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.

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Altar at which the Body of St Vincent was kept in the Church of old St Lazare. (From an old engraving.)
At the period of the French Revolution, there remained of the ancient Leper Hospital of Saint-Lazare, only the small Gothic church, built partly in the style of the twelfth century. In the processions to the ancient basilicas, for the Rogations, the chapter of Notre Dame made its station at Saint-Lazare, instead of at the parish church of Saint-Laurent.¹

We find a donation from Gauthier Pinçon for the foundation of a chapel, made in 1441: \textit{Ecclesice sancti Lazari quœ in suburbio Parisiaco urbis fundata est}.²

Another chaplaincy was founded there, in 1234, at the altar of Saint-Denis, for Maurice, Canon of York, who died at Paris, and was interred in the church of Saint-Lazare.³

In 1521, there was established in this church the Confraternity of Bakers who, on the last Sunday of August, held the solemn celebration of their patronal feast in the chapel dedicated to Saint-Lazare.⁴

¹. This is a new proof that Saint-Lazare succeeded the ancient abbey of Saint-Laurent which occupied that site in the ninth century when this procession commenced.—\textsc{Lebeuf}, ed. Cocheris, \textit{Histoire de Paris}, 1867, Vol. II., p. 334, et \textit{Bulletin de la Société de sphragistique}, July 15, 1853.


⁴. \textsc{Lebeuf}, ed. Cocheris, p. 334.—Manuscript Coutumier of Saint-Lazare, preserved in the Archives of the Mission.—The \textit{Calendrier des Confréries de Paris}, by J. B. Le Masson, which appeared in 1621, and was republished in 1875, by Abbé Valentin Dufour, p. 139, notes also for Saint-Lazare, the confraternities \textit{des maîtres cordonniers des faubourgs Mont-}
The church of Saint-Lazare was repaired at the commencement of the seventeenth century. Some years later, Nicolas Porcher, deputy in the officiality of Paris, in his important process-verbal, in date of June 27, 1659, is said to have found in his visit "a church of about sixteen toises long, and twelve wide, with a tile roofing, a small steeple, and four small bells, with a clock."

But the most interesting details are found in a document which forms part of the process of canonization of St. Vincent; this mentions the visit and gives the description of the church of Saint-Lazare and of the tomb of the Saint, made December 22, 1705, by the tribunal, on occasion of the process called non-cultu.

Having entered the said church by the door leading into the cloister, François Vivant, Vicar General of the Archbishop of Paris, and judge delegated, with the other members of the tribunal and two witnesses, carefully examined the church, and they testify that it faces the east, that it has two lateral sections arched on both sides of the choir and of the nave, the dome of which is higher, and that these sides are separated by pillars supporting six arches.

They remark, moreover, that there are six chapels facing the east. Two of these are in the upper part of the church, one on the north or Gospel side, dedicated to the Blessed Virgin, the other on the south or Epistle side, under the

1. Troche, Société de sphragistique, says that this was about 1610.
3. The toise measures about 1 metre, 95 centimetres.
4. Two, as given in print is evidently a mistake.
5. The manuscript Coutumier of Saint-Lazare in the middle of the eighteenth century mentions six bells.
invocation of Saint-Lazare. On this same side are the chapels of the Holy Angels and of St. Peter. Opposite, on the north side, is St. Joseph's chapel, and that of Saint-Denis.

The upper section, that is the sanctuary, is elevated half a foot above the lower section or the nave, and is separated from it only by an iron railing.

There are two entrances, one on the south end for women and externs, and the other on the north, for the priests and other inmates of the house.

On the right or north side, there is another vestry and the door that gives upon the cloister by which the tribunal entered the church and the chapel of St. Joseph. There are, therefore, in all, seven altars with the main altar which is of gilded wood. Above it is a large painting of our Saviour; on the altar is an ebony crucifix with four brass chandeliers. Each of the private chapels has two brass chandeliers, with an ebony crucifix, and paintings representing the saints to whom these chapels are dedicated.

With the exception of a few tombstones here and there the church is paved almost throughout with small bricks.

In the said church may be found nine epitaphs; two in the upper part of the sanctuary, fastened to the pillars; two inserted in the wall of the Blessed Virgin's chapel, and five in the wall of the chapel, of Saint-Lazare; these epitaphs mention some foundations, with the names of the benefactors. One in the chapel of Saint-Lazare, but to the side of that of the Holy Angels, records the donation made to St. Vincent by M* Claude Chomelle, counsellor. ¹

Upon the first pillar, entering the sanctuary on the left

¹. Beatificationis V. Servi Dei Vincentii a Paulo. Processus de non-cultu (Arch. des. Rites).

1*
is a black marble slab, placed there after the death of John Francis de Gondi († 1654) and setting forth the conditions under which the house of Saint-Lazare was given to St. Vincent and to the Priests of the Mission. ¹

On the opposite pillar, the first on the right as you enter, is another marble slab with the most beautiful epitaph of the sanctuary, that of Adrien Le Bon, first Prior of Saint-Lazare. It ends with these two verses:

\[
\text{Die bona verba Bono; pia dicas ossa quiescant;}
\]
\[
\text{Hoc tibi qui dicat, protinus alter erit.}
\]

"These verses are the composition of Jacques de la Fosse, born in Paris, Priest of the Mission, who is the author of more than thirty thousand verses which his modesty prevented him from giving to the public, and which the celebrated Santeuil judged most worthy of publication." ²

There are eleven tombs in the sanctuary; five in succession from the steps of the main altar to the large door of the sanctuary; three on the Gospel side, and three on the Epistle side. Several bear ancient and half-defaced portraits, inserted there by the ancient canons-regular of the order of St. Augustin, who formerly dwelt in that house, on others one reads simply the Christian names and family names of those interred there.

In the middle of the sanctuary near the reading-desk, was the tomb-slab bearing this inscription: "Hie jacet Venerabilis vir Vincentius a Paulo..."

St. Vincent de Paul having been beatified by Pope Innocent XIII., August 13, 1729, on the twenty-sixth of


² Germain Brice, op. cit.—Manuscript epitaphist.—Piganiol de la Force, op. cit.
September following, his body was exhumed in presence of the Archbishop of Paris and, later, was placed in a silver shrine on the altar in the chapel of Saint-Lazare.¹

At the sides of the tomb of St. Vincent were buried his two successors: Father Almeras on the Epistle side, with the following inscription: Hie jacet R. P. Renatus Almeras, Congregationis Missionis Superior generalis. Obiit die 2, Septembris anno Dom. 1672, ætatis sue 60; and Father Jolly on the Gospel side, with a similar epitaph.

Other Superiors were likewise buried in the same sanctuary, without epitaphs on their tombs, namely: Nicolas Pierron, fourth Superior General, who died August 27, 1703; Francis Watel, fifth Superior General, died October 3, 1710, and John Couty, seventh Superior General, died August 4, 1746.²

Moreover, the Coutumier of Saint-Lazare informs us that all the Missionaries of the house were buried in the church: “the priests, in the sanctuary, the students, in the chapel of the Blessed Virgin, the seminarians, in the chapel of Saint-Lazare, and the coadjutor brothers, in the nave.”


On another tomb just touching the altar-steps: Hic jacet Illustissimus et Reverendissimus D. Dom. Nicolus de Sevin Episcopus, Baro, et Comes Cadurcensis. Obiit Parisiis die 9, Novembris an. 1678.³

¹ Process of Non-Cultu.—Piganiol De La Force, Hurtaut, Thierry and Lahedolliere, op. cit.
² Manuscript epitaphist.
³ "He had been an Augustinian and a preacher in the city and at the court. Queen Ann of Austria, who was his patron, had him named first for the bishopric of Sarlat and afterwards for that of Cahors.”
On a marble tablet attached to the second column on the left, opposite the Blessed Virgin’s chapel, was the epitaph of Antoine Hennequin, Lord of Vinci.1

Lastly, Abelly, the friend of St. Vincent—who towards the close of his career, retired to Saint-Lazare—was interred in the chapel of the Holy Angels, with the epitaph: **Hic jacet Illustrissimus et Reverendissimus D. D. Ludovicus Abelly, Episcopus Ruthenensis antiquus. Obiit Parisis die 4 octobris anno Dom. 1691, ætatis vero suæ 88.**

More than one newly-appointed bishop sought to receive the episcopal consecration at Saint-Lazare. Hence, “the Bishop of Dax, Jacques Desclaux, was consecrated at Paris, in the church of Saint-Lazare of the Mission, June 2, 1639.”2 On April 27, 1661, the Bishop of Oloron, Mgr. Armand François de Maytie3, and in 1669, Mgr. Charles Brulart de Genlis, Archbishop of Embrun, were consecrated at Saint-Lazare.4

**After the beatification of St. Vincent, celebrated painters were employed in preparing eleven large and beautiful pictures representing the principal actions of the life of our Saint.**

The largest of all was for the nave of the church: the **Apotheosis of St. Vincent (14 × 10) by the Dominican Brother ANDRÉ:** Vincent ascending to Heaven, and below, looking up, are the Priests of the Mission and Mlle. Le Gras at the head of her Daughters of Charity.

1. **Manuscript epitaphist.**—G. BRICE, op. cit.
View of the ancient Church of St Lazare
From an engraving in the « Bibliothèque nationale »
The second picture, to the left (taking one's position in
the lower part of the church): *Preaching before the Court,*
by DE TROY (10 × 8 or 9), as are likewise the following:
on the same side, the third: *Death of Louis XIII.*, by DE
TROY; the fourth: *Council of Conscience,* by DE TROY;
the fifth: *Ecclesiastical Conferences,* by DE TROY.

The first, to the right near the altar: *St. Vincent at the
Visitation,* by RESTOUT; the second: *The Galleys,* by REST-
TOUT; the third: *Vincent Offering his Priests for the
Service of the Soldiers,* by FERRET, called BAPTISTE; the
fourth: *Preaching at the Hospital of the Name of Jesus,* by
Brother ANDRÉ; the fifth: *The Foundlings,* by GALLOCHE,
and the sixth: *Death of the Saint,* by DE TROY.

The engravings of these eleven pictures were done by
Hérisset and Scotin, after the drawings of Bonnart. They
have been frequently reproduced and are now found in
many houses of the Missionaries and of the Sisters of
Charity.¹

There was, moreover, in the church of Saint-Lazare in
the nave, to the left, near the organ, *The Miracle of St.
Vincent,* by BEAUFORT, royal painter.²

** *

We need not describe the festivities of the beatification
and canonization of St. Vincent. We shall note only
that the printed reports mention *tribunes* in which “the
Queen of Spain,” and another day, the Community des demoiselles de l’Enfant Jésus, from the parish of St. Sulpice, assisted at the office.¹

At the sacking of Saint-Lazare, on the eve of July 14, 1789, “the church was the only part of the house that was spared.” After the Revolution, it was opened anew for divine service² until, tumbling down from age, it was demolished in 1823. Upon the site a construction was raised to the left, as one enters the first courtyard of the present prison of Saint-Lazare.

John Parrang,
Priest of the Mission.

¹ Circular of the Superior General, November 12, 1737. Therein it is stated that for the festivities of the canonization, they had covered with four pieces of carpet “the lower part of the nave which is really too bare.” In this narration, mention is likewise made of the pulpit from which the Bull was published.

² A decree from the First Consul, in date of the floreal 17, year X. (May 7, 1802), for the establishment of pastors and chapels-at-ease in Paris, gives, as appointed to serve the chapel of Saint-Lazare, “Citizen Delaleu”.

SPAIN

MADRID

CURES ATTRIBUTED TO THE INTERCESSION OF THE VENERABLE LOUISE DE MARILLAC.


Sister Marie Ferrer et Nin, aged twenty-four years, born at Barcelona, legitimate daughter of Don Odon and of Dona Antonia, entered the Community May 28, 1904, and took the Habit of the Daughters of Charity November thirteenth of the same year. Four days after this, she had a fall resulting in very serious injury. In falling backwards, she felt that something had given way about the waist, this was immediately followed by a general soreness throughout her body, especially in the back and head, and it was with great difficulty that she was able to stand. Nevertheless, she kept up a few days, but on the twenty-fifth was forced to go to bed, not being able to bear the weight and pain of the head. The remedies of the physicians somewhat relieved these sufferings but the pain of the back became more severe and seemed to increase daily, so that the patient was unable to move and when obliged to leave the bed, her limbs could not even for an instant support her frame. On examination, the Doctor stated that, in consequence of her fall, inflammation had set in and there was also a curvature of the spinal column: he employed all the remedies in his power without success, on the contrary, the pains became so intense that the poor sufferer
could scarcely get a moment of rest. Justly dreading from the progress of the evil that the Sister would be paralyzed we called in another physician, a specialist, for the case. He examined the Sister carefully, declaring the case to be very serious, nor did he give the least hope of recovery, though after preliminary delay, he determined on the use of a bandage that she wore for an entire month. Yet the evil far from diminishing, did but increase; sleep was now banished from her eyes, the stomach was so disordered that she could retain no nourishment, vomiting, even to blood, became frequent; to this was added an obstinate retention of urine accompanied by exquisite suffering, making it necessary to use the probe. Seeing the state of the case, the Doctor decided to remove the bandage which he did and then retired, acknowledging his inability to meet the need.

For some time past we were pleading with our Lord, through the intercession of the Venerable Louise de Marillac, for the cure of our good and well-beloved Sister; the decision of the Doctor regarding her case only seemed to reanimate our confidence; we made three novenas to the Venerable Foundress, beginning the third with the intention that the physician of the house should also declare the Sister's condition hopeless, so that her cure, should we obtain it, might be considered miraculous, and serve to secure the desired beatification. Our desires on this point were favorably heard.

Agreeably to the advice of our Visitatrix, we commenced another novena which was to end on the fifteenth, the anniversary of the death of the Venerable Servant of God; a recommendation was made to the Community for especial prayers in favor of the intention already stated. On the fourteenth this recommendation was renewed, and a portion of the relics of the Venerable Servant of God, especially a small piece of the chemise she wore at her
death, was applied to our afflicted Sister. The poor sufferer was then dressed, and taken to the choir in a rolling-chair. The Sister affirms that she had never felt worse than at that time, and that she was unable to hear Mass with attention, because of her bodily pains.

She was brought back to bed where she lay in a state of lethargy: on returning to consciousness, she experienced a necessity to leave the bed. The pains which seized her at this moment were excruciating; she felt an extraordinary oppression, as if the spinal column had been strongly pressed upon with a stone. She begged the Sister-infirmarian to leave her for a while; she then attempted to stand, and realized that she was cured. All pain had disappeared as if by magic. The impression that overpowered her at this moment was so great that she cried out: "Is it possible that our Lord has granted me such a favor!" She then asked for her clothes, and found that she could use all her members with perfect ease.

Thanks be to God, this happy condition continues, the good Sister now follows the Community in the general order of the day.

II.

Documents Relating to the Cure.

I hereby certify that on December 9, 1904, on visiting the Infirmary of the Central-House of the Daughters of Charity, my attention was called to Sister Marie Ferrer et Nin, aged twenty-four, unmarried, born at Barcelona, who having been missioned to the House of Santa Cruz of Carabanchel, was now suffering in consequence of a severe fall when at that place, which fall prostrated her in a sitting posture on the ground.

Her condition could not be explained by either physiological or hereditary cause; she was well developed, of
average strength, and, previous to the accident, all her functions were naturally correct. I found her in bed, a recumbent position being the only one possible. She complained of severe pains about the lumbar region, of insomnia, vertigo, and of noise within the head, of frequent vomitings, sometimes of blood, of partial suppression and even of retention of urine, intestinal paralysis, and an impossibility to stand; the symptom that predominated in persistency and intensity, was the acuteness of pain that quite prevented sleep.

**Diagnosis.**—I found the surface contracted by pain and sensitive to the touch, localized in the space between the last dorsal and first lumbar vertebrae, nor could this pain at the outset of the accident, or later on, be mitigated either by treating the buccal, or by using subcutaneous application, it was impossible to superinduce sleep. I also recognized a slight paralysis of the abdominal organs, inability of digestion, even of milk; repeated vomiting of blood, (this by reflex act), the diminution of heat and muscular tonicity in the inferior extremities, the pulse and respiration being in almost normal condition. After examining the lumbar region, cause or motor of these complex symptoms, in default of radiography, I ascertained by the touch, a deviation of the spinal apophysis from the aforementioned vertebrae to be the seat of irritation and pain, these facts induced me to consider the case as one of myelites compression, caused by the luxation of two vertebrae; the condition being traumatic. In view of these data, it was easy to distinguish the present condition from what might have originated from herself, hence I classed it among cases termed polymorphous.

**Progress.**—Always of the same character, becoming more serious by the continued increase of intensity in the symptoms, especially insomnia, pain and gastric hemorrhages.

**Prognostic.**—From the first, I considered the lesion as
grave; if the cause of the evil, the age of the patient, the absence of hereditary disease, had led me to hope for a favorable issue, I quite lost it, seeing the impossibility of relieving the sufferer, not only by the means I employed, but also by those applied by an eminent colleague, during the space of one month.

Treatment.—All treatment, external and internal was directed to restore the vertebrae to their normal position, to ease pain, and produce sleep,—but in vain. For this reason I declared to the Superiors, that on account of the gravity of the evil, its long duration, and the consequent loss of energy, the case would end sadly, terminating in death.

Termination.—On March fifteenth, at eight in the morning, when visiting the Hospital, the sufferer who was now incapable of the least movement, experienced a greater intensity of pain, accompanied by a slight swooning that lasted a few minutes. Recovering herself, she asked assistance to dress, and to leave her bed, this was granted. She afterwards began to work as if she had never been sick; her digestive organs were restored and she could partake of all kinds of food. All the functions are in perfect order. I cannot describe my astonishment; I see what has happened, and I am lost in admiration; I am unable to explain scientifically how this young girl was able to endure such suffering for so long a time, nor can I account for the disappearance of all the symptoms noted, without the least indication of improvement in her condition; nor how, having lost so much muscular energy, she is now able to make all manner of movements, and to answer all who congratulate her on this very sudden and unaccountable restoration, for, apart from a sensation of weakness, no trace remains of her past sufferings.

In witness whereof, in testimony of my daily connection with the case above cited, and as a proof of the truth of
the foregoing statements I sign this Certificate, to be made use of as those concerned may judge proper.

Madrid, March 26, 1905.

Signed:

Joseph Gallud et Molina.

II.

I hereby certify that on the twelfth of last January, I was called to the novitiate of the Daughters of Charity, to see Sister Marie Ferrer et Nin, born at Barcelona, aged twenty-four years, who on the seventeenth of November of the previous year (1904), was forced to keep her bed in consequence of a serious fall, which had so disabled her that she could not stand, while she suffered great pain in the lumbar region.

Having examined the sufferer, and given careful and minute attention to the spinal column, I recognized a slight deviation of the spinal apophysis of the twelfth dorsal and first lumbar vertebrae; this deviation caused me to suppose a luxation of the two vertebrae which would indicate a compression of the spinal marrow, source and origin of the various symptoms attending the case, and the sufferings of the patient, who endured these, I am happy to remark, with perfect resignation.

I immediately asked to consult with the distinguished physician of the house, my friend, Doctor Gallud; this took place January thirteenth of present year. After the lucid statement he gave of all the therapeutic measures employed, from the day (December 10, 1904), when he took charge of the patient, to relieve this terrible affection...etc...etc.

I made a proposition which he accepted to try the effects of surgery, commencing with Sayre's apparatus, which after preliminary delay was applied January 25, 1905. It produced little effect, rather none during the thirty-five
days the patient wore it, as the severe pains in the lumbar region, dysuria, constipation continued, with complete paralysis of the inferior members, with regard to both motion and sensibility. Moreover, the vomitings increased; she not only rejected food but with it also blood. In this sad situation, I abandoned Sister Ferrer to the good care and sole direction of my distinguished colleague Doctor Gallud; through him and the sisters I continued to have information of the sufferer, but her condition far from denoting improvement, grew daily more serious, leaving no hope for any other result than a fatal termination in the near future, for, the patient could retain no nourishment, nor even the small quantity of milk or of Vichy water which was given her. Gastric hemorrhage was continual, nor had it been possible, during all her sickness, even by artificial means, to procure some moments of sleep.

After all I had observed myself, and the news given me of Sister Ferrer, I felt convinced that the case was hopeless, thoroughly incurable, and, above all, that she would never be able to walk.

Thus, on Thursday, the sixteenth of the present month, when I was called to the novitiate of the Daughters of Charity, and the Visitatrix and the other sisters presented Sister Ferrer, walking as if she had never been sick, in excellent spirits, very happy, I avow that my astonishment was at its height, and, had I not seen this wonderful cure, I would not have given credence to a fact so evidently supernatural.

To satisfy a legitimate and natural curiosity, I asked permission to examine the young Sister again; this I did March 25, 1905, but, notwithstanding the most careful and detailed study of the spinal column, I failed to detect any deviation of the apophysis of the twelfth dorsal and first lumbar vertebrae, nor could I recognize the least sensibili-
ty throughout the region that had been the seat of excruciating pain.

I hereby certify in all sincerity, and to the best of my knowledge, to the facts concerning this extraordinary clinical case.

Madrid, March, 26, 1905.

Signed: Dr. Aurelio del Rio y Mozas.

ANOTHER CURE OBTAINED THROUGH THE INTERCESSION OF THE VENERABLE LOUISE DE MARILLAC.


We read in the *Journal de la Rioja*, the following narration which will no doubt give much pleasure to the Two Families of the Apostle of Charity, St. Vincent de Paul, who for so many years, was Director of the Venerable Foundress of the Sisters of Charity, in the path of Christian perfection.

"Gabrielle Arce, maiden lady, twenty-five years of age, born at St. Domingo de la Calzada, daughter of Valentin Arce and Orsati, entered the hospital of this city, November 22, 1898, suffering from rheumatism. Some time after, she felt in the left side of the abdominal cavity, a tumor which assumed such proportions, that the local physicians judged its removal necessary. Hoping that the operation would prove more successful at Madrid, the patient was sent there to the hospital de la Princesse. After a careful examination of the case, the physicians of this establishment, fearing a fatal result, did not perform the operation.

"Having returned to her first hospital, June, 24, 1901, Gabrielle suffered from a general paralysis confining her..."
to bed, which she had not left until the day of her cure. Meanwhile, the patient suffered constantly from derangement of the digestive and nervous organs. During these last months, her condition growing worse, she twice received Extreme Unction. The principal physicians of the city, Dr. Edmond Cartazar, and Dr. Toussaint Bueno-Roques, in charge of the hospital, judging the case altogether incurable, limited their efforts entirely to relieve the sufferings of the patient. The latter, during the nights of June fifth and sixth, 1905, found herself in the state we have just described, namely: affected with a general paralysis, and a large hard tumor in the abdominal cavity, from which there had been no discharge, no secretion of urine, no perspiration, neither during this night, nor during the fourteen preceding days.

"After the clinical history of this grave, and, according to the opinion of the physicians of this city, incurable malady, let us speak of the extraordinary circumstances that preceded and accompanied the marvelous cure of Gabrielle Arce. Sr. Prima, Superioress of the Sisters of Charity, in charge of the hospital of that city, went to the Central-House of Madrid to make her annual retreat. There she saw a sister of the same Community, who had suffered a serious injury of the spine, resulting from a fall; this sister obtained a radical cure through the intercession of the Venerable Louise de Marillac. On returning home, Sr. Prima related this marvelous cure to her companions, and also to Gabrielle, whom she exhorted, to ask of God through the same intercession, her restoration to health.

