahan had clamored simultaneously. Now, towards the end of August, our humble edifice, with all its apparatus, being ready—its desks, its blackboards, its French, Persian, Armenian, and English books, etc., I could, in my first Armenian sermon, declare to our flock that their prayers had been heard, and that we expected their children for the first of September, the date fixed for the opening of the classes.

My words, immediately reported to the schismatics, did not fail to excite astonishment, for in these parts it is only after a thousand deliberations they decide to set about a work; and then they knew that at the time of our arrival everything was wanting to us, and more than all the rest the teaching faculty. But they had reckoned without Providence to whom we had intrusted the care of smoothing away our difficulties. Indeed, the dissenters had themselves furnished me with the books, indispensable for class, grammars, arithmetics, etc., and without any very great expenditure of time or labor three native professors had
been found, as teachers for the Armenian and Persian languages, etc.

All doubts gave place to certainty when, on the appointed day, the bell rang out the announcement that the Catholic school had just entered the lists.

Our first school day was truly a notable one: we were obliged to receive our countless visitors, as many dissenters as Catholics, who had come to witness the reality of our opening. That evening I was told of the impression produced by our unpretentious school. During one of the classes a heterodox professor had addressed to his pupils the following words: "It is all over for us, we shall never be able to hold out against them, for they do not work for a salary; and wherever they gain a footing they are entitled to the first rank!" "Yes," I replied, "this is but just, and all our efforts have no other object in view than the good of souls."

This is evident, Most Honored Father, from the fact that, already, five heads of dissenting families have confided their children to us. As to the Catholics, they have all been withdrawn from Protestant or schismatic establishments.

But, if the youth occupies our attention, we could not overlook the fathers and mothers! Very true, here the faith is strong; exactitude to the offices of Sunday is edifying; yet, with what deplorable ignorance of our holy religion and its doctrines, do we not meet? Beyond a doubt, they do believe in God; at Isphahan, an Armenian would not begin his daily toil, or seek to renew his strength by sleep without having previously said a prayer; but if he is questioned, for instance, on the Holy Eucharist, and chiefly on the Holy Sacrifice of the Mass, the answers fill one's heart with disappointment. A few days ago a good woman said to me: "I go to Mass, I see the priest at the altar clothed in the ornaments used for divine service, but
I do not know what he is doing, nor why he wears these garments.” In order to apply a remedy to this distressing state of things, a program of familiar instructions has been arranged and will be carried out, accentuated by the catechism held every Sunday for the whole parish.

If we may rely upon the good dispositions of our Catholics and the continued evidences of sympathy from all the dissenters it may be predicted that in the near future, our first success will be followed by others more decided, more consoling. As a guaranty of this result, our Catholics have asked me to establish the Confraternity of the Rosary.

Last week a young dissenter, twenty-five years of age, came to the mission to beg me to open an evening course this winter for adults, all tradesmen, carpenters, shoemakers, telegraph employees, etc., etc.

“I make this request,” said he, “not for my personal advantage, but my comrades have delegated me to present this petition, so that they may be allowed to devote daily an hour to their improvement.”

At the prospect of such a field one cannot refrain from shedding tears of joy.

A few weeks after my arrival, as a measure of prudence, I called on the schismatic Armenian bishop. He returned my visit accompanied by his vicar general. A very friendly conversation was carried on for about three quarters of an hour. On taking his leave the bishop said: “Father, I have learned that the Papal Delegate, Mgr. Lesné, is expected here; I met him once at Teheran, about six years ago.” He then expressed his desire to meet his Lordship again.

Most Honored Father, I am very happy to announce to you the arrival of Mgr. Lesné, last week, from Ourmiah. He brought with him Father Mas. Our Catholics were most anxious for their coming, and several of them were not deterred by a journey afoot, of twenty-five miles so
great was their desire to pay their respects to our dear travelers. I am at a loss for words to express the emotion I experience at the sight of all these dissenters, the most notable among them have just called upon the Apostolic Delegate and the new Missionary. His Lordship was the first to decide upon a visit to the schismatic bishop.

If in this far off land, the life of a Missionary has oftentimes its painful days—even days of weary labor, yet there certainly are not wanting consolations that compensate him for all; or better perhaps might one say: "I am going to labor hard that I may speedily enjoy the fruit of my toil!"

O Most Honored Father, be assured of our devotedness; we would dispense with the nights, that the day might never end.

Nevertheless, we Missionaries alone will never be able to achieve satisfactory results. As my letter of somewhat recent date stated, the girls constitute the larger portion of the population of Djoulfa. They number from fourteen to fifteen hundred. And in the eighty surrounding villages there are more than four thousand. These latter are completely abandoned. The first-named have a Protestant and schismatic Armenian school, but their great ambition is to secure a more thoroughly Christian education. No stronger proof need be sought than that furnished by the determination taken by many families, not to speak of Catholics at all: Parents have resolved to keep their daughters at home rather than intrust them to those schools that fall so far short of what they desire. We have, therefore, to see this large portion of our people forced to the alternative of frequenting heterodox institutions, or groaning under the most alarming ignorance. What will be the sad consequences when later on they must marry into those heretical circles? Dreading this, the parents harass me with their questions: "When will your sisters be here? We want the sisters, we must have
them!” If the Sisters of Charity are needed anywhere, surely, it is at Ispahan! Every day I am accosted in the street, the young girls themselves inquire when the sisters are coming. The English colony at Djoulfa are most anxious to have them here; for two ladies said to me during their visit: “You will never succeed without the sisters.—You must have the sisters, both for the schools, and for the dispensary.”

In my visit to the Governor of Ispahan, Prince Zille-Sultan, brother to the present Shah, he interrogated me on the object of my advent to this country: “Your Highness,” I replied, “I came hither for the schools.”—“But,” added he, “what of the Armenian girls, who will take care of them?”—I could not resist replying: “We have sisters; they too will come to look after the girls.” Thereupon the Prince expressed his pleasure and approval.

Very recently I asked a reliable person whether the Sisters of Charity would have pupils enough for a good school? The answer was that they would be overwhelmed. “They will run to them by the hundred.” From the beginning our sisters will be assisted by two young girls, fervent Catholics; they understand English, French, Armenian, and Persian. These young girls have several times signified to me that they are ready to place themselves at the disposal of our sisters.

The Protestant missionaries have thought to work marvels, by inviting teachers and lay nurses from England. But there is no welcome for them here. The people love to see the sister’s chaplet at the bedside of the sick, and it is the attraction of the person consecrated to God, that draws the young girl.

At a convenient distance from our residence there is a large house, very roomy, with spacious yard, the wide entrance giving on the finest street of Djoulfa. If this building became the property of the Sisters of Charity they
could begin their work at once, on account of the favorable position and size of the house, which has, moreover, a small yard adjacent with two solid buildings which may serve the purposes of a dispensary, the outer door opening upon another street.

This house has been offered to us, and I know that the Protestants are anxious to secure it for themselves. Mgr. Lesné has seen the place to which I refer, and it is by his direction that I have given you the foregoing details. Would you, Most Honored Father, have the goodness to decide what we must do about it?

With what joy the arrival of the Sisters of Charity will be hailed by all here. How well they will understand the beauty of Holy Mother Church when astonished Djoulfa, enraptured at the sight of the sisters so long expected, will behold them exercising their zeal in favor of those fifteen hundred young girls, and of the poor—so simple and so good.

Be pleased to accept, etc.

E. Demuth.

SYRIA

JERUSALEM

Laying of the corner stone of the Hospice of Saint Vincent de Paul.

We read in les Missions Catholiques of November 13, 1903: "It is from the bed of sorrow wherein she lies, having no hope of her restoration, that Sr. Sion, of Jerusalem, addresses to us through her sister, Sr. Sion, of Caïffa, the touching report that we herewith publish."

Letter from Sr. Sion, Superioress of the Sisters of Charity at Jerusalem.

I am no longer able to guide my pen, owing to the extreme weakness which, for the past two weeks, especially,
has prostrated me. But my heart, so deeply indebted to your readers, urges me to renew to them, once more, the expression of its sincere gratitude. I can cherish no hope of ever seeing you again at Lyons, but, whether the divine Master be pleased still to prolong my days on earth, or to call me to Himself, I commend to your charity my dear mission, for which I have so cheerfully made the sacrifice of my life. It was on May 3, 1886, under the shadow of the great Cross of Calvary, that we began our works, more than seventeen years ago. That Cross has shielded and protected us. The blessings that flow from it, whilst rendering our labors fruitful, have caused them to yield an abundant harvest.

**

My silence may have led you to conclude that I had forgotten the wish you expressed that I should draw up a little notice of our works. This has not been done. We certainly do not consider it a trouble, but rather a pleasure, indeed an honor, to furnish a few lines from time to time, that will cause charity to be better known, to excite it in the hearts of our pious readers, and to have occasion to assure them of our gratitude. But even should appropriate incidents occur frequently enough, supposing them to be of a nature calculated to incite us to sentiments of thanksgiving, I must acknowledge that those most manifestly bearing the divine seal can never be expressed in any human language; they fill the celestial archives, written therein by the elect alone; in those archives will one day be published the records of your generous almsdeeds, with the gathered fruits of the seed of faith, which may be traced to your generous gifts, to the dear little abandoned children of the Holy City.

This delay was unavoidable. Now, however, as a circumstance worth relating presents itself, I hasten to share
it with you. I refer to the laying of the corner-stone of our chapel.

**

Two years have gone by since I asked help for the building of this chapel, believing then that I could immediately undertake the work, through my longing desire to offer to our Lord a dwelling less unworthy of Him, after having first provided shelter for His suffering members who fill the hospice. This may indeed be compared to a living mosaic, where by relieving every species of human misery, we honor His sacred humanity.

This consolation, however, was deferred until October second, feast of the Guardian Angels.

On the eve, a wooden cross had been carried in procession to the spot selected, and planted where the chapel is to be erected.

**

On the following day, the ceremony was more solemn. The house wore an air of festivity and all hearts would have rejoiced, had not my suffering condition overshadowed this touching scene with sadness. Having, for three months, been deprived of the use of my limbs, seriously affected by rheumatism, my chair was rolled to a window whence I could participate in the ceremony.

No invitations had been issued. Only Mr. Boppe, Consul General of France had been notified and he deigned to honor us with his presence. A beautiful procession had been formed, composed of the household, the young girls of the extern ouvroir and a few pious neighbors; then the clergy,—their ranks formed of our religious friends, of priests from the patriarchate, with the noble Canon Legrand, whose paternal solicitude extends over all our interests. Lastly, came the cross, the acolytes, and the officiating priest.
Our little band had formed in line along the corridors, rendering its best music. The stone, in the form of a cube, might be recognized from a distance, and appeared to be resting upon a throne of flowers; a cross had been traced upon each of its six sides, that of the Holy Land being the upper one. For me, it was no longer a mere stone that I gazed upon,—it was already an altar, upon which the Divine Victim would soon be immolated. I beheld in advance the day whereon the first Mass will be celebrated, and my soul melted in adoration and thanksgiving at the prospect of that blessed moment.

***

If I was not able to assist at the ceremony, from my window I could enjoy the view of the procession. In the first rank came a group of our dear babies in their pink costume, their little faces radiant with happiness. I was looking at them, recalling to mind the days that had gone by when it was my privilege to lavish my care and affection upon them. As soon as they perceived "Maman Sion," they spontaneously threw kisses as they waved their tiny hands. The little boys, the little girls, the blind, with their respective teachers, came next. Then the good old men and old women, all in Sunday dress. Lastly, our dear Sisters who immediately preceded the clergy.

I strove to unite with all those fervent hearts imploring the protection of Almighty God upon the holy spot where one day will stand the dwelling-place of the King of kings. The stone was blessed, raised, and set in the place prepared as the base of the first pillar of the sanctuary, on the Gospel side. It was solidly plastered and all the sides were covered with slabs of the same dimensions, to preserve it like a jewel set in its casket. After the final blessing, the officiating priest blessed the entire lot intended for the site of the chapel. There had previously been in-
serted in the stone the process-verbal, indicating that the chapel was dedicated to Our Lady of the Miraculous Medal, the date and the names of our devoted benefactors.

The holy ceremony over, the officiating priest addressed to the representative of France a few words prompted by gratitude.

The procession immediately fell into line, the Magnificat being sung as they repaired to the chapel, where Benediction of the Blessed Sacrament closed this ever memorable day.

* * *

Behold the account of the laying of the corner-stone of our chapel. We are asking our dear benefactors for yet other stones and we are sure of receiving them. To erect a temple to Jesus Christ in Jerusalem, the city of His predilection,—is not this to prepare a most beautiful mansion in that other Jerusalem, where one day we shall all be reunited—the benefactors and those whom their charity has aided, to chant forever the praises of that God who is Charity.

The apprehensions aroused concerning the health of the worthy Superioress of St. Vincent’s Hospital, at Jerusalem, were but too soon realized.

We read in the succeeding Number of les Missions catholiques, November 20, 1903 the following particulars of the death of Sr. Sion:

We learn with regret, which will be shared by all our readers, of the death of Sister Sion, whose touching letter we published in our last Number. Canon Legrand, in moving terms, conveys to us the sad intelligence which we consider it our duty to republish in these columns:

“A remarkable career has just closed at Jerusalem, that of Sister Sion, Superioress of the Sisters of Charity. She had lived fifty-seven years and one month. The last four month she passed on earth were a continual martyrdom. Like Father Etienne, Superior General of the Lazarists, she had
besought Almighty God "to leave her unto the end, her head and her heart." God left her these,—her head, and her heart, but nothing more. Amid inexpressible pain, she quietly resigned herself into the hands of Divine Providence, never uttering the slightest murmur, her only fear being lest the moaning, which she could not altogether repress, in the sufferings which left her no ease night or day, might, perhaps seem like complaining.

"On October third, she was able to be taken from her bed of anguish, and was placed in an armchair that she might assist at the blessing of the corner-stone of the chapel which she had undertaken, and which she had in advance dedicated to the Manifestation of the Miraculous Medal. The sight of the Superioress, in this distressing condition caused tears to flow from the eyes of all those who witnessed the ceremony.

"Finally on Saturday morning, eve of the feast of All Saints she said: "We are ready to set out for the last journey!" She desired to see once more all the inmates of the house, and at half-past nine in the evening, after having answered the chaplet which the whole Community recited at her bedside, she kissed the crucifix, then sweetly gave up her soul to God. She had considered it a favor to die on Saturday: Almighty God granted her this favor."

Her obsequies took place November second, amid a vast assemblage of the faithful, of members of all religious orders and all the administrations of the city. The tears of all who knew the goodness of her heart, of all the unfortunate whom she had relieved, were the most eloquent funeral oration, and her name will ever be held in veneration at Jerusalem.
The southern states of Brazil are the most salubrious. The first effect of liberty of emigration proclaimed in our age, was to introduce into these regions, Slavonians and Germans who found here a climate similar to their own. These latter became so prosperous that patriotic Germans already beheld in these districts a new Germany. The increase of Italian population, however, now leaves them in the minority, though the sturdy and methodical habits of the Germans give them the superiority in other respects.

The Slavonian colonization commenced in Parana in 1798, under unfavorable circumstances. One hundred thousand Poles form in the state at present a compact colony preserving its own language and customs. (*Cosmos*, January 13, 1900, p. 53.)

**Polish Mission.**—The Polish Province has just founded a house in South America, in Brazil, (Diocese of Coritiba). Thousands of Poles have emigrated hither, for whose spiritual needs the Catholic episcopacy has provided generously; hence, Polish parishes are multiplied. As immigration continues, secular priests are not sufficiently numerous.

Some years ago, Mgr. Joseph de Camargo Barras, requested our Superior General to send some Polish confrères to his diocese of Coritiba. Negotiations were so satisfactory that the Superior General, in his circular of January 1, 1900, announced that the Province of Poland had recently founded a house at Coritiba.

5*
Owing to untoward circumstances, however, the foundation was postponed.

The Visitor, Father Kiedrowski, then wrote to the Bishop for a definite decision. He received the following reply:..."I most gladly accept your Polish confrères...I will provide the Missionaries with a suitable dwelling.—The parishioners will supply their material needs."

Three priests and a Brother then started from the Province of Cracow for Coritiba. Father Beyer, the Superior, announced their safe arrival in Brazil. The Bishop was absent at the time, but he had left orders for the Polish parish at Thomas Cœlho, to be confided to our confrères.