"The patient acquiesced, and with Sr. Denise commenced a novena in honor of our Venerable Foundress. So great was the faith of both, that on the sixth of June, Gabrielle would be cured, that the latter on Sunday, said to an old lady, named Valerie, who was visiting her:

"—Tuesday, I shall be entirely cured."
"—Yes, answered Valerie, when I recover my sight, you will be cured."

"—During the night from Monday to Tuesday, when it struck twelve, Sr. Denise said to Gabrielle:

"—Come! make an effort, to see if you can move.

"—I cannot," said the patient.

"—The sister insisted, saying:

"—It is because you have no faith.

"—I have faith, said Gabrielle, but I cannot move.

"—At four o’clock in the morning, when Sr. Denise was about to withdraw to take some repose—Gabrielle said:

"—When you rise I shall be cured."

"—The same day (June 6, 1905) at a quarter before six the sisters went as usual, to awaken the patients, and offer them holy water; Gabrielle was motionless.

"Exactly at six o’clock, the moment Gabrielle finished the last *Pater Noster* of the novena to the Venerable Louise de Marillac, the paralysis suddenly ceased, and the enormous tumor disappeared, leaving no trace. Gabrielle called the sisters, and asked for her clothes that she might dress.

"As Sr. Denise, the only one who knew that the novena was being made for Sister Gabrielle’s cure, was reposing at this moment, the other sisters, at the call of the invalid, said she had lost her mind, and ran to her, fearing that she might fall from the bed. What was their astonishment to see her sitting up. They immediately procured for her the garments of a young girl who had just entered the Community. Gabrielle dressed without the assistance of any one, went to the chapel and heard Mass kneeling. Great was the surprise of the sisters and of the chaplain, when they saw her assist at the Holy Sacrifice.

"Whilst paralyzed, Gabrielle had been fed on milk, wine, biscuit, and a little tapioca broth. To-day, after Mass, she
took chocolate, and as the baker had not yet brought the fresh bread, she ate the stale bread as though she had always enjoyed good health. The news of this radical and instantaneous cure spread rapidly throughout the city, and none were more surprised than the physicians—Doctors Cortazar and Bueno. The first on duty that day—Dr. Cortazar, making his visit said: "I will have to do great violence to myself, when giving evidence of Gabrielle's cure." Hearing the news on the street, Dr. Bueno hastened to the hospital to confirm the cure beyond doubt.

"The hospital was visited yesterday by almost the entire city, and at the time of my visit 10:30 a.m., more than two hundred persons had pressed Gabrielle Arce with many questions; she remained standing, without manifesting the least fatigue, answering, to the satisfaction of all.

"In my presence, Dr. Jules Cabellero told her to exercise her arms and legs, which she did with as much ease as though she had never been deprived of the use of them. Afterwards at 5 p.m. Drs. Cabellero and Cartazar made her undergo a careful examination, found every part of her body in a natural condition; there was no trace of the tumor from which she had suffered for four years. They made her press the spot where the tumor had been, and she did not experience the slightest inconvenience. What had become of the immense tumor? The physicians affirm that its instantaneous disappearance cannot be explained.

"If the disappearance of the tumor in the manner just related is incredible, it is equally wonderful, that a woman confined to her bed for four years and fifteen days, living on liquids, after so long and continued a prostration should be able to rise, and remain all day without rest, answering the questions of a multitude of persons without the least inconvenience.

"Is this a miracle God has operated in honor of this ven-
erable Servant Louise de Marillac? The Church will reveal all in her own time with the certainty she always manifests in her decisions. For us, and for men well-skilled in medical sciences, it is a fact partaking of a supernatural character.

“The Superioress and the chaplain of the Sisters of Charity of this city, have addressed themselves to the Most Rev. Archbishop and made known these facts, to prove which, should he so decide, a canonical inquiry may be instituted.”

ITALY

Letter from Sr. Mauche, Visiatrix of the Province of Tuscany, to Most Honored Mother Kieffer.

Sienna, July 12, 1905.

Most Honored Mother,

The grace of our Lord be ever with us!

I know that your maternal heart will feel deeply the consequences of the distressing accident which occurred this week at Fermo; the very thought fills us with sorrow, causing us, however, at the same time, to mingle with our tears sentiments of gratitude. Here is the account written me by Sr. Rossi the Superioress of the Ricovero Hospice:

“Sunday, the sixteenth, feast of Our Lady of Mt. Carmel, Sr. Coupy with two of her companions, had come from the asylum to assist at the five o’clock Mass, in our chapel. At the last Gospel, we were standing when, suddenly, we heard a rumbling noise underground. Before we could conjecture the cause, we felt the ground opening
under our feet; the canon who was celebrating holy Mass, the altar, then the sisters and the numerous recoverate (girls of the hospital) who were in the chapel, they and we, were all precipitated amid the benches and rubbish, until we reached a cave, where our fall was checked and we landed at a distance of twenty metres. The scene and the fear we experienced are beyond description. We awaited death! The escape of the sisters from this labyrinth was, I may say, miraculous; for, without a miracle from our Lord, and the help of St. Vincent (whose picture remained hanging on the chapel wall with the two lights which ceased not to burn to the end) we certainly could not have been saved.

But Sr. Faltorini who, serving Mass, was near the altar, had greater reason than any one else to recognize the protection of Almighty God. Precipitated into a place where she was covered with rubbish, she remained buried from half-past five, until half-past eight, before she could be rescued. The priest who was celebrating was also drawn out uninjured. But the poor victims were our dear girls of the hospital! Alas! we had sixteen killed and thirty wounded, among the latter four are seriously injured.

The very recital makes one shudder. I can say no more, my dear Sister, at the sight of these corpses, you can imagine our grief! Our house resembles an ambulance; happily our sisters, like myself, snatched from peril, were strong and courageous under such a misfortune, and the holy Ciborium, fallen amid the rubbish, was found untouched and closed, as though our good Jesus wished to tell us that, however great our sorrow, He had remained to console us!

Sienna, July 1905.

I have just seen the Superioress from Fermo, who gave me fresh details, and our Sr. Assistant who went to offer
to our dear sisters, our affectionate sympathy, writes me that one is terrified at the very thought of the pit where this frightful accident happened.

The chapel was built above a pawnbroker's store, the store itself, on a deep cellar. The ceiling of the cave gave way, and with it, the pillars that supported the pavement of the chapel. The two stories of the building fell together. The survivors escaped, thanks to a young girl of the hospital, who, climbing over one of our sisters, succeeded in opening a cellar door, providentially left half open. Hence they were not suffocated and could get out to call for help. As to Sr. Faltorini, who remained three hours under the ruins, she assures me, that if she was not smothered by the dust, she may thank her cornette which screened her face and admitted a little air. She was found in the midst of corpses: her knees were bent and she was sitting on her heels, her head lowered over the stomach, unable to move even one hand, whilst people walked over her head which was hidden by the rubbish, and she could feel the cold sensation from the dead bodies around her. The entire population of Fermo has been profoundly impressed.

We have been deeply moved at our dear Sr. Malisia (one of the sisters of the orphanage for boys, who had come to assist at the holy sacrifice of Mass). She came out of the cellar, pale, disfigured, scratched, and bleeding, when she turned to reenter this abyss, saying: *La mia Superiora!* (my Sister Superior!) They tried, but in vain, to persuade her to think of herself.—Our dear Sister remained amid the ruins, until she found and saved dear Sr. Coupy, aged seventy-three years, who was hanging to broken beams. It seems to me, that our Venerable Mother who has so often recommended to us union among ourselves, must have smiled on her Daughters from the high heavens.
The poor wounded are somewhat better and will recruit; nevertheless, one of them had her leg amputated, and another had all the skin of her head taken off: they are still at the hospital.

A very consoling circumstance is that the priest, having also fallen among the victims, but who remained safe and sound, could raise his hand to absolve and bless. Sighs of hope and resignation responded to his voice. These dear souls must have been welcomed to heaven, by the Family of St. Vincent, the only one they had ever known on earth. May they now intercede for us. Sr. Mauchie.

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POLAND

PROVINCE OF WARSAW


(Continued) ¹

We left our sisters, July first, at Myssowaia, where, after having crossed Lake Baikal, they had one day’s rest, to take up the journey again by rail. The eight days left for them to get over the territory, were to prove more painful and vexatious than the trip, which they had already made for a whole month. In the first place, they were deprived of the comfort of hearing Mass; the chaplain being unable to offer up the Holy Sacrifice in consequence of the limited space of the compartment car. From the station in Manchchooria, they had but a third class coach in which accommodations were very skimp, and the last nights of the trip were very fatiguing. They had to put up with

¹ See pp. 60, 203.
everything: “In war, as in war” and their comfort was in
the thought: “All for God!”

Finally, on July tenth, the sanitary division of St. Vin­
cent de Paul of Warsaw reached Kharbine. Several Po­
lish families, from their social standing, had it in their pow­
er to be of great service to their fellow countrymen, and
they arranged beforehand to afford shelter, in their own
homes, to the entire body of wounded and attendants until
the starting of an hospital, and so we found these people
waiting for us at the station on the arrival of the train.
Mr. Roman, vice-governor of Kharbine and Madam Ro­
man, née-Konarska, took charge of our sisters and brought
them to their own residence, placing at their disposal a
parlor and a large room in which were five ready-made
beds, begging them to consider themselves at home.

A letter from Sr. Theresa who has charge of the little
family in the Further-East, dated July nineteenth, ad­
dressed to our sisters in Warsaw and which was handed
to us, will tell us their impression on reaching Kharbine:

“You have learned that on our arrival we found shelter
at Mr. and Madam Roman’s, they are very kind and very
hospitable and have treated us as if we were princesses.
We are indeed very comfortable. Our long rest and all the
comforts we found here abashed us and made us ill at ease,
and so eight days later we left the home of this worthy fam­
ily, in spite of their urgent request that we should remain
until the opening of the hospital. We are at present at
Kharbine-the-Ancient, in a small building in which we
have rented three rooms and a small kitchen. One of
these rooms we use for a chapel in which we hear Mass
every day, the chaplain residing in the same building as
well as the young physician Mr. Lubienski. The other
two kind gentlemen, our hospital stewards, are still with us
having accepted our hospitality. To-day is the feast of St.
Vincent. Must we admit it, our hearts feel too deeply
that we are celebrating it in a foreign land, so far from home; and yet in our self-communing, we find peace and joy to which we can scarce give utterance; we feel that it is with the will of God that we are here and for His only love! should we not then rely on the special protection of our Blessed Father, that we may learn how to conform to that will without swerving? We are his Daughters, and our work is under his patronage. I have tried the best I could to deck our small oratory, but there are no flowers here, we had to be contented with bouquets of wild plants. We had with us a small reliquary, containing a precious relic of our Holy Founder; we placed it on the dear little altar; and we are so happy to be able to pray at his feet.

“We lack neither health nor contentment, thanks be to God, all the dread that was held out to us in Warsaw was gradually dispelled along the journey and, finally, entirely disappeared on our reaching this place. Were it not for the poor Chinese and the long queues, half clad and unspeakably filthy, with their wagons, drawn by mules and donkeys, we might think that we were still in some provincial part of Poland. Instead of learning Russian we are fast acquiring the Chinese, of which we know already quite a number of words. We do not know what the future has in store for us, but for the present, we have no fear of famine; provisions sell at about the same price we had to pay at Warsaw, only neither milk nor butter can be procured here. In my opinion, it would be wise to get a supply of provisions for the hard times that may be coming...”

Sr. Marianne will add a few words to this letter:

“...Our dear Lord is very good to His little servants; at every step, He manifests to us with how much love He watches over us. Up to Baikal, during a month, we missed Mass but twice, and nothing interfered with our regular
devotional practices, although we had frequently to change the hour of our exercises. It is true that things are different for the last week; but was it not proper that we should be made to feel that this is war time? Now all is forgotten, we are completely rested, well and contented. We are looking impatiently forward to the time we are to get to work; my duties are well defined, the wash-room and the clothes-room; I have also to help Sr. Theresa in the dispensary, and to speak Russian with the military officers who visit the Infirmary. I have some other transitory occupations such as getting the children ready for their first Communion; many of them doubtless, will be adults, just such as I have at this moment, a Japanese neophyte whom I am instructing for baptism and who is to be married after having been baptized; fortunately for me she speaks Russian and so we get along pretty well together. Although we have as yet no wounded to care for, we are all very busy, for we have much sewing to do, and many things to get ready for the hospital, we have no time to feel lonesome...

We have seen a letter from Mr. Roman, the vice-governor, addressed to his friends in St. Petersburg, it tells of the impression caused by the appearance of the cornettes in the Manchourian capital.

It says: “Fifteen days ago, our sanitary division of St. Vincent de Paul of Warsaw arrived here with five Sisters of Charity. Until it is finally decided as to what place they shall be settled in, we have had an understanding among friends to house all the members of our Polish colony, and the Sisters of Charity fell to our lot, for whose use, we were happy to be able to give up two rooms. The eight days they spent with us were all too short, we were so happy to have them. Every day the chaplain celebrated the holy Mass on our portico. I will never be able to express the happiness we felt, on assisting at the adorable
Sacrifice offered up in our house, after having been deprived of all religious ceremonies for more than a year; but God knows it; He knows how grateful we are for the joy He gave us. Our Sisters of Charity, all five of them were most unassuming and kind in their intercourse; although reserved, there was no blind zeal in their manner, they were cheerful, full of that becoming serenity which, beaming through their countenance, exercised a most beneficial influence, by communicating to all a feeling of that peace whose source is heavenly. Their white cornettes had a most happy effect here; yet all of our people do not fully understand that while these messengers of mercy are thrown into the hurly burly of the world, still they do not belong to the world, that they are consecrated to God, that they have a Rule which they undeviatingly follow, that they cannot live as fancy might direct, as the Sisters of the Red Cross do; from this, there sometimes ensue unpleasant clashings, and it was on this account that when Madam General Horwat invited them to a breakfast given in their honor, and they were forced to decline, Madam Horwat, who is a French woman, pious and of great culture, worthy of the highest esteem, could not understand, nor yet, in a worldly sense, forgive this want of etiquette. Our five sisters accompanied by Madam Roman paid a visit to Madam Horwat to try to have her accept their regrets and showing that there was no ill-will in the matter, but simply a question of rule to which they had to conform most faithfully. The matter however, was most satisfactorily explained and Madam General Horwat is now one of the most zealous patronesses of the Ambulance Corps.

After the arrival of the sanitary division of St. Vincent de Paul, in the Distant-East, it took some time before the corps could be finally organized. The duties assigned to it, when in Warsaw, as an ambulance on wheels, so it might follow the army and gather the wounded in the battlefield,
seemed practically a difficult thing to do and of very little use. It was soon discovered that a permanent hospital, suitably equipped, so as to minister with devotion and care to the unfortunate victims that were unable to continue in the conflict and that might even be saved from death, would have a higher and more comforting aim in the final result. This decision having been arrived at, the question, as to the locality for this hospital, became urgent. To secure this, it was necessary to have an understanding with the Red-Cross-Society and the military authorities. The limits of the field of battle were extensive; and it became necessary to choose between Dasi-Tchav, Haitchav, Lavian, Mukden, Tielin, and several other points. The Society of the Red-Cross was particularly anxious to have either Lavian or its immediate surroundings selected. Count Orlowski, chief of the Sanitary Division, as devoted and zealous as he was a good diplomat, lost no time in fixing upon the location. He was not satisfied with mere telegrams and letters, he went in person to Lavian, the residence of many celebrated personages, several of whom he knew personally, and after having examined everything, weighed and pondered over every consideration, he concluded that Kharbine offered the greatest security and most advantages, and he was finally authorized to begin his work there. This is a central point at which all the railways of Mantchooria terminate, and which was destined, from the necessity of the situation, eventually to become the principal seat of management and the centre for the transfer of the sick. The question was to find a suitable location, which was not an easy one to settle. The new capital of Mantchooria, New-Kharbine is not rich in buildings, all those that were suitable had already been occupied as hospitals for the Red Cross and others. Old-Kharbine, half an hour’s drive from the capital, had been thought of; it is a true type of a small provincial town. In one of its principal streets, muddy as

https://via.library.depaul.edu/annals_en/vol12/iss4/1
are all the others, was the former property of a noble Georgian, named Gomartelli. It is a large mansion with out-houses and a fine garden. These buildings which had been abandoned for a long time and which had been converted into a tobacco factory, attracted the attention of the Count; he opened negotiations for the property with the managers of the factory who rented it to him for one year at the rate of 5000 rubles (20,000 frcs. actual value $4000). Towards the end of July work was at once begun, it was necessary not only to renew everything, paint, etc.; but particularly to adapt the building to the requirements of a hospital; more than one wall had to be removed, stoves to be put in, provide bath-rooms and a laundry. Everything was done according to the plans of Count Orlowski and under the superintendence of Mr. Klimowicz, who has under his management the building of railroads. He promised to have the entire outfit ready in five weeks. For this rebuilding we needed 5000 rubles more, thus for the sum of 40,000 frcs. we secured the site for one year.

Near the buildings rented for the hospital, was the small residence at which the sisters were busy with their needlework, waiting peacefully for the moment when they would be called to minister to the suffering, wounded soldiers. They had been at Kharbine for upwards of two weeks; it seemed very long to have to wait five more before setting to work in good earnest.

The whole sanitary division of St. Vincent de Paul was also impatient to come to the relief of the wounded that were heaped together in the hospitals, and from that fact, were deprived of the care they so much needed. Providence favored the realization of a desire inspired by charity, the huts that had been erected with a view of forming a flying ambulance, had been set down in the garden in the midst of the thriving plants of Caucasian tobacco, while the
main building was being put in order, and, in these, the first detachments of wounded were put on August ninth. It was thus that the Polish division of the sanitary corps began its functions. As became a Catholic work, not only did the corps find devoted care and attention, but the spiritual requirements were adequately carried out, on a very extensive scale, for, the beneficent action of the ministry of the Abbé Matulanis, was not to be restricted solely to the ambulance of St. Vincent de Paul. From the first moment, the chaplain had free access to all the hospitals and pest houses to minister to the religious needs of all Catholic patients. Such a privilege granted by the military authorities in the beginning of the discharge of this enterprise, was very encouraging for all.

By the telegrams received by His Grace the Archbishop—for Count Ortowski kept him informed of every movement—we learned that the St. Vincent de Paul Sanitary Division was in the full discharge of its duties, although the hospital was not yet finished.

A letter received from the sisters at Kharbine, dated September fourth, gave the sisters in Warsaw all the news so eagerly looked for. It stated:

"Here we are at the hospital for several days now, with our poor wounded soldiers. Our accommodations are skimp but sufficient for five, we have a dormitory and a refectory and we are quite at home, what completes our happiness is our pleasant little chapel. Mrs. Roman bought a large carpet for us, and Mrs. Horwat sends us flowers which deck the altar so suitably.

"Count Orlowski, the Rev. chaplain, the physicians and the hospital stewards remained in the huts, for the main buildings are not yet completed. The service is somewhat cramped, for we have not yet our complete equipment; but our sick are not inconvenienced and the work goes on steadily. This is well, for the bloody engagements in
the neighborhood of Lavian, which have been so disastrous to Russia, have increased the number of victims. Every day eighty car-loads of wounded arrive at Kharbine. Our surgeons Drs. Orzel and Lubienski have made many operations and have dressed many wounds among the recently arrived wounded. The commission for the vacating of the hospitals is in fine order and it sees that those whose wounds are not severe are attended to at Kharbine, so as to be immediately conveyed to the hospitals of the most distant towns in the interior of Siberia.

“All this particularly stirs us and confirms our trust in the wonderful protection of Providence whose intervention we discover at every step. The illness of Dr. Szezeniowski was a severe trial for our sanitary commission when it deprived us of his services, as he had to return to Warsaw. It is so important that the medical chief should be at once a good Christian and a man of kindly disposition. While we are entirely in the hands of God, we could not help exclaiming, at times, with much uneasiness, who will take his place? Spontaneously the thought occurred to Count Orlowski to suggest Mr. Orzel for the vacancy. In the outbreak of hostilities, he had been sent to the Further Orient. He offered no impediment to an immediate acceptance of the post, but as a military surgeon, he had no right not only to act, but even to give utterance to the wish of being transferred to a particular hospital. This, it seems had never occurred before, and the case was a particularly difficult one from the fact, that having a high reputation as a most excellent and skilful surgeon, he had just been appointed as Medical Director of the Military Hospital. Count Orlowski is not easily deterred from his purpose; without an overweening confidence in his ultimate success, he renewed his efforts to take the necessary steps for a direct appeal to General Nadaroff, Commander-in-chief of
the rear grand army, who combines with superior military qualities, a most affable disposition. He at once understood the perplexity of the chief of our sanitary division, showed a willingness to accede to his request, adding, however, that the selection did not entirely depend on his choice as it had to be ratified specially by General Trepoff, General Horbaczoff and the chamberlain Aleksandroff, who happened to be in Lavian at the time. He at once took the train, and, God willing, he returned to Kharbine after having seen these three leaders, taking to Dr. Orzel the duly signed appointment as chief surgeon of the sanitary division of St. Vincent de Paul, to the astonishment of all. You may fancy our delight and how gratefully we returned thanks to God, as we knew how kind the newly elected officer had been to our sisters of the children's Hospital at Warsaw. We can understand the esteem in which he is held, as we have daily opportunities of judging; he is a most worthy man in every particular; he is devoted to his patients, and although kind, he is most firm and resolute, most necessary qualifications in the position he fills.

"Everybody shows us much kindness and deference, indeed the people are too good, it abashes. Our hospital has three honorary patronesses: Madam General Horvat, Madam Babianski, the wife of Col. Babianski, Madam Roman, wife of the vice-Governor; Miss Vanda the young daughter of Col. Babianski comes every day with Madam Roman to help us care for the sick, in dressing their wounds. Madam Horvat also comes frequently to see us. She sends us ice cream and other nice things which are most acceptable and useful for our patients. She also supplies us with good books for them. Both of these ladies, as well as Madam Roman helped me a few days ago to paint the large sign-board which is in front of our hospital; this sign is so well placed, that the trees do not conceal the inscription which may be read from afar: Sanitary Division Of Warsaw Of St. Vin-
cent de Paul.—They mentioned, with evident delight, the telegrams received from His Grace the Archbishop of Warsaw, and particularly the last one in which His Grace thanks them for their patronage of our work, stating that, three weeks later, they would receive his letter of acknowledgment and thanks.

"I have at present in my ward fifty wounded, we do not wish to receive a larger number until the hospital is completed. Sr. Ladislaus has in hers an equal number of officers. All the patients we have had hitherto, and they were very numerous, seem happy to be with us, they are good, tractable as children. It is an edifying spectacle to see them follow, morning and evening, the prayers which are said aloud for them. We feel that they say them in their hearts, without forgetting that they are speaking to God; they repeat also very cheerfully the Little Office of the Blessed Virgin and they sing the hymns. Our hospital stewards set them good examples, they come and pray with them, they are so devout and so faithful in their duties that they lose no time and they help us all they can. The wounded, on the other hand, those who are able, would be willing, ten times a day, to help us to sweep and set the rooms in order, to keep things tidy. You see how many consoling thoughts we have.