There were two churches in this immense parish, but for three months there had been no religious service; hence, the people were very happy at the arrival of our confrères. They have plenty to do. (October 1903; Note from Rev. J. Dihm.)

ACCOUNT OF A VOYAGE
FROM FRANCE TO THE SHORES OF THE PACIFIC OCEAN.

We had requested some of the Missionaries leaving France for distant missions, to forward us an account of their voyage. We have received letters from two of our amiable correspondents; one gives us the view of an "impressionist" as we say at present; the other has noted the practical details which we desired him to gather—these we transcribe.—We are grateful to both.

1.—FROM BORDEAUX TO ECUADOR


Quito, Ecclesiastical Seminary,
April—June, 1903.

I have not forgotten the promise I made you three months ago in a corner of your valuable library which you
robbed for my benefit: this is a just debt which I contracted towards you, and I feel that it is time to prove that I am not an insolvent debtor. On leaving Paris, we traveled for ten hours through our beloved France which I would fain have saluted for the last time, that I might bear away with me the consoling vision to the distant lands whither I was hastening, but the night was dark. A wiser man than I would have composed himself to sleep comfortably in his little corner, but the emotions of the last days were too exciting to allow me a moment of repose.

At six o’clock in the morning I was cordially received at Bordeaux by a good confrère, Father Barreau, who after dropping me at his residence, hurried off to look after my, or rather our baggage, for I had a traveling companion here who had been waiting for me two days,—the dear and to-day the lamented Brother Helrigl. Celebration of Holy Mass to place us under the special protection of Providence, and a few turns in the city, occupied a portion of the morning; and, at 10:30 behold us with bag and baggage in the train that was to convey us from Bordeaux to Pouillac. The train started towards noon, and during an hour and a quarter we traveled along the vineyards of the Médoc divested of all verdure. The train brought us quite near our floating house, the Canada, that awaited us under pressure.

It was not without emotion that we crossed the gangway, the last visible link with the land we were about to leave. I then went to inspect the quarters destined for us and deposit our baggage. Alas! alas! we did not find the accommodations of a first class hotel, but a very restricted locality. However, I perceived that those around me did not complain, so we adapted ourselves to circumstances.

At a quarter after three p. m., the signal emphatically warned us that we were about to sail, and slowly as if with regret, the Canada moved out from this cherished land,
to which the vessel, at least, would return in two months. From the deck, the view was magnificent. It seemed indeed, as though France were coquetting with those departing from its shores; the sun slowly declining, seemed anxious to enlighten as long as possible the last section of the country whose remembrance we carried with us. It is painful indeed to think that beyond the peaceful horizon, were angry passions which on the morrow would force so many others into exile. We kept our eyes fixed as long as possible on the receding shore which finally was lost in the evening fog; night fell, and at the mouth of the Gironde, the Pharos of Cordouan, which banishes darkness by its luminous rays, was the only indication that we were still near land.

The next day found us opposite the Spanish coast. We beheld mountains bathed in the rosy tint of the aurora, and snowy peaks rising above the morning mist. Ere long, the bay which we were soon to enter, lay clearly outlined before us. At a prolonged signal from the Canada a bark left the shore; the pilot nimbly mounted the rope-ladder thrown out to him, and took the place of the helmsman to direct the course of the ship. The scene before us was truly beautiful, and by the light of the sun, Santander appeared to us encased in peace and brightness, so that we would gladly have made a long stay there. At our right as we entered the bay, a rock curiously pierced with light attracted our attention; at our left was a sandbar proving that the presence of the pilot was not superfluous. On the hills facing the shore were villas embedded in verdure, and back of them, one mile distant, appeared the white houses of the city behind a curtain of light fog: this is the picture which was placed before us by the old land of Spain. All at once, we were besieged by a number of tradesmen, venders of illustrated cards, of oranges, and of other fruits, with an eye to our purses: evidently
they made good sale, card-sellers especially, whose stalls were visited by a number of passengers eager to send their friends in France a first token that all was well with them. At eleven o’clock we moved off and sailed directly into open sea.

Now, we are in mid-ocean, and this for ten days, therefore, it is time to make the acquaintance of the principal inhabitants of our floating city, a limited population however, since, besides the officers and crew, we have but fifty, passengers on board. His Grace, Mgr. Cormont, Bishop of Martinique, is in the company, returning to his unfortunate diocese to give to his people with the consolation of his presence and the encouragement of his truly apostolic words, the alms gathered in Europe for their relief. His Grace is all kindness and benevolence towards us; he places at my disposal his portable chapel and carries complaisance so far as to assist me during Holy Mass in case of any accident. Now, allow me to present to you Mr. de T...., an ancient superior officer of the French marine, who makes no secret of his convictions and preferences. We made acquaintance immediately, and from the second day of the voyage we became the best friends in the world; meeting with this excellent man was most fortunate, for no conversation could be more interesting than his; he has a remarkable talent for narration and has a store of recollections gathered from the four quarters of the globe during his long career as a seaman.

We have made good progress, and are now sailing between two infinities: the heavens above our heads, and the ocean beneath our feet; this is a spectacle altogether new for me, and I remain for a long time with my eyes fixed upon the distant line of the horizon which forms around us an immense circumference of which we are the centre. I am surprised to find so many charms in a sight that might seem monotonous, but which, on the contrary, af-
fofs us, according to the hour of the day and the condition of the heavens and of the waters, a thousand varied aspects which happily break the uniformity; it seems to me that not one of the waves that rock our vessel is like to the one following; each has its distinct physiognomy, its fringe of spray which the wind disperses into sparkling dew-drops, and its tints of almost infinite diversity, from the faintest blue to the deepest slate color. But when the rays of the sun fall perpendicularly upon us, it seems as though we were sailing through a sea of melted metal in which our crew appears to shudder with continual impatience and anger. We may well believe that one never wearies of the contemplation of the ocean since Mr. de T..., who for thirty years has viewed it under all its aspects, sublime or terrifying, recounts to me the beauties of it with the complacency of an old sailor who professes a true worship of the sea, and in a style that reveals the soul of a poet and the talent of an artist. As in presence of two infinities the soul is disposed to pray, the noble poetry of the Psalms assumes all at once a meaning and a fulness which hitherto we have never suspected. What more beautiful commentary could we have on the Mirabiles elationes maris than the sight of these waves whose mighty voices ascend in constant homage to the throne of Him who regulates their eternal rhythm!

But all this poetry did not prevent us from being rudely shaken during the first two days. The first nights were also very unpleasant, for the big cradle in our opinion was rocked too fiercely; the utensils, on board suffered more than we, and the second day about two o'clock in the morning I heard a terrible crash of plates and dishes that made our steward shudder; but no one was killed or wounded, and then we are not expected to pay for damages.

Now, for the daily and most striking incident of the voyage.
January 30th.

At four o’clock p. m., passed the Azores. Leaving the group to the north we pass to the south of San Miguel which in the distance appears to us as an armed vessel ready to impede our passage; we can distinguish only low indentations beaten by the waves; the rest is covered with a dense fog which seldom rises! This neighborhood is dangerous, and although we passed under excellent conditions, according to the commander, we suffer nevertheless from proximity to the island; and in the evening a deluge of rain and a pitching of the ship are as disagreeable as the rolling of the previous evening.

Sunday, February 1st.

A notice in magnificent calligraphy executed by the clerk of the vessel and plastered on the large window of the staircase, announces Mass at nine o’clock by Mgr. de Cormont; but, His Grace being much fatigued celebrated Mass at six o’clock, therefore, it was your humble servant who had the honor of saying the parish Mass in the salon in which an altar had been improvised and adorned with flags and hangings. It was under the shelter of the three colors, on the bosom of the peaceful ocean, of those waves that seemed lulled to rest, and whose plaintive harmony accompanies the sacred words, that a young priest brings down from heaven Him who with one word created the ocean and the world, and who disdains not to come, at his call, to bless sixty of His creatures isolated on the broad waters. I know not what sentiments filled the hearts of those around me, but for myself, I experienced the emotions of my first Mass; and from my inmost soul I thanked the great God for having been pleased to humble Himself so far as to accompany His children amid the waves of the sea as well as through the sands of the desert. This whole day was delightful; joy filled our souls, and the contented
manner of the captain assured us that our voyage was being accomplished under exceptional conditions. To God certainly, we refer the honor, but we cannot without injustice refuse to acknowledge the merit of our excellent Commander Geffroy and his crew whose zeal, discretion, and admirable conduct are entitled to the highest praise.

February 2nd.

For the first time we plough through a sea of oil during several hours; no comparison could be more just than this to convey an exact idea of the scene we have under our eyes: we glide on as upon an immense oily surface of a sea green color; no more small billows, no longer strong waves covered with foam, but broad undulations slow and lagging which die away gently into a silent caress along the sides of the ship; one is tempted to plunge his hand into the waters to feel assured that they have not changed their nature. But at the end of two hours, a high wind dispels the illusion and in the twinkling of an eye the sea assumes its ordinary appearance.

February 3rd.

We are approaching the tropics, and from hour to hour, the heat becomes more unbearable. Decidely, our winter garments are out of season: hence, our companions are already arrayed in lighter clothing. Not being able to imitate them in this, we shall be content with relegating to the depths of our trunk, our knitted stockings and overcoats.

February 5th.

Another spectacle still more curious: flying fish which in an instant attracted the attention of all on board: these little beasts (fishes I mean) are beautiful; they rise suddenly from the water, shoot out like darts of silver, and strike the wave at one hundred metres from the point of departure. I thought for a moment that they sported thus to compare the sensation of aerial with the pleasures of
submarine navigation, but I was in error, for the poor little creatures were only seeking to escape from certain voracious enemies that pursue them under the waves but are powerless to follow them in the air.

It was perceived that the Canada had consumed almost all its coal, and that the passengers had made serious inroads on our provisions for the table. The ship being so much relieved danced merrily on, and at noon the bulletin stated 629 kilometres; for an old ship like the Canada, these were handsome figures. Everything around us seems to take on new life as we approach land; a large ship covered with canvas and resembling a huge bird, appears in the distance; a few hours later we distinguish the smoke of another steamer.

February 6th.

Since early morning there has been extraordinary activity on board; this evening we shall be at Pointe-a-Pitre, an important post of Gaudeloupe one of the French Antilles. We must prepare to receive the visit of several persons of the place and those of the highest standing for whom the arrival of a French steamer is always a great event; for this reason the Canada is decked out in its richest attire. At four o'clock in the afternoon we perceived the Island of Désirade, and two hours later, at nightfall, we entered slowly into the anchorage of Pointe-a-Pitre between two ranges of green and red lights indicating the passage so narrow and dangerous at this point. We cast anchor a short distance from the land and behind some schooners quite near to the shore: we anticipated by night the magnificence, of the first view of the tropics which we shall have the opportunity to behold. While awaiting the expected visits, our noble ship began the work of disembarkation by lowering two automobiles destined to perform postal service in the island; these toys weighed only five thousand kilogs, and I assure you it was with anguish that we witnessed
the two enormous boxes imprisoned in a solid network of
cable, swaying at ten metres in the air above the boats
waiting to receive them. Thank God! this difficult and
perilous operation was accomplished without accident, but
I am confident that the presiding officer was relieved from
a heavy burden when he saw the two formidable boxes
safe behind the boat that towed them.

The next day at an early hour we were on deck; the view
was marvelous, the harbor dotted with islets covered with
luxuriant vegetation which from a height seem to resemble
bouquets of motionless palms under a scorching sun. Tow­
wards eight or nine o’clock the clergy of the city came to
present their respects to Mgr. de Cormont and to invite him
to accept hospitality for a few hours at least, at the presby­
tery. These Rev. Gentlemen treated us with charming af­
ability and press us to accompany them to share their bread
and salt— and even something else! We eagerly embraced
the opportunity to exercise our limbs; and in an hour after,
a boat brought us to the shore. We must acknowledge, that
in proportion as we approached, the place lost its charms and
when we landed upon the bank, covered with all sorts of
rubbish, the illusion was completely dispelled. In the city
the streets did not impress us more favorably; the houses
are of wood. At the market swarms a motley crowd of
negresses robed in gaudy cotton cloth. The spectacle cer­
tainly was picturesque; but are there no shadows in the tab­
leau? We were fully compensated, however, on reaching
the presbytery,—a large wooden edifice so constructed as
to insure to the occupants all the air possible. Our recep­
tion was most cordial and in the absence of the archpriest,
the first vicar did the honors of the house with perfect
good grace. These worthy priests are somewhat isolated in
their island, and the arrival of French priests seems to
afford them true pleasure. But, alas! this time the news
we bring them from France is not calculated to rejoice
their hearts. After a visit to the church which has been frequently shaken by earthquakes, we returned to our vessel in company with our commander who was one of the invited guests. Shortly after, we raised anchor and before night we arrived at Basse Terre, another island of Guadeloupe. This is called in marine language an outside anchorage, that is one completely open and which in bad weather affords little or no protection for vessels.

On our arrival the little pier was immediately covered by a curious and eager crowd; and a number of boats detached from the bank came to meet us. Every one is anxious for news and it seems truly that our vessel is a fragment of the soil of France, the far-off land. When we reached the moorings we learned that the people were in a state of great excitement to which the late events—an eruption of the volcano—gave rise; as for the terrible sulphur-bed, the cause of all these terrors, it remains obstinately veiled by dense clouds which conceal the summit and its crater whence death may issue at any moment.

We set sail at midnight, and about two o'clock in the morning we were ten miles distant from the ruins of St. Peter of Martinique; and this as a matter of prudence—for as the terrible mountain Pelee is not yet silent—we did not expose ourselves to danger by seeking to contemplate for a few moments the plain calcined by the recent eruption, and under which lie thirty thousand dead bodies. At seven o'clock we entered the anchorage of Fort de France, and as we approached the wharf, all the bells in the city rang out a joyous welcome to the first pastor of the diocese. In the twinkling of an eye the shore was covered with officials, relatives, and friends, and between our vessel and the land there was established by common accord a wireless telegraph—hands and handkerchiefs being the medium. As none of these demonstrations were intended for us, we admired the magnificent anchorage whose peaceful waters
gparkle in the morning sunlight. At our right and left we saw small bays well protected in which schooners awaited their cargo of sugar; the city itself appeared to us as if painted on the declivity of hills thickly wooded. At eight o'clock we left the Canada and took our places in a government boat placed at the disposition of Mgr. de Cormont, as in the suite of His Grace. We landed five hundred metres distant, and a few moments after, the Bishop robed in his episcopal insignia started for the cathedral preceded by a magnificent procession and in the midst of a sympathizing and joyous multitude. The blacks, above all, manifested a simple and enthusiastic joy; it was delightful to see them running to meet their bishop who blessed them with sensible emotion! The cathedral was crowded: whites, blacks, and mulattoes mingled in touching fraternity,—which unfortunately is not ordinarily the case,—actuated by the same sentiments of grateful love towards him who brought to the survivors of the late catastrophe with words of hope and consolation, the alms he gathered during his sorrowful pilgrimage through France. The ceremony continued while I celebrated Holy Mass at a side altar; and the Bishop after listening to the welcome delivered by the archpriest, in his turn, addressed to the multitude before him tender, heart-felt words which will serve as a balm to the wounds but scarcely healed. I am confident that all bore away with them from this affecting ceremony a sweet and soothing impression;—an impression that the Catholic Church alone has the secret of healing wounds like those which have been inflicted on this unfortunate colony.

Hospitality at the presbytery was kindly offered; we accepted the invitation all the more readily as during the next two days life would be insupportable on board the Canada, which must be supplied with coal here. The garden of the presbytery with its fountain and evergreen trees was far more inviting than the deck of our old vessel in, which
black dust will have a city claim for twice twenty-four hours. During my brief stay in the city, I had leisure to perceive that the mulatto and black element prevails over the white.

We quitted the unfortunate colony, February tenth, with sentiments of profound sadness, thinking that this charming spot serves as a battlefield for sad political debates,—thinking above all, of the increasing hatred which separates the two races that should live amicably side by side. The next morning about seven o'clock we are...in the Mouth of the Dragon! Don't be frightened: this formidable title designates simply a narrow passage between two verdant islets a short distance from the anchorage of Port d'Espagne, capital of Trinidad. This neighborhood is truly superb; we are sailing along a coast adorned with smiling verdure: here and there in shady nooks we perceive humble dwellings which would delight the heart of a hermit. We pass by some very small islands all inhabited; one of these is just large enough to contain a house of close dimensions, and a garden as large as a pocket handkerchief; we surely must be in the country of the Robinsons. Our entrance is greeted by a volley of musketry which, however, is not intended for us; it is merely of an Italian vessel returning from the blockade of Guayra (Venezuela) firing to give notice that a steamship is but one hundred metres distant. We then perceive the two English cruisers, the Ariadne and Retribution also coming back from the blockade, and the three poor Venezuelian gunboats captured in the course of this...glorious campaign. To-morrow we shall be at the scene of the conflict: at twelve o'clock we shall cast anchor opposite the famous port of Guayra. Let me state that Guayra bears no resemblance to Brest, Toulon, or Marseilles. Yet the anchorage is good; the principal advantage of this is doubtless, its being but a
short distance from Caracas. Of ships at anchor we saw only the English *Tribune* ordered to continue the blockade, and the French cruiser, *Troude*, awaiting its second mate whom we have on board.

The fort overlooking the city has judged proper to display two flags, doubtless as a defiance and as a declaration of independence. But its high white walls offer a fine target, and the cannons of the English cruiser must burn with envy to lodge some bombs therein. They will not have this satisfaction, however, for we understand that tomorrow the official blockade will be removed.

February 13th.

We are sailing along a desert coast, uninhabited and uninhabitable: sand, scorched by the sun, is the only object we have under our eyes. A brisk gale drives us onward so that we gained thirty or forty miles during the night; towards six o’clock in the morning we perceive a long strip of land in the midst of which rises a sort of tower, evidently intended to support a light during the night; in the rear we noticed another strip of sandy earth, and between both a large stream of yellowish water; this is the mouth of the Rio Magdalena, a large river in which I am told, there is more sand than water, and fewer trout than crocodiles; nevertheless this is the route to be followed for two or three weeks (yes, you read correctly, “weeks”), by the majority of the Spanish colony that embarked on the *Canada* bound for Medelin, a city of fifty thousand inhabitants in the interior of Colombia.

About two o’clock p.m., we came near the wharf of Savanilla, having in the rear the two cannons with which it is defended. You will find Savanilla on the map; it is composed of about half a dozen scattered buildings at the end of a pier eight hundred metres in length. The city proper is Beranquilla thirty kilometres in the interior,
connected by a small railway with the English coast: this we learn from a gentleman with red whiskers and gold spectacles who gives orders to those around him. This worthy son of Albion is an extraordinary personage: he goes, comes, runs; calls this one, scolds that one, seizes another by the arm, climbs on the machinery, etc., etc.; in short, he is equal to twelve men, and all this jumping around does not make him lose one puff of the enormous cigar in his mouth: an experienced mariner has time for all things! We have the sorrow, as insinuated above, to see the members of the Spanish colony disembark, with their fifty trunks, without enumerating the little parcels of the ladies! This departure certainly will make a great void in our existence. While we wished them in the sincerity of our hearts a safe journey through the sands and the crocodiles of the Rio Magdalena, a comical incident caused a little diversion: A passenger of the Spanish steamer judged it expedient to profit by the presence of the Canada to procure from us a provision of cigarettes; we had reason to believe that these were prohibited articles, for as soon as this man returned to his vessel with his package under his arm, he was collared by a Colombian custom-house officer whose cap loosely fastened, had not excited distrust on the part of the purchaser. Then followed loud cries, protestations, threats, and seizure of the unlucky package of tobacco which seemed about to lose its contents in this warlike struggle between a representative of lawful authority and a transgressor of the law who believed himself justified. Finally, the law prevailed, and going on board in a fury the discomfited smoker met a Colombian general; (you know that these officials shoot up like mushroom on a rainy night). To seize the occasion to state his case, to assert his right, was for the man of the package, the affair of a moment. The senior General, issued an order, made a sign, extended his right arm in a protecting gesture, and the custom house
officer obedient even unto death, restored the parcel to the lawful proprietor who immediately smoked a provoking cigar in the presence of his mortified captor. The baggage master of the Canada then methodically deposited on shore quantities of boxes of preserves, etc., for the inhabitants of Bogotá.

February 14th.

En route for Colon.—End of the first part of our voyage. No sooner had we left Savanilla than we had a formidable shake-up; the Canada almost entirely relieved of its burden rolls like an empty barrel, as the commander says. Hence, the dinner is disturbed; we were obliged to set the protecting ropes across the tables to prevent the dishes from rolling; but this did not hinder the bottles and glasses from describing arcs of disagreeable circles; the repast was concluded under difficulties. In the dining salon, half deserted, true melancholy prevailed; the cushions were empty, and the tables divested of their usual adornments; it was the sadness of an approaching separation; for we must admit that we are attached to our old Canada on which, Providence first, and afterwards the personnel, made life so pleasant during these three weeks, that we almost regretted to see the time pass so quickly.

Between two and three o'clock in the afternoon we distinguished the coast and before four o'clock Colon came in sight behind a transparent veil of fog at leeward, where we perceived scattered wooden structures by no means indicative of comfort. At half past four by successful management we reached the pier. It was too late to take the train for Panama, so we spent the night on shipboard: this time as there was no rolling of the vessel, we could repair the losses of the preceding night and gain strength for the passage of the isthmus. To-morrow we shall visit the hospital to salute our dear Sisters, the Daughters of Charity, and give them news of France.
Permit me here to interrupt the first part of my journal; I shall resume it ere long and I hope to conduct you safely to Quito.

You doubtless know that my traveling companion our dear Brother Student Hellrigl, died on the twenty-seventh of last May after an illness of two months, during which, by his sweet resignation he edified the sisters to whose hospital he was transferred. The poor child did not leave the house once; his only passage through the streets of Quito was to be conveyed to his last resting place. This dear Brother, being the first to die in the young Province of the Pacific, will be its protector in heaven, for we are convinced that God would not allow this pure soul to wait long at the gate of paradise. May this dear confrère obtain for us the graces of which we stand in need here, as well as in France.

Recommending myself to your good prayers, I beg you to accept, etc.

F. DROUET.

II.—FROM BORDEAUX TO PERU

Letter from REV. EMILE NEVEU, PRIEST OF THE MISSION, to REV. A. MILON, SECRETARY GENERAL.

Arequipa, November 1, 1903.

Behold I have arrived at Arequipa without accident or inconvenience of any kind! I am gradually accustoming myself to my new mode of life and diligently studying the Castilian language. Already I can teach catechism and a reading class, etc., and in this way I have the consolation of relieving our confrères in some degree for, as you know, they are overburdened. Between times, at the side of the Superior, our venerated Father Duhamel, I listen, I observe, and take notes; the admiration which I
formerly had for the works of Arequipa is ever increasing.

I send you, as requested, a few details of my voyage; these are positive and matter of fact, but you will excuse this, as Missionaries who will have the same voyage to make, will be glad to be thus informed.

1.—VOYAGE FROM BORDEAUX TO PANAMA.

1. — EMBARKATION.— At the marine depot, the train leaves Bordeaux for Pauillac on the twenty-sixth of every month at half-past eleven. We reach Bordeaux in the morning and go at once in the street car to the station to register our baggage. The office is open at seven o’clock, and it is advisable to profit by this early hour to avoid a long wait; besides, after attending to this matter, we can say Holy Mass, etc.

The baggage is checked to Panama, so it gives us no trouble at Colon. Everything is checked, even small valises; even the parcels we take to our state-room. The amount of baggage allowed on the line from Bordeaux to Colon, is one hundred fifty kilogs; from Colon to Panama ninety kilogs; any distance beyond this it is seven cents a kilog. There are wagons at the southern station to convey baggage to the marine depot. If the baggage has been sent by the Transatlantic Company it requires no further attention; it will be found at the marine depot; but the receipt delivered to an individual name must be held, otherwise you will have difficulties to contend with. I subjoin a copy of this paper:

GENERAL TRANSATLANTIC COMPANY. BUREAU DU FRET
5, RUE DES MATHURINS.

"Havre Line—Bordeaux—Colon. Receipt of baggage, C. G. T.

"Received from the Lazarist Missionaries the sum of
fifteen francs to defray expenses of transportation from Paris to the wharf of embarkation at Bordeaux, 177, course of the Médoc: two trunks, 1155-1150; subject to delays of transfer to which Railroad Companies lay claim.

"Steamship Labrador, leaves August 26, 1903; passengers embark at Bordeaux.

"Passengers are requested to identify their baggage and have it checked before embarking. — Regulations for extra weight will be made at the moment of embarkation."

We are allowed to have many articles in the state-room, and we can go down to the hold of the ship once a week.

II. The Voyage.—Some Useful Information. On arriving, you will find on the vessel postal cards (two cents), stamps, letter paper free of cost, etc. The steward assigns your state-room, and if the passengers are not too numerous there will be no difficulty in being alone.

It is well to bring a little cologne with you, for sometimes the water for washing is of a disagreeable odor,—and a good supply of linen, because it is very warm on the Atlantic, and you often need a change. It is necessary to state, however, that at Fort de France, persons employed by the vessel can laundry your linen (for terms inquire of the cabin boy); it can also be laundered on the boat.

A state-room or hall can easily be obtained for the celebration of Mass. The service on Sunday depends on the commander. It is well to be furnished with reading matter and with objects of interest for yourself and for the passengers.

2. Halting Places.—Most of these are not available. At Trinidad, for example, for an hour’s sail to the shore, the price is one dollar; Baranquilla is out of the question; at Guayra, permission to go on shore must be obtained from the President of the Republic. Pointe-a-Pitre,—twenty-five cents boat-rate, and Fort de France,—the vessel moored at the pier,—are the only places which we can visit. In-
deed the latter is obligatory; we cannot be on board while the coal is being put in; and the heat, confusion, and dust, are far from being agreeable. The Reverend Gentlemen at the presbytery are very hospitable; some of them have spoken most affectionately of Mgr. Tanoux; entertainment most cordial; (fine library).

III. Debarkation.—On arriving at Colon, we can notify our confrère, Father Gougnon, by telegram; we can go to the house of the Sisters of Charity, or take the train. We have nothing to look after.

On reaching Panama it is best to take a carriage (price twenty-five cents), and go to Father Gougnon’s residence. Quite near is a bank of exchange; but it is advisable to exchange as little as possible, because Panama money is current only at Panama.

The next day we must repair to the agencies of the Companies, open at seven o’clock, to change our tickets. From there we take our baggage to the station. If one is to start the same day or the next, the luggage must be sent to the wharf of embarkation—la Boca—price a trifle. If the passenger is not to set sail the next day, he must take his baggage with him; this is very troublesome and very expensive: from three to five dollars.

This inconvenience added to the weariness of remaining at Panama, a very unhealthy city, should induce our confrères to take a steamer in France connected with those of the Pacific: Thursday or Friday for the south; Tuesday for the north. This is an important item. Moreover, everything at Panama is very expensive.

II.—VOYAGE FROM PANAMA TO LIMA, MOLLENDO, ETC.

4. Embarkation.—At the Panama station we take the train for la Boca. On arriving, we board the steamer. We do not apply to the steward for a state-room but to the waiter; we can then choose our room and be alone.
To transfer the baggage from the depot la Boca there is a crowd of porters waiting; one must be cautious and have an eye to the transfer; paying the fixed price,—from one to two dollars.

In the Pacific Companies there is no checking of baggage; you are obliged to put everything in the hold of the vessel without receiving any ticket; therefore you have the serious inconvenience of waiting a long time at the moment of disembarking. The price of each box or trunk is one dollar; but generally there is no charge for what is taken to the state-room. It is a good plan to take as much as possible with you into the cabin.

II. The voyage.—The state-rooms are larger and more comfortable than those on the Atlantic; they open on the deck. This arrangement prevents passengers from mingling as much as on the French steamers: as a general thing, we come in contact only with those on the same side with us. We can easily say Mass; it is well to bring medals and scapulars for the sailors. It is advisable also not to put your overcoat at the bottom of a trunk which is down in the hold, as I have done, for it is very cold on the Pacific.

Halting Places.—The Anglo-Chilian system is very imperfect; no one knows the hour of starting. The rule is this: When the loading is completed, we sail. No one ever goes on shore, a boat is necessary for this, (pay the price). Do not depend on the signal for the moment of departure, for none is given.

At Guayaquil, what a pleasure to see our confrères coming to salute us and to go with them to their house. Oh! what a delightful day we spent with Fathers Baudelet, Diete, Mantelet, and Thiellement; we forgot all our fatigue.

At Lima, if the confrères are notified, and it is always well to do this (for example, by sending a cablegram from
Payta, eight cents a word,) they come to meet you at Callao; the sisters have a special boatman.

It is needless to give you any further information; with good Father Mivielle, we are well cared for; I may say we are spoiled. It is the same with the landing, you have no trouble here: confrères always come on board for you, and at once you experience the truth of these words of Holy writ: Quam bonum et quam jucundum habitare fratres in unum.

E. NEVEU.

ARGENTINE REPUBLIC

FROM MARSEILLES TO BUENOS AYRES.


On July 24, 1903, at early morn, a little band of Priests of the Mission made a pilgrimage to Notre Dame de la Garde, the sanctuary overlooking the city of Marseilles. These Missionaries were preparing to sail for South America. They celebrated Holy Mass with great fervor, thinking, not without emotion, that they were about to depart from their beloved France, to cross the ocean, and to evangelize the inhabitants of the new world. They implored the protection of the merciful Virgin, Star of the Sea, then full of confidence, they descended the mountain and repaired to the port of the Joliette. Thirteen Missionaries took their places on the steamer Provence: Fathers Joseph Caussanel, Marius Fargues, Jean Thoillier, Alexandre Sarda, Marie Antoine Bulhon, Antoine Van Pol, Louis Gaumette,
While the steamer was getting ready to weigh anchor an exciting event took place: A malefactor "watching" the passengers tried to get possession of a valise; fortunately some of the crew saw the bold thief and attempted to seize him. In the twinkling of an eye the pickpocket escaped from their grasp, succeeded in getting from the vessel, and reached the wharf; there he was pursued, finally was arrested and brought to justice. After this incident, about three o'clock p.m., the steamer Provence quitted the port of Marseilles, moving out slowly and majestically. All the passengers were on deck watching the movements of the vessel one hundred and eighteen metres in length.

Many of the passengers beheld the Mediterranean for the first time. The sea was not very calm; the pitching and rolling caused much inconvenience almost immediately to several of the Missionaries. The first meal on board was at five o'clock, p.m. We were twelve at table at the Benedicite; at the conclusion of the repast, we were but three; sea-sickness had obliged ten confrères to leave the dining room.

The night from the twenty-fourth to the twenty-fifth was far from being pleasant; several of the Missionaries sought a little repose outside. Certain state-rooms allotted to the priests contain four berths, like to cribs or the shelves of a library; two of the four are 1.70 m. high. These nests can be reached only by means of a ladder.

July 25th.—As we shall be on shipboard nearly one month, we brought with us a chapel and all that is necessary for the Holy Sacrifice. One of the best cabins was placed at our disposition by the commander of the Provence; an altar was erected and on Saturday July twenty-
fifth, two of the Missionaries had the happiness of saying Mass; the others could only communicate.

In the evening of the same day we reached the port of Valencia in Spain.

*July 26th and 27th.*—Halt at Valencia.—The steamer was to remain at anchor for forty-eight hours. This was a considerable but necessary delay. The *Provence* was to carry to South America a vast quantity of merchandise; now it would have been impossible to get the men to load the ship on Sunday. Besides, the bull-races came off at Valencia on the twenty-sixth, and the Spaniards would not forego this pleasure. We therefore remained at the port of Valencia all Sunday and part of Monday. Mass was celebrated in the little chapel of the vessel or in some parish of the city. Many Spaniards were permitted to visit our steamer. To the great delight of the passengers, the anchor was raised at ten o’clock, Monday evening. The ship glided gently over the waves; we were on a sea of oil, as they say.

*July 28th.*—In the morning, the passengers on deck perceived at the horizon a globe, as it were, of fire—a charming phenomenon; the sun seemed to rise from out the waters. The sky was clear, the air refreshing. Towards noon, the mercury rose rapidly; the passengers were gay, no one was missing at table. In the evening of July twenty-eighth, the *Provence* was coasting along the shores of Spain; we perceived at the right enormous bare rocks seeming to issue from the sea; these rocks formerly served as a shelter and a defense to the Moors, masters of the Iberian peninsula.