"I must tell you however that among the sick, we have one who is very severely wounded, a ball went through his lungs. He is an engineer and very intelligent, but he had a very strong dislike to us. As he arrived at the hospital, he turned his head, so as not to look at us, and, when we came near him, we could get no answer from him, even when it was most urgent to know what he wanted. We pretended not to notice his surliness and we avoided every thing that could annoy or provoke him; we proffered but those attentions which his condition required. To-day our young engineer is quite conquered, not only does he answer our
questions, but he is the first to speak, he asks in a most amiable manner whatever he wishes; his looks have entirely changed and everyone is astonished at the improvement. It is a soul won over, we feel confident. We put everything into the hands of Mary Immaculate, and devoting ourselves for the love of God, we leave to our good Lord the sincere return of all His prodigal children that are in our care...”

To show how God showered from the beginning His blessings on the work of St. Vincent de Paul so that the suffering victims of the war might bear from it salutary lessons, even though they had been engaged in it but for a short time, the following extract from a letter dated August twenty-first, from Mr. Sas-Kukeczycki, chief of the Baikal station, will give an insight into the matter. It will also show how the transportation of the wounded is effected, to make room in the hospital for new comers.

“If I were a stenographer, says Mr. Sas-Kukeczycki, I would willingly tell all that our wounded countrymen relate of our sanitary division. They never weary from speaking of it, and what they state exhibits the religious feeling of admiration, of profound veneration with which they consider our priests and our Sisters of Charity. I am thrown in constant communication with them, for the transfer of the wounded has begun and a great number of them is sent this way. The sanitary train takes them to the Myssowaia station. Here we put them on board the steamer Theodosia to cross Lake Baikal. The boat is very roomy; there are in the cabins two hundred soft berths. In order to receive the wounded at Myssowaia, the representative of the Red Cross Society accompanied by a staff of surgeons, by Sisters of Charity1 and the hospital stewards,

1 These are not the Daughters of Charity of St. Vincent de Paul, but the schismatic Sisters of St. Elizabeth and the Sisters of the Red Cross. They take the name of Sisters of Charity and are entirely at the service of the government to follow the army even to the battlefield.
come from Baïkal by this same steamer the Theodosia, so do the Surgeons in charge of the transfer, Doctor Skulski, our fellow countrymen who was called to the Further-Orient at the outbreak of hostilities. The patients are thus directly transferred from the train to the boat, which returns at once to the Baïkal station, whence others are taken to the hospital, from Irkoutsk, others further yet, in accordance with orders given by the transfer Commission. As my jurisdiction extends entirely over the Baïkal to Myssowaïa inclusive, I generally accompany the sick, entertaining them during the trip. I would be very grateful if you would send me some books, some pictures of our Lady of Gzestochowa, some photos of His Grace the Archbishop of Warsaw and of Canon Chelmicki. As soon as received, I will at once express them to Count Orlowski."

Among the soldiers treated at the St. Vincent de Paul hospital, several, after having recovered from serious wounds, got their convalescing furloughs to visit their families; and all who came to Warsaw made it a duty to pay a visit to the sisters of the Central House. From these we have gathered the following facts:

"The hospital is fully equipped, nothing has been forgotten for the comfort of the sick and to help the service. The soldiers' ward is very large, it has eighty beds, on the side of each of which is a small table. Perfectly lighted, it has twelve large windows; and on each sill, a stand of flowers, pleasing to look at. On entering may be seen, hanging on the wall, a large Crucifix and a picture of the Blessed Virgin. The officers' ward is smaller, it has but twenty-five beds, but it is no less comfortable than the other. The operating room is splendid and we say without exaggeration that is a model Room. Cleanliness is the striking feature not only of the wards but in the entire
building as in the kitchen and in the larder, which is always well supplied. In Warsaw, the Committee takes care to have a supply of provisions renewed frequently, everything is laid with order. Bath rooms and laundry, which had not been provided in former buildings, have been specially put in this structure.

As a matter of principle, no difference is made in Saint Vincent de Paul’s hospital, with regard to the admission of patients, concerning either their nationality or their religion; however, the military authorities themselves send chiefly Catholics to it. This is of great service to the Abbé Matulanis who, in this way, keeps his flock at hand. Notwithstanding this, he visits daily the hospitals of Kharbine where Catholic soldiers are very numerous. As soon as a new transfer of wounded men arrives, the chaplain at once begins his rounds to hear their confessions, and the next day he takes the Blessed Sacrament to them.

(To be continued)

The preliminaries of peace have been concluded between Russia and Japan and were signed at Portsmouth, Vt., United States, by the Plenipotentiaries of the two countries, in September, 1905.
Concerning the present report we can already predict that the one which is to follow, for the year 1904-1905, will not be less consoling.

Father Guilloux, Procurator of the Lazarist Missions in China, writes from Shang-haï, August 17, 1905, to the Superior General at Paris:

"I received yesterday the spiritual record of the mission of Pekin for 1904-1905: it is marvelous indeed: 13,668 adult baptisms! This with more than 2,000 baptisms of children of Christian families, makes the number of Christians 73,920. I should not be surprised if in two or three years these are 100,000.

"The other missions are making similar progress: owing to the baptism of 1,808 adult catechumens the Christians at Tche-Kiang now exceed 20,000 (20,725). Mgr. Ferrant (North Kiang-Si), has had this year 1,314 adult baptisms and the total number of Christians is 10,034, whilst in 1901, there were only about 5,300.— God be praised!"

Our maps. — The maps of our Vicariates Apostolic in China, which we give in this number of the Annals, close the series which we had commenced. The twenty-eight maps constitute a Small Atlas of the Lazarist Missions.
### China—Tabular View of the Lazarist Missions 1905—1904

#### Approximate Area of the Vicariate

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#### Population

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#### Institutions

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<td>Institutions</td>
<td>10</td>
<td>8</td>
<td>6</td>
</tr>
</tbody>
</table>

#### Statistics

- **Churches**: Public, private, and mission churches.
- **Oratories**: Church-affiliated chapels.
- **Schools**: Normal, preparatory, and industrial schools.
- **Institutions**: Religious and secular institutions affiliated with various orders.

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### 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
- of the Children of Mary
- of Saint Joseph (men)
- of Saint Ann (women)
- of the Propagation of the Faith
- of the Holy Infancy
- of the Passion
- of Mount Carmel
- of the Immaculate Conception
- of the Seven Dolors of the Blessed Virgin

---

**Table: Establishments and Works**

<table>
<thead>
<tr>
<th>Category</th>
<th>Girls</th>
<th>Orphans</th>
<th>Men, Boys</th>
<th>Women, Girls</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orphanages</td>
<td>5</td>
<td>1</td>
<td>12</td>
<td>9</td>
</tr>
<tr>
<td>Children redeemed</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Infants placed with nurses</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Children placed with Christian Families</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Catechumenates</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Dispensaries and Visits</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>2</td>
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<tr>
<td>Hospitals</td>
<td>4</td>
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<td>2</td>
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<tr>
<td>Hospices</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>2</td>
</tr>
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<td>Hospital for Lepers: Patients</td>
<td>4</td>
<td>1</td>
<td>ug</td>
<td>2</td>
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<tr>
<td>Conversions of Heretics or Schismatics</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>2</td>
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<tr>
<td>Catechumens favorably disposed</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>2</td>
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<tr>
<td>Pagan adults</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Baptisms</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>2</td>
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<tr>
<td>Children of Christians</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>2</td>
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<tr>
<td>Pagans</td>
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<td>1</td>
<td>4</td>
<td>2</td>
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<td>Confirmations</td>
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<td>4</td>
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<td>Annual</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Confessions of Devotion</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>2</td>
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<td>Annual</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>2</td>
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<td>Communications</td>
<td>4</td>
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<td>4</td>
<td>2</td>
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<tr>
<td>Of Devotion</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>2</td>
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<td>Extreme Uction</td>
<td>4</td>
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<td>Marriages</td>
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<td>2</td>
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<td>Retreats or Spiritual Exercises</td>
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<tr>
<td>Associations and Confraternities</td>
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<tr>
<td>Members received</td>
<td>4</td>
<td>1</td>
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</tbody>
</table>

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*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 1903—1904

<table>
<thead>
<tr>
<th>DESIGNATION</th>
<th>TCHE-LY NORTH</th>
<th>TCHE-LY WEST</th>
<th>TCHE-LY EAST</th>
<th>KIANG-SI NORTH</th>
<th>KIANG-SI EAST</th>
<th>KIANG-SI SOUTH</th>
<th>KIANG-SI SHANG- HAI</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptisms of Pagan Children</td>
<td>6,542</td>
<td>25,812</td>
<td>1,660</td>
<td>2,994</td>
<td>2,711</td>
<td>4,248</td>
<td>1,042</td>
<td>289</td>
</tr>
<tr>
<td>Children redeemed</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infants placed with nurses</td>
<td>371</td>
<td>1,021</td>
<td>47</td>
<td>1,081</td>
<td>274</td>
<td>686</td>
<td>206</td>
<td>1</td>
</tr>
<tr>
<td>Orphanages</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>Boys</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orphans</td>
<td>15</td>
<td>18</td>
<td>135</td>
<td>21</td>
<td>16</td>
<td>32</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girls</td>
<td>9</td>
<td>5</td>
<td>11</td>
<td>3</td>
<td>11</td>
<td>3</td>
<td></td>
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<tr>
<td>Schools</td>
<td>205</td>
<td>22</td>
<td>17</td>
<td>5</td>
<td>31</td>
<td>23</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>Boys</td>
<td>3,483</td>
<td>665</td>
<td>126</td>
<td>471</td>
<td>620</td>
<td>507</td>
<td>193</td>
<td></td>
</tr>
<tr>
<td>Girls</td>
<td>135</td>
<td>23</td>
<td>16</td>
<td>14</td>
<td>25</td>
<td>6</td>
<td></td>
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<tr>
<td>Pupils</td>
<td>3,317</td>
<td>481</td>
<td>124</td>
<td>696</td>
<td>719</td>
<td>839</td>
<td>184</td>
<td></td>
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<tr>
<td>Farms and Workshops</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Boys</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girls</td>
<td>15</td>
<td>18</td>
<td>59</td>
<td>8</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
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<td>Industrial Schools</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Boys</td>
<td>10</td>
<td>11</td>
<td>12</td>
<td>8</td>
<td>14</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Girls</td>
<td>365</td>
<td>585</td>
<td></td>
<td>476</td>
<td>322</td>
<td>519</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Children placed in Christian Families during the year</td>
<td>43</td>
<td>25</td>
<td>4</td>
<td>26</td>
<td>40</td>
<td>31</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>&quot;&quot; preceding years</td>
<td>926</td>
<td>494</td>
<td>17</td>
<td>697</td>
<td>325</td>
<td>596</td>
<td>53</td>
<td></td>
</tr>
<tr>
<td>General Total of Children belonging to the Holy Infancy</td>
<td>9,912</td>
<td>2,143</td>
<td>2,001</td>
<td>2,863</td>
<td>2,218</td>
<td>2,710</td>
<td>613</td>
<td></td>
</tr>
<tr>
<td>Pharmacies</td>
<td>12</td>
<td>4</td>
<td></td>
<td>7</td>
<td>4</td>
<td>1</td>
<td>3</td>
<td></td>
</tr>
</tbody>
</table>
PEKIN

On February 14, 1905, Father Ducoulombier wrote from Pekin:

"The two churches of Toung-Tang and of Nan-Tang are being rebuilt, and will be completed by the close of the year 1905. That of Si-Tang is not begun yet, they are now collecting the materials to be used, and it will probably be finished in 1906. All the other works of the city have been reconstructed on a very solid plan.

"You will find herewith a small photograph of the whole of Pe-Tang in 1900; this will enable you to form an idea of the Pe-Tang previous to the erection of the buildings of the past four years. During that time the area has been considerably augmented, all the land to the south of the Pe-Tang having been purchased by the Mission, after the war, for the building of our printing office, St. Vincent's Hospital, and the Mother-House of the Josephines."

EAST KIANG-SI


Kin-te-tcheng, 1904.

"A word about Kin-te-tcheng. This is not a city in the Chinese sense of the term; nor a prefecture like Yao-tcheou, of which it is a dependency; nor even a subprefecture; it is simply a town, but no ordinary town since it contains at least six thousand souls. With the subprefecture of Feou-leang to which Kin-te is annexed, the population would reach a million. It is at Kin-te-tcheng that the porcelain of China is manufactured. There are turners, color-blenders, any number of painters, stokers, and eighty-four kilns in active operation."
"The divers professions, from pottery to that of the artist who designs these Chinese landscapes so true to nature and so attractive,—all are exercised by the people of Kiang-Si. The merchants come here from the eighteen provinces of China, whence it happens that my parish extends, more or less, to the most distant regions of the Celestial Empire. I am on very friendly terms with all those who carry on the Imperial manufactory, from which all the mandarins, great or little, enjoy coming to visit the Mission. The majority of the bankers are from the province of Ngan-houi; the exporters are almost all from Kouang-tong; I have one Christian, a wholesale merchant, who supplies Ning-po, Shao-shing, Kia-shing, and Hang-tcheou. There is also a pagan merchant, who is very influential and most benevolent to us.

"Amongst the Christians, the greater number draw the floral designs on the bowls, some, only on the vases; others prepare the paste which has perhaps improperly been named kaolin (the kao-lin, from its Chinese name Kao-leang although it forms but one third part); there are three superintendents for the kilns; their duty is to attend to the firing; as a rule all have an easy way of earning a livelihood.

"I have about three hundred persons who have been baptized, an average of one Christian in every two thousand pagans, and nevertheless I feel that I have no reason to complain of the condition of things, for matters are greatly improved since the troubles of 1900. This year I have heard seven hundred confessions, baptized thirty-one adults, blessed eleven marriages. The catechumens increase daily in number.

"Last year the schools were filled. This year I have had only twenty-two pupils in the school for girls, but I expect forty at the next opening; all these children will find place in quite a large house, intended at first for an
GÉNÉRAL MAP

OF

THE CHINESE EMPIRE

—458-459—
CHINA

INFORMATION.—Under the name of China, are included, 1. the whole extent of the countries which nominally comprise the Chinese Empire; 2. China Proper.

I. The CHINESE EMPIRE, termed Celestial by the natives (Tath-ching-Koun), occupies in the Extreme East an immense area. It comprises besides China Proper the countries that are more or less subject to it: Mantchuria, Mongolia, Soongaria (Ancient Eastern Turkestan), Koukou—Nor, and Thibet.

II. CHINA PROPER, in Chinese Tchong-Kouo or the “Central Empire.” The area usually given is 1,548,000 square miles, but Dr. Williams thinks that the eighteen provinces, as the Chinese define them, cannot be much under 2,000,000 square miles; population more than 360,000,000. The head of the State; heir of the ancient dynasty of the Tsin or Tshin (whence the name given to China), resides at Pekin.

DIVISIONS.—China is divided into eighteen provinces. Each province is subdivided into departments, or fou; 2. into wards, or Tcheou (there are also military prefects, or Ting); 3. into districts, or shien. Here is the translation of some words much used: King means a capital; Ting, an independent subprefecture; Cheng and Tcheou, a city; Hiang, a village; Haï a sea; Kiang, Ho, Shui or Choui, Ki (in Mongolian Go), a river; Héou, the mouth of a river; Hu, a lake; Shan or Chan, a mountain; Lin, a forest.

CURRENCY: The tael is a fictitious piece of money representing 37 grammes of silver; its value varies from three to four francs. — The piastre is worth from 2 fr. 30 to 2 fr. 50; from 900 to 1,000 speces or cash must be given for a piastre. — Measure agrarian, the tche, 33 centimetres; of distance a li, about half a kilometre. — Sometimes they calculate according to the roupie of the Indies, about 2 fr. 30.

CONGREGATION OF THE MISSION.—Some Priests of the Mission went to preach the Gospel in China at the commencement of the eighteenth century. In 1783, by an act of the Holy See, they were surrogated, for the mission of China, to the Jesuit Fathers whose Society had just been suppressed. There they had in charge, at first, an immense territory which comprised also Mongolia and Mantchuria. There are now seven Vicariates Apostolic,—three belong to Tche-ly, three to Kiang-si, one to Tche-kiang.—The Procurator of their missions in China, resided first at Macao, then at Ning-po, and is at present, at Shang-hai.

DAUGHTERS OF CHARTY.—The novitiate and Central-House for the Daughters of Charity is also at Shang-hai. They have establishments in almost all of the seven Vicariates just mentioned.
TCHE-LI

Province.—The Tche-Li or Tchi-Li or Pe-tchi-Li is a province of China, situated to the South of Mongolia and east of the Gulf of Pe-tche-li, Pekin, the capital of all China, is in this province; but Pao-ting-fou is the chief city. The Great Wall divides the province into two sections, of which only the southern one is indicated on most maps as belonging to Tche-li. The northern section which forms the military department of Jehol or (Gehol or Tcheng-te-fou), is called by certain geographers Interior Mongolia.

The climate in general is dry; the winters are cold, for four months of the year the large rivers are frozen over; but it is healthful. Tche-li extends about 900 kilometers from north to south.—There are railways from Pekin to Tien-tsin, and to Chang-hai-kouan, and from Pekin to Tchenting-fou.—Tche-li is divided into eleven departments or fou.

Vicariates Apostolic.—Tche-Li comprises four, three of which are administered by the Lazarist Missionaries, the fourth by the Jesuits:


2. East Tche-Li separated from North Tche-li in 1899 and confided to the Congregation of the Mission. The Vicar Apostolic resides at Young-ping-fou.—Population 5,000,000, of which 4,265 are Catholics (1905). Vicar Apostolic, Mgr. Geurts (1899).

3. Southwestern Tche-Li or meridio-occidental. This vicariate, at the dismemberment of the diocese of Pekin, in 1856, was confided to the Congregation of the Mission. The episcopal residence is in the city of Tchenting-fou, railway station from Pekin to Han-Keou. Population 8,000,000, number of Catholics in 1904 was 37,000.—Vicars Apostolic: 1. Mgr. Anouilh (1858); 2. Mgr. Tagliabue (1879); 3. Mgr. Sarthou (1885); 4. Mgr. Bruguère (1891).

4. Southern Tche-Li or meridio-oriental, at the dismemberment of the diocese of Pekin, in 1856, was confided to the Jesuit Fathers. Residence of the Vicar Apostolic is at Tchang-Kia-tchoang.

Daughters of Charity: In North Tche-li forty-nine; West Tche-li, twelve.—There are also thirty-eight at Shang-hai in the Central-House (1905).
MAP OF CHIH-LÎ (CHINA), 1906

Published by Via Sapientiae, 1905
KIANG-SI

Province — Kiang-Si is a province of the south-east region of China, situated between Tche-Kiang on the north-east and Hou-Pé on the north-west; from north to south it extends 600 kilometres (two-thirds of France). Population 28,000,000. The province is divided into thirteen departments (fou) and one ward Tchi-li, that is independent of these departments. — The capital is Nan-tchang-fou.

Kiang-Si is mostly mountainous. The river Kan-Kiang, swollen by its tributaries, flows into Lake Poyang which receives all the waters of Kiang-Si; and is itself crossed by a short canal to the north in the Yan-tse-Kiang.

Vicariates Apostolic. Kiang-Si and Tche-Kiang separated in 1838 from the vicariates apostolic of Fokien were constituted a vicariate apostolic and confided to the Congregation of the Mission. In 1846, Kiang-Si was separated from Tche-Kiang.


Vicariate of North Kiang-Si is the name given to the vicariate of Kiang-Si, when in 1879 it was separated from the vicariate of South Kiang-Si. The residence of the Catholic Vicar is at Kieou-Kiang or (Kiu-Kiang) which is one of the important ports opened to European commerce, on the Yang-tse-Kiang. The residence will probably be transferred in the near future to the capital, at Nan-tchang-fou. In 1905 Mgr. Ferrant succeeded the late Mgr. Bray as Vicar Apostolic. Population 10,000,000. Catholics, 10,000.

Vicariate of South Kiang-Si. This territory, separated from North Kiang-Si in 1879, was confided to a special vicar apostolic, who was at first Mgr. Rouger. Then Mgr. Coqset (1890). The Vicar Apostolic resides at Ki-ngan. Population 10,000,000. Catholics, 6,500.

Vicariate of East Kiang-Si; this was a new dismemberment in 1885, from north Kiang-Si. The residence of the Vicar Apostolic is at Fou-Tcheou (which must not be confounded with Fou-Tcheou, the large arsenal and most considerable city in the province of Fou-Kien). Vicar Apostolic: Mgr. Vic. Population 8,000,000. Catholics, 14,000.

The Daughters of Charity have establishments at Kiang-Si. There are thirty-five Sisters there.
MAP
OF TCHE-KIANG
(CHINA)
TCHÉ-KIANG

THE PROVINCE of Tché-Kiang is bounded on the east by the China Sea, on the north by Kiang-Sou, and on the south-west by Kiang-Si. This is the smallest province of the Empire. There are eleven departments (fou) and two districts, (ting).

Hang-tcheou is the capital; the eleven departments are ; Hang-tcheou, Kia-shing, Hou-tcheou, Ning-po, Chao-hing, Tai-tcheou, Kin-hoa, Kiutcheou, Yen-tcheou, Ouen-tcheou, and Tchou-tcheou. The area is about 95,000 square kilometres. Population 20,000,000. Catholics in 1905, 20,725.

This province is one of the most important in the Empire. It presents an agreeable variety of mountains, of valleys, plains watered by numerous rivers and canals. In the north the rivers Hang-tcheou, the Tsien-tang-Kiang and in the south, the Ouen-tcheou, the Tuki or Ngeou-Kiang fertilize the soil. There are several bays on the coast, and opposite Tche-Kiang is the noted archipelago of the Tchou-san or Chusan Islands. The chief cities are Hang-tcheou, the capital, which has one million of inhabitants along the shores of the gulf of the same name and the river Tsian-tang not far from Lake Si-Ou; population of Kia-shing (75,000), Ning-Po (250,000). Ning-Po and Ouen-tcheou (80,000) are two ports open to European commerce; Ning-Po on the river Yung-Kiang, is especially the centre of an extensive active commerce.

The VICARIATE of Tch-Kiang includes the whole province of this name and has the same boundaries. The residence of the Vicar Apostolic is at Ning-Po.

Hang-tcheou had been formerly an Episcopal See. In 1696 Tche-Kiang was erected into a vicariate apostolic; and after the persecution in 1839, this vicariate was re-established and confided to the Congregation of the Mission. At present there are fifteen residences for Missionaries.—Vicars Apostolic: 1 Mgr. Rameaux (1839); 2. Mgr. Lavaissière (1846); 3. Mgr. Danicourt (1851); 4. Mgr. Delaplace (1854); 5. Mgr. Guierry (1870); 6. Mgr. Reynaud (1884).

The DAUGHTERS OF CHARITY in 1905, number forty-four.
orphanage, but which I afterwards divided into a school and catechumenate for women. The boys' school will be ready for the opening. The catechumenate for men is yet to be provided.

"There is only one dark spot,—I have no church; but Mgr. Vic, our Vicar Apostolic, as a new year's gift, has authorized me to begin the work, on condition that I have in perspective the necessary funds to bring it to a successful issue. I have confidence and rely upon the blessing of Almighty God. The church will be dedicated to St. Anthony of Padua.

"My Christian settlement is very small: a few ears of wheat among the cockle; but this wheat forms a splendid golden sheaf. My Christians find their delight in prayer, in coming to confession, and Holy Communion. Their ardor for the sacraments has been greatly increased by the Jubilee; and in these dispositions I gladly recognize God's special favor towards these who here, more than elsewhere, are exposed to temptation. Indeed, in no part of China, perhaps, are occasions of being drawn away more frequent; for if Kin-te-tcheng is of itself most interesting, the very elements of its population, composed of individuals from the eighteen provinces of China, may unfortunately, convert it into a sink of iniquity."

Miss. Cath., June 2, 1905.

SOUTH KIANG-SI


Ning-Tou, June 12, 1905.

I arrived at Father Festa's on May twenty-sixth, by the way of Kien-tchang, from East Kiang-Si.

God be praised! Nang-tou, this poor department remote
from the others, and, so to say, separated from its neighbors by a girdle of high mountains, is, at length, open to the faith. There are in the city one hundred and fifty Christians, or, to speak more accurately, thirty-two baptized persons, and more than one hundred catechumens; besides a residence still small but adapted to its purpose, I see a school for intern children; further on, a catechumenate for women has been opened, and in a new country this augurs well for the future: hence, we may hope to have not only individual Christians, but, moreover, Christian families.

Yesterday, I administered Confirmation to twenty-six of these neophytes of Ning-tou. May the Holy Spirit consolidate and fructify this tiny germ!

We have discovered in some old books that there was formerly a church in this city; this, according to Franciscan traditions, was founded by missionaries of their Order, about the year 1700.

Nothing more is known, and from these incomplete indications it is doubtful whether the exact site of the ancient church can now be pointed out.

This historical datum has, nevertheless, been of valuable service to us.

In May, 1900, Father Schottey made his first visit to Ning-tou. He was striving to secure a foothold for the mission, that is to say, a little spot where the new adorers might pray to God, and also some roof to shelter the Missionary; he had already succeeded when, on the feast of Pentecost, he was driven out of the place by an insurrection of the populace incited by the lettered-men.

The mandarin had Father Schottey reconducted in a barque to Kan-tcheou. The order had been given to insist that it was impossible for the Missionaries to establish themselves in a country like Ning-tou, where there had never been any tien-tehchou-tang.
One of us then conceived the idea of procuring a copy of these ancient chronicles, as in every important city in China some of them may be found. The old copies mention the existence and state the position of the Catholic churches from the time of Kang-hi. The new editions have suppressed these passages so interesting to us, and the old editions can rarely be met with. Fortunately, we got into our hands one of the old chronicles of Ning-tou, already worm-eaten, but very precious to us because of the authentic testimony that there had formerly been a tien-tchou-tang in that city. We could now silence the mandarins and the lettered men: their chief argument against us, "the novelty in this country," fell to the ground.

It was decided that Father Festa should go in December to establish the post, and that Father Schottey should accompany him for his installation.

But at sixty lys from Ning-tou, our poor travelers were assailed by two rioters, who waylaid them. Our confrères were maltreated and pelted with stones. Father Schottey was severely bruised, Father Festa wounded in the head, both escaped certain death in fleeing precipitately in the direction of Ning-tou, where they arrived December eighteenth, at midnight. The prefect of the city gave hospitality to the two Missionaries whilst waiting until a convenient house could be prepared in the city for the mission.

On the day after Christmas, Father Schottey returned to Kan-tcheou leaving Father Festa alone at Ning-tou.

At present, the latter has a Chinese companion, whilst waiting until we can give him a European confrère. At last, behold the faith implanted in our fourth department hitherto abandoned; for which may God be glorified!

In 1840, Mgr. Rameaux, our first Vicar Apostolic, wished to commence his pastoral visitation by the south of this Province. He spent about five months in the departments of Kan-tcheou, of Nan-ngaï, and of Ki-ngaï,
where there were two thousand, two hundred forty Christians. He did not speak of Ning-tou, because there was nothing to be said, and nevertheless he passed through it. Having come by land from Nan-fong to Kan-tcheou in seven hours, there was no other route to follow than that which I have just given. There was one point of difference,—according to the custom of that time he traveled bravely afoot, and we usually make our journeys on horseback, in a barque, or a chair. The conditions of our life are much changed; even at Kiang-si they are greatly improved.

To-morrow I shall go by boat to Kan-tcheou; the return voyage will be more convenient, as at this season of the year the water flows with greater rapidity.


SYRIA

TRIPOLI

Letter from REV. A. Ackaoui, Priest of the Mission, to VERY REV. A. Fiat, Superior General.

Syrian Tripoli, May 28, 1905.

MOST HONORED FATHER,

Your blessing, if you please!

Our small family in Tripoli, at present met in the home, joins me in offering you our respects and best wishes for a happy feast. May your glorious patron mitigate both for yourself and the entire Community the bitterness of the present hour.

In my last letter, I informed you that our two Missionary bands are in full force. Now that our dear peasants
are busy attending to the silk-rooms, every body returned home to get ready for a new campaign. The good effected by your Children in the course of the year, has surpassed all my expectations.

From August 30, 1904, to May 1, 1905, our confrères have evangelized eleven parishes, for the most part these had had no mission for eighteen years, no preaching, nor even catechism. There certainly is a special Providence for the poor mountaineers of Lebanon, for they hold fast to the faith and their religion. Yet, ignorance has worked great ravages in their morals and particularly in their family life. At Darb-Echtar, for example, we met with persons thirty and forty years old who knew nothing of the principal truths of religion. Darb-Echtar derives its name from Astaroth so dear to the Phenicians. It would seem that Catholicity has not entirely obliterated the last traces of this abominable worship among the people of this section.

The first efforts of this mission were greatly hampered. It took over twelve days to bring the poor peasantry together. The majority seemed to be awaking from a deep slumber. Happily the awakening was complete. All the inhabitants of Darb-Echtar went to their duties, to the satisfaction of the Missionaries and to the great surprise of the schismatics. The latter could scarcely credit the evidence of their own eyes. How could so sudden and almost instantaneous a change be explained? To see in the space of one month an entire population stirred into action and turning away from their preverseness! They looked upon this as a miracle. Poor souls! may they likewise profit by the opportunity. As a rule, in all of these missions the schismatics attended the exercises. At times our confrères noted the presence of some Metualis (mus-sulmans of the sect of Ali).
At Torza and at Chika, wrangling and contentions were the order of the day. The Missionaries began by instructing and enlightening the minds of the people without giving heed to their spiritual needs. Instruction and the graces attending the mission soon overcame all obstacles. At the close of the mission these good people gave proof of the most affecting dispositions. The entire body insisted on escorting the Missionaries to the next parish they were to visit.

The second band of apostles was made up of auxiliary priests attached to the mission. They had as their Director a worthy Maronite priest, who has been thirty-eight years on the mission. After having held missions in every part of the neighborhood of Mount Lebanon, he came to us last year joining us and adopting our method. This zealous priest has overrun nearly the entire district of Akar, situated between Tripoli and Laodicea. Besides converting twelve schismatic families, at the end of the mission held at Bourge, he with his assistant heard three thousand four hundred sixty general confessions; he strengthened the faith of Catholics scattered among the schismatics and the Mussulmans, and he brought spiritual consolation and comfort to more than seventeen parishes. This good priest was filled with enthusiasm for our method. He ingenuously admitted to me that, thanks to the simple and practical method of St. Vincent, and to the numerous catechisms which it mentions, he attributed many earnest returns to the faith, even in those localities which he had evangelized ten years previously. This acknowledgment is the practical working of the last Encyclical of Our Holy Father, Pius X. The very few missionaries of the neighborhood limit themselves to preaching without undertaking any fundamental instruction, while with us all our preaching is the evolution of the catechism.
of a thoroughly ignorant population, high sounding sermons do not reach the hearts of the congregation.

As you see, the first impulse is given, and the field before us is a very vast one. His Beatitude, the Maronite Patriarch, gives us full sway in the Lebanon district, and, unceasingly honors us with his eminent protection. What remains to be done? Two very essential things: We must get means and laborers. As for the first, we have the words of St. Vincent: "Let us do the work of God and God will do ours." Now this work is an eminently divine one.

As regards the laborers, I must not conceal from you, Most Honored Father, that our courage even now begins to fail. The native vocations are exhausted, this leads us to dread that all is over with us and that the future of the mission is seriously compromised. To this I will answer without fear of being accused of partiality. The mission of Tripoli has been in existence for upwards of seventy years. By whom was it founded and developed? Its founder was a most eminent man, Rev. Antoine Poussou, the same who was Vicar-General of the Congregation of the Mission. This worthy confrère began the study of Arabic and confined himself to the evangelization of the district of Mount Lebanon, taking in village after village. Moreover, this venerable confrère endowed the mission with many books of piety written by him in the language of that country. And hence his memory is still green around Mount Lebanon. Our other confrères, Fathers Amaya and Reygassee, who since developed the work, were also strangers in Syria, and they have effected a solid and enduring achievement. Wherever we go, we hear of their devotion and the success they met with. These two zealous Missionaries had, in their turn, to learn the language and to undergo the privations which are attendant on that kind of life. At present, there is no dearth of resolute, pious, and earnest Missionaries.
Pray excuse the liberty with which I trespass on your time; but the matter seems to me of the highest importance, the question involves the future of one of the most prolific enterprises that call the Children of St. Vincent to the East. Nowhere, from Constantinople to Egypt, can there be found a more compact population than that of Syria and the neighborhood of Lebanon. I will add, moreover, nowhere are Catholics so endangered by the presence of Mussulmans, Protestants, and schismatics, as in our section.

A. Ackaouy.

Syrian Tripoli, Trablos or Terabolos of the Turks is a city and port of Syria. It is a fine town containing 16,000 inhabitants, but the harbor is not safe and the climate very variable. It is the ancient Phenician Tripolis, so called because it was made up of three wards which were the beginning of three separate towns, built one by the Tyrians, another by the Sidonians and a third by the Aradians.

This city is to-day the seat of the district or livah of Tripoli, which forms a part of the Vilayet of Syria, or its primary division, and which is inhabited by Turks, Arabs, Greeks, Druses, Maronites, Armenians, Jews, and Mutualis.

Bethlehem.


Bethlehem, via Jaffa, (Palestine) Hospital of the Holy Family.

April 17, 1905.

We have had a somewhat rough winter, heavy rains, which kept us within doors and prevented our poor people from coming to the hospital. But now, we have splendid weather, the country is carpeted with green and enameled with flowers; we shall soon begin our visits to the villages. There are fourteen of these to which we constantly
make calls. In the early morning, we start off on our two donkeys by the mountain paths, and we ride during an hour and a half, sometimes two, before getting to our destination. As soon as the villagers get a sight of our cornettes, the people begin to stir; everybody runs out to get to the European physicians, and it is as much as we can do, to dismount in the midst of the throng. We settle our dispensary in the nook of a terrace, on a staircase, or a rock, if none of these are at hand, the packsaddles of the donkeys are used as tables, and we proceed to unpack the medicine pouches. The women run up, clad in their long, blue, embroidered gowns, and with their veils which sometime or other were white, with one child astraddle their shoulder, and a babe in their arms, other youngsters clutching at the mother's dress sleeves; the men are wrapped in long, ample, striped cloaks. They are thronged around, and are urgent in the most unreserved way for impossible medicines. The other day an old woman who surely had seen the pomegranate blossom at least eighty times, walking with her body prone to earth, came to us asking for some ointment, my companion used her wits to discover the old woman's ailment. "It is for my back," said the poor woman, "it is over ten years since I could stand straight." It was out of the question to make her understand that her ailment was one for which we had no specific; but we gave her an anodyne ointment and she hobbled away delighted, convinced that in a short while she would straighten up again. When everybody has been attended to, or very nearly so, and our remedies are exhausted, we turn homewards escorted by the crowd uttering their noisy benedictions: "God grant you length of days! May He watch over your home.—May He preserve your brothers for you!" Every mussulman formula is pressed into service for the litany of blessings.

The dispensary that we hold here every day is still more
picturesque because there is more variety about it; besides the inhabitants of the Turkish villages, the Bedouins come also; that is the nomads who lead a tent life. Among the men there are some who are fine-featured, with great dignity and nobility of demeanor and in their gestures. It is said that they are descendants of full-blooded Arabs. The Bethlehemites are quite numerous and of striking appearance with their high headdress bespangled with gold and silver ornaments with bits of coral. Some women come from beyond Jerusalem, wearing a crown made of pieces of money. Some are Aleppines, who roll their veils around the head like a turban. For several hours it is one incessant going and coming.

We are most happy in the midst of these poor people, and I now understand, as I never did before, the feeling that prompted our first sisters to fear that they had found too much pleasure in the service of the poor, and then comes the thought, here we are, where our Lord lived; amid the ravages of time places have been demolished, monuments fallen in ruin, learned men in service in far-stretching lines discuss the authenticity of the site of the Holy Places; saving Calvary and the Crib, every spot is a disputed source of opinion; yet, notwithstanding all this, our Lord did traverse this very country, here He preached and suffered, and too, at times, we almost expect to see Him descending the mountain followed by a crowd of poor and those afflicted with disease.

Sr. MAYAUD.

Bethlehem formerly Ephrata now Bāt-el-Lāhm, village of Judea in the tribe of Juda, to-day in Syria (Damascus) ten kilometres south of Jerusalem. Population 5,000. This town is celebrated as being the birthplace of our Saviour.

You ask for some particulars relative to our work among the lepers, begun here at Farafangana. It is a pleasure for me to send them to you.

On July 9, 1904 the Journal Officiel of Madagascar, published the account of the medical service in this colony. This is what refers to Farafangana. I could myself get up nothing better, and it will afford you a very accurate report of what has been done at our Leper Home. Therefore copy the account of the Journal Officiel.

"Dr. Bruas estimates the number of lepers in the province of Farafangana at three thousand, which, in a population of 280,000 inhabitants, would make ten lepers per thousand inhabitants. Whatever may be said of the estimate itself the fact is undeniable that leprosy prevails there severely. Moreover, the rapidity with which the Leper Home of the Lazarist Fathers was filled is a proof of the deep-seated contamination of the province. In so populous a section and so flourishing a one, so rich withal, it required a powerful movement of medical relief to help the pariahs of fate, the noisome members that are in the midst of an industrious mass and living from the natural resources of the section.
“It was with this aim in view that when the general inspection of the province was made, the Governor General undertook to confine to hospitals all the lepers of the region, or to place them in a single, suitable asylum. In January, 1902, after many interviews, a contract was finally concluded between the Governor General, acting in the name of the Colony, and Mgr. Crouzet, Vicar Apostolic of Southern Madagascar. The following are the stipulations of the treaty: The Lazarist Fathers undertake to erect at their own expense on the land granted them at Ambatoaba, a building for the reception of lepers. The sick are to be fed, lodged, clad, and to receive all medical attention gratis. The mission will be conceded an annual subsidy of sixty francs for lepers admitted into the Leper Home. The mission agrees to erect at its own expense all buildings required for the undertaking.

“The Leper Home soon assumed a rapid development and is to-day a very important edifice affording shelter to four hundred fifty lepers.

“Situated on the right banks of the Manambato on the crest of a high cliff which slopes into the river, with an evergreen carpeting, the Refuge of the Lepers, strings out its numerous habitations on the combs of Ambatoaba, and in the surrounding forest that incloses it, are many newly-formed villages. The site is bright and cheerful, there is an outlook which stretches far out along the river horizon until it is lost in the ocean beyond.

“On swamps that have been drained and filled is a wonderful growth of Eucalyptus trees, and sweet-scented shrubs that there like “arab trees, drop fast their medicinal gum.” The principal highway is lined with these, which contributes to give the Home an appearance of neatness, and cheerfulness all its own.

“The Ambatoaba Ridge gets the breeze from the south-south-east quarter, during the cool season and north-north
east during the heated term. The forest which bounds the Home on the east and on the south, is a wind-break against the cold winds from the south, always fatal to the sick, or to those who are sensitive to the cold.

"A wide road, running from north to south, passes through the entire ground-plot; this wise arrangement separates the buildings of the personnel from the villages of the lepers. To the right of the road, overlooking the river, is the dwelling of the Sisters of St. Vincent de Paul, who are responsible for the service of the establishment; this is a large cabin in falafa, covered with sheet-iron, a veranda on each of the four sides, the whole raised a little over three feet above ground-level. Opposite, built on the same plan, are the work-room and the residence of the lay-nurses, associated with the Community. Then come the dependencies: refectory, office, granary for white rice, granary for unthreshed rice, kitchen, etc... Lastly, as we direct our steps towards the south, we find the chapel. These buildings, inclosed by a circular fence of jointed saplings, are again divided into three cabins situated on the same side of the road: the pharmacy, the class-room, and the work-room for the little leprous girls. The villages are to the left; they are five in number. Two of the most important are placed near the buildings allotted to the administration. These are the villages for the infirm (the men, to the south; the women, to the north) in the centre are two wards, for dressing the ulcers of these poor creatures; they are admirably adapted to their purpose, with latticed openings, doors, and windows for ventilation from every direction.

"To north and south are three spacious villages, each containing twenty huts, giving an asylum to the lepers who are least infected with disease. In all these villages the huts are accurately distanced, being fifty feet apart, and
to diminish the hazard of incendiary destruction they are
separated by alleys planted with eucalyptus trees.

"Finally, to respond to the needs of the lepers, the cab-
ins destined for them are all erected on the same plan, there
being only a slight difference between them and the habi-
tations of the villages on the coast. The leper can continue
to lead the same existence to which he had been accustomed,
and resume his old habits of life, beneath a hospitable shelter
where he soon finds again all that he had so recently aban-
donned. Each hut, constructed of falafa with veranda on
two sides, has a slight elevation above ground-level. The
roofing slants sufficiently to permit the rapid descent of
the water deposited during rain showers, hence repairs are
not often necessary. An isolated ward in case of an epi-
demic, and a morgue have, likewise, been provided. There
is no laundry, each of the leprous patients washes his own
linen in the stream that flows through the settlement.
The soiled objects used in dressing the ulcers of the lepers
are incinerated and then buried.

"From this cursory glance at the institution, it may read-
ily be inferred that the isolation of the lepers is complete,
that they are well provided for in their villages, and that
they have no occasion to enter the buildings of the admin-
istration, to which they are not allowed access. Holding
no relation with the outer world, there is no danger of con-
tagion.

"Five Sisters of Charity of St. Vincent de Paul and two
lay-nurses attend to the service of the Leper Home. One
sister has charge of a class of leprous children, and a sew-
ing-room. Each of the sisters has the superintendence of a
section. This direction is exercised through the medium of
aids named by the vote of the inhabitants of each village.

Some nurses, now being trained, taken from the most able-
bodied lepers, will, later, be ready to render valuable ser-
vices by sharing, in part, the labor which at present devolves upon the sisters.

"For the unmarried, the separation between the sexes is absolute. Those who were united before their entrance are again allowed to live together. The cohabitation of husband and wife is, therefore, authorized. At six or seven o'clock in the morning, according to the season, the men go to the fields, planting manioc, potatoes, beans, and leave off work at ten o'clock. This matter of cultivation is entirely according to the inclination of the individual. At present the men help to give out the food for the day. Rice is the ordinary allowance. On Sundays and festivals, meat. To this quite often is added beans or dried vegetables. They can also raise poultry themselves, which makes a little variety in their usual fare.

"The children are not idle, a class is held from seven to half-past eight in the morning, and in the afternoon, from half-past one to three o'clock. One of the sisters from the mission has charge. Thirty boys and girls busily pursue their studies in this primary school, from which much profit is derived.

The hospital administration provides each patient with a grey woollen blanket, which he utilizes as a *lamba* ¹ during the day in cold weather, and which serves for bed-covering at night. Each man receives, besides, a white cotton *lamba*, and a tunic; each woman, a striped blouse, almost elegant in quality.

"There is absolutely no communication with the outer world. Special authorizations are granted to relatives who, on appointed days, are permitted to visit the members of their family."

Here, Reverend Sir, in a nutshell, is the work which the

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1 *Lamba*, a malagash word designating whatever is used as covering by the natives.
Mission has undertaken here. What the Doctor has not mentioned in the above, nor was he expected to do so, is the wonderful devotedness of which the Daughters of Charity have afforded a most striking proof. Seeing them daily in the midst of their work, I can bear witness that their zeal is truly extraordinary.

The conversion of pagan adults is by no means an easy matter. We have nevertheless, the consolation to be able to testify that the majority of those who died at the Leper Home, departed this life wearing the robe of innocence with which they had been clothed in Baptism.

Ch. Lasne.
As early as 1825, "The Cape" began to receive periodical missionary visits from the professors of St. Mary's Seminary. Rev. John Timon, a native of Conewaga, Pa., had finished his studies for the priesthood at St. Mary's Seminary, where he was ordained in 1825. He joined the Congregation of the Mission, and became a member of the Seminary Faculty. In 1828 Father Timon made his first visit to Cape Girardeau, and for several years afterwards he continued to go there frequently. His kind and affable disposition, his great zeal and piety, together with his learning and eloquence, made him a great favorite among the people. Soon after his first visit to Cape Girardeau, Father Timon conceived the idea of establishing a house of the Congregation of the Mission there. The town was thriving and seemed to have a bright future. It was located on the river, and all the boats plying between St. Louis and New Orleans touched at its wharf, as they made their trips, ascending or descending.

Just below the town was a tract of forty acres of land owned by Robert Dougherty. Most of this land was ele-

1 See p. 357.

Cape Girardeau is a city of Missouri, central region of the United States. It is an important section of country. Population, 4,300; over 200 miles south-east of Jefferson City, on the right bank of the Mississippi, 45 miles above its confluence with the Ohio, is a railway station. — Anciently a French colony, which bears the name of its founder.
vated one hundred feet or more above the river and commanded a beautiful view up and down the stream. Negotiations between Father Timon and Mr. Dougherty for the purchase of this tract resulted in its transfer to the former, in March, 1833. The price agreed upon was $3,200, of which $2,500, was paid in cash, and the balance $700, was retained by Father Timon as part payment for the education of Mr. Dougherty's two sons in St. Mary's Seminary, at Perryville.

Father Timon's successor in charge of Cape Girardeau mission was the Rev. John Odin, who took up his residence at the Cape in 1836. Two years later, October 22, 1838, Father Odin opened at Cape Girardeau a day school, which he with another priest and a lay brother taught for two years. In 1840, Father Odin was recalled to St. Mary's Seminary, and the Rev. Michael Domenech was appointed Superior at the Cape. Encouraged by the flourishing condition of the day school and the advantageous location, Father Domenech had plans drawn for a large building in which to start a college. In the meantime, a few boarders were received in the presbytery, and these followed the same course of studies as the day scholars and attended classics with them. During the year 1842, stone was quarried, bricks burned, and timbers prepared for the new building which was to be begun early the following spring.

BEFORE THE CIVIL WAR

Incorporation.

Odin. The corporate title is: "The President and Faculty of St. Vincent's College." By the terms of their charter, the corporators were empowered "to organize and establish said college in the city of Cape Girardeau, etc. They shall have power to grant such literary honors as are usually granted by any college or university in this State or in the United States." ...

BUILDINGS AND LOCATION.

As soon as the frost left the ground in the spring of 1843, work was begun on the foundation, of the main building of St. Vincent's College. The corner-stone was laid by the Rev. John Timon, then Visitor of the Congregation of the Mission in the United States, and afterwards first Bishop of Buffalo, N. Y. This building, which still stands, is one hundred feet long by forty wide, and three stories high above the basement. It is composed of brick and stone with a slate roof. The site of the new college was, in 1843, and is still considered one of the most beautiful spots on the Mississippi River between St. Louis and New Orleans. The building stands back five hundred feet from the river bank on the top of a gently-rising slope, one hundred feet above low-water mark, and commands a splendid view for miles up and down the stream. In November, 1843, the new building was under roof and was completed in the following summer. The southern wing was completed in 1853. It is built of brick and is of the same dimensions as the main building—one hundred feet by forty—with three stories and basement.