*July 29th.*  Malaga.—At dawn we had under our eyes the anchorage and port of Malaga, south of Andalusia; the *Provence* was soon moored at the outer port. Malaga has one hundred and ten thousand inhabitants, and its situation is truly beautiful. The city is on the borders of the
sea, at the foot of high mountains; the climate is very warm. From the port we see distinctly the cathedral which overlooks the city, and it will be easy to get to Malaga if the vessel halts. A number of elegant boats are ready to convey travelers who desire to make an excursion.

*July 29th. and 31st. From Gibraltar to Madeira.* — On the evening of the twenty-ninth, the *Provence* continued its route to South America: a cloudless sky, a calm sea; this was one of the finest days of our voyage. Our ship immediately entered the strait of Gibraltar which unites the Mediterranean and the Atlantic between Spain and Morocco.

The passengers of the *Provence* then beheld unrolled before their gaze a picture truly magnificent: an immense harbor partially covered by the enormous vessels of a superb English squadron; then a large city seated on the west declivity of the peninsula; finally, the rocks that skirt the coast of Morocco. The passengers were in admiration at the scene. On leaving the strait, the vessel sails henceforth upon the Atlantic. The ocean is not so calm as the Mediterranean. The voyage from Gibraltar to Madeira was most fatiguing. The sea was rough; many of the passengers were sick or dispirited; and on account of the agitation of the waves, it would have been impossible to celebrate Holy Mass.

*August 1. Madeira.* — God did not delay to comfort us. The ship entered the anchorage of Madeira on August first. This Portuguese island is a faint image of paradise. Funchal, the chief city, is most picturesque. The island is noted for its delightful climate and its fine promenades. At the north and east, Funchal is surrounded by most beautiful hills which from base to summit are covered with rich vegetation: the trees are never despoiled of their verdure; no winter here. The thermometer ranges between twelve and twenty-five degrees above zero. Here are all sorts of fruits and at all seasons of the year.
August 2nd. Sunday.—On this day, the Provence directs her course towards Daker, a port of Senegal. The ocean is a little rough; however, several priests had the happiness of celebrating Holy Mass, at which the others communicated. About eight o’clock, a. m., by order of the captain, an altar was arranged on the deck of the vessel. One of the four White Fathers who were going to Senegal, celebrated the Holy Sacrifice. The officers of the vessel, the captain at their head, assisted at this Mass. They sang the Ave Maris Stella, the O Salutaris, and an appropriate canticle. The attitude of all was most edifying. The hearts of the Missionaries were refreshed and delighted at the sight of this religious ceremony; they forgot for an instant all the fatigue of the voyage which was far from its termination.

August 4th; Dakar.—Two days later, we reached Dakar, Tuesday August fourth. How surprising! Before arriving at the French port of Senegal, we had cold, dark, and rainy weather. But at Dakar the mercury rose rapidly. The air is hot but very damp; we merely saluted this French port, where the White Fathers bade us farewell to continue their journey on land. The secretary of the vessel was placed at our convenience for correspondence and numerous postal cards were mailed for France.

August 4th-14th; The Journey from Dakar to Rio de Janeiro.—So far our vessel had scarcely removed from the coasts of Africa in its passage to Senegal. As soon as it left this French colony, it sailed to the west on its way to the new world. For ten days there was no variety, no halt. Day and night we were in open sea: the heavens above our heads, and beneath us the ocean in all its immensity; the same horizon seemed to be continually before us as the sun arose.

At times, the heavens were covered with thick clouds, the wind blew violently, and rain fell in torrents.
But how did the passengers employ themselves during this voyage of ten days?—As a general thing, they promenaded on deck; they contemplated the mighty sea and watched the porpoises that came to the surface from time to time, and gazed at the little winged fishes flying just above the waves. Others conversed in the dining room; some were reading, some entertained themselves with musical performances. People of the world spend much time at table; the serving, in great variety, was much prolonged. For those who had nothing to do, this was a means of killing time, or even in their estimation a means of employing it profitably, and of spending agreeably a portion of the day.

As for the thirteen Missionaries, they were together at table and the session was shorter. The celebration of Holy Mass between five and seven o'clock; the recitation of the Breviary; readings, and other pious exercises; and above all, the study of the Spanish language; conversation, and walks on deck; the labor of correspondence, etc.,—such were their occupations and their recreation during this tedious voyage on the Atlantic.

August 9th, Sunday.—On this day one of the Missionaries celebrated Mass on deck. The Commander, Ferrari, the Commissary of the vessel and the officers assisted, singing during the Offertory of the Holy Sacrifice. After the ceremony, the officers had the kindness to conduct all the priests to the captain's deck. Here, day and night, stands the officer who has the direction of the steamer; from this deck he has a more extended view of the sea. We were obliged to accept some refreshment which the Commander offered us with exquisite grace. We were in the midst of compatriots; we might have fancied ourselves still on French soil, so sympathetic were the officers of the ship in this our hour of exile.

August 14th,-15th; A Halt at Rio de Janeiro.—On August
fourteenth the sea was calm; a pleasant breeze fanned us and the heavens were clear. Many passengers were on deck at sunrise. Suddenly, we perceived in the distance naked rocks emerging from the ocean; then mountains with lofty and numerous peaks. This was the coast of South America greeting us for the first time. With what emotion we contemplated the land which was to become our adopted country. A few hours later the steamer Provence entered the anchorage of Rio de Janeiro, one of the finest in the world. It is broad and has an extent of forty kilometres. All the grandeur we had seen; all that had charmed us at Gibraltar, seemed nothing compared with what we then had under our eyes; on all sides we heard only cries of admiration.

Rio is the present capital of Brazil, containing about seven hundred thousand inhabitants. This capital although in itself not remarkable, contains, however, some fine sections, superb buildings, and an avenue of palm trees that cannot be surpassed. The suburbs of the city, in which the yellow fever often rages, are charming.

Our Congregation has two important institutions in the capital of Brazil: that of the Visitor, and the Great Miséricorde (Santa Casa da Misericordia).

Our steamer moored in the anchorage of Rio, Friday morning, the fourteenth. The anchor was not raised until the afternoon of the next day; therefore, we had the pleasure of embracing our confrères and of spending a night on land. We were astonished on beholding the grand hospital of the Miséricorde. The Sisters of Charity here give their services to nearly fifteen hundred patients. Fathers Fréchet and Azémar there exercise the office of chaplains.

At Brazil, we parted with Fathers Castamagne, Gareil, Lalande, Van Pol, and Vitalis; their voyage on sea was terminated.
August 15th; Departure from Rio.—On the feast of the Assumption, after celebrating Holy Mass and praying at the great Miséricorde, we resumed our places in the ship. Fathers Dehaene and Fréchet accompanied us to the boat. We then numbered only eight. The weather was unpleasant, the sky cloudy, and a fine rain drove us from the deck; we took refuge in the dining room. On Sunday the sixteenth, we were at Santos, Port St. Paul, where we spent two days. The Provence had to deposit here many tuns of wine and to take in sacks of coffee by the hundred. During this long delay we were able to contemplate at leisure a bay attractive by its originality. At the right and left, the eye rests upon an undulating region; there are mountain peaks, ravines, torrents, and everywhere rich vegetation, tall ferns, palm and banana trees, etc.

On Tuesday afternoon the ship set sail, coasting along Brazil and the Rio de la Plata. The sea was rough, the weather cold; however, the passengers were in good humor for they were at the end of their journey; this was their great consolation.

August 21st. Montevideo.—The Provence reached Montevideo at this date and rested but a few hours in its admirable anchorage. The sea was smooth, the sky without a cloud; we beheld the beautiful hill overlooking the sea; this height covered with buildings is the handsome city of Montevideo with its two hundred thousand inhabitants; our confrères have a parish there. Father Thoillier, one of our traveling companions, was destined for Montevideo, but he came with us to the Argentine Republic to see the Visitor. Buenos Ayres is but a half day's journey from Montevideo.

August 22. Arrival at Buenos Ayres.—Our steamer covered the distance which separates Montevideo from Buenos Ayres in the night, between Friday and Saturday.
On August twenty-second, at eight o'clock in the morning it slowly entered the port of Buenos Ayres.

The landing occupied several hours for the baggage had to be identified and removed from custom-house inspection. When all this was over, we, with the confrères who had come to meet us, took two carriages which rapidly conveyed us to the Calle or Rue Cochabamba, where our house is situated. The voyage of forty days' duration was at last terminated, at least for the confrère destined for the house of Buenos Ayres. His traveling companions bound for Santiago, for Asuncion, and Saint Jean de Cuyo, remained a few days in the house of the Visitor.

Buenos Ayres, October 5, 1903.

Behold, me now installed! I am engaged with three young seminarians who are making their novitiate at Buenos Ayres; they are very docile and respectful.

Then, I have the Spanish language to study. I am preparing retreat sermons, according to the instructions of our venerable Visitor. Time thus employed passes very rapidly.

I can also render some service in the ministry. Our house in Rue Cochabamba, is very large; we have two colleges, one of these is gratuitous. More than five hundred students receive instruction here. Children of the parish are also prepared for their First Communion; this is a precious advantage for them.

We have a public chapel. In the city the Sisters of Charity have thirteen or fourteen houses. We endeavor to labor at Buenos Ayres as in France, for the glory of God and the good of souls.

JOSEPH CAUSSANEL.
24. By a response of the Sacred Congregation of Bishops and Regulars, December 14, 1903, this important case of conscience concerning the Congregation of the Mission, was decided.

**Dubbi.** — I. Se debba confermarsi o revocarsi la decisione della S. C. dei VV. e RR. del 23 settembre 1881 nel caso.
   Et quatenus negative ad primum affirmative ad secundum.

II. Se la dipendenza dei Missionari dalla giurisdizione degli Ordinari si estenda anche ad altre materie de foro interno.

— In Congregazione generali habita in Palatio Aplico Vaticano die 11 decembris 1903, Emi ac Rmi Patres responderunt:
   Ad I et II ad mentem. Mens est: quod Alumni Congregationis Missio-
   nis valide confiteri possint penes quemlibet Confessarium ab Ordinario loci
   approbatum, facto ad cautelam verbo cum Smo.
   Et facta de his Smo D. N. Pio Papi X per infra scriptum Cardinalem
   S. C. EE. et RR. Prefectum relatione, Sanctitas Sua resolutionem S. ejus-
   dem Congregationis ratam habuit et confirmavit die 14 decembris laben-
   tis anni 1903.

**D. Card. Ferrata, Prof.**

**Ph. Giustini, Secret.**

25. **Indulgence of the Portiuncula.** — At its expiration the Indult granted in favor of all the faithful, for the chapels of the Daughters of Charity, has been re- renewed according to custom.

**Leo XIII. Pope.**

**Ad futuram rei memoriam.** — To increase the piety of the faithful and to contribute to the salvation of souls; and having in our charity, considered the heavenly treasures of the Church: "to all and each of the faithful of both sexes who, truly contrite, having confessed and communicated, shall visit a church or an oratory depending on one of the religious houses of the Daughters of Charity, which Company is united to the Congregation of the Mission, and
in what place soever, we grant—provided all conditions be observed, and that there be not in the place, or at the distance of one mile from it, a church of the Order of Saint Francis or any other church or public oratory to which said indulgence is attached—every year on the second day of the month of August, from the first Vespers to the sunset of said day, all and each of the indulgences of the Portiuncula; the remission of sins and the penalty due to them, which they could gain and obtain by visiting in person one of the churches of the Brothers or Religious of the Order of St. Francis. In these churches or oratories the faithful must pray to God for peace among Christian princes, for the extirpation of heresies, for the conversion of sinners, and for the exaltation of our Holy Mother, the Church.

This concession is made by our apostolic authority, in virtue of these presents, for ten years only. Notwithstanding the rule followed by us and by the apostolic Chancery of not granting indulgences ad instar; notwithstanding all other apostolic constitutions and prescriptions, and all other dispositions to the contrary...

Given at Rome, near St. Peter's, under the seal of the Fisherman, May 26, 1903, the twenty-sixth year of our Pontificate.

For Card. Mæochi, NICOLAS MARINA.

INDULGENTIAM PORTIUNCULÆ
LUCRARI POSSUNT OMNES VISITANTES CAPELLAS AUT ORATORIA FILIARUM CHARITATIS. — 26 IUNII 1903; AD DECENNIUM.

AD FUTURAM REI MEMORIAM.—Ad augendam fidelium religionem et animarum salutem cæsætibus Ecclesiæ thesauris pia caritate intenti omnibus et singulis utriusque sexus Christi fidelibus vere penitentibus et confessis ac S. Communione refectis qui quamlibet ex ecclesiis vel oratoris piis dominibus adnexis Filiarum Charitatis Congregationis Missions, ubique terrarum existentibus servatis servandis ac dummodo in respectivo loco nulla exsset, vel mille passuum intervalo distet Franciscalis Ordinis aut alia qualibet Ecclesia vel publicum oratorium in quo cadem Indulgentia concessa sit die

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secunda mensis augsti a primis vesperis usque ad occasum solis diei huiusmodi singulis annis devote visitaverit et ibi pro Christianorum principum concordia haeresim extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint ut omnes et singulos de Portiuncula nuncupatas Indulgentias, peccatorum remissiones et penitentiarum relaxationes consequentur quas consequeretur, si quamlibet ex Ecclesiis Fratrum monialiumve Ordinis S. Francisci personaliter ea ipsa die ac devote visitaverunt de apostolica Noæ Aucte, temore presentium ad decennium tantum concedimus Non obstantibus nostra et cancellariae Apliae regula de non concedendis indulgentiis adinstar aliisque constitutionibus et ordinatinationibus Apliae easterisque contrariis quibuscumque.

Datum Rome, apud Sanctum Petrum, sub annalo Piscatoria, dit XXVI junii MCMIII. Pontificatus nostri anno vigesimo sexto.

Pro Domino Card. Macchi, Nicolaus Marii subst.

26. Office of the Patronage of St. Vincent de Paul.—
This feast requires some changes to be made in the Ordo for 1904 which has been sent to the various Houses. A detailed indication of these changes will be found on a leaflet attached to the text of the newly printed Office, to be added to the Breviary.

As a general thing, the new offices, Masses, etc., can be procured by addressing the divers publishers of Breviaries, or by applying to the Mother-House, 95 Rue de Sèvres, Paris.

27. Request: Could not the Annals, from time to time, publish the decisions of Congregations which interest the members of our Communities? In many houses, particularly in foreign countries, it is difficult to have knowledge of these decrees.

Answer: Although this is not precisely the object of our Review, yet, we have already done this in certain circumstances; for example, in what regards Mass and power of hearing confessions during sea voyages. We have been desired to give the text of a recent decision regarding what clerics newly ordained, should recite. The text is as follows:

7*
S. Rituum Congregatio in Granatensi 11 Augusti 1860 ad XIV decaravit “Verba Pontificis Romani Nocturnum talis diei intelligi del unico nocturno in feriali, vel de primo dominicae, ut in Psalterio id est duodecim psalmorum cum suis antiphonis de tempore quem Episcopus ordinans designare potest, vel ipsius diei quo habet ordinationem vel alterius pro suo arbitrio. Quando vero Episcopus nihil aliud exprimit, quam id quod verba Pontificalis referunt, dicendum esse nocturnum ferial, quae respondet illi diei inqua facta est ordinatio.” Insper ex decreto ejusdem Sacrae Congregationis n° 4042, Urbis, 27 Juni 1899 ad I. “Pro Nocturno talis diei intelligi del unicus est nocturnus ferialis, vel primus festi aut dominicae in Psalterio, prouti ordinatio in feria, festo aut dominica habita sit.”

Nunc autem alia quæstio exorta et pro opportuna solutione proposita fuit; nempe: Utrum ad hunc nocturnum etiam psalmus Venite exultemus, hymnus et lectiones addendae sint vel potius sufficierent psalmi cum respectivis antiphonis ad tales nocturnum spectantes?

Sacra porro Rituum Congregatio, ad relationem subscripti Secretarii, audito voto Commissionis Liturgicae omnibusque accurate perpensis, propoîte quæstiones respondendam esse censuit: Negative ad primam partem affirmativa ad secundam. — D. Pa.

Atque ita rescripsit, die 10 Juli 1903.

OUR DEAR DEPARTED.