REMOVAL FROM ST. MARY'S SEMINARY.

In May, 1244, the collegiate department of St. Mary's Seminary at Perryville was transferred to the new St. Vincent's College, at Cape Girardeau, forty miles distant.
From the diary of one of the faculty who participated in the transfer we quote the following:

The buildings at the Cape were entirely finished, but the Rev. H. Figari, president of St. Mary's Seminary, had announced, while in Louisiana a few months before, that the collegiate department of St. Mary's would be moved to Cape Girardeau in the month of May. As a consequence a large quantity of provisions was landed at the Cape, and the order to "pack up," was given. Desks, books, beds, clothing, etc., were soon packed, a number of wagons was on hand, and early on Monday morning, the thirteenth of May, our march commenced. Rev. H. Figari, on horseback, started at the head of the procession. The collegians, to the number of seventy-five, followed in wagons, while the professors, with the prefect, Rev. J. F. McGerry, all on horseback, brought up the rear. All started in great glee, our brassband playing lively airs as we passed through the town of Perryville.

About half of the party reached the Cape that evening. The others progressed slowly, and were overtaken late in the evening by a violent thunderstorm, to escape which they took refuge in a farmhouse by the roadside. Here they were obliged to spend the night, and reached their destination early next morning. The second day after their arrival classes were opened.

THE FACULTY.

The faculty of St. Vincent's College at its opening in 1844, were: Rev. H. Figari, president; Rev. M. Barbier, vice-president; Rev. Mark Anthony, prefect of studies; Rev. F. J. McGerry, prefect of discipline; Rev. H. Cercos, procurator, and Rev. J. Richini. Associated with these soon after the opening of the college, were the Rev. Messrs. Amat, Penco, O'Reilly, Knowd, Tiernan, Burlando, Mc Ginnes, Chandy, Verrina, Burke, and Pasgual. The Rev. H. Figari resigned the presidency in October, 1844, and was succeeded by Rev. Thaddeus Amat. In November, 1845, Father Amat was called to the presidency of St. Mary's Seminary, and the Rev. A. Penco became the
president of St. Vincent's College. Father Penco held the position of president for the succeeding six years, when he was promoted to the post of Visitor of the Congregation of the Mission in the United States. He was very popular with the students and faculty, and under his administration the college continued to prosper, notwithstanding the many trials and reverses through which it passed. The Rev. R. Hennessy became president of St. Vincent's College in 1851, and held the position until his death in July, 1853. Rev. H. Masnau succeeded Father Hennessy as president, and continued as such till the close of the scholastic year 1854-55, when he was succeeded by the Rev. S. V. Ryan. Father Ryan was appointed Visitor of the Congregation of the Mission, and his successor, Rev. Thomas J. Smith, came into office in August, 1858. During the scholastic year of 1858-59 an important change took place at St. Vincent's. The Archbishop of St. Louis Most Rev. P. R. Kenrick, and the bishops of St. Louis Province, requested the Vincentian Fathers to open a Seminary for the exclusive use of students aspiring to the priesthood, where the subjects of these bishops could be educated. The board of trustees of St. Vincent's College, to whom this proposal was made, decided to accept it, and to open in September, 1859, as a strictly ecclesiastical seminary. The collegians were notified at the close of studies in July, 1858, that no one would be received as a boarder in the following September, except he had the intention of studying for the priesthood. Father Smith resigned the presidency in the summer of 1858, and his successor was the Rev. James McGill. There was little change in the classical course, but the branches belonging to the senior courses of philosophy and theology were added to the curriculum. The Rev. Joseph Alizeri, Rev. Patrick McMenemy, Rev. Felix Guédry, and Rev. William Ryan were
added to the faculty, which continued thus constituted till
the breaking out of the Civil War in 1861.

COURSE OF STUDIES—GRADUATION.

The course of studies pursued at St. Vincent's college
prior to 1859, was substantially the same as that of the
classical department at St. Mary's Seminary. It covered
a space of six years, and the students who completed it to
the satisfaction of the faculty were entitled to the degree
of Bachelor of Arts.

From a prospectus published shortly after the foundation
of the college in 1844, we quote the following:

The course of studies embraces: Reading, writing, grammar, history,
rhetoric, poetry, mythology, geography, use of globes, bookkeeping, arithmetic, algebra, geometry, plain and spherical trigonometry, mensuration,
 Surveying, theoretical and practical astronomy, analytical geometry and
calculus, English, French, Spanish, German, Italian, Latin, and Greek
languages, moral and natural philosophy, botany, chemistry, music and
drawing. The College is supplied with a very good set of philosophical
apparatus. The professors of English, French, Spanish, German and
Italian are gentlemen for whom the language which each teaches is his
mother-tongue.

An evidence of the thoroughness with which the lan-
guages, both ancient and modern were taught, is furnished
in the character of the annual commencement exercises. The program at the close of each scholastic year from 1844
to 1860, contained exercises original and selected, in Greek,
Latin, Italian, Spanish, French, German, and English,
 essays, odes, dialogues, dramas, etc., were rendered by
the students in each of these tongues. The commencement
 exercises usually lasted from three to four hours,
but the audience stayed until the end, and often wished the
program had been longer.

Nor was thoroughness of training confined to the de-
partments of languages and literature. The departments of
history, mathematics, and the natural sciences enjoyed a
deservedly high reputation. Rev. James Knowd, profes­
sor of the higher mathematics for over twenty years at St.
Vincent’s, was not only a skilled mathematician, but a
great instructor. Students who passed through the course
under his direction, usually became very proficient in
mathematics. This branch was carried through the entire
course of six years. It began with the completion of arith­
metic in the first year of the course, and ended with differ­
cential and integral calculus in the sixth year. During
about half the course there were two classes of mathematics
daily, and every study day had at least one class. Profes­
sor Knowd was a regular correspondent of the Smithsoni­
an Institute at Washington, and twenty-five years before
the Government Weather Bureau came into existence, he
took daily observations of the various atmospheric phenom­
ena at Cape Girardeau, and reported the same by mail to
the Smithsonian.

Rev. John F. Mc Gerry, professor of the natural sciences,
was also a man of eminence in his own line. His special­
ty was botany, and the gardens and greenhouses of St.
Vincent’s College contained a most beautiful collection of
flowers and rare botanical specimens, collected by Professor
McGerry and all nurtured under his skilful care. If a
student had any botanical taste, it was discovered and cul­
tivated by this genial professor and enthusiastic lover of
nature’s vegetable products. It was not unusual for tour­
ists, and river travelers generally, when a boat was delayed
long enough at the landing, to come in crowds to the col­
lege gardens to see Father McGerry’s plants and flowers.
These visitors were always welcome, provided they con­
tented themselves with merely admiring and kept “hands
off” Father Mc’s pets. But woe to the individual whom
he discovered pilfering! The offense was seldom attempted
a second time.

The examination for the Bachelor’s degree at St. Vin­
cent's was very strict. As a consequence, the graduates were few, but their scholastic standing was high. It was not enough to have spent six years in the institution. If the candidate desired to get his degree, he had to notify the faculty at the beginning of his last or graduating year. His request to be allowed to graduate was laid before the faculty, at a meeting called for that purpose, and a vote was taken as to whether or not, it would be proper to confer the degree, supposing of course that the applicant could pass a satisfactory examination when the proper time came. Thus the institution in handing a young man his diploma placed the seal of its approval not only on his intellectual standing, but on his moral character as well.

The first graduate of St. Vincent's was Angelo Navarro of San Antonio, Texas. He began his course at St. Mary's Seminary in 1841, and received his Bachelor's degree at the annual commencement at the Cape July 29, 1847. At the commencement July 26, 1849, Messrs. Charles Rozier of St. Genevieve, Mo. and J. A. Leveque, of Baton Rouge, La. were graduated, and the following year, Patrick Burke, of St. Louis, Mo., was the only graduate.

THE STUDENTS.

Seventy-five young men came from St. Mary's Seminary in May, 1844, and became the first students of St. Vincent's College, this number was increased to about a hundred, before the close of studies at the end of July. For several years the average attendance was between one hundred and one hundred fifty. At least fifty per cent of the attendance before the Civil War, was composed of young men from Louisiana, principally the sons of the French planters of that state. St. Louis supplied the greatest number of students from any one city, while other places in Missouri, especially St. Genevieve, were well represented.
MATERIAL REVERSES.

St. Vincent's College, in its early days passed through some severe trials, which would have discouraged less resolute men, than those who then guided its destiny. Scarcely had the faculty and students got settled in their new quarters in May, 1844, than they stood face to face with a calamity, which brought distress to the inhabitants of a large portion of the Mississippi Valley. Heavy rains continued to fall for several weeks in the territory drained by the Missouri River. That immense stream came raging down from the northwest and poured such torrents of water into the Mississippi, that the latter rose to a height never before known in its history. All during the month of June it continued to rise, and at the beginning of July a stream of water rushed through Main street of the city of Cape Girardeau. The river in front of the college was eight miles wide, the water stood from eight to ten feet deep on the lower college farm, where shortly before a splendid crop of wheat, and corn, and vegetables was growing, and promising a plentiful supply of provisions for the inmates of the institution. When the water subsided, the crops were all ruined, the fences destroyed, and large numbers of live stock, dead or missing.

The elevated position of the college buildings, prevented them from being damaged by the flood, but it did not secure their inhabitants from the epidemic of sickness that followed. Chills and fever raged during the fall of 1844, and at one time there were only a few well persons in the college, to care for over a hundred sick. The arrival of frost checked to some extent the ravages of sickness, but the effects of the flood, for years after, were felt in a thousand ways by the institution. There were no deaths among the students, but two members of the faculty,—Rev. J.
Richini and Rev. H. Cercos, were called to their reward in the spring of 1845.

On February 4, 1848, the college was literally wrecked by an explosion of gunpowder. A steamer called the Sea-Bird, having on board one thousand five hundred kegs of powder, was sailing up the river to St. Louis, in the early winter, when she was stopped by floating ice. Her officers found a favorable mooring place, just below a ledge of rocks in front of the college, and there the boat was tied for the winter. On the night of February fourth, the boat took fire. It was nearly midnight when the Captain aroused the sleeping inmates of the college, and warned them of the threatening danger.

A hurried putting on of clothes, and a race for life back into the country followed. The alarm had been given none too soon. The last runner had not proceeded far from the college, when a terrific explosion was heard. All were shocked but none were seriously hurt. When they returned to the college, they found that every pane of glass had been shattered to atoms; the doors were torn from their hinges and broken into pieces, and every square foot of plastering was thrown from the ceilings and walls. The roof of the main building had been lifted several inches by the force of the shock, but had settled back in place, with but slight injury. Fortunately, the immense walls of the building stood firm. The windows were closed with sheets and blankets until glass could be gotten from St. Louis. A force of carpenters soon repaired the doors or replaced them by new ones, and on the seventh, classes were resumed. The plastering was not repaired until the following summer vacation.

Again, on November 27, 1850, a still more serious calamity occurred. A cyclone of terrific force struck the buildings. All the out-houses, tailor-shop, shoemaker-shop, clothes-rooms, baker-shop, and barns were torn to
pieces and blown away by the storm. The roof of St. Vincent's College was carried away, and not a particle of it was ever found. The walls of the southwest corner of the main building were thrown down to the second story. Both gables were carried away. Several persons were slightly injured, but fortunately no one around the institution was killed except an old colored man who lived in a house in the garden. That night—cold, and dark, and stormy, was spent by all under a tent on the college campus. Next day the students were sent to their homes, and repairs were begun on the wrecked buildings. Four months later, March 31, 1851, studies were again resumed, most of the students having returned a day or two before. The summer of 1851, brought another destruction of the growing crops on the farm—another overflow of the river swept away all the fencing and caused great loss of live stock. Such reverses, in one scholastic year, were a hard trial but St. Vincent's College survived, and went on as before.

RECREATIONS.

Though there was much serious study at St. Vincent's in these ante-bellum days, yet life at the college was not without its pleasant side. As all the students were boarders and spent the entire ten months together as one large family, they naturally formed strong friendships among themselves and with their professors. There was a common dining room where faculty and students assembled three times a day to partake of a common bill of fare, and one chapel, where they met night and morning for prayers and on Sundays and festivals for High Mass and Vespers.

Music was always cultivated with special attention, and one member of the faculty, usually a layman, gave his attention to the training of the band, or orchestra, and choir, and the individual instructions, both instrumental and vocal of the pupils. Public musical entertainments were oc-
asionally given, and frequently domestic concerts and dramatic performances were introduced.

Wednesday was the regular free day, and in the fall and spring it was generally spent in hunting in the surrounding woods. Nearly every student had a gun of his own, and game was plentiful in the swamps below Cape Girardeau and in the hill country above. Bright and early in the morning of Wednesday, parties of a dozen or more, each headed by some member of the faculty, started off in different directions, all supplied with guns and ammunition, and a luncheon to take the place of dinner, for which they did not intend to come home. When they returned at night with sharpened appetites, they were tired, but generally delighted with the day's sport, and proud of the game which they had captured. These weekly excursions were a great relief from the monotony which otherwise would often be felt.

All kinds of out-door games were encouraged, in the hours given to recreation. Handball was at all times the most popular, the most beneficial and the least dangerous; though football, and townball the predecessor of baseball enjoyed their share of popularity. The summer vacations began about the first of July and terminated at the end of August. Most of the students went to their homes, but nearly always a band remained at the college for the summer. These spent a large part of the vacation months "tenting" somewhere in the woods or by the banks of some stream in southeast Missouri. Hunting and fishing were the principal employment of the "tenters." In those days when railroads were few, the Mississippi River was the greatest highway for commerce in the country. Every day in the boating season, large steamers moved up and down the majestic stream in front of St. Vincent's College. Cape Girardeau was then a great trading point and did an immense river business. From the elevated position of the
DURING THE WAR.

On June 15, 1861, the faculty of St. Vincent's College held a meeting, at which it was decided that "owing to the disturbed state of the country, the examinations should take place immediately, and that the students should be dismissed from the college as soon thereafter as possible."

The air was filled with rumors of war. All other things seemed to have fled from the minds of men. The wildest reports were in circulation, about battles here and slaughters there. In southeast Missouri, the military excitement had reached a very critical stage, companies of soldiers drilled every day in the streets of Cape Girardeau. Boats passing up and down the river were searched at Cairo by Government officials, and everything indicated that a blockade would soon be established.

In these circumstances prudence urged that the students of St. Vincent's College should be sent to their homes with the shortest possible delay. Hence it was decided to rush the examinations, and to dispense with the usual commencement exercises. Fortunately the young men reached home safely, and some of them at once entered the ranks as soldiers. Some fifteen or twenty of the students, however, remained at the college during the entire vacation. Some members of the faculty accompanied the students who went home; the other professors remained at the college. Party feeling ran high in and around Cape Girardeau. General Fremont was in charge of the United States troops, with headquarters at St. Louis. Confederates were reported to be advancing on Cairo. General Sterling Price was in the vicinity of Springfield, Mo., at the head of a large Confederate force. The Cape was supposed to be an
objective point in the designs of the enemy, and hither Union soldiers were being hurried to secure its defense.

On July twenty-fifth, the members of the faculty remaining at the college were assembled at the call of the president, in a special meeting, to consider what was best to be done for the safety of its institution and its inmates. "It was thought prudent," say the minutes of that meeting, "to send the students in charge of the procurator, Rev. F. Guédry, to the old Cape farm, as it was expected that the city would be attacked by the Confederate troops. They (the students) are to remain until recalled by the president." The faculty, except Father Guédry remained at the college.

On August tenth, another meeting was held, from the minutes of which we quote:

It was agreed to recall the students from the farm, although the country is still in a great state of excitement. Large numbers of the United States troops are stationed here at Cape Girardeau, and they have been urged by some of our "friends," to take the college as a military hospital. It was agreed to offer for this purpose the large brick house (belonging to the college) near the church.

No doubt the college buildings would at this time have been taken by the Government, were it not for the friendship of the commanding officer, Col. John McArthur, for the venerable Father McGerry. A military hospital was needed, and St. Vincent's College seemed admirably suited for the purpose. The location was elevated, healthy, and attractive, and the buildings suitable, while the well-shaded grounds, the avenues and walks, the lakes and the campus, all combined to make it an ideal spot for the sick and convalescent soldiers, but Father McGerry represented to the colonel that the college was about to open its doors for a new scholastic year, and to devote it to hospital purposes, would be a disappointment to the students who were to come, and a loss to education. The Marble City Hall was, in consequence, taken instead of the college.
At a meeting of the faculty September 1, 1861, "it was decided that the classes should open as usual." Nearly all the students of theology and philosophy from last year returned, and there were some new arrivals among them, but only a few put in an appearance in the classical department. The faculty at the opening of the scholastic year 1861-1862 were Rev. James McGill, president; Rev. Joseph Alizeri, Rev. James Knowd, Rev. J. T. McGerrv, Rev. Felix Guédry, Rev. William Ryan, and Rev. A. J. Ryan. Within a short time Rev. T. D. O'Keefe, Rev. P. M. O'Regan, Rev. J. T. Landry and Rev. T. M. O'Donoughue were added. This was the "war faculty" of St. Vincent's College.

One member did not remain long at the professor's desk. The Rev. Abram J. Ryan allowed his martial spirit, and his sympathy for his native South, to overcome his love for college work. He resigned from the faculty and became a chaplain in the Confederate army. During and after the war he wrote his famous poems, which won for him the title by which he is still known, "The Poet Priest of the South." "The Conquered Banner," the "Sword of Robert Lee," "The Prayer of the South," and other poems made Father Ryan's name dear to every lover of the "Lost Cause." After the smoke of battle had cleared away and "The Conquered Banner" was furled forever, Father Ryan continued to write. In giving the twelfth edition of Father Ryan's poems to the literary world his publishers say that "his death, in 1886, stilled the sweetest voice that was ever raised in behalf of the faith and the clime he loved so well."

Studies were regularly carried on at St. Vincent's during the entire period of the war. As was to be expected, the attendance was not large, while the running expenses were considerable. Yet it was thought best to keep the college open. The professors stood to their posts, notwithstand-
ing difficulties, and always with the hope of brighter days ahead. The most friendly relations existed between the professors and the local military commanders. It was generally known that all the faculty were loyal to the Union, yet they carefully abstained from taking part in politics.

During the summer of 1865 the famous Drake Constitution became the law of the State of Missouri. One of its features was the “test oath,” or the “iron-clad oath,” as it was popularly termed. No clergyman of any denomination was allowed to teach, preach, or solemnize marriage until he had taken the oath. Every member of the faculty of St. Vincent’s College refused to take it. They held that the requirements of the oath violated the rights of conscience, which the Constitution of the United States guaranteed to every citizen. Moreover, if the State could require that a clergyman should take an oath in order to qualify himself to preach or to teach, it could also dictate what he should preach or teach.

The entire faculty were arrested and taken to Jackson, the County seat. Their trial did not come up for several days, and they were thus compelled to report, day by day, until the case should be called. Great excitement prevailed in the little town, which was daily filled with the people from the surrounding country. Public opinion was decidedly in favor of the faculty. Judge Jackson before whom the case was to be called, was a rough, severe man, though he was kind and considerate to the priests of the college. He finally decided to postpone the trial of the faculty, until a decision should be given in the case of Father Cummings of St. Louis, Mo. This gentleman had been arrested for refusing to take the oath, and Archbishop Kenrick of St. Louis, had announced his determination of bringing the case before the Supreme Court of the United States. This was done later on, and the law was declared
unconstitutional. The case against St. Vincent's faculty was never brought up again.

**AFTER THE WAR.**

The general effect of the Civil War was the temporary paralysis of business all over the country, and the financial prostration of the South. Both of these effects were felt with special severity by St. Vincent's College. Though she had kept her doors open for students, and supported a faculty for their instruction, during the four years of that great struggle, yet the attendance was small, and many of those students whose names were on her roster, were unable to pay anything for their board and tuition. As a consequence, the college was heavily in debt. Moreover her principal field for students had been the South, where now there were neither candidates for collegiate honors, nor money to pay for their education. Before the war, fifty per cent of St. Vincent's students came every year from the single state of Louisiana. Out of one hundred and twenty-eight names enrolled in the scholastic year 1866-1867, only three were from Louisiana. These figures tell of a great change in the patronage of the college.

What may be called the organization after the war, did not take place until the opening of the studies in September 1866. At that time the faculty was as follows: Rev. Joseph Alizeri president; Rev. M. Dyer, vice-president, Rev. F. Guédry, treasurer, Rev. T. M. O'Donoughue, prefect of studies; Rev. A. J. Meyer, director of the theological department; Rev. J. J. Lamy, prefect of the classical department; Rev. J. McGerry, Rev. X. Jacquenet, Rev. James O'Brien, Rev. George V. Burns, Messrs. T. Cahill. F. X. McCarthy, and Thomas Barton were employed as assistant professors, and Mr. Aug. Kypa was professor of music.

One of the buildings of St. Mary's Seminary at Perry-
ville, having been destroyed by fire, the students who were pursuing the classics there, were sent to St. Vincent’s in September, 1866. The exclusive ecclesiastical character of the institution, which had been kept up since 1859, was not insisted on after the war, because the students intending to study for the priesthood, were not numerous enough to support the college. Hence, though the theological department was continued as before, yet students were admitted to the classical course, without question as to whether or not they had vocations for the priesthood. Moreover, the commercial branches began to receive special attention, and within a few years the commercial course took its place in the curriculum, after those of theology and the classics.

In the department of theology during the year 1866-67 nine students were ordained priests, fourteen received minor orders, and five were admitted to tonsure. There were no graduates from the classical course.

For the next twenty-six years, from September, 1867, to September, 1893, when the theological department was removed to St. Louis, the three courses of study, the theological, classical, and commercial, were carried on at St. Vincent’s College, each was independent of the other two, and in no way conflicted with them.

The commercial course proper, covered a space of two years, but the student must have had a good foundation in the primary branches of bookkeeping, commercial law, business correspondence and political economy, arithmetic, grammar, etc.; the student of this course was given one year of algebra and two years of elocution and Christian doctrine. A certificate of graduation was granted on the satisfactory completion of this course.

The course of classics continued as formerly, to extend over a space of six years, and on its satisfactory completion, the student was given the degree of Bachelor of Arts. If he continued for two years longer, either at St. Vincent’s
or elsewhere to prosecute studies leading to the professions of literature, or of law, or of medicine, or to the priesthood, he was entitled to the degree of Master of Arts. The six years course of classics comprised Latin, Greek, mathematics (including analytical, geometry and calculus), chemistry, natural philosophy, astronomy, geology, English, (embracing rhetoric and English literature). The modern languages were optional, Christian Doctrine and history were studied during the entire course. The last or graduating year was devoted principally to the study of mental philosophy, embracing logic, metaphysics, cosmology, psychology, natural theology, and ethics.

Candidates for the priesthood were obliged to complete the classical course, and afterwards to pursue an additional or theological course of four years, embracing the study of moral and dogmatic theology, sacred scripture, canon law, homiletics, pastoral theology, liturgy, ecclesiastical chant, and sacred eloquence. On the completion of this course, the student might be promoted to Holy Orders.

At the opening of the scholastic year 1868-69, Rev. Anthony Verrina became president in place of Rev. Joseph Alizeri, who was called by Superiors to take the chair of theology in St. Vincent's Seminary, Germantown, Pa. Father Alizeri was an excellent classical scholar and an eminent theologian. He wrote Latin poetry with an elegance which elicited great praise from competent critics. As a professor of theology he stood very high, and there are aged priests now on the mission, in various parts of the Mississippi Valley, and bishops too, who consider themselves as specially favored, in their having been pupils in theology under Professor Alizeri. He died at the Seminary of Our Lady of Angels, Niagara Falls, N. Y., in 1891.