OUR MISSIONARIES:

Rev. Andrew Tsu, Ning-Hai, China, Tchi-Kiang, October 3, 1903; 60 years of age, 37 of vocation.
Rev. Joseph Allione, Turin, Italy, October 20, 1903; 55 years of age, 26 of vocation.
Brother Anthony Markiton, cleric, Cracow, Austria, October 17, 1903; 24 years of age, 5 of vocation.
Brother Augustine Viala, Loos, France, October 19, 1903; 81 years of age, 48 of vocation.
Rev. Attila Guidotti, Sienna, Italy, October 18, 1903; 55 years of age, 26 of vocation.
Rev. Francis Martinengo, Scarnafigi, Italy, October 20, 1903; 77 years of age, 59 of vocation.
Brother Marcien Soria, Madrid, Spain, October 24, 1903; 20 years of age, 3 of vocation.
Brother Nicholas Redondo, Madrid, Spain, October 25, 1903; 24 years of age, 9 of vocation.
Brother Clement Meschede, Terraba, Costa Rica, October 1903; 47 years of age, 9 of vocation.
Brother Ernest Gau, cleric, Mazamet, France, November 8, 1903; 24 years of age, 5 of vocation.
Rev. Raphael Vajano, Naples, Italy, November 15, 1903; 75 years of age, 48 of vocation.
Brother Charles Ponchel, Paris, November 15, 1903; 58 years of age, 34 of vocation.
Rev. William Ryan, Germantown, U. S., November 4, 1903; 72 years of age, 54 of vocation.
Brother John Baptist Lerho, Paris, November 20, 1903; 65 years of age, 33 of vocation.
Brother Pantaléon De Carlo, Naples, Italy, November 26, 1903; 70 years of age, 43 of vocation.
Rev. Firmin Alonso, Manila, Philippine Isles, October 29, 1903; 26 years of age, 10 of vocation.
Rev. Joseph Bianchi, Genoa, Italy, December 4, 1903; 84 years of age, 29 of vocation.
Brother Theophilus Lazare, Gratz, Austria, December 10, 1903; 21 years of age, 4 of vocation.
Rev. Charles Bianchi, Naples, Italy, December 17, 1903; 66 years of age, 43 of vocation.

Brother Marion Huguet, cleric, Teruel, Spain, December 18, 1903; 25 years of age, 8 of vocation.

OUR SISTERS:

Sr. Valeria Lisinska, Poland; 26, 8.
,, Gemma Bruzzone, Cagliari, Italy; 31, 9.
,, Angelina Caprez, Fribourg, Switzerland; 39, 15.
,, Clara Picquié, Nantes, France; 47, 29.
,, Marie Rattat, Ning-Po, China; 51, 31.
,, Catherine Leclaire, Paris; 72, 50.
,, Marie Ricci, Italy; 68, 44.
,, Helena Perraud, Ning-Po, China; 50, 26.
,, Caroline Repuschinska, Austria; 42, 18.
,, Marie Jouanne, Montolieu; 72, 50.
,, Marie Le Ridant, Château l’Evêque; 50, 21.
,, Marie Therese Duchâteau, Paris; 31, 5.
,, Gabriella Monlezun, France; 47, 29.
,, Marie Sagelet, France; 67, 49.
,, Marie Saudan, Cambrai, France; 54, 34.
,, Elizabeth Hohl, Wolfsberg, Austria; 43, 18.
,, Marie Sierra, Argentine Republic; 73, 42.
,, Louise Arnoud, France; 79, 54.
,, Elizabeth Foulletier, Manson, France; 65, 46.
,, Catherine Zdzieblo, Poland; 28, 4.
,, Margaret Pinto, Brazil; 31, 9.
,, Barbara Ryszewska, Cracow; 55, 38.
,, Marie Moiriat, Paris; 80, 59.
,, Marie Waag, Rio de Janeiro; 75, 57.
,, Marie Bruschi, Sienna; 60, 30.
,, Marie Ravizzini, Turin; 46, 17.
,, Marie Gressard, France; 49, 25.
,, Julia Massé, France; 68, 48.
,, Rosalie Hauvette, France; 69, 42.
,, Marie Berroche, Rethel, France; 66, 45.
,, Marie Delpech, Montolieu; 70, 43.
,, Agnes Muzio, Savona, Italy; 48, 26.
,, Jacqueline Massobrio, Italy; 24, 2.
,, Justine Biasquybure, Carcassonne, France; 86, 64.
,, Maria Labaca, Valdemoro, Spain; 64, 40.
,, Josephine Happe, France; 73, 50.
,, Marie Jordan, Laybach, Austria; 64, 29.
,, Theresa Gregorec, Gratz; 18, 1.
Sr. Catalina Mas, Valdemoro, Spain; 62, 40.
, Marie Picard, France; 46, 27.
, Annie Gandt, Gratz; 26, 7.
, Jane Jurie, Paris; 76, 49.
, Eugenia Delahaye, Paris; 47, 14.
, Marie Devé, France; 31, 4.
, Emilianna Bonvoisin, Paris; 71, 44.
, Germaine Raval, Lorca, Spain; 66, 42.
, Jane Granaud, France; 82, 52.
, Anna Pissarelllo, Turin; 78, 56.
, Emma Kobalj, Gratz; 19, 3.
, Justine Puel, Malaga, Spain; 67, 43.
, Jane Geniès, Toulouse, France; 77, 57.
, Emily Clouet, Valognes, France; 80, 61.
, Jane Courtinade, Uzès, France; 26, 2.
, Maria Echevarria, Spain; 53, 30.
, Maria Garriga, Oviedo, Spain; 23, 4.
, Josephine Bezlaj, Gamlitz, Austria; 29, 8.
, Agnes Posnié, Budapest, Austria; 21, 2.
, Marie Cassoni, Turin; 87, 63.
, Theresa Sealambro, Naples; 62, 41.
, Margaret Lamy, Chauny, France; 60, 39.
, Léonie Sion, Jerusalem; 57, 36.
, Anne de Manneville, Algiers; 29, 8.
, Louise Joubert, Marseilles; 73, 39.
, Jane Amborst, Gratz; 25, 3.
, Félicité Robert, France; 72, 49.
, Maria Bracco, Ancona, Italy; 67, 44.
, Thecla Weichselbaumer, Austria; 47, 20.
, Maria Larequi, Madrid; 75, 52.
, Maria Benet, Manresa, Spain; 63, 41.
, Francisca Castiella, Pamplona, Spain; 29, 6.
, Josefa Campdelacrem, Valencia, Spain; 27, 7.
, Encarnacion Gomez-Santaella, Spain; 64, 31.
, Hunigunde Schutz, Laybach; 38, 17.
, Léocadia Hartwich, Culm; 31, 9.
, Noémie Boissier, Constantine, Algeria; 30, 10.
, Marie Desbordes de Jansac, France; 70, 34.
, Nerguisse Eivase, Ourmiah, Persia; 71, 53.
, Adelaide Vien, Paris; 55, 30.
, Elisa Rivat, Rennes, France; 40, 13.
, Marie Vignal, Châteaudun, France; 66, 44.
, Louise Dubouchet, Lyons; 71, 45.
, Amabilia Delfino, Buenos Ayres; 28, 8.
, Pauline Valenzani, Turin; 61, 34.
Sr. Marie Bonini, Turin; 68, 45.
Anne Barzaghi, Parma; 25, 3.
Marie Crivelli, Sienna; 71, 50.
Ignacio Ramos, Madrid; 29, 1.
Marie Pomel, Paris; 39, 17.
Frances Fargayrettes, France; 61, 36.
Marie Laval, Montolieu; 82, 62.
Marie Touyères, Constantinople; 36, 10.
Anne Csoboth, Pinkafeld, Austria; 19, 2.
Josephine Halcher, Gratz; 31, 1.
Louise Rey, Paris; 46, 27.
Maria Ponciano, Peru; 41, 16.
Marie Escalon, Naples; 53, 36.
Marie Larsebeau, Donera, Algeria; 72, 48.
Louise Duval, Donera, Algeria; 30, 9.
Juliana Darodes, Lagny, France; 60, 38.
Cecelia Capelle, Paris; 59, 36.
Mathurine Benoît, Paris; 66, 45.
Mary Halligan, Liverpool, England; 69, 47.
Jacinta Perez, Barcelona; 26, 3.
Maria Garriga, Barbastro, Spain; 31, 8.
Maria Andueza, Barbastro, Spain; 64, 32.
Theresa Wimmer, Austria; 60, 38.
Amelia Troha, Laybach; 25, 5.
Marie Euphemia Duchâteau, Boulogne, France; 34, 4.
Marcelina Gonzalez, Spain; 25, 6.
Maria Morell, Spain; 27, 8.
Josephine Lajolo, Italy; 42, 22.
Bronislase Majka, Culm, 28, 7.
Marie Durand, Paris; 69, 45.
Julia Pouillaude, France; 75, 50.
Catherine Bilsak, Gratz; 29, 8.
Eustochia Policandriotti, Smyrna; 34, 15.
Agnes Zareba, Poland; 67, 50.
Jane Magnin, Bordeaux; 71, 54.
Baptista Powers, New Orleans, La., U. S.; 57, 22.
Anne Teresa Adams, Baltimore, Md., U. S.; 73, 46.
Vincentia Conway, Natches, Miss., U. S.; 72, 49.
Alphonsa Dillon, Central House, Maryland, U. S.; 36, 14.
Antonia Hogan, San Francisco, Cal.; 62, 37.

R. I. P.
FAVORS

ATTRIBUTED TO THE MIRACULOUS MEDAL

Extract from a letter from Sister Tonarelli, Superioress of the Marine Hospital of Spezia, to Sister Lequetté, Visitatrix at Turin.

December 5, 1903.

I have come, my dear Sister, to share with you the consolation we experienced on the very day of the feast of our dear Medal, the twenty-seventh of last November. In the course of that month we had received a patient whose illness did not seem of much consequence, but the condition of his soul was sad in the extreme!... When quite young he joined the freemasons, and for long years had not entered a church. He boldly declared to the patients whom he saw going to our chapel that he would never set a foot in it...; but the Holy Virgin awaited him on the blessed day of the twenty-seventh. In the evening of this same day our good chaplain gave a pious and consoling instruction, relating minutely the Apparition of Mary Immaculate to Sister Catherine, and of course explaining the Miraculous Medal. Our freemason, all of a sudden, wished to be present, "through pure curiosity," he said, "since I believe in nothing." After the little conference, the Reverend Chaplain gave to all the patients the holy Medal to which a cord was attached that it might be put around the neck. Our poor friend also presented himself for a medal. Then, half smiling and half in earnest, he placed it round his neck like the others. After this little ceremony the bell rang for the patients to retire, and all went to their beds; but our convalescent could not close his eyes; he was much troubled, and it was easy to surmise that the grace of repentance was acting in his soul!... In fact, the next morning, of his own accord, he asked to make a good confession, adding that
he was no longer the same man; and that the Medal he had placed around his neck, through mockery, had transformed him. Then he wished without delay to write to the head of the Masonic society avowing that he absolutely renounced this sect.

On the third of this month he left the hospital, happy and contented, assuring his companions that he had never tasted such peace and joy.
WORK OF BLESSED JOHN GABRIEL PERBOYRE

IN FAVOR OF THE MOST NEEDY MISSIONS
OF THE DOUBLE FAMILY OF SAINT VINCENT DE PAUL

Thank-offerings for conversions, cures, and other precious favors, both spiritual and temporal, constantly reach us; bearing witness to the confidence everywhere reposed in our Blessed Martyrs, and to the gratitude of those who have experienced their powerful and efficacious intercession.

INSTITUTE G...ITALY,

November 15, 1903.

I write to discharge a debt of gratitude towards Blessed Gabriel Perboyre and Blessed Clet, to whom I had intrusted the success of our little works. The former gave us a proof of his protection in the superiority attained by the young girls we presented for the higher grade of examination, as well as in the primary examinations held by a committee. Thanks to God, through our Blessed Brother!

Blessed Clet has been no less generous by increasing our number of pupils, both boarders and day scholars. I inclose my little offering for the works under their protection.

B...Italy, November 15, 1903.

A person occupying an elevated position had not been to confession for twenty-five years. Although near his end, and suffering from a horrible cancer in the mouth, he had no desire to make his peace with God.

We had recourse to our Blessed Martyr, and the grace was immediately obtained. A Missionary called to see the patient, heard his confession, administered the last Sacraments, and shortly after, the sick man gave up his soul to God.
Letter from Madame Necker to Madame de la Fayette Concerning the Daughters of Charity.

We are indebted, says the journal Le Temps, September 25, 1903, to Count d'Haussonville, for the obliging communication of a letter from Madame Necker to Madame de la Fayette, a rough copy of which was found in the archives of the Castle of Coppet, Switzerland. The letter probably was written in 1791. The cause of the Sisters of Charity could not have a more noble or charming advocate. Present circumstances endow this letter with peculiar interest. It is well known that Madame Necker was of the reformed religion.

To Madame de la Fayette.

With emotion, Madame, I read the charming and excellent letter with which you have honored me. Can it be possible that your credit, exerted solely for the protection of virtue, will not prevent the destruction of the Sisters of Charity! It is then true, Madame, that there is question of suppressing them, or what would produce the same effect, requiring of them a change of rule. Of this I have been informed by a member of the order, distinguished for her sound judgment and for the influence this gives her over the Community. Fear and sorrow have already taken possession of these timid souls who are troubled thereby in the exercise of their holy functions. I would cast myself at your feet; I would cast myself at the feet of Mr. de la Fayette, if I believed this necessary to excite you to an act of benevolence.

I speak thus to you, Madame, after an experience of fourteen years;—after having acquired an intimate knowledge of the administration of the Sisters of St. Lazare in all the hospitals intrusted to their care, either as regards personal attendance or that for which they are held responsible;—after having employed them in public and private works; and I think I can vouch for the superiority of this Community...
over all others of a similar kind. Doubtless, it is less perfect than it was in the time of St. Vincent de Paul, and in departing, so to say, from the purity of his intention, it was subjected to the laws of human frailty. But zealous Superiors easily corrected the defects of the Sisters under their guidance so that, in no order or community will there be found a charity more sweet and constant; a piety more enlightened, more generous; an economy more desirable; a fidelity more scrupulous.

We should not be surprised at this, for they are the only religious hospital Sisters obliged by their vows to serve the poor in person; with them painful labors are constantly united to strict principles and to the sweetest hopes. Their days from four o’clock in the morning until nine in the evening are a succession of sacrifices in the cause of charity. Such a training, the most beautiful that can be conceived, exerts an extraordinary and almost miraculous influence over them; since, despite labor, the danger of contagion, disagreeable encounters of all kinds, and entire submission of their will to that of their Mother Superior, I have never heard during the space of fourteen years that any of these Sisters of their own accord had left the Community; and yet, their vows being only annual, they might regard themselves as absolutely free. To have a proof of their persevering virtue, Madame, you need only visit St. Lazare; this house in Paris contains two ages of the life of these persons destined for the service of the poor: novices and the decrepit. You might ask to be admitted into the ward of the aged, to the establishment of which we have had the happiness of contributing; you would there see nearly eighty infirm Sisters who have consecrated sixty or seventy years of their lives to the service of the miserable, without ever thinking of using their right of freedom, and who have come here to repose from labor, which is a cause of
regret to them, and to prepare for death, rejoicing at the same time in the remembrance of their past life.

It is a mistake, Madame, to think that their rule can be changed without affecting their principles and their conduct. The habit of absolute submission, that of having no possessions of their own, is not a matter of indifference in the discharge of their duties. It is not an indifferent matter to consecrate their youth, every moment of their life, to the relief of the unfortunate whose moral condition is often as repulsive as their bodily infirmities; and when one has succeeded in establishing this marvelous system of benevolence, piety, and obedience, we should tremble on approaching it, fearing to disturb it, were it only by a breath. The Founder of St. Lazare was acquainted with slavery as well as with liberty, for he sacrificed this latter in becoming a galley slave to secure to an aged mother the cares of a tender son; and in this principle—that virtue is always the first of all goods without excepting liberty, he founded the Sisters of Charity.