Three other members of the faculty, Professors Guédry, Lamey, and Meyer, were also assigned to other fields of labor, at the opening of studies in September, 1868, and
their places were filled by the Rev. P. M. O'Regon, Rev. John Moloney, and Rev. H. Koop. Rev. J. J. Talley, and Rev. L. J. Pieper were added to the faculty during the year 1870, the former as prefect of discipline, the latter as director of studies. Father L. Pieper died at the college in December, 1871. He was only twenty-seven years old at the time of his death, and he was very highly esteemed for his learning and sanctity. In September, 1871, Rev. S. Lavizeri and Rev. T. J. O'Leary were added to the faculty.

In the spring of 1873 the grand old patriarch, Rev. J. F. McGerry, so often referred to in this sketch, passed to a better life. He came to St. Vincent's on the first day of its opening in 1844, and for thirty years labored faithfully and constantly for its welfare. Father McGerry was eighty years old at the time of his death, fifty-five years of which he had spent in the priesthood. After his ordination, he spent over twenty years in teaching, at Mount St. Mary's College, Emmitsburg, Md., and at St. Mary's Seminary, in Baltimore. He joined the Congregation of the Mission in 1840, and three years later he came to the Cape. Father McGerry was a kind-hearted man, as well as a splendid professor. For over twenty years he filled the important office of prefect of discipline, and always with success. He labored to the end, though in the later years of his life, he did but little teaching. He was secretary of the board of trustees of St. Vincent's College from 1843, until a few months before his death.

In 1875 the Rev. J. W. Hickey succeeded to the presidency in place of Rev. A. Verrina, at whose request the change was made. Father Verrina became vice-president. Within the next few years several other changes took place in the faculty. Rev. T. D. O'Keefe, Rev. W. Moore, Rev. P. Carroll, Rev. J. P. Dunphy, Rev. L. P. Landry, Rev. James Durkin, Rev. S. V. Higgins, Rev. D. Downing, Rev.


EXHIBITION HALL AND CHAPEL.

It was not long after the close of the war when it became evident to the faculty of St. Vincent's that another building was necessary. They needed especially a chapel large enough to contain all the students and faculty, and with a liberal extra seating capacity for audiences, such as frequently assembled at the college for religious services. Prior to 1871, the principal chapel occupied the lower floor in the northwest corner of the main building. But the room was entirely too small and unsuitable for the purposes of a chapel.

Another long-felt need was that of an exhibition and lecture hall, suitable for large assemblies, and which should be exclusively used for large meetings. The study hall, one hundred, by forty feet, had served since its erection in 1852 as an exhibition hall. But the inconvenience often experienced in trying to make it answer both purposes made the erection of a new hall for commencements, etc., a great desideratum.

Hence in January, 1871, plans were drawn for a new building, to be erected west of the study hall; the building contracts were let out at once, and as soon as
the spring opened, work was begun on the foundation. The structure was to be one hundred, by forty feet, and three stories high. The first or basement story was to serve as a play hall and gymnasium. The entire second floor was for an exhibition hall, and the third floor for a Chapel. This structure was completed in the fall of 1871, and it is the newest of the present college buildings.

LIBRARY AND PHILOSOPHICAL APPARATUS.

The college library represents a well-selected collection of books, about twelve thousand in number. It occupies a large hall, on the second story of the main building. It is very well supplied, with standard books on theology, Sacred Scripture, and history. The collegians also have a library of about one thousand volumes owned and controlled by themselves. In it are the principal works of English poetry and fiction, and several valuable works of reference. The philosophical apparatus is valued at two thousand dollars. Most of the instruments are several years old, but they are in good condition and quite suitable for all ordinary experiments.

THE COLLEGE MESSAGE.

For twenty years, from 1873 to 1893, the students of St. Vincent's College published a paper called: "The College Message." During part of this time it appeared as a monthly, but for some years it was issued semi-monthly. It contained sixteen large pages and the articles appearing in its columns were almost exclusively from the pens of the students. During its entire existence The College Message held a prominent place among the college journals of the country. Its columns furnished a field for displaying the talent of the various literary societies of the institution, especially of St. Vincent's Lyceum, among the collegians, and St. Catherine's Literary Society, among the seminari-
The College Message ceased to exist on the removal of the theological department to St. Louis, 1893.

THE STUDENTS.

In its ante-bellum history, St. Vincent's might be called a Southern institution, in the sense that most of her students came from the South and chiefly from Louisiana. But since the war she has gradually extended her influence in the Northern and Western States, and from all of these, students have come to her halls for an education. The attendance has varied at different times from one hundred to one hundred fifty students. The average number, taking one year with another, would amount to one hundred twenty-five.

MEANS OF SUPPORT.

St. Vincent's College never enjoyed the benefit of what could be called an endowment. The only privilege granted to it was an act of the legislature of the State of Missouri, passed in 1853, by the terms of which the real estate then owned by the college should be exempt from State and county taxes, so long as the same or the proceeds thereof should be used for the purposes of education. Even this privilege a subsequent legislature attempted to annul, and actually passed another act declaring the privilege granted in the act of 1853, to be null and void. But in this second act the legislature passed beyond its power. Its action was declared to be unconstitutional by the supreme court of the State, which held that there was a contract between the college and the State, by the terms of the act exempting the property from taxation, and this contract the legislature had no power to annul.

The produce of the two large farms and the fee paid by the students for their board and tuition, were the only constant sources of revenue St. Vincent's ever had.
these she was obliged not only to provide for the running expenses, but to erect new buildings as these became necessary, and to repair the great losses she sustained from accidents and from natural causes.

REMOVAL OF THEOLOGICAL DEPARTMENT

In September 1893, the theological department of St. Vincent's College was removed to St. Louis, where it took the name of the "Kenrick Theological Seminary." For several years prior to the removal, the students of the theological department had been increasing in numbers, and it was evident that either a new building must be erected or students must be refused admission from lack of room. Fortunately, the Archbishop of St. Louis, the Most Rev. Peter Richard Kenrick, had come into possession of the valuable property formerly used by the Visitation Convent in that city, and he requested the Vincentian Fathers to accept the property in trust, for Seminary purposes, and move thither the theological department of St. Vincent's College. The offer was accepted and the transfer made as above stated. Since that time only the classical and commercial branches have been taught at St. Vincent's College, Cape Girardeau, Mo.

Rev. F. V. Nugent, C. M.

Nataga, 1904.

When we travel across our mountains, clad in the somewhat extraordinary habit which you are aware of;—a large white straw hat, a roana (sort of white cloak) samorros (two big white bags attached to our legs in lieu of leggings) and quietly straddling either a horse or a mule, our heart leaps across the immense intervening space between us, and we think we are with you at the Mother-House. What is happening over there? we ask ourselves suppose we were seen landing in the courtyard of Saint Lazare in this plight!

I must tell you that we are not bad horsemen. It is true that when we go on missions, we are given either mules or very gentle horses.

On the eighteenth of September, in the evening, we began a preparatory retreat for the great feast of our Lady of Mercy Nuestra Señora de las Mercedes.

September twenty-fourth.—We preached three times a day. Our first sermons were followed with very good effect and the most satisfactory results. Nataga was an Epitome of Lourdes for several days. The little quiet village could hardly be identified, so great was the crowd, more than eight thousand persons. Tents had been pitched all about the neighborhood. We heard as many confessions as possible whole days, and a good part of the night without exhausting the large number. On the eve of the feast we had at night Adoration, on the feast day Mass, in the open air.
on the church square, a sermon from Father Puyo, very suitable singing, thanks to the good will of the people of Nataga, and to the kindness of my confrères, for your servant is but a prefect of choristers. It was really beautiful, this open air Mass, in presence of so immense a crowd framed in by the majestic mountains which stretched out as far as Puracé whose smoke can be seen one hundred fifty kilometres from this spot, on the side of Popayan. We had fine processions which recalled those of Lourdes. Everything went off well. The pilgrims were most edifying.

Unfortunately, here as elsewhere, dispositions would easily lead into converting these religious feasts into profane festivals and causes of disorder. At times dealers of "aguardiente" (brandy) come here in crowds and thousands drink and become intoxicated. This happened at Nataga. Whenever this happens, the Bishop orders the priests, under pain of suspension, to close the churches after having read the synodal decrees. Last year the liquor dealers kept outside the village; this year not one was tolerated in the limits of the parish. The Nataganians, who, thank God, have been converted and drink no liquor since the arrival of the Missionaries, said that they would fight the law which authorizes any one that has a license to sell liquor wherever he pleases. Their determination was rumored abroad and afar, and many dealers gave up the idea of coming in with their vile stuff; such as were bold enough to attempt coming, found the commissaries of Nataga in their way and then, even the kickers took their flight.

Nearly every day new pilgrims come in and some of them come from a distance of three or four days' journey from Nataga. They have the greatest faith in the Blessed Virgin.

On October second, we began our first mission at Carnicerios, the neighboring parish of Nataga, that is Fathers Larquère, Delsort, and myself. Father Puyo who had the
management of house-work in charge, gave three sermons every week. On his return from the first trip, he fell sick and we had to preach instead, but we find that we were sufficiently advanced to improvise Spanish sermons. Father Tramecourt came to our assistance the third week.

We ended our work October twenty-fifth, and on the thirtieth we began at Paicol, another neighboring parish attended by the same pastor.

Our two first missions were blessed by God, for we obtained the most satisfactory results. The pastor and his parishioners were highly pleased and thanked us heartily. We also were delighted. One's time is pretty well filled on a mission, with preaching, hearing confessions, etc. There are sermons in the morning at six after Mass, at twelve, explanation of the catechism and in the evening, at six, Rosary. Nearly all of the rest of the time, we are in the confessional and we would keep at it far into the night, if human endurance could stand it; for there are more men at night than at any other time, and we have always a number left over. During the missions the campesinos, (country folk) who live at a distance in the country or in the mountains, come to the village. They board at some house and remain there for four, eight or fifteen days; after which they go back home and send other members of the family.

We frequently meet well grown young people who say: "Señor, esta es mi primer confesión." Then we must find out whether they know their prayers and the catechism, and if they do, we hear their confession and they make their first Communion. In all missions there are many first Communions.

All have the highest regard for the Missionaries; while they call the mission the holy mission, they also call the priests the holy Missionaries, the holy Fathers or the holy Father. It would be well not to be wholly unworthy of
these titles, and yet one is likely to be neglectful of himself in striving to save others.

We are going to keep up the missions. Next Sunday, we will begin at Gigante, a somewhat tough parish.

Fathers Larquère and Puyo have been ailing. This led the Bishop to shorten the program which he had at first made out for the year. We were to preach at the ecclesiastical retreat at Garzon in January. His Grace will preach at the retreat, and the mission at Garzon will take place next October.

I have not told you that among the pilgrims of Nataga, there was a large number of Indians from Tierra dentro. The limits of Tierradentro (Canex) began from the other side of Rio Negro, three kilometres from Nataga. When the inhabitants of that region come to the missions, they bring with them fruits, potatoes, bananas, poultry etc., and at least two eggs wrapped in corn husk as an offering. It is the traditional mite offering. One of them whose confession I had heard after the Rosary, followed after me to give me the two little eggs, los dos huevitos.

A religious community, something like our own, refused I hear, the offer of Bishop Popayan to take charge of this mission. As they passed here on their way, the same priests said they would not have undertaken the mission of Nataga; the more unwilling would they have been to accept that of Tierradentro. But we will go there in the end. Bishop Popayan would like to have for that purpose a house in his diocese and not in the neighboring one. I know that our Visitor, in spite of all difficulties is anxious for us to undertake this mission.

I must say something of the building of the new house at Nataga, it is on the way and one half of it will soon be ready. We will probably be able to get into the new building on our return from Gigante, about the twentieth of December. The rooms are large and comfortable, and each of
I will always remember Popayan, and am delighted with my six months' sojourn in the Seminary which was useful to me in every particular. This is another proof that we must always be subject to obedience.

**Louis Durou.**

**BRAZIL**


Victoria, May 16, 1905.

I come, Most Honored Father, to wish you a happy Feast day on the feast of your patron, St. Anthony, and to say that I pray and trust that you may enjoy good health and long life, while I sincerely pray for the prosperity of the double Family of St. Vincent. No day passes but I send up a prayer to heaven for France, my second country, and especially for the peace of the double family of St. Vincent. I thank you, Most Honored Father, for the great charity you evince in sending to my assistance the two confrères so full of zeal, who up to this time have made real prodigies in converting so many in this most abandoned diocese.

Father Pimenta sent you a summary of the missions of last year: 21 Missions, 8,831 Communions, 431 Marriages, of persons who had led evil lives together, 2,204 Confirmations, etc.

This year during Lent they held three missions in the parish of Vianna, next to Victoria. Their words and the
The grace of God had the most consoling results; 2,166 Communion, 114 families reinstated by the sacrament of matrimony and 1,236 confirmations. The total population of the parish is about 7,000 souls covering an extent of 600 square kilometres.

We were greatly edified during the mission (I am almost always with the confrères) by some striking proofs of acts of faith. Poor people, living twenty kilometres and more, would come to church on foot, fasting, in the rain, waiting through the day for their turn at confession; or should they not be able to get to confession on that day, they would remain until nightfall, then eat some dry bread or cassava flour bread, taking shelter under the nearest tree, or in some deserted hut, to begin over again for two, three, or even four days, the same pious acts of sacrifice, until they had the consolation of purifying their conscience and receiving their God. We frequently administered Holy Communion after noon and sometimes as late as five o'clock in the evening. This, Most Honored Father, was the act of our good Lord.

On the other hand we have to struggle with Satan’s army, freemasonry, religious indifference, and ignorance, Godless schools, and civil marriages, etc.

The priests are devoted, but our Lord hath said: *messis multa!*... And how many difficulties arise in our path. Although the least extensive of the Brazilian States, *Espírito Santo* is equal in its area to at least six or seven French departments; here instead of having a comfortable carriage for our journeys, we go, be it bishop or missionaries, trotting off, with our mettlesome mules through winding, wooded mountain paths, and frequently through hollow, bottomless, boggy roads.

Another mission held in the suburbs of Victoria in a private residence, transformed into a temporary chapel, bore fruit beyond our expectations; for it is hardly three years since a mission was given in Victoria producing no results.
This year, our dear Lord consoled us with 330 Communions and 46 families reinstated, 282 confirmations. We have a project which we strive eagerly to put into execution, to build a church to St. Vincent de Paul. The people are willing to make every endeavor to have this church built.

Our dear Sisters have contributed cheerfully to this project. God be praised they are well, spiritually and bodily. Fathers Pimenta and Ronckier and our dear sisters unite with me in begging your blessing and a remembrance in your prayers.

This, Most Honored Father, is the news which I am happy to communicate at the beginning of the year 1905.

I remain, Most Honored Father, etc.

Fernando, C. M.
Bishop of Espirito Santo.

Espirito Santo, is a state (formerly a province) of Brazil, between Rio Janeiro on the south, Minas Geraes on the west and Bahia on the north, on the ocean which forms on its shores a bay, also called Espirito Santo. Its extent is 44,000 sq. kilometres, its capital, Victoria; population 122,000 inhabitants.

Victoria (Nostra senhora da)—(Our Lady of Victory), a fortified town and port of Brazil, capital of the province of Espirito Santo, at the mouth of the river Espirito Santo and at 450 kilometres from Rio Janeiro; there are 8,000 inhabitants—It is the residence of the Bishop of Espirito Santo.

Sao Luiz de Maranhao (Saint Louis of Maragnon).

Remarks on this Settlement.

1. State of Maranhao; Geographical sketch; Sao Luiz—II. Religion in Maranhao; diocese, clergy, manners and customs of the people. III. Seminary; foundation of the convent of St. Anthony, foundation of the Seminary; arrival of the Lazarists; first year.

1. State of Maranhao. Geographical sketch; Sao Luiz Maranhao is one of the twenty-one States of Brazil. It has the
form of an almost equilateral triangle, whose base touches the equator, and whose apex extends towards the South in the Southern hemisphere. It is situated between the first and the tenth degree of latitude, west of the meridian of Paris. Its extent is 459,884 square kilometres and its population 660,000 inhabitants, of which more than half are of the negro race. Its surface is level on the coast and mountainous in the interior. Gold mines have been found in it, as well as lead, iron, etc. Its soil produces all the plants of the inter-tropical regions, such as cotton, rice, sugar cane, coffee, cocoa, etc. The numerous rivers which flow through the State are about the only means of communication; small steam vessels carry on the postal service as well as the merchant service. There is but one line of railway of seventy-eight kilometres in extent, which connects Caxias, one of the principal towns of Maranhao with Therezina capital of the neighboring State of Piauí.

The town of São Luiz, capital of the state, embraces about 40,000 inhabitants, and is situated on an island of the same name. This island whose length is 40 kilometres and whose breadth is 18 is separated from the mainland only by a canal, in some places but a few metres broad. It extends from east to west. It is on the western side, on a strip of land formed by the junction of two rivers the Anil and Bacanga, that São Luiz is situated. Its port is fine but infested with sharks; it would be of first class, were it not that it is subjected to the ebb and flow of the tide. Besides the four or five Brazilian companies which carry on its trade, two foreign companies only, one an English, the other a German line of steamers, carry on the European service. Industrial operations are fully developed, judging from the seven or eight factories which daily send up from their boiler houses the sharp shrill sound of the steam whistle. Formerly instruction was carried on to a high degree of prosperity at São Luiz, to such an extent.
that it bore the name of the Brazilian Athens. At that time a numerous galaxy of learned men, made the name Maranhão everywhere famed and respected. This honorable station did not perpetuate itself. Apart from the state Lyceum, which in no way enlists the confidence of the heads of families anxious for the good education of their children, there are both in the city and in the interior but a few small colleges which have no great reputation. The seminary which has but recently been opened fills an immense void in education at Maranhão and is unquestionably destined to meet with great success. If, up to this time, our progress has not been most rapid, it is due to prejudice and the great distrust of the Maranhenses regarding priests; but when these obstacles will have disappeared, our seminary will be too small to meet the increase of students that flock to us for education.

One word regarding the climate of Maranhão. It is not so dangerous a one as we might be led to believe judging from its equatorial position. Although we were but two degrees from the Equator we never suffered from the heat, thanks to a sea breeze which keeps the temperature always cool. In fact, the climate is better than is generally believed. Hence so many are most agreeably surprised on landing at Sao Luiz to find that it is not hard to live there as many would have us think who are so badly informed regarding the climate of northern Brazil. It is proper however for me to mention one enemy to health in this country, the Beriberi disease. This scourge was imported here in 1868. It affects the patient with spasmodic rigidity or paralysis of the lower limbs, but it is gradually disappearing from Maranhão.

II. Religion in Maranhão: the diocese; the clergy; manners and customs of the people. — The territory of Maranhão in colonial times was bound to the prelature of Pernambuco, by a bull of Pope Paul V. of July 15, 1614. It
became a bishopric in virtue of the bull *Super universas orbis ecclesias*, of pope Innocent XI. on August 30, 1677. Until the proclamation of the independence of Brazil, the bishopric of Maranhão was suffragan to the patriarch of Lisbon. In 1827, Leo XII. placed it under the dependence of the archbishopric of Bahia. For a certain number of years the limits of this diocese were somewhat obscured, gradually they became more distinct and determinate and they embraced the two provinces of Maranhão and Piauí. But a short time since this last stated was cut off to form a new archbishopric.

The church of Maranhão has had in all nineteen bishops, one of whom declined his See before taking possession of it. Nearly all of the bishops have had to contend with the ill-will of the inhabitants. The faults and injudiciousness of some of them explain to some extent the persecutions to which they were subjected. I know nothing of the condition of the clergy in the early days. What I have been able to learn is, that some thirty years ago, the clergy was quite numerous, at least in the capital. The chapter was full and discharged its functions regularly. It seems that the virtue of the canons did not correspond to their number. To-day, there are not over fifty priests in the entire diocese of Maranhão, including seven Capuchins and four Lazarists, which makes the number of secular priests but thirty-nine for an extent of territory nearly as broad as France. Among these, a great number, it is said, have forgotten their sacerdotal pledges. There is no hope but in the Seminary. I cannot pass over in silence the name of a respected priest who is entitled to the honor of having been the instigator of the religious revival of Maranhão. I refer to Mgr. João F. Guedelha Mourao. It is he who brought over the Capuchins and the nuns of St. Ann, whose coming inaugurated a new era in the diocese. It was he, who during his whole life defended the rights of the
Church with so much fervor, in the pulpit, in journalism, and in the halls of Legislation. It was due to his powerful influence that the real estate of the Seminary owes its liberation from a mass of encumbrances, a lot of dilapidated hovels which had encroached upon the seminary garden. I mentioned the Capuchin Fathers. They have two houses, one in the capital, the other in the interior. Their functions are limited to the service of the parish to which the Bishop has appointed them; but they are very active and do much good. The Sisters of St. Ann have two establishments at Sao Luiz, a hospital, and a foundling asylum. For the past ten years, we have had here an Italian Community: the Sisters of St. Dorothea. They teach a small boarding school and a few orphans.

What shall I say now of the morals and customs of the people. The prevailing estimate is rather unfavorable. The morals are very lax. This mere statement will say more than all that follows. The people generally despise the priest and do not easily extend any trust in him. What is the cause of this? Doubtless an inveterate habit on the part of the Maranhenses to respect no authority and perhaps also certain scandals caused by some priests of the old clergy.

The people of this country are no less imbued with a religion of their own. Should we judge by the number and magnificence of their processions, we would take them to be the most religious people on earth. I doubt that there is any where else a people who has so many religious processions. It must be admitted that fire-crackers and music are the only part of the program; not a prayer is heard. Unfortunately this is the chief element of the religion of the greater part of the Maranhenses. But these processions are indispensable for them. Once, a few years ago, a Bishop undertook to suppress them, on account of the abuse to which they led; this was a procession in honor of St.
Anthony. The people came near stoning him; he escaped from the rough handling of the mob by a miracle.

I would be wrong not to speak of the movement of Christian revival begun some fifteen years ago by the religious of the Capuchin order of the province of Lombardy, emphasized by the arrival of a new Bishop, Don A. Xisto Albano. Great good followed from this and the future is full of hope. The confraternities of the third order of St. Francis and the Apostleship of Prayer are in the full tide of a successful career. Being more moderate in their ways the teachings of St. Vincent de Paul are more slowly instilled into the minds of men.

III. Seminary. Foundation of the Convent of Santo-Antonio. Foundation of the Seminary. Arrival of the Lazarists. First Year. There are at Sao Luiz two old convents that bear the name of seminaries. The Seminary Das Merces (of Mercy) and that of Santo Antonio. The first belonged to the Religious of the order of Mercy and was founded in 1639. The other having gradually gone out of existence and having no hope of being re-established on account of the prohibitive laws of the Empire. Bishop don Luiz da Conceição Saraiva, in a contract with the surviving religious, took advantage of the immense structure to open in it a preparatory seminary. It was opened February 3, 1863. The seminary prospered for a while, with happy results, then passed out of existence as the consequence of some difficulties that had arisen between the teaching body and the diocesan authority. After the death of the last religious of the Order of Mercy, the Convent das Merces passed into the hands of the Bishop, who rented it to the Government. The latter opened the Lyceum there. A few weeks since the immense piece of property was sold to the State by the present Bishop Don Antonio Xisto Albano, with the authority of the Apostolic Nuncio.
MARANHAO
Church of Santo-Antonio, and Seminary
The other convent which is used today as a seminary, belonged formerly to the Franciscans. Allow me to speak of its foundation and then I shall refer to the foundation of the present seminary.