During the ministry of Mr. Necker, I received petitions from all the cities and towns of the kingdom, to procure the services of some of these excellent Sisters, whose number, unfortunately is too limited. Often we were obliged to substitute members of other institutions, but these were inferior to those of St. Lazare, proving that its government has superior advantages. In fine, Madame, the fate of the Sisters of Charity depends on you, for you are an angel on earth, and perhaps you are taken for one in heaven. For my part, having so long been the depositary of the trials of suffering humanity, I await anxiously the result of your efforts; but if these prove unsuccessful, I could not prevent myself from considering the destruction of this Institution, which is the guardian and consolation of the lower classes of the people, a punishment for the blood these have spilt and the barbarities they have exercised.
They have had no pity on others and now they will find none for themselves. My heart shudders in writing these words. In the midst of this multitude of evils, your sweet image consoles me. I behold you indefatigable in doing good, unshaken in your principles; I see at your side a great man often the idol of fame, and often a victim of the blackest calumny. I am troubled; for me the future is but a cloud whereon is traced in bold characters: *vanity of vanities*; but your virtue is no vanity. It is a sweet pleasure for me to have an opportunity of rendering homage to it, and of calling to mind the hero who covers you with his glory, but whom you shield under your wings!
BOOK NOTICES

221.—SIXTH LETTER FROM A LIBRARIAN

Paris, Rue de Sèvres, 95, December 15, 1903.

In this concluding letter, I intend, Rev. and dear Colleague, to furnish you with a list of the archives, or the authorities that may be consulted either to confirm what has already been written in the books mentioned in my preceding letters, or to develop certain points of history on subjects that are of vital interest to the religious Family of St. Vincent de Paul, whose bibliography it is our present aim to establish.

At this period of historical research, not unfrequently we are asked for references, wherein matters relative to St. Vincent de Paul and his works may be found. From the subjoined indications it will henceforth be easy to gather reliable information, and to see one's way out of the difficulties wherein our works may be involved.

The Congregation of the Mission, founded by St. Vincent de Paul in 1625, possessed its own archives, but these were scattered at the outset of the Revolution, in 1789, when St. Lazare's was sacked and pillaged. Some of these found their way in 1792 into the large depositories of literature in Paris. A few stray portions were returned to the Mother-House of this Congregation and they form the basis of recent archives.

Of the divers series in these indications, that we are about to give, relative to the archives of the Congregation of the Mission, reference will first be made to what may be found in the public libraries, or the national archives of Paris; afterwards what is in the present Mother-House of this Congregation.

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I. GENERAL INFORMATION

In the work entitled *les Anciennes Bibliothèques de Paris*, by Alfred Franklin (Paris, National Publishing House, 1873, Vol. III., p. 1, etc.) we read the following:

"The origin of this house of the Lazarists has been the subject of long controversies. It seems now to be admitted that the site of the Seminary of St. Lazare was first occu-
pied by a monastery dedicated to St. Lawrence. This convent had already disappeared in 1110, to give place to a hospital for lepers, under the invocation of St. Ladre, or St. Lazare. 1

"At a period which it is very difficult to determine, this house was given to the Canons of St. Victor, who allowed it gradually to fall into ruin. At length, in January, 1632, Adrian Lebon, their Prior, offered it to Vincent de Paul, to enable him to extend the work of the Missions which, eight years previously, he had commenced in the College of les Bons-Enfants 2..." See details given relative to the Library of St. Lazare, in our first letter (Annals, Vol. IX., p. 284).

"The House of St. Lazare," he adds, "was transformed into a prison by the Revolution, and still serves for female prisoners. The immense inclosure was, later, portioned out into streets, and covered with buildings, among which may be noted the Hospice de La Riboisière, the Northern railway station, and the Church of St. Vincent de Paul."

It is in the public libraries that we find again many documents and books which at the close of the seventeenth century constituted the library of St. Lazare and of the Seminary of St. Charles, annexed to the House of St. Lazare and built within its inclosure, as well as of the establishment of les Bons-Enfants, later of St. Firmin, where St. Vincent de Paul and his first companions had resided.

In a notice entitled Manuscrits du Cardinal Mazarin, by A. Franklin, administrator of the Mazarin Library, p. 19, placed at the head of the Catalogue des Manuscrits de la bibliothèque Mazarine, by Auguste Molinier, librarian at the palace of Fontainebleau (Paris, Plon, 1885, 4 vols., vol. I), we read:

"...A fact rarely met with in history, the State then found itself (at the time of the Revolution), possessor of

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1. "There is mention of it in Gregory of Tours, Historia Francorum, lib. vi cap. ix."
   Et Saint Ladre li bons mesiaus,
   "And St. Ladre the good leper, says the anonymous author of the Moustiers de Paris, en 1270. (Méon, Fabliaux, t. ii., p. 287.)"
4. "See Abelly, Vie de Vincent de Paul, B. I. chap. xxii, p. 94 etc."
about eight millions of volumes accruing from confiscations. It had seized all the libraries belonging to religious Communities, it had, moreover, claimed all the books brought by emigrants, and packages sent by our generals were constantly arriving from countries in which our arms had made conquests. Paris alone had furnished one million eight hundred thousand volumes and this vast accumulation of treasures, soon embarrassed the owners. These volumes were hoarded up in eight large depositories, the most considerable of which was that of the Jesuits in the Rue St. Antoine, at the convent of the Grey Friars, in that of the Capuchins of Rue St. Honoré, etc., etc.

"In order to divide the spoils, only three libraries were supposed to have an authorized existence: the King's Library, which became the National Library, the Mazarin Library, which became the Library of the Four-Nations, and the Library of the Abbey of St. Genevieve, which became the Pantheon Library; a fourth, that of the Arsenal was about to be formed in the midst of these ruins. Towards the end of 1794, the literary depositories were opened to the librarians from the four establishments just named, and they were authorized to draw thence at their pleasure, to complete the collections of which they had charge. All manuscripts, however, were exclusively reserved to the National Library..."

As to the assertion contained in the last phrase of the above extract and which should not be taken literally, see Histoire de la bibliothèque de l'Arsenal, p. 430, Vol. VII of Catalogue des Manuscrits de la bibliothèque de l'Arsenal, by Henry Martin (Paris, Plon, 1889).

2. NATIONAL LIBRARY (RUE DE RICHELIEU, 58).

a) Manuscript Department.—Here are some indications that may be read in the Catalogue général des Manuscrits by Henry Omont (Paris, Leroux, Rue Bonaparte, 28,

1. "One million eight hundred thousand at Paris, six millions in the province. See J.-B. Labiche, Notice sur dépôts littéraires, pp. 30 and 68.
2. "New College of Charlemagne and Church of Saint-Paul-Saint-Louis."
3. "Became a clinic for school-practice of the Faculty of Medicine."
4. "On this site have been cut through Rue Castiglione, Rue Mont Thabor, and a part of the Rue Tivoli, on which is the Hôtel Continental."
5. "Decree of the 7 messidor an II, art. 12."
1895); *Ancien supplément français*, i-iii, No. 6171–15369, of the *fonds français*:


No. 10565. “Collection of papers, original and copied, manuscript and print concerning the reform of religious orders in France in the eighteenth century...”

Latin letter of St. Vincent de Paul on the disorders of the Abbey of Longchamp” (October 25, 1652); copy, published in 1827; in-8, fol. 480.

No. 13515. “Directions for those who are going on Mission...”

Fol. 27. “Advice and resolutions of the General Assemblies held in 1668 (and 1673), regarding the Missions.” Seventeenth century. 35 leaflets (French Supplement 5591).

No. 23204. Papers and letters of Henri-Auguste de Loménie, Count of Brienne.

The first volume contains besides, numerous minutes either of the original papers of H. A de Loménie or of his clerk, Ch. de Roquette or La Roquette, and of Louis XIV... Letters of...St. Vincent de Paul (fol. 152).”

The “Alphabetical Abstract of the Inventories of French foundations and of new French acquisitions,” or *General Manuscript Table of the Manuscripts of the National Library*, says that this letter of St. Vincent is addressed “to Mr. de la Roquette, Secretary of the Count de Brienne.”

*Le Catalogue général des Manuscrits français*, by Henry Omont (Paris, Leroux, 1900); *Nouvelles acquisitions françaises*, noted also: No 717. “Collection of letters or autograph papers of celebrated writers and other personalities, from the fifteenth to the nineteenth century.

“Letters of...St. Vincent de Paul (1643).”

No. 14453 of the French foundations is a manuscript which contains the ceremonial of the royal chapel of the castle of Versailles, the rules of the seminarians, and choir regulations. It is reproduced by the *Analecta Juris Pontificii* series 12, Book 109, p. 902. This Review gives, previously, the letters-patent of Louis XIV., April, 1682, confiding to the Priests of the Mission the divine service of his royal chapel of Versailles.
b) In the Department of printed matter we shall notice only:

“Collection of Narrations containing an account of what was done for the assistance of the poor, among others those of Paris, and the environs and the provinces of Picardy and of Champagne, during the years 1650, 1651, 1652, 1653 and 1654 (Paris, Savreux, Publisher and Ordinary Binder of the Chapter of the Church of Paris, at the Parvis Nostre-Dame, at the Trois Vertus). In-4 of 130 pp. R 8370.

3. LIBRARY OF THE ARSENAL (Rue Sully, 3).

In the Histoire de la bibliothèque de l’Arsenal already mentioned, we read (p. 507):

“We find at the Arsenal many printed books which came from the Congregation of the Mission, House of Saint Lazare, Paris; but manuscripts having the same origin and which are very numerous at the Mazarin, are rarely met with on our shelves. I have recognized only seven of these (numbers 608, 881, 1229, 2676, 3250, 3877, 4011).”

These do not suggest any special interest as the works formerly noted (Catalogue des Manuscrits de la bibliothèque de l’Arsenal, Vol. II., p. 359):


And the following No. (Vol. III., p. 355):


Lastly, in the same Catalogue Vol. IX., Archives de la Bastille, p. 21 (Vol. IV., p. 21):

“10182 Lazarists. Letters from Abbé Couty, Priest of the Congregation; one of them on the subject of the canonization of St. Vincent de Paul (1736).”

To ascertain what has become of a portion of the books of the ancient St. Lazare, one would need to consult at the
Arsenal library (the MSS.), les Archives des Dépôts littéraires 27 vols. See Catalogue des Manuscrits of this library, Vol. VI. pp. 204-221.

4.—MAZARIN LIBRARY (quai de Conti, 23).

A large number of MSS. of the ancient House of Saint Lazare were allotted to this library, as has already been remarked.

Extraits du Catalogue des Manuscrits de la bibliothèque Mazarine, by Auguste Molinier (Paris, Plon, 4 Vols.):

“275. (1387).—Commentaire ou explication littérale de l'Apocalypse de Saint Jean apôtre, by M. Michel, Missionary, aforesaid Superior of the Seminary of Bordeaux.—At Bordeaux, the... June, A. D. 1718.”—Continuation of the Apocalypse, “Commentary or Literal Explanation of Chap. VII. of the prophecy of Daniel,” and Expositio psalmi LXVII. litteralis. (Latin.) 248 leaflets; 1718. Writing of several persons.—(Catalogue des Manuscrits, Vol. I., p. 100).

“1216. (2300). Father Jolly, General of the Order of the Mission. Collection of autograph letters to Mme. de Miramion. This first vol. contains letters from January 1682, to December 25, 1691. The majority of them still bear their seal.

“1217 (2300 A).—Another series of letters, from the same to the same, the only dates being that of the month and the day of the week.

“1218 (2300 B). Another series (1677-1681).


“1250 (2195).—Book containing the marks of a just man, dedicated to Her Majesty, Queen of Poland, seated now upon her throne of this great King.” The dedication is signed: A. Durand, indigne prebstre de la congregation de la Mission. We find again: “Treatise containing the characteristics or the marks of a just man and faithful servant of God, drawn from some verses of Chap. II. of the Book of Wisdom, with maxims of solid devotion.” Au f. 143: Thirty MAXIMS on Christian Morality, which are as so many principles and marks of solid devotion.”—F. 196. “Translation of a Latin prayer made by St. Augustin during the seige of Ypone.” 203 leaflets; Seventeenth cen-
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tury. Bound in red morocco.—(Catalogue, vol. II., p. 45.)

"1804 (3022).—The Good Missionary or the Life of M. Martin." Written at Rome; translated from the Italian. Seventeenth century." (Catalogue, vol. II., p. 245.)

"2006 (1613).—Collection of Historical Papers...

"Mémoire, for the discovery of the Western Sea." By Bobé, Priest of the Congregation of the Mission (1718). Referring to the Pacific Ocean.—44 leaflets. Copy with autograph corrections, made shortly after 1720. In a portfolio in-fol.—(Catalogue, vol. II., pp. 315-316.)

"2446 (2977).—1. Leben des zehrwür digen Dieners Gottes Vincentii a Paulo, Stifters und ersten Generals der Congregation der Mission. Das ander Buch." The manuscript contains only the second book.

"2 Regel oder gemeine Constitutiones der Congregation der Mission." Translation of the French Rule, dated 1699.

"3. Des particular oder des Ortes Superioren Regulen."

"4. Recueil de quelques lettres et de plusieurs autres choses touchant la béatification, la vie et les vertus du vénérable serviteur de Dieu, Vincent de Paul.—Done at the Hôtel royal Invalides, September, 1708." French.

"5. Short Chronological Charts of Universal History; Lists of Kings, of Popes (to Clement X.).

"423, 344, 114 and 34 pp. Seventeenth and eighteenth century.—(Catalogue vol. II., p. 436.)

"2449 (3035).—La vie du dévot serviteur de Dieu, frère Alexandre Vérone coadjuteur de la Congregation de la Mission." The dedication to the Congregation is signed: P. Chollier, and dated from St. Lazare of Paris, February 2, 1688; the work opens with two letters to the author, one from André Lescuyer, Superior of St. Cloud, (March 24, 1689,) and one from Gabriel Savoye, Director of the Intern Seminary of St. Lazare, May 16, 1689.)— Autograph manuscript of Chollier. Seventeenth century.—(Catalogue vol. II., p. 437.)


"3727 (2487). Exposition méthodique du calendrier romain, according to the reform of Calendar by Gregory XIII., in 1582, by a Priest of the Congregation of the Mission in 1690, Golden Number 19, and Epact also
XIX. Marseilles.” Table at the end; figures made with pen. With the volume is an autograph letter from the author, answering the objections brought forward by Mr. Bologne of Manosque: the signature has been cut off.—4 leaflets and 287 pp.; year 1670. — (Catalogue, vol. III., p 169).


“3910 (1365).—Poesis heroica Jacobi de la Fosse, Presbyteri Congregationis Missionis.” Dedication in Latin, to Louis Le Fèvre de Caumartin, Counsellor of the King, Master of Petitions, First President in the Chamber of Accounts, etc. Latin poems of which we shall note here the principal:

“De sapientia Salomonis, carmen heroicum” (Fol. 1-20) etc. 1 181 leaflets, 177-180 missing. Seventeenth century. Manuscript mostly autograph. Table of the collection at the end.


“3912 (1365 B).—Continuation of the foregoing. Dedicated to Lazare de Vento, Lord of Baume, “protoconsul Massiliensis,” and to Étienne de Puget, Bishop of Marseilles.—Poems in honor of several Saints, etc., 176 leaflets, written. Seventeenth century.

“3913 (1365 C).—Continuation of the foregoing. Summary in detail:


“3914 (1365 D).—Continuation of the foregoing P. 51. “De conceptione immaculata beatæ Virginis.” In the style

1 We suppress here and for the succeeding numbers, details very interesting—but rather lengthy for us—of the enumeration. (Note of the editor of the Répertoire bibliographique).

“3915 (1365 E). —The same. Dramatic poetry; tragedies for colleges; autograph copy.

“S. Alexius receptui canens e mundo.” September 1656, etc. 38 and 350 pp.

“3916 (1365 F). —Continuation of the foregoing.

“1. Adefonse, Tragedy to be Represented at St. Charles’ Seminary, for the Distribution of Prizes, Wednesday, September 5, 1663, at one o’clock, precisely. At Paris, MDCLXIII.” Summary of four pages, in print, to which is added a manuscript paper in French verse, etc. Seventeenth century.

“3917 (1365 G). The preceding continued.

“1. Summary in verse of the tragedy of St. John Damascus, by a Missionary, named Father Davy.

“2. The same. Sanctus Athanasius, tragœdia.

“3. The same. Symeon seu martyr Persæ, tragœdia.


At the same Mazarin Library may be found mention in second Catalogue of the Library of St. Lazare:

Mémoire des Missions where Father des Ortiaux, Priest of the Congregation of the Mission was from 1691-1703, preceded and followed by several ascetic articles, others referring to medicine and history. Ms. in-16.

ST. GENEVIEVE’S LIBRARY (Place du Panthéon.)

"Mission (Congregation of the) or of St. Lazare. Papers relative to its establishment in the House of St. Lazare, at Paris, and a projected union with the Congregation of France.—(Vol. II., 641, 644.)

"Superiors of the Lazarists. V. Bonnet (Le P), Vincent de Paul (S.).

"Debates with the Congregation of Saint Maur, relative to the Abbey of Saint Méen. (Vol. I., p. 341, 360; Vol. II., p. 206.)

"Members of the Congregation. V. Hébert, Philopardus (Antonic).

"3241-3243 (Z. f. in fol. 34,-36).—Three volumes.—Collection of papers, in particular, ordinances and regulations concerning the Reformation of the Order of Canons Regular of St. Augustin, by Cardinal de la Rochefoucauld, and the union of the houses of the Order with the Congregation of France. Notably in vol. Z. f. in fol. 36, papers numbered 32, 33, 34, relative to the establishment of the Priests of the Mission in the House of St. Lazare at Paris, and referring also to the cessation of the Abbey of St. Victor.

"At the head of the two first volumes, there is a portrait of Cardinal de la Rochefoucauld.” Paper and parchment. Seventeenth century.—(Ibid., vol. II. p. 64).

"3250 (Z. f. in fol. 5).—Letters from Father Charles Faure to Cardinal de la Rochefoucauld and to divers prelates.—Letters from different prelates, several of these being in Italian.—...Almost all the papers of the volume concern the affairs of the Congregation of France, from 1620 to about 1650.

"Noteworthy: Request from Father Boulart to Cardinal de la Rochefoucauld, against holding the Priests of the Mission in the Congregation of France (fol. 270).—Paper. Seventeenth century.—(Ibid., Vol. II., p. 643.)

"2552 (Suppl. Z. f. in-4, 818).—Letters.—Original and copies.—Here are the names of the authors and of some of the persons for whom these letters were destined: Ch. Daniel, Gabriel de Pestels de Caylus, Bishop of Auxerre, to Father Bonnet, General of the Lazarists; 1724 (fol. 27). (Ibid., Vol. II., p. 395).
"2552...(See supra.) (At the end of the letter from the Bishop of Auxerre to Father Bonnet we read):

"Anthonius Philopardus, of the Congregation of the Mission; 1724 (fol.26).—Ibid., vol. ii., p. 395."

"Vincent de Paul (Saint). Letters to Fathers Boulart and Blanchart and to the Abbé de Grandmont, ii., 396.—Letter to the Bishop of Soissons (1639), i., 644.—Letter addressed to him by a widow, ii., 647.—Letters relative to his beatification, ii., 86.—Mentioned in a letter from the pastor of Louvetol, ii., 35.—Letters from him, disappeared from the Library of St. Genevieve, ii, 402, 642.—(Ibid., vol. ii., p. 1107.)"

"2555 (Suppl. Z. f in-4 821). Copy of ten letters, written from 1650 to 1651, by St. Vincent de Paul to Father Boulart, Prior; to Father Blanchart, Superior General of St. Genevieve; to an anonymous person; to the Abbé de Grandmont. The first nine were copied by Father Prévôt, who has written on the back of fol. 2, the following note: "These letters of B. Vincent are in the original to the Charter-House of the Congregation of St. Genevieve in a folio volume entitled: Letters of Prelates, from 1653 to 1660. This volume is covered with green leather and contains some letters anterior to 1653." The volume mentioned in this note must be the MS. Z. f. in-fol 3 8, but the letters of St. Vincent have been taken out.—Paper; 2 leaflets. Eighteenth century.—(Ibid., vol. ii., p. 396.)"

"3251 (Z. f. in-fol. 6.—Noteworthy (fol. 323), the copy of a letter from St. Vincent de Paul to the Bishop of Soissons, December 15, 1639.—(Ibid., vol. ii., p. 644.)"

"3265—3337 (Z. f. in-fol. 21-93). Seventy-three volumes.—Correspondence of the Canons of St. Genevieve, during the years 1624-1649. Original...Vol.xiii (Z. 33. 426 f. f.)"

"In fol. 283, there is a letter without signature from a widow, living at Angers, to St. Vincent de Paul (April 16, 1633).—(Ibid., vol. ii., p. 646, 647.)"

"1569—1570 (Suppl. D. in-4 459). Two volumes.—Collection of papers and divers notes on theology and ecclesiastical history, the whole copied by the same hand, with the exception of the ornamental lines. 5 from Vol.2..."

"2nd volume...

"5 (fol. 50). Letter from Father John de Montenay, Ab-
bé of St. Genevieve, to Pope Clement XI., to hasten the beatification of St. Vincent de Paul; May 26, 1706.—Copied by another hand.

"6 (fol. 53). Letter from the General of the Oratory to the same pope, for the same object; Paris, 1706 (s. d. of day).—Ibid., vol. ii., pp. 84-86).

"1452 (D. 1. in-52. Collection. Letter from Father Aubery, Pastor of Louvetot (?) to Father Dinet, S. J., concerning the Bull Unigenitus; Rome, June 16, 1653... Aubery tells Father Dinet that he writes to, him in the name of Sir Hallier (Francis Hallier), later Bishop of Cavaillon (?), whose secretary, it appears, he was, and that he sends him the copy of a letter addressed by Hallier to "Monsieur Vincent," probably St. Vincent de Paul.—(Ibid., vol. ii., p. 35.)

"2570 (Suppl. Z in-4°, 831).

"18 (fol. 108). Letter from the Marshal of Brezé, Governor of Anjou, to Mr. de la Girardièrè, a gentleman of Angers, who did not come to pay his respects, and the answer of Mr. de la Girardièrè, 1643.—Copies.

"To the fol. 72, 73 there are modern notes on the letters of St. Vincent de Paul, found in vol. Z f. in-fol. 38, between leaflets 334 and 335, and which have disappeared.—(Ibid., vol. ii., pp. 400 402.)

"3245 (Z. f. in-fol. 3 ). "Letters of Prelates." (1653-1660). They treat, most of them, of religious affairs, and notably of the interests of the Congregation of France... "In the present volume were found, as previously stated, (between the fol. 334, 335) nine letters of St. Vincent de Paul to Father Boulart.—(Ibid., vol. ii., p. 641.)

"701 (Suppl. H. in-fol. 105).—Collection of documents relative to divers churches, abbeys, religious houses.

"8 (fol. 25). Process.-verbal of August 7, 1746, touching a debate between the Benedictines of St. Maur and the Fathers of the Mission, concerning the Abbey of Saint-Méen, in the diocese of Saint-Malo. Copy (Cf. on this same debate the MSS. No. 739 and suppl. H. f. in-4 596).—(Ibid., vol. i., p. 341.)

"739 (Suppl. H. f. in-fol. 143).—Papers relative to a debate between the Benedictines of Saint-Maur and the Priests of the Mission, for the possession of the Abbey of Saint-Méen, in the diocese of Saint-Malo; 1646-1658 (See...
on this same debate the MSS. nos. 701 and suppl. H. in-4 596.—Paper 18 leaflets. Seventeenth century (Ibid., vol. i., p. 360.)

"1942 (Suppl. H. f. in-4 596.— Contest between the Benedictines of Saint-Maur and the Priests of the Mission, about the possession of Saint-Méen in the diocese of Saint-Malo. Five papers of the 20th, 24th and 31st of July; 7th and 28th of August, 1646. Copies, two of which were made after the registers of the parliament of Bretagne, and one according to the registers of the private Counsel of the King. (See on this same debate the MSS. nos. 701 and 739).

"Paper 18 leaflets, 276 on 178 millim. (papers 1, 2, 3), 288 on 180 millim. (paper 4), 282 on 208 millim. (paper 59.)—Seventeenth century. The four first papers bear the ancient lettering: boards F., bundle 2, no. 10.—Ibid., vol. ii., p. 206.)


(Vol. ii. Part. 2). General Table, p. 857: "Hébert (Francis), Bishop of Agen. Papers from him, or addressed to him, on the affairs of Jansenism, vol. ii., p. 367.

"2500 (Z. f. in-4 7e).— Papers relating to Jansenism and to the Bull Unigenitus, from 1711-1715.—Copies:

"14 (p. 64). "Letters (s. d.) of Mr. de Pontchartrain, Secretary of State, to the Bishop of Agen, (Francis) Hébert, about a letter which this Bishop had written him, October 15, 1711, on the affairs of the Jesuits with Cardinal de Noailles," followed (fol. 65) by the "Response from the Bishop of Agen;" s. d.—(Ibid., vol. ii., pp. 366, 367).


6 National archives (rue des Francs-Bourgeois, 60).

At the National Archives, especially, one may find again and examine the considerable collections of manuscript papers, there may also be met many documents of interest to the Congregation of the Mission.

Some useful indications are given in the work entitled Histoire de la ville et de tout le diocèse de Paris, by Abbé Lebeuf, Cocheris edition (4 vols. in-8, Paris, Durand, 1867). In this work, vol iii., p. 361, etc. references to the histori-
ical section: Series M (or military orders, colleges, etc.) and Series S (or property of the corporations suppressed).

As a guide one may consult: l'Inventaire sommaire ou Tableau méthodique des fonds conservés aux Archives nationales (Paris, 1871); première partie: Régime antérieur à 1789; p. 511, we read:

"Priests of the Mission or Lazarists (Faubourg Saint-Denis): Foundation of the Congregation of Priests of the Mission; privileges; foundations; legacies; union of several parishes and the priory of St. Lazare to the Congregation of the Mission. M, 209-213.

"Papers relative to the Missions of the Indies, the Isle of France, Madagascar, etc. M, 214.

"Foundations in favor of the Missions of St. Lazare (1625-1787). M M, 534-539.


"List of persons detained in the house of the Lazarists (1692-1734). M M, 543...

Titles relative to the establishment of seminaries and of missions of the Lazarists are classed as follows:

Albi, Aleth, Arras, St-Cloud, Paris-Invalides. S, 6699;

Agen, Amiens Angoulême. S, 6700-1;

Bayeux, Beauvais, Béziers. S, 6702;

Bordeaux, Boulogne, Buglose, Cahors, Cambrai, Châlons, Chartres, St-Charles prepar. sem., Chaumont (projected foundation). S, 6703-4;

Dijon, Figeac, Fontainebleau, Fontenay-le-Comte, Langres (projected foundation). S, 6705;

Lyon, Luçon. S, 6706;

Le Mans, Manosque, Marseille, Metz, Crécy. S, 6707;

Montauban, Montmirail, Nancy, Narbonne, N.-D.-de-la-Rose, Noyon. S, 6708;

Pamiers, Pau, Poitiers, eccles sem., Poitiers, St-Charles or prepar. sem., Richelieu, Rochefort. S, 6709;

Saint-Brieuc, Saint-Flour, Saintes, Sarlat, Sedan, Soissons. S, 6710;

Saint-Méen. S, 6711;

Saint-Cyr, Saint-Pol-de-Léon, priory of Saint-Pourçain, Sens-Toul, Tours, eccles. sem., Tours, prepar. sem., Tréguier, Troyes. S, 6712-14;

De S. 6590 to 6698 are taken from the Inventaire sommaire mentioned above, of the titles of property, etc., relative to:


"Neuilly-le-Réal (Allier);

"Bagnolet, Drancy, Fontenay-sous-Bois, Le Bourget, Montreuil-sous-Bois, Pantin (Seine);

"Argenteuil, Attainville, Aulnay-lès-Bondy, Franconville, Frenneville (commune de Valpuiseaux), Gonesse, Grigny, Livry, Longjumeau, Mespuits, Montfermeil, Orsangy (commune de Saclay), Rougemont (commune de Sevran), Saclay, Savigny-sur-Orge, Villedombe (commune de Saclay), Villéteau (commune de Jouy-en-Josas et de Saclay) (Seine-et-Oise);

"Vincelles, Vincelotte (Yonne);

"Prieurés de Lac-Roy, Saint-Germain de Salles, Saint-Martin de Coudres et Saint-Pourçain.

"Foires de Saint-Laurent, Saint-Lazare. S, 6607,6636."

Relative to the Daughters of Charity, may also be noted from Cocheris, at the National archives, the following:

"Official documents of their establishment, and confirmation of same (1658-1658): Instruction on the Vows: Alphabetical List of the Establishments of the Sisters in Parishes, and Hospitals (commenced from the eighteenth century); Correspondence. L, 1054.

"Statutes and Instructions. LL, 1662-1666."
"Titles of property and rents. S, 6155-6180.
"Accounts (1712-1792). H 5, 3720-3733."

7. ARCHIVES OF THE CONGREGATION OF THE MISSION.
(Paris, Rue de Sèvres, 95).

It is understood that this list will contain only general indications, with those that may be of interest to all. Details would necessarily lead us beyond our prescribed limit of space.—We shall proceed in the following order:

1. — General Information; Personnel.

General Catalogues of the Priests (1625-1903), 3 vols. in-fol. ms., 82. — It. of the Coadjutor Brothers (1625-1903), 2 vols. in-fol. ms., 83.

Dictionary of the personnel: 1st series (1625-1800), in-4, ms., 445.— It., 2nd series (1801-1850), ms. 446.— It., 3rd series (1851, etc.) unbound, present members, 67; deceased members, 27.

Vow Certificates: 1. Paris; Autographs (1641; St. Vincent heads the list), in fol., 81.— It., 2. Provinces (1827-1900); Autographs, in-fol., 420.— It., continued (1901, etc.): in-4, 421.

France: State Courtesy. Clerics (1801, etc.), 1 vol. in-fol. ms., 91;—Brothers coadj. (1801, etc.), 1 vol. in-fol. ms. 92.

Ancient Catalogues of 1759 (in-18) ms., 454; of 1770 (in-18) ms., 455; Fragments from the Nineteenth Century, ms. (1836), 411; (1839), 411 Prov. of Fr. (1869), 1 412; (1776, etc.), 413; House of Paris. (1845-1884), 415; (1968)…; Miscellaneous (Nineteenth Century), 416.

Catalogues printed, in-18 (1853 etc.), 418, 470.

Statistics Compared, ms., 417.

Personnel of the French Province (1845-1877), in-4 ms., 412.
Semin. Paris, 31, 96 a; Dax, 32; Wernhout, Shanghai, 33.

Miscellaneous, boards, 36.

Provincial Councils, large in-fol. ms., 97.

Departures for the Missions (1839, etc.), in-fol. ms., 88.

Dioceses, Origin of (1800–1900), in-4 ms., 430; (1901, etc.), in-12 ms., 7.

Dispensations, in-4 ms., 99.

Inventory of the Archives, ms., 66.

Notes. See Renseignements.

Ordinations (1877, etc.), in-fol. ms., 86; (1885, etc.), in-4 ms., 6.

Patents (1660, etc.) in-4 ms., 404; (1843, 1900, 1901, etc.), 2 vols. in-4 ms., 98.

Investments (1830, etc.) 2 vols. in 4 ms., 85.

Postulants, boards, 36.

Information (1875 etc.), in-4 ms., 218; (1892–99), in-fol. ms., 10.

Military Service, boards, 34.

Vows: Certificates (1656), in-fol. ms., 81; (1901, etc.).

Necrology, 3 vols. in-fol. ms., (1626–1800), 435; (1801–1900), 436 (1901, etc.), 84.— Vault in Paris (1866, etc.), in-4 ms., 437.

2. — St. Vincent de Paul.

Actions and Words: Advice, Sentences of St. Vincent de Paul. Remarks on his Virtues (ms. origin.), 1 vol. bound 136.


(1708, May 30). Father Couty, Procurator of the Cause at Rome, is bearer of the process-verbal of the Ordinary to the Secretary of the S. C. of Rites. Father Couty: “Narration of what I have done for the Cause of beatifi-

(1708, June 16, July 14). Decree of the S. C. of Rites permitting the opening of the process, although ten years had not yet elapsed since the documents were deposited in the Secretariat of the S. C. of Rites.—Ibid.

(1708, July 14). Decree of the S. C. of Rites naming Cardinal de la Trémoille (Ambassador from France to Rome), Ponent of the Cause.—Ibid.

(1708, July 22). In an audience, Father Couty presents Pope Clement XI. with fifty postulatory letters for the Introduction of the Cause.—Ibid.

(1708, June 22-23). Decree of the S. C. of Rites declaring that the Pope may grant the necessary dispensation authorizing the examination of the validity of the process and the relevance of the virtues in an ordinary congregation and without the intervention of the consulters. The Pope grants it July 23rd.—Ibid.

Super dubio: An constet de validitate Processus Paris., et testes sint legitime examinati.—Summarium.—Animadversiones Fidei Promotoris super dubio praecedenti.—Responsio ad animadversiones.