Origin of the Convent of Santo-Antonio. In the days of French domination at Maranhao, Ravardière, with the view of establishing a colony there, applied for and obtained three French Capuchins, who were sent by Father Leonard, the Provincial of Paris. These landed August 12, 1612, and shortly after, began the building of a small monastery on the spot where later the Jesuit college was built, and where the cathedral is today. In 1615, the French having been driven out of Maranhao, the Capuchins doubtless judged it not safe for them to remain, and so they withdrew. The small convent was turned over to the care of Father P. Cosmo de Saint-Damien, the ex-guardian of the convent of Paraíba and to the celebrated theologian Father Manoel da Piedade, who had come from Pernambuco, as chaplains of the army of Jeronymo of Albuquerque, December 12, 1615. These two religious finding the situation of the convent hardly suitable, petitioned for a concession of land, formerly occupied by a Frenchman named Pinau, to organize a monastery of the order. This is the land on which the seminary at present stands. The site was granted them and they took possession as well as of the lands, the woods and the waters, das terras, arvores e agoas. The army of Jeronymo of Albuquerque having been scattered, the two religious withdrew also. In this manner the two convents, the old and the new were given up. The older establishment was turned over by the chief of the province to the religious of the Society of Jesus and later became the College of Nostra Senora da Luz. The newer one, which probably was a temporary structure, seems to have been abandoned but in 1624.

At that period, Francisco Coelho da Carvalho served as the first.
governor of the province, came from Lisbon with seventeen Franciscans of the province of Santo Antonio. Having arrived in August, 1624, these religious began at once to build the convent which is used to-day as a seminary. The next year, their Superior, Father Christorao, left for Para, leaving as first Guardian, Father Antonio da Trinidade.

Nothing more points out the convent of Santo Antonio to the attention of the historian, unless it be the odd lawsuit of the religious against the ants, related by Manoel Bernardes, in his book, *Nova Floresta* (vol. I. title 6, p. 50). More than two centuries slipped away in this manner. In 1856, the convent was without religious, without means and almost abandoned. Father Vicente of Jesus came as its Guardian and took up its management. On September first the same year, he began to build the beautiful church which is to-day one of the best of Sao Luiz. To do this he had to appeal to public charity and the generosity of the assemblies. When he died, in 1862, after having experienced many mortifications, the best part of the work was completed. If he had not the satisfaction of having completed his work, it was because of ill-will, certain governors did not pay over to him the appropriations voted for by the National Assembly. His successor, the Guardian, Father Ricardo do Sepulcro displayed great activity and to keep up the work on the church, he secured an annual allowance which at that time, was equivalent to six thousand dollars. With such help the church was soon finished. The completion was crowned by the most solemn inauguration of the statue of St. Anthony, January 20, 1867.

During that time the Monastery of Santo Antonio stagnated in consequence of the imperial order prohibiting the recruiting of novices. One by one the few religious that remained fell by the way side so that in 1870, but a single one remained. After the death of the latter, which occurred
a few years after, the deserted monastery was about to fall into the hands of the government, when the bold steps taken by Bishop Mourao saved this church property for the diocese.

Beginning of the Seminary.—It was then Marcas Antonio de Souza, thirteenth bishop of Maranhao who founded the seminary in the Convent of Santo-Antonio. He begged of the religious who inhabited it, to yield a part of it for the establishment of the seminary. The Franciscans willingly conceded this, and on April 17, 1838, the solemn inauguration of this most important enterprise was begun. In 1842 a new body of the building was added to the part granted by the religious. Don Marcos obtained the grant that all the courses of the seminary should be paid by the Government, and when he died he left for his prized work his library and four million reis ($2,000).

The seminary becoming too small, Don Manoel Joaquim de Silveira, about the year 1853, secured from the Father Guardian of the monastery the concession of a fine dormitory, for a small consideration. This, as it turned out, not being sufficient, he had built at the government’s expense, a new wing, and repaired the apartments given by the religious. Regretting to see that the choir boys of the cathedral had had no instruction or discipline, Don Fr. Luiz de Conceição Saraiva issued an order on July 19, 1859, by which he organized for them Latin and French classes in the seminary of Santo-Antonio. But this having failed in the desired object, he ordered the choir boys to become boarders in the seminary, under forfeiture of their position. In order to fully appreciate this threat it must be understood that the choir boys received from the government a monthly compensation of sixteen thousand reis, about eight dollars. This measure produced the happy effect that had been expected. The objectors disappeared and those that remained soon mended their ways so that the indiscipline was forgotten. In the company of a director they went every day
to the cathedral to attend to their duties, they would then go to the preparatory seminary *das Merces* which was founded a few years previous. It was among these that, for a long time, the clergy of Maranhão was recruited. But the time came when the chapter became so reduced that its members could no longer discharge the duties of their office at the cathedral. This occurrence led to the dispersion of the choir boys. The seminary of Santo-Antonio from that time had within its walls but a few theologians. As a crowning disaster the seminary *das Merces*, which from time to time supplied many a vocation, in consequence of the incidents to which I have referred above, closed its doors finally in 1888. From that time all normal source of vocation became exhausted. Several years passed without a single ordination. The seminary of Santo-Antonio having become vacant, Don-Antonio Alvarenga took up his residence there, when the Government of the Republic stopped providing the Bishops of Brazil with their episcopal residences. Thus, for about fifteen years, this seminary has been the episcopal palace. However, in 1898, a few priests having devised the inceptive measures for the organization of a secular college this institution was begun in the seminary building; from this a few vocations sprang. But the effort was not kept up. Shortly after the arrival of the present Bishop, in 1901, the college was closed. Finding his diocese entirely bereft of the means of ecclesiastical education, Bishop Antonio Xisto Albano had but one pervading thought, that was to entrust his seminary to the Congregation of the Mission which he knew from his childhood, and for which he has always had the greatest friendliness. He at once applied to Father Dehaene, the Visitor of the Province of the Lazarists in Brazil, who, however, could not accede to his request until two years later.

In the meanwhile, the Bishop gathered from every quar-
ter all youths that had the least aspiration for the ecclesiastical vocation; in a short time he had collected about twenty seminarians from all parts of the country, and he put them in charge of Monsignore Galvao, his worthy vicar general. Some of the most advanced ones have been ordained or will soon receive orders. The others who did not feel that they were called withdrew of their own accord. After more than two years' solicitation, the Bishop finally learned that four priests of the Congregation of the Mission, of St. Vincent de Paul had at last been despatched to him. On January 12, 1904, Fathers Péronelle and Pasquier arrived at Sao Luiz. These were the first Sons of St. Vincent that ever landed at Maranhao. Fathers Silva and Andrade arrived soon after. The Bishop received them with that urbanity and cordiality so characteristic of him. He was still temporarily located at the Seminary expecting the completion of the Episcopal Palace which was then building. Some preparatory arrangements were made, in view of the classes which were to begin on March first. But as the bubonic plague had claimed many victims in the town, the opening was postponed until later. The Bishop anticipating that there would be but few students in the preparatory seminary, for the first year, begged to open a small day school. So, in the beginning of March, we had thirty day scholars, and on April fourth, the epidemic being entirely checked, we opened the ecclesiastical seminary and the preparatory seminary. We began with six students in the seminary and fifteen in the school. This was very paltry for a beginning; but the results of this first year were very cheering. For the most part our young students had no idea of the exactions of education and discipline, but thanks to the devoted interest of their teachers, they were soon made docile and respectful; it was our reward to hear the most flattering approbation of our
work from the Bishop. After his return from his pastoral visitation, he, better than any one else, could note the change which had been effected among the students of the preparatory seminary and he did not conceal his complete satisfaction. On the other hand, the students of the ecclesiastical seminary availed themselves of the good counsels of their directors, and we were enabled on November thirtieth to present to His Lordship, Levites who were well prepared for ordination. These consolations were the compensations for the trials that hampered this first year's experiment.

There had been no ecclesiastical retreat in the diocese for at least twenty years. The Bishop availed himself of the opportunity of our vacation to invite a portion of his clergy to come and take part in the exercises of the retreat. All, but one, obeyed the call of their pastor. The retreat succeeded beyond all expectation. Father Simon, a Lazarist Missionary who had come from Ceará to preach at the retreat, won every heart by his eloquence. These priests who came to the exercises, some rather distrustful, left, bearing away contentment and edifying impressions. Before their departure, the Bishop profited by their presence to bestow solemn Benediction to his new episcopal palace and to make his final installation therein. This occurred on the fifteenth of February of the present year, 1905.

We are now well on with the work of our second year. We have thirty-one students, five in the ecclesiastical seminary and twenty-six in the preparatory seminary. Our seminarians evince the best of dispositions and observe the rules strictly.

May God bless our work for the good of the Church of Maranhão.

Sao Luiz de Maranhão, 1905.
Sao Luiz de Maranhao, or Maranhao, merely, and sometimes called Sao Luiz de Maranhao is a maritime city, capital of the State of Maranhao, in the north of Brazil; at 2,250 kilometres N. W. of Rio Janeiro in the Bay of Maranhao, which, the island of the same name divides into two bays, that of St. Mark, on the west, and that of St. Joseph, on the east. It is an important maritime port, but which is more and more growing into a shoal. The city is well built up, having 30,000 inhabitants, it is a Bishopric.

Maranhao is the northern province of Brazil, it is the island on which the city is built, the bay of the same name washes the shores of the island. It is also, with a slight difference in form, the name of the upper Amazon or Maranon, sometimes written Maragnon.

BAHIA

SIX MONTHS OF MISSIONS IN BRAZIL.

Under this heading we received from Rev. Denis Dillies, C M., a report of which we give the following summary.

We are to set out for our first mission on July 21, 1905. At five A. M. we shall leave Bahia on the steamer which is to take us to Nazareth. The sea is beautiful, calm and, in spite of a downpour, we reach the place with no difficulty. Our confreres had held a retreat here last year which was quite a success, so the inhabitants, cherishing the best recollections of it, gave us a most sympathetic reception, I was about to say, gave us an ovation.

After a few hours’ rest we started off for the point of our first mission, that is say for Areia, which is nineteen Brazilian miles in diameter, with 50,000 inhabitants scattered and settled in the bottom of the valleys and the glens. The town is situated at 837 metres above sea level. This is where the Missionaries are to exert their zeal.

I must tell you, in the first place, of the rules followed in the missions of this country. All the exercises of the mission occur in the open air, and the first concern of the Missionary is to construct a tribune which will serve the...
purposes of saying Mass, preaching, and hearing catechism. This is not always easily done; but with a little diligence and much good-will we accomplish the work. Here is the program of daily duties: At half-past four A. M. solemn pealing of bells, or, to speak more exactly, a stunning cal-lithumping of tin pans and brass vessels. At half-past five the mission Mass begins, then comes instruction and catechism. From seven to eleven o'clock, confession for women, at twelve, dinner; from one to two rest; at two vespers, compline, matins, lauds, from half-past three until seven o'clock, the main exercise of the mission, after this follows supper, and we try to get some rest. I say "we try," for we are often disturbed by the good folk whom we cannot refuse to receive when they call on us. We began the exercises on July twenty-fourth, at six P. M. From the first night, we had as many as 600 persons present, at the end of two or three days the number had swelled to 2,000 and it is still increasing. We cannot but admire the eagerness with which these people come thronging on from every quarter. Four, six, or nine leagues, distance does not deter them. They bring their food along to last them during the mission, and not one of them would think of withdrawing, until he had settled with God for conscience' sake.

Their collectedness and docility is beyond praise. And thus it is that when these good people are told to look on the public square and the streets as an extension of the church, an unbroken silence settles over that immense crowd. The men are told to keep their hats off and they at once obey; they are enjoined not to smoke during the ceremonies, and not one will protest against the suppression of a habit, which forms an integral part of their daily life. They are told to kneel during the exposing of the Blessed Sacrament and the Benediction, and whatever may be the condition of the ground, not one fails to kneel, regardless of consequences. What must be said of the sort
of veneration in which the Missionary is held? He is truly, for these people, the representative of God; they lack in no way in the respect they owe him; some press round him to kiss his hands, others clutch at his cassock, each outdoes the other to manifest his loyalty, to hear some words from the priest, though at times he uses rebuking ones, but all are listened to with submission and enthusiasm. A mission so well begun and so faithfully followed, could not but produce the most satisfactory results; so, for the ten days that the exercises lasted, we heard 2,210 confessions, blessed or reinstated 104 marriages. It is very much to be regretted that we could not prolong our stay at Areia, for we had to forego satisfying the spiritual needs of a crowd of people, eager to avail themselves of the graces of the mission. But our time was limited and we had to attend to other places. A splendid ceremony concluded the exercises of our mission, I refer to the erection of a Cross as beautiful as the means of the people of the section could afford. The procession, which was made up of several thousand people, began moving at half-past four and it was about eight o'clock when all was over.

We had to set out, thanking God for the success which He had deigned to vouchsafe to our efforts, and, amidst the acclamations and the tears of our good Christians who on every hand gave us unstinted proofs of their gratitude, we departed.

After some days' travel, we arrived at the place of our next mission, I mean Boa-Nova. The country seemed to be a very poor one; the church is built of mud walls held together by badly jointed tiles. It was decorated for the occasion by three or four garlands of colored paper, which gave it the appearance of a ball room. The population, a very small one, is sympathetic, but far from being as enthusiastic as that we had evangelized a few days previous. Gradually our audience began to form, the exer-
cises are frequented with an ever-increasing enthusiasm. It is true we have no music, no pyrotechnics, but the good that is done proceeds solemnly and the mission is concluded leaving lasting and edifying impressions. We were happy to enumerate many baptisms, 1,937 confirmations, 1,514 confessions, and Communions, 83 marriages blessed or reinstated.

On the twenty-fourth of August, we reached Conquista, where we were to hold our third mission. It is under the patronage of St. Louis of France that we begin the exercises. It seems that our efforts for the good work will be surrounded with some impediments. We are told that there is a counter-mission organized by the protestants, who number between five and six hundred. But these fears were ill founded. Some huguenots were present at the exercises but they kept quiet. It was the best thing they could do; the Catholics would have made it hard for them. What gave us the greatest trouble was the validation of marriages. One has no idea of the number of invalid unions that we met with. What increased the difficulty was that these so-called married people could give us no information regarding the propinquity of relationship, and we had to fall back on our theology and use the ample powers granted to Missionaries. It was a perfect night-mare, and indeed we were happy when the mission was over. Yet we had many sources of consolation. In spite of our good will to help everybody, we could not satisfy all. Regretting the departure of the Missionaries, a certain number of men had gotten up a scheme to prevent us from leaving; but we were able to circumvent them, and, on September eighth, we arrived at Encrousillade, the place of our fourth mission, quite at the southern extremity of Bahia, on the boundary of the State of Minas Geraes not far distant from Diamantina, the diamond regions. Our welcome by the people of that section was the more cheering from
the fact, that they are nearly all deprived of any religious ministrations. With the help of a number of well disposed men, we succeeded in getting a hall that could hold quite a large number of auditors. The first days were not so successful, but on those that followed we beheld large crowds thronging in. At the end of the mission, we were completely overrun, had we even fifty priests, there would have been work for all. How fatiguing for the Missionary under such circumstances, but what joy for him to behold these creatures, ignorant it may be, but full of the best dispositions, corresponding to God's call. We wish we could have prolonged our stay, but we had to move on. Here is the result of the mission at Encrousillade: Baptisms 150; Communions, 1,350; Confirmations 1,376; Marriages 90; Validations 54. After some days of a fatiguing journey we reached Carayba. The population received us well; but although the attendance was large, the eagerness displayed was much below the standard of other localities. However, the grace of God did not fall with barren results on these people. In certain provinces of France what was secured here would be a veritable triumph; here it was almost a disappointment. We succeeded however in registering 75 baptisms, 19 marriages, 898 confirmations and 1,700 Communions.

After leaving Carayba, on October seventh, we arrived three days later at Minas de Rio de Contas, where we were to hold our sixth mission. It is a beautiful town, 1,200 metres in altitude. We were looked for but during the evening, and we came in much ahead of time, which disappointed the people very much, for we were to have been escorted into the town by a mounted body-guard. But this did not take place.

Here we met what one seldom finds in this country. I mean a beautiful and well-appointed church. The residents of the city are very fond of outward show, but they
are far from being as zealous in settling with their consciences. Here they gave us very little to do. On the other hand crowds came rushing in from neighboring towns and particularly from Villa-Yelha where the Missionaries had preached last year, leaving the best impressions behind. To sum up our sentiments, let us say that the people of the country have afforded us a great joy while those of the city did not correspond to our efforts. Let us say at once, however, that these latter, have not been wholly fruitless. We registered 20 baptisms, 770 Communions, 26 marriages, and 807 confirmations.

From Minas we set out for Furna where we were to begin our seventh mission. The people here are better disposed than those of Minas. Hence, the Missionaries are rejoicing, and it is with profound emotion that they behold the multitude as they come in from all sides and, as it were, cling to the lips of the preachers. Unfortunately, a heavy fall of rain that set in at the time, annoyed us greatly, for there was no hold up, and it prevented our having our solemn procession to the cemetery. We tried next day to make arrangements for the blessing of a cross which was to be erected in the middle of God's acre of rest. This was our last meeting. After coming home, we examined the result of our labors and found that there had been 29 baptisms, 21 marriages, 1,338 Communions, and 885 confirmations.

After a short rest, we directed our steps towards Catolé, the scene of our eighth mission. We would have liked to have fair weather, since, as a rule the churches cannot contain all the congregation, and we must preach in the open air. But our wishes were far from being gratified, for, from the first day of the mission, we had a continuous downpour. However, notwithstanding this, from the beginning, two or three hundred persons, taking advantage of a break in the weather, came to the instruction, although they had to walk over very bad roads. Hardly had the new comers been
seated in the church than the rain set in again, and they could not get on the way but at about half-past nine, in the evening, through an impenetrable darkness and awful roads. But far from being disheartened, they returned the next morning at five o'clock, kneeling on the muddy, damp ground until half-past seven o'clock. Surely God will bless such devotion and good will. Thus, if on the one hand, we have been annoyed by the weather, which held back a great many, on the other hand, we have ample consolations. We had 20 baptisms, 515 confirmations, 1,100 Communions, 32 marriages, and 4 validations.

November nineteenth, we were on the way to Morrinhos, a locality annexed to the parish, named Good Jesus. The weather was so bad, the rain so heavy that the people had given us up. Finding nothing ready, we had to set to work to build a sort of hall fit to contain a large audience. The beginning was somewhat hard, on account of the obstacles which the weather set in the way of the people's good will. But gradually the audience began to increase, to such an extent that we had to go into the open air not only to preach but to hear confessions also. So, in spite of the disappointments at the beginning, we were fully compensated for our trouble by crowds, which, however, we could not entirely satisfy. We registered 68 baptisms, 1135 Communions, 778 confirmations, and 36 marriages.

On the thirtieth of November, we set out for the Parish of Good Jesus, where we are to hold our tenth mission, we began our labors under the patronage of the Immaculate Conception, whose Jubilee we are about celebrating. We were welcomed by an enthusiastic throng, which was a good omen. Unfortunately, the people being taken up with the celebration of the Feast of the Immaculate Conception, did not respond eagerly to the call of the Missionaries. But after the Feast which was observed with all solemnity, we had our hands full. What we have to note particularly
in this mission is the conversion of a protestant family; the father, mother, two sons and two daughters made their abjuration, and received the sacraments of baptism, confirmation and the Eucharist. As I mentioned above, the last days of our mission were very comforting: 914 persons went to confession and received Holy Communion. We left the parish of Good Jesus and, after a journey of three days, we arrived at Bandeira de Mello, the terminus of the State Railway. We found there a somewhat noisy crowd but admirably inclined. We had to serve them both day and night. It is a very fatiguing task, but it has its charms. Our last mission was held at Jaqueira where we had 154 baptisms, 1,876 confirmations, 1,915 Communions and 94 marriages. Finally, on December 29, 1904, we resumed our journey to Bahia whence we had set out on July twenty-first. Home again, we endeavored to give an account of all that we had accomplished during this long absence, and it is a comforting thought for us to have to say that we offered up to God eleven missions, 1,400 baptisms, 1,300 confirmations, 16,200 Communions, 660 marriages. God be forever praised that His grace has worked so much good; may He deepen and increase it in these souls and may He vouchsafe to confer on His Missionaries the strength and courage to devote themselves unstintedly in working for the salvation of souls for whom He shed His blood.

Bahia (i.e., the Bay) or San Salvador, a State of the U.S. of Brazil, capital of the State (former province) of Bahia, at 1,350 kilometres North East of Rio Janeiro on the Bay of Todos Santos—(All Saints) Bahia founded in 1549 was the capital of Brazil until 1763; it is still the first city after Rio Janeiro. Population 180,000. The Province of Bahia is very fertile; it is the richest in the Archbishopric of Brazil.
I will merely point out to you, my dear confrère, the wonderful improvements of our locality. For the past two years it has been a thorough transformation. Providence and the discriminating diligence of our Rev. Superior, have operated, in this regard, almost a miracle. But the life of our House is in our works themselves.

In the first place, let us mention, our young Apostolic School, to which, as true Sons of St. Vincent, Father Poynet and a few young confrères full of energy, have devoted themselves. It now numbers nineteen students. It is still a new nursery plant, owing its life to free America, but its growth will be slow. It is the charm, the cheerfulness, the hope of our House.

Mission work above all strengthens our vitality. What a religious festival is a mission in a country whose faith is at once ardent and deep! Success in such a land is a matter of course. The church, frequently, is too small to contain the crowds that gather around it, and we must hold our exercises in the neighboring public square. Everybody goes to confession, sometimes the men outrun the number of women. The only fear of the Missionaries is that while the holy exercises last they may not be able to hear the confessions of all. At Chépica more than 3,000 went to confession, but the usual number of confessions for each mission is 2,000. For a whole year, it was an unbroken evangelization; there were missions in the hospitals of Santiago, of Valparaíso and in those of other cities; missions at the Hacienda (farm steads) that is to five or six.
hundred employees of wealthy Chilian planters, and finally, we had the eleven parochial missions entrusted to us by His Grace, the Archbishop.

These last were the most interesting of all; but also the most difficult. Here the Missionary feels that he is "God's Envoy." For him triumphal arches are built; along his route, the parishioners assemble and kneel, craving his blessing; the chief citizens of the country come out on horseback to meet him, after having traveled many leagues; the pastor is at the head of the escort. The mission is a religious festival; it is the great event of the year.

Quite recently, Father Olivier, Father Leblond and myself were the subjects of just such a manifestation of respect and sympathy. The place in which the Mission was held, is called Navidad (Nativity). The manners of the people are unobtrusive; they lead a retired life on the seacoast. Everything recalls the Bethlehem of the Scriptures. A poor church, no ornaments, a very bare altar; the walls white-washed; an equally plain rectory. The pastor's residence blends with the church, in its dilapidated condition. The people particularly are poor, more than ten thousand inhabitants scattered over a surface of four hundred square kilometres, and many of them living in mere makeshifts of a house, called chosa. The mission in this corner of Chili, was most cheering, and moreover everything was so picturesque. It is amazing to see debouching from every nook and corner of the mountain, at night, groups of men, women, girls and boys, riding on horseback and clad in the attractive national costume. Many came from the furthest end of the parish, that is to say, at least ten leagues. These latter brought with them food enough for three or four days, and they lodged wherever they could, frequently under the church walls, where they slept, stretched out on the ground, and never went back
home until they had gone to confession and received Holy Communion.