Positio super dubio: An sententia Judicis delegati ab Em. Arch. Paris. super non culta...sil confirmanda vel infirmanda.—Informatio.—Summarium.—Animadversiones.—Responsio ad animadversiones.

Positio super introductione Causee.—Informatio.—Summarium.—Animadversiones.—Summarium objectionale.—Responsio ad animadversiones.—Summarium additionale.—159, pp. 127-300. (Print, Rome, 1709.)

(1709, September 6). The S. C. of Rites decides: Commissionem posse signari si SS^mo placuerit.—156.
(1709, October). Signature of commission for the introduction of the Cause by Clement XI.: Vincent de Paul may be called Venerable.—Ibid.

(1709, October 5-12). Decree of the S. C. of Rites confirming the sentence of the Archbishop of Paris super non cultu, and granting the letters remissorial for the process super fama sanctitatis, as well as other remissorials in specie ne perant probationes. The ancient Bishop of Tulle and the Bishop of Rosalie are designated, with the Archbishop of Paris, Apostolic Commissaries.—Ibid.

(1709, November 8). Father Couty leaves Rome and comes to Paris to commence the process in genere and in specie.—Ibid.

(1709, December 31). At Paris first session for the process de fama sanctitatis in genere. “Only ten witnesses were heard, and four ex officio.”—Ibid.

(1709, April 14). The process in genere being recorded, they begin the process in specie ne perant probationes. Seventy-two or seventy-three witnesses were heard. Process closed, April 15, 1711.

(1710, January 9). The S. C. of Rites prorogues for six months the time granted for the process in specie ne perant probationes.—Ibid.

(1710, June 21). New prorogation of six months.—Ibid.

(1710, November 22, December 9). The process Apostolic in genere is approved: Decree of the S. C. of Rites declaring constare de fama sanctitatis et miraculorum.—Ibid.

Positio super dubio: An constet de validitate Processus Paris, facti autoritate apostolica super fama sanctitatis...—Informatio.—Summarium.—Animadversiones.—Summarium objectionale.—Responsio ad animadversiones.—159, p. 301-350 (Printed, Rome, 1710.)

(1711, March 12, April 4). Decree of the S. C. of Rites granting letters remissorial for the process super sanctitate vitæ, virtutibus et miraculis in specie. The ancient Bishops of Tulle and Rosalie, are designated Apostolic Commissaries with the Archbishop of Paris.—pp. 160, 660.

(1711, May 28). The process in specie on the virtues commences at Paris. Some letters of the Ven. V. de P., the Common Rules, the depositions of witnesses de visu are examined.—156.
(1712, February 19). Opening of the tomb of the Ven. Vincent de Paul, and examination of the body and of the heart.—Ibid.

(1712, March 31). Closing of the process in specie.—Ibid.

(1712, July 21). Arrival of Father Couty in Rome. Ibid.

(1712, August 20, 27). Decree of the S. C. of Rites permitting the opening of the process in specie, and naming the examiners of some letters of the Ven. Servant of God, the Rules of the Priests of the Mission, the Daughters of Charity and the Confraternities of Charity. Ibid., and 160, p. 660.

(1713, January 28, February 17). Decree of the S. C. permitting the discussion of the validity of the same processes in an ordinary congregation and without the intervention of the consulters.—160 p. 660. (1713, July 1-8). Decree of the S. C. of Rites declaring that the process, had been made according to all the rules, and approving the processes made auctoritate ordinaria.—Ibid.

Positio super dubio: An constet tum de validitate processuum parisiensium, ne pereant probationes, et in specie auctorit, apostolica, constructorum, et testes sint rite examinati, etc. (Romae, 1713; 13 parts, 1 vol. in-fol.).—National Library catal. of hist. of Fr. Print., Ln., 27.


Informatio super dubio: An constet de virtutibus...in gradu heroico.—Summarium.—Animadversiones.—Responsio. (Printed. Rome, 1713.)—150, pp. 351-830, and 1, 60 p. 158.


(1714, May 4). Decree of the S. C. declaring posse procedi ad ulteriora.—Ibid.

(1715, January 22). Congregation ante-preparatory su-
per dubio: An constet de virtutibus theologaliubus et cardinalibus in gradu heroico.—Ibid., 661.

(1716, December 5). Faculty of deputing one or several theologians to examine some of the writings of the Servant of God.—Ibid.


(1717, June 12, July 10). This scrutiny of some of the writings being completed, the S. C. of Rites declares posse procedi ad ulteriora.—Ibid., p. 661.

(1717, December 18). Congregation preparatory super eodem dubio virtutum.—Ibid.

(1722, December 26). Cardinal Paulucci is named Ponent of the Cause.—Ibid.


(1726, July 9). Cardinal de Polignac is named Ponent of the Cause.—Ibid. p. 661.

(1727, September 16). Congregation general coram SS mo super eodem dubio virtutum.—Ibid.

(1727, September 22). Decree of the S. C. of Rites affirming constare de virtutibus...in gradu heroico.—Ibid., and 161 a.

Restrictus probationum circa zelum Servi Dei contra errores Sancyrani et Jansenii—Appendix ad librum Epistolæum pro promovenda beatificatione.—Memoriale cum restrictu probationum actus heroicea charitatis, qua Serv. D. motus se supposuit in locum damnati ad triceremes ut ipsum liberaret. (Print, Rome, 1727.)—Ibid., pp. 287-340.


(1729, February 1). Congregation Anti-preparatory super dubio de miraculis.—Ibid., p. 661.


(1729, April 5). Congregation preparatory super dubio de miraculis.—Ibid., pp. 661.

Responsio ad particularem difficultatem super I° miraculo.—Responsiones medico-physicæ...—Ibid., pp. 663-686.
(1729, July 12). Congregation general coram SS mo (Benedict XII).—161 a.

(1729, July 14). Decree of the S. C. of Rites declaring constare de miraculis.—Ibid.

(1729, August 13).—Brief of Benedict XIII., Justus ac misericors Deus, for the beatification of the Servant of God Vincent de Paul.—Ibid. (Printed).

(1729, September 6). Brief of Benedict XIII., authorizing the Office and Mass of Blessed Vincent de Paul, under the rite of double major, to be said in the churches of the Missionaries and the Sisters.—150; Nat. Libr., Ln, 27.

(1729, September 25). Exhumation of the Relics of the Blessed Vincent de Paul, at St. Lazare.—150.

(1729, September 27, 28, 29). Solemnity of the Beatification, at St. Lazare.—Ibid.

(1733, April 24). Processus remissorialis Parisien. super miraculis for the canonization of the Blessed Vincent de Paul.—162, 163.

Posito super dubio: An et de quibus miraculis constet post indultam, eidem Beato venerationem ineunt, etc.—Informatio.—Summarius.—Animadversiones.—Responsio.—Consilia pro veritate seu dissertationes medico-physicae...(Printed, Rome, 1735). vol. i. in-fol., bound in parchment.—164.

(1736, January 30). Congregation general coram SS mo (Clement XII.) super dubio de miraculis.—151.

(1736, June 24). Decree of the S. C. of Rites approving two of seven miracles, presented for his Canonization.—Ibid.

New General Congregation of Rites.—Secret Consistory.—Public Consistory.—Semi-public Consistory.


Bull of Canonization. Original.—151.


(1738, January 22). Sentence of the King’s Counsel of State, relative to the Bull of Canonization of St. Vincent de Paul, January 22, 1738. —Arch. Miss., 151; Nation. Libr., ld.

(1738, January 22). Consultation of the counsellors of
the Parliament of Paris concerning the Bull of O. H. F. the Pope, in date of June 16, 1637, which has for title Canonisatio... (Signed le Roy, doyen, etc. (January 16, 1738) with the approbation of the pastors of Paris who presented a petition to Parliament contrary to the instruction of the Archbishop of Sens on the subject of miracles, (January 22 [s. l.], 1738, in-4).— Nation. Libr., Ld. 4, 2169.

(1738).—Letter from a Canon of the province to one of the pastors of Paris who were opposing the registration of all the letters-patent for the Bull Canonisatio B. Vincentii a Paulo, which contains reflections relative to the consultation of the counsellors of Parliament and on the act of opposition of twenty pastors of Paris (s. l.) 1738, in-4. Document.—Ibid.

(1739, June 28). Remonstrances of Parliament concerning this Bull.

(1739). Accounts of all the receipts and expenditures for the canonization of St. V. de P. (1773). Ms. in-4, 179. —165.

(1741, April 20). The S. C. of Rites approves an office, proper of St. Vincent de Paul.

(1743). The Devil's Counsel against Gregory VII. and Vincent de Paul (by Abbé Adam) to Saint Pourçain, 1743, vol. in-12.

(1761 (? April). Letter on St. Vincent de Paul (Letter from M.*** to M.***).—151.

(1883): Patrocinium S.V. a Paulo; Litterœ postularœ Episcoporum Orbis catholicœ (original). (1883-1884, vol. in-4, bound).—181.


Conferences of S. V. de P.: To the Missionaries. Repetition of Meditation and Conferences, Conversations (1654-1659). Ms. of 86 leaflets, original, in-fol., boards. Arch. Miss., 135.—Conferences and Conversations, original mss., several written by Fathers Alméras Gicquel. Arch. Miss., 134.—Collection of most remarkable sayings of St. Vincent de Paul, at the conferences and repetition of meditation.
(1698), preceded by "Sentences of Our Venerable Father on Divers Subjects."—24 Conferences of St. Vincent de Paul (explanation of the Rules); Ms. copy, 1 vol. in-4, bound Arch. Miss., 138.

Conferences to the Daughters of Charity: Manuscript: Collection of 30 small books in-4. Autographs of Sisters Hellot, Loret, etc., who took down these confer. as they fell from 'the lips of St. Vincent.—Archives of the Community, Rue du Bac, 140.


—See Écrits, 722.


Letters of S. V. de Paul. Autographs. Collection of 239 documents (1 vol. in-fol., bound), 130.—Collection of letters of the late Mr. V. de P., ancient, ms., copies; extracts on divers subjects (1 vol. in-fol. of 350 pp., bound), 131.—178 letters, ancient Ms., copies (1 vol. in-fol. boards), 132.—100 selected letters of S. V. de P. arranged according to the order of subject matter (1 vol. ms., copies, small in-4 boards), 133.

Maxims of S.V. de P.: Collection of most important advices and maxims...gathered from the lips of Mr. Vincent (106 sentences, each of two or three lines), ms., in-4, 137.—See Sentences.

Office for the Feast of Blessed Vincent de Paul (Paris, 1729, in-12), 166.

Officium S. V. a P. (Urbini, 1742, in-8), 167.

Relics of S. V. de P. Documents, I., 70, 71.

Sentences of the Ven. Vincent de Paul, taken from his conversations. One writing which appeared later has been added: By Mr. de la Fosse. ms. in-4, 137.

Sentences of Our Venerable Father on Divers Matters. Same ms., pp. 19–23. Ibid.

3.—History of the Congregation; Superiors General.

Histoire de la Congr. de la Mission, by Mr. Joseph Laco
cour (1625-1721). 1 vol. in-fol., ms., ancient copy, 401;—
Id., recent copy, 402.
Annales de la Congr. de la Miss., 63 vol. in-8, print., oo.
Annales-Mémorial (1617-1903), fol. ms., 440.
Répertoire historique de la Congr. da la Mission in-4,
print oo.
Administration générale, boards, 26 68.

Superiors General; Documents.

1. S. Vincent de Paul: see above, p. 131.
2. Fr. Alméras and his Generalship (1661), boards 101;
   2 vols. in-fol., 130.
3. Fr. Jolly— (1673), boards 102.
5. Fr. Watel— (1703), boards 104.
6. Fr. Bonnet— (1711), boards 105;
   vol. in-fol. 140.
7. Fr. Couty— (1736), boards 106.
8. Fr. de Bras— (1747), boards 107.
10. Fr. Cayla— (1788), boards 109;
    ms., history by Fr. G. Perboyre, vol. in-4, boards 170.
Vicars General of the Mission, hist. ms. by Fr. G. Perboyre,
4 vols. in-4, bound, 171.
Italian Vicars General, boards 110.
French Vicars General: Frs. Brunet and Placiard, boards
111; Fr. Hanon, boards 112; Frs. Verbert and Bonjard,
boards 113.
11. Fr. de Wailly, his Generalship (1827), boards 114.
12. Fr. Salhorgne— (1829), boards 114.
15. Fr. Boré— (1874), boards 118;
    Arcueil (1870).
    One vol. in-8 ms., 1140; Correspondence with Lamenais,
    1140 a.
16. Fr. Fiat and his Generalship (1878) boards, 119.

Circulars of the Superiors General (1645, etc.), vol. in-
fol., ms. and table in-4,301.
Circulars of the Superiors General. 3 vols. in-4, print. 301;— to the Visitors (1661-1846).  
1 vol. in-4, ms., 303.  
Circulars. Supplement. 1 vol. in-fol., ms., 304.  
— of Fr. Etienne to the Missionaries, in-4, print., 60;  
to the Daughters of Charity, in-4, print. 61.  
Circulars of Fr. Boré to the Missionaries, in-4, print. 62;  
to the Daughters of Charity, Ibid.  
Circulars of Fr. Fiat to the Missionaries, in-4, print., 63;— to the Daughters of Charity in-4, print., 64.  
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Miraculous Medal, boards 50.
You have now before you, Rev. and dear Colleague, summarized in a few pages, the bibliographic information, concerning which we discoursed together on several occasions. You remember the chief heads of these conversations: the general order to be established in a library; the list of the principal writers of our Congregation and the most important writings that refer to our works or to our establishments,—these we have designated as the "Library of the Congregation of the Mission";—lastly, the epitomized indication of what constitutes the archives of our Community. Such has been the aim of this study.

You understand the object to which we have devoted our care and attention.—When a vessel sets sail for a sea voyage, bearing to distant shores the wealth of her own country, or conducting thither apostles of religion and of civilization, the ship’s commander realizes the importance of his mission; he duly estimates this mission, and he employs the means that are likely to ensure its favorable issue: he has his mariner’s compass, and the marine charts which he will study in order to steer his course and avoid dangerous rocks. Bibliographical information renders a similar service to him who, through choice or duty, is pursuing scientific studies; if he has at hand the bibliographical information suited to his purpose, he will thus be able to steer rapidly, meanwhile avoiding also dangerous rocks; he will be spared the disagreeable necessity of groping in the dark, and perhaps of falling into error. By furnishing these indications, which open the way for him, the student is, moreover, secured oftentimes from yielding to discouragement.

Is it not true, Rev. and dear Colleague, that to render such service to those who labor in the cause of truth is a satisfaction, which indemnifies him who undertakes it, for the dryness as well as the close application inevitable from his task of librarian? It was in the hope of being useful to those around us and of facilitating their labors, as I said in my first letter, that I have collected the special points of information which I have just communicated to you.

A. Milon.

222 En haut! Letters of the Countess de Saint-Martial (Sister Blanche, Daughter of Charity), with two portraits and a biographical notice.


These letters, it may be said, constitute a genuine autobiography, written, by the heroine of this book. The eulogy of the Bishop of Blois introduces the reader to the volume. We believe that the merits of the work are not overrated by an appreciation so honorable. Here is the letter of the Bishop of Blois to the Abbé de Saint-Martin, who had presented him with the book, for which we are indebted to the pen and pious re-
searches of Baron Leopold de Fischer, brother to Sister Blanche (died at L’Hay, near Paris, October 15, 1899):

"Blois, September 21, 1903.

"I have read the biographical notice of Mme., the Countess de Saint-Martial, née Blanche Marie de Fischer. How much I thank you for having communicated to me these charming pages, in which her brother, the Baron Leopold de Fischer, with pen as skilful as delicate, so admirably sets forth the qualities of a chosen soul!

"It appeared to me in noting what an accomplished lady was the consort of your dear brother, that you should bless God, over and over again for having given him such a companion. I am, moreover, persuaded that you could not without lively gratitude and tender emotion, see this young widow, of twenty-nine years becoming a Catholic, as she had promised her husband, and courageously embracing the religious life, as a Daughter of St. Vincent de Paul, an angel of devotedness and charity.

"The privileged readers of this notice will be more than edified; they will in its perusal trace lessons of faith and of energy of which now, more than ever, our society has need.

"Be pleased to accept, etc.

"Signed: † CHARLES, Bishop of Blois."
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