Here, as in the other parishes, the evening services were the best attended. The simplicity of these people is delightful. Once there was no music to accompany the singing, an accordion did the service of a more solemn instrument. But how eager all are to hear the word of God! No one ever complains that the daily instructions are too long, and when, at the end of the sermon, the Missionary presents to the crowd the image of Jesus Crucified, all kneel, strike their breast, and repeat with tears: "Mercy Jesus!" These are spectacles which enliven faith in the heart of the Missionary, comfort him, enable him to bear uncomplainingly, the thousand and one petty privations with which, perforce, he meets in his path.

This is a very brief statement, of the labors of the Missionaries of Santiago, with a slight sketch of what a mission means in this dear land of Chili, one of the republics of America, the most favored, regarding faith and civilization.

G. DEVISSE.

SANTIAGO de Chili, the capital of the republic of Chili, in South America, with 200,000 inhabitants, of a pleasant and quite modern aspect, is on the left bank of the Rio Mapocho. It is the terminus of the Valparaíso and Conception railway. On the line from Santiago to Valparaíso, is a branch which extends 45 kilometres to Santa Rosa de los Andes, and is to connect to the Argentine R. R. at Mendoza. Santiago is an Archbishopric.

Nueva Caceres, April 6, 1905.

We have just closed the Academic Course, during which four hundred students have been commended. Were it not for the poverty resulting from the countless misfortunes, and the epidemics which have afflicted, and still afflict this land, we would have as many, and even more students than in the most prosperous period of the days gone-by. They have recognized their mistake, and they are now convinced that they learn more in this college than in the official institutions; therefore, they flock to us, although they are obliged to pay for their books, matriculation, and tuition, all which are secured to them gratis in the government schools.

This year five priests and two deacons have been ordained.

E. Cano, C. M.
36. **UPON THE CONDITION OF THE PLACE TO GAIN THE INDULGENCE OF THE PORTIUNCULA GRANTED TO THE DAUGHTERS OF CHARITY; DISPENSATION. — S. C. R. JUNE 28, 1905.**

**MOST HOLY FATHER,**

Augustin Veneziani holding the office of Procurator General in the Congregation of the Mission, prostrate at the feet of Your Holiness, unfolds the following:

Leo XIII., of blessed memory, by a Brief of June 27, 1903, granted to the faithful who would visit the churches or oratories attached to the Houses of the Daughters of Charity of St. Vincent de Paul, in whatsoever place, on August second, from the first Vespers until sunset, the Indulgence called of the Portiuncula, provided that there be not in that place, nor at the distance of one thousand paces, neither a church of the Franciscan Order nor any other church, or public oratory enjoying the same Indulgence.

Now, the said Sisters, called Daughters of Charity, are, on account of the works in which they are usually employed, hindered from going out to visit the churches, to which the Indulgence of the Portiuncula is attached, and for the same reason, persons living with them as auxiliaries, or as patients under their care are prevented; there are, moreover, young girls who live with them, or who come to them to receive instruction and education; the suppliant solicits, therefore, of Your Holiness a benevolent dispensation of the aforesaid clause.

May God, etc.

—Our Holy Father Pope Pius X., on June 28, 1905, in an audience granted to the undersigned Cardinal Prefect
of the S. C. of Indulgences and of Holy Relics, has deigned to grant the favor solicited, all the rest being observed as to the time, to the form, and the tenor of the Letters Apostolic in form of Brief as mentioned above; all clause to the contrary notwithstanding. Given at Rome, at the office of the Secretary of the same Congregation, June 28, 1905.

A. Card. TRIPEDI, Prefect

Place of the seal For the Secretary
Jos. M., Canon Caezelli, substitute.

BENEDICTUS PATER, Augustinus Veneziani, Procuratoris gen. munere fungens in Congr. Missionis, ad pedes S. V. humiliter provolultus, exponit quod sequitur:

Leo XIII, S. M., per Breve 26 Junii 1903, indulsit fideliibus visitantibus ecclesias seu oratorias adnexas domibus Puerarum caritatis S. Vincentii a Paulo ubique terrarum existentibus, die 2 augusti, a primis Vespertis ad occasum solis, indulgentiam de Portuincula nuncupata, dummodo in respectuo loco nulla extet, vel mille passuum intervallo distet. Franciscalis Ordinis aut alia quelibet ecclesia vel publicum oratorium, cui eadem indulgentia concessa sit.

Cum autem praefatae Sorores, Puellæ nuncupatae ab operibus caritatis quibus plerumque sunt addictæ impediantur quominus possint exire ad visitandas ecclesias priviligio Portuinculae dictatas, et eodem detineantur impedimento personæ cum iisdem commorantes, sive auxiliariae, sive valedudinariorum; puellæ autem apud ipsas degentes, vel ad eam donum accedentes, instructionis et educationis causa, orator benignam pro indicatis personis a praefata clausula dispensationem a S. V. imploravit.

ET DEUS...


A., Card. TRIPEDI, Prof.
Locus sigilli. Pro Secretario
Jos. M. Canonicus Caezelli, Substit.
37. Extract of the Privileges Granted by the Holy See to the Company of the Daughters of Charity.

From time to time, the Daughters of Charity, or the priests charged with their direction, have inquired, either for their own information, or to communicate it to the ecclesiastical authorities who were well pleased to be informed of it, the text of some of their privileges which are of most frequent application. To respond to this desire, we have just had printed upon separate leaflets, the following privileges:

1. Privilege relative to the existence of a chapel for keeping the Reserve for Mass, etc., among the Daughters of Charity (Gregory XVI).

2. Privileges for the three Masses on Christmas night.

3. Privilege relative to the Mass and to the Communion of Holy Thursday.

4. Indulgence of the Portiuncula.

5. Privileges for the ceremonies of the feast of the Purification, Ash Wednesday, Holy Week.

6. List of the Masses proper to the Congregation of the Mission, whose celebration is granted to the chapels of the Daughters of Charity.

These leaflets are all separate, but they have been bound together. Price ten cents, Rue de Sèvres, 95, or Rue du Bac, 140, Paris.

38. Office Proper of the Miraculous Medal.—Already a goodly number of dioceses in France, in Italy, in Spain, etc., have obtained the privilege of reciting the office proper of the Miraculous Medal. By an indult of September 1, 1905, the Bishop of Porto Rico has obtained the same authorization for his diocese.
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.

CURE ATTRIBUTED TO THE INTERCESSION OF BLESSED JOHN GABRIEL PERBOYRE.

Province of Salzburg.

A Daughter of Charity of the Hospital of Schwarzach (Austria) gives the following report of her cure, obtained last year: "Having been bitten by a venomous insect, my foot became much inflamed, then broke and began to discharge pus; the physician pronounced my case one of blood-poison, different remedies were tried, without any success, however, so that at last I was declared incurable.

"Seeing that there was nothing to be hoped from any human source I addressed myself to Blessed John Gabriel Perboyre, for a year and a half I invoked him with confidence, but my foot remained always in the same condition, no improvement. Now on September eleventh, anniversary of the glorious martyrdom of Blessed Perboyre, as I experienced renewed confidence, I cast myself on my knees before his picture, where I prayed fervently for a long time. Afterwards, as I attempted to rise, I realized with inexpressible joy that my trouble had disappeared, and that the running sore was entirely healed. My foot being perfectly normal ever since, I feel urged to give public expression here, to my grateful appreciation of the favor which, although so long solicited, was none the less a blessing to me."
OUR DEAR DEPARTED

OUR MISSIONARIES:

Rev. Camille Durand, Rio Janeiro, Brazil, May 29, 1905; 28 years of age, 10 of vocation.
Rev. Simon Urien, Teruel, Spain, May 30, 1905; 38 years of age, 21 of vocation.
Rev. Francis Latorre, Madrid, Spain, June 7, 1905; 40 years of age, 13 of vocation.
Rev. Frederick Laurent, La Capelle—les—Grands, France, June 11, 1905; 60 years of age, 38 of vocation.
Rev. Joseph Erthal, Gratz, Austria, June 25, 1905; 59 years of age, 18 of vocation.
Rev. James Bradley, Los Angeles, California, June 28, 1905; 36 years of age, 13 of vocation.
Brother Timothy Verry, (Coadjutor), Tripoli, Syria, July 6, 1905; 73 years of age, 46 of vocation.
Brother Emmanuel Lara (Coadjutor), Havana, Antilles, July 20, 1905; 43 years of age, 15 of vocation.
Rev. Joseph Alibert, Lisle-sur-Tarn, France, July 26, 1905; 28 years of age, 6 of vocation.
Rev. Laurent Boé, Constantine, Algeria, August 8, 1905; 63 years of age, 36 of vocation.
Brother John Egnaquuirre, (Coadjutor), Madrid, Spain, August 12, 1905; 29 years of age, 2 of vocation.
Brother Francis Ribeibro (Cleric), Dax, France, August 14, 1905; 24 years of age, 4 of vocation.
Brother Pascal Canale (Coadjutor), Lecce, Italy, August 16, 1905; 63 years of age, 46 of vocation.
Rev. Emile Francés, China, August 25, 1905; 38 years of age, 15 of vocation.
Rev. Felix Mariscal, Arequipa, Peru, September, 1905; 76 years of age, 54 of vocation.
Brother Lucien Vegas, Sandoval de la Reina, Spain, September 7, 1905; 22 years of age, 6 of vocation.
Rev. Pierre Balestra, Perouse, Italy, September 13, 1905; 70 years of age, 54 of vocation.

Rev. Thomas Smith, Visitor, Perryville, Missouri, U. S., September 23, 1905; 73 years of age, 51 of vocation.

OUR SISTERS:

Sr. Angèle Pisano, Plaisance, Italy; 76, 51.

, Rosa Bicocchi, Turin; 64, 43.

, Caroline Orelli, Sassari, Italy; 27, 3.

, Olympe Thovez, Turin; 72, 51.

, Blanche Bastié, Marseilles; 61, 35.

, Marthe Fagnon, Frévent, France; 25, 4.

, Feliciana Casado, Toledo, Spain; 66, 41.

, Josefa Adserias, Manila, Philippines; 70, 50.

, Vincenta Jolis, Spain; 70, 46.

, Branlia Osès, Madrid; 24, 5.

, Angélique Haag, Louveciennes, France; 34, 9.

, Elodie Bertrand, Melun; 53, 34.

, Cécile Ruault, Algeria; 38, 12.

, Jeanne Petit-Mâle, Fécamp, France; 66, 44.

, Louise Helland Avranches, France; 57, 32.

, Félicité Cheyron, Saint-Méen, France; 71, 50.

, Bonne Mally, Chartres, France; 45, 15.

, Marie Bigard, Torre Annunziata, Italy, 79, 57.

, Paula Yoldi, Bilbao, Spain; 58, 43.

, Marie Raynal, Lyons; 77, 48.

, Anastasie Bourger, Soiron, Belgium; 63, 42.

, Rosalie Kovács, Laibach, Austria; 30, 7.

, Fanny Robillard, Montauban; 72, 47.

, Henriette Wagner, Avernes, France; 31, 47.

, Rose Lassonquère, Montolieu, France; 83, 63.

, Angéline Coradi, Savona, Italy; 81, 62.

, Marianne Galizzi, Turin; 32, 10.

, Amélie Wronka, Poland; 70, 45.

, Engracia Roaus, Spain, 74, 51.

, Maria Latasa, Spain; 46, 25.

, Maria Iturrioz, Cordova Spain; 40, 15.

, Feliciana Martin, Valdemoro, Spain; 26, 3.

, Jeanne Ossédat, Montauban; 64, 44.

, Rosalie, Gyulai, Budapest, Hungary; 25, 6.

, Thérèse Vester, Vienna, Austria; 24, 3.

, Julie Ruffelet, Beauvais; 62, 35.

, Joseph Lanzinger, Schwarzach, Austria; 32, 14.

, Marie Scionico, Turin; 29, 10.
St. Clotilde Grisaud, Monthuel, France; 64, 42.
Jeanne Rivière, Château-l’Evêque; 71, 50.
Adélaïde Labitte, Lyons; 67, 47.
Marie Lecornay, Paris; 80, 62.
Angela Perez, Carabanchel, Spain; 32, 6.
Generosa Martinez, Spain 30, 3.
Joaquina Cestau, Spain; 79, 54.
Maria Rodriguez, Spain; 32, 8.
Angela Quesada, Havana, Cuba; 53, 27.
Agnès Cep, Laibach, Austria; 31, 3.
Marie Schonbacher, Budapest, Hungary; 30, 9.
Hedwig Schemainda, Austria; 38, 13.
Marguerite Domenge, Rio-de-Janeiro; 77, 52.
Ellen Corish, Sheffield, England; 42, 21.
Marie LeRazavet, France; 24, 2.
Florentine Sodowsky, Laibach, Austria; 45, 23.
Anna de Bréhier, Guatemala; 49, 19.
Catherine Bankowska, Warsaw, Poland; 69, 49.
Théodora Sotkiewicz, Warsaw, Poland; 69, 49.
Victoire Buchalska, Lukov, Poland; 23, 3.
Barbe Cieslicka, Culm, Poland; 71, 47.
Marie Hüll, Salzburg, Austria; 74, 50.
Julie Ott, Salzburg, Austria; 25, 9.
Reine Peretti, Turin; 23, 2.
Ersigilia Venturelli, Sienna, 25, 6.
Aimée Briens, Beyrout; 28, 6.
Joséphine Petsche, Lankowitz, Austria; 23, 5.
Anne de Villentroy, Ismaïlia, Egypt; 43, 18.
Christine D’Aragon, Paris; 64, 44.
Monique Personnaz, Clichy, France; 78, 46.
Marie David, France; 33, 12.
Costanza d’Ayala, Rome; 47, 9.
Louise Josselin, France; 68, 43.
Marie Hill, London; 52, 32.
Anna Caja, Bahia, Brazil; 61, 41.
Françoise Grabnar, d’Idria, Austria; 22, 2.
Marie Beve, Budapest, Hungary; 32, 8.
Elisabeth Mollenhauer, House of retreats, Byslawck, Poland; 69, 41.
Anne Marmet, Clichy; 76, 48.
Joséphine Matzl, Austria; 25, 5.
Nazária Ezquerra, Grenada, Spain; 61, 45.
Ceferina Ruiz, Spain; 50, 28.
Benita Artola, Madrid; 28, 5.
Marie Humbert, Paris; 53, 32.
Sr. Marie Reichmann, Austria; 26, 6.

Marie Theillier, Clermont-en-Argonne, France; 62, 34.

Marie Rouvier, Montolieu; 28, 9.

Marie Pusnik, Laibach, Austria; 29, 10.

Marie Zurmann, Budapest, Hungary; 21, 2.

Anne Zezula, Budapest, Hungary; 30, 10.

Hélène Bocskay, Hungary; 26, 9.

Thérèse Breg., Budapest, Hungary; 22, 3.

Elisabeth Champagne, Montolieu; 72, 51.

Sophie Sadowska, Cracow; 26, 2.

Carolina Montanino, Naples; 72, 52.

Juana Bravo, Valparaiso, Chili; 41, 10.

Julie Azéma, Brazil; 52, 33.

Joséphine Rand, Brazil; 85, 63.

Adolphine Foliar, Brazil; 34, 9.

Marguerite Campana, Turin; 68, 44.

Honoria Blackall, Argentine Republic; 25, 6.

Thérèse Gedeon, Grosswardein, Austria; 21, 4.

Valérie Etter, Cracow; 60, 40.

Jeanne Crossot, Belgium; 26, 6.

Marguerite de Saint-Loup, Paris; 32, 8.

Marie Latapie, Paris; 72, 50.

Eugenia Staines, London; 31, 4.

Marie Zafran, Laibach, Austria; 20, 3.

Marie Henriet, France; 57, 33.

Adélaïde Gros, Clichy; 63, 41.

Emile Spagnola, Naples; 70, 51.

Rose Gairaut, Vannes, France; 82, 54.

Marguerite Percivallo, Sienna; 63, 45.

Flora Biondi, Sienna; 31, 11.

Thérèse Chaballier, France; 77, 53.

Cécile Kroich, Lankowitz, Austria; 58, 27.

Julie Delpech, Montolieu; 67, 41.

Maria Casamitjana, Porto Rico, Antilles; 59, 33.

Juana Garcia, Madrid; 47, 22.

Maria Junez, Budapest; 25, 5.

Anne Tissot, France; 80, 61.

Anne Poschl, Gratz; 31, 7.

Aloisia Gospodaric, Laibach; 38, 11.

Marie Woillard, France; 53, 35.

Bedelia Sheehy, Mill-Hill; 26, 8 months.

Alice Perche, l’Hay, France; 29, 4.

Jeanne Fayole, Clichy; 70, 47.

Josephine Feliksiewiez, Cracow; 40, 18.

Marie Svetelsék, Hungary; 34, 11.

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Sr. Marie Bonnet, Elbeuf; 26, 7.
" Angela Lasierra, Cuba; 72, 41.
" Marie Petitjean, Spain; 68, 41.
" Marie Espelde, Spain; 48, 26.
" Maria Català, Spain; 51, 26.
" Candida de la-Iglesia, Spain; 35, 8.
" Virginia Mary, France; 29, 7.
" Rosalie Roll, Austria; 59, 18.
" Anna Scheen, Italy; 67, 46.
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R.I.P.

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NOEL BRUSLARD DE SILLERY
Commander of the order of St John of Jerusalem (1675-1740)

https://via.library.depaul.edu/annals_en/vol12/iss4/1
In the *Vie de Saint Vincent de Paul*, his biographer, Abelly states (Book I., Chap. xxxii,) the "services rendered by Mr. Vincent to the late Commander de Sillery and to the Order of St. John of Jerusalem, commonly styled the Knights of Malta," and he, moreover, testifies that the pious Commander was strongly attached to the Saint, and that he strove, in many ways, to favor the Congregation of the Mission, founded by Vincent de Paul. We subjoin a few extracts:

"The late Messire Noël de Bruslard de Sillery, Commander of the Temple of Troyes of the Order of St. John of Jerusalem had been sent on divers embassies to Italy, to Spain, and other foreign provinces, and was employed in several affairs of importance in the service of the King, acquitting himself most honorably and to the entire satisfaction of His Majesty, in all these appointments. He was, finally, touched by a special grace, and resolved to give himself more perfectly to God.

"He had made the acquaintance of Mr. Vincent, and had conceived the highest esteem for his virtue, from the time that he mingled in the great world: this led the Commander to resolve to communicate his design, and to solicit the aid of his counsel to put it into execution: in doing this, he was so well disposed and manifested so remarkable a docility, to follow, and even sometimes to anticipate, the salutary advice of this wise director that both in his person and in his whole conduct a notable change was soon effected.

"In the first place, recognizing the vanity of luxurious living and the extravagance of the world, he quitted his
hôtel de Sillery, with the sumptuous and magnificent apartments of which he had heretofore made use, to sustain the honor, as he had deemed it his duty to do, of the high offices in which he was employed. Having gone thus far, he felt himself inspired to consecrate his life to God in the sacerdotal state; hereupon, having sought the advice of Mr. Vincent he prepared by suitable practices of piety for the worthy reception of the great Sacrament of Holy Orders; and having been ordained at (Saint-Lazare in 1734), he began a life in accordance with the requirements of this sacred character, exercising himself in all virtues. And to acquire lasting strength in this practice, he wished to be more closely bound up with Mr. Vincent in this new state, hence his resolution to follow his counsels, and to be guided in all matters by his direction.

"After so considerable a change in his condition and life, the Commander de Sillery, urged by a daily increasing zeal, conceived the thought of providing for the spiritual wants of the religious and the pastors of his Order, dependent upon the Grand-Priory of the Temple, and having received from the Grand-Master of Malta, a commission to visit them, he conferred with Mr. Vincent as to the best manner of utilizing his visits. They agreed together that the most salutary means to be adopted were the missions, to be given in the parishes during his visit to each, as well for the spiritual welfare of the people, as to furnish the religious and the pastors who had charge of them, with the advice and remedies best adapted to the needs of the parishes; a remarkable success crowned these efforts. So evident were these results, that, coming to the knowledge of the Grand-Master of Malta, such was his satisfaction, that he wrote to Mr. Vincent to offer him his thanks for what had been done.

"The Commander, considering that it was not sufficient to clear the streams, if the source itself were not purified,
did not content himself with these visits; he was desirous, moreover, so to provide, that worthy ecclesiastics should be raised to the house of the Temple, at Paris, and that for this, choice should be made of persons whose call was truly from God, to render Him service in religion, that those who put on the Habit might receive also the true spirit, and from amongst these, subjects could be chosen, those capable of worthily fulfilling the pastoral office, thus gradually to renovate this grand Order. Mr. Vincent was besought to lend his attention to this matter, and he accordingly took up his abode for some time in the Temple.

"Wishing to dispose of his immense wealth, the Commander de Sillery, devoted it to divers works of charity, very considerable in their extent; amongst these we should not fail to mention here that this virtuous Lord, through gratitude towards Mr. Vincent, to whom he was under many personal obligations, and still more did he feel indebted for the valued services which his Congregation had already rendered, and gave promise still of rendering in the future to the entire Church, donated a large sum, to the diocese of Geneva,—as much for the foundation of a house and seminary in the city of Annecy, as to aid in the foundation of that of Troyes, also for the maintenance of Saint-Lazare, in Paris, which is as the Mother of all the others, and to whose charity they are under eternal obligations."

The portrait presented herewith, is from a painting of the seminary of Troyes, bearing this inscription: Messire Noël de Bruslard de Sillery, Commander of the Temple of Troyes, Founder of the House of the Congregation of the Mission of Troyes, died September 26, 1640.

"Almighty God," adds Abelly, "rewarded the pious Commander by the great favors that he granted him during his life, but especially at his death, which was holy and precious in the sight of His Divine Majesty. Mr. Vincent who, in this last hour had rendered him all the
services and assistance in his power, gives this testimony of him, that never had he witnessed the death of one more filled with God, than was this virtuous and charitable Lord in this last passage.”

Here are the words of the Saint writing to one of the Missionaries, November 15, 1640:

“I have informed you I think, of the decease of the Commander de Sillery. His death was in keeping with his beautiful life; he went to God like a monarch who goes to take possession of his kingdom,—with a peace, a confidence, a meekness, and strength, that cannot be expressed.”

BOOK NOTICES


This book has been dedicated to Her Highness Mme, Isabelle Branicka, consort of the Castellan of the crown of Poland, Lady of Cracow, née Princess Poniatovska, foundress and benefactress of the Daughters of Charity in Poland.

The recent Lives of Louise de Marillac already noted, whether the reprint of Gobillon's book or of the biography written by Mgr. Baunard, some years ago, should not cause us to lose sight of the important work of Father Lubieniecki, Priest of the Mission, published in Polish in 1772, the title of which is mentioned above. We reproduce here for the benefit of the reader the Letter-Preface placed by the author at the head of his work when he published it in 1772:

"To The Daughters Of Charity In Poland

"My Very Dear Sisters,

"The grace of our Lord be with us forever!

"More than a hundred years ago, thanks to God and to His Providence, you were brought from France to take care of the poor. Some worthy sisters sent by the Venerable Servant of God, Louise de Marillac, your Foundress, according to the desire of St. Vincent and at the solicitation of Marie Louise de Gonzague, wife of John Casimir, king of Poland, like
the good seed, having germinated in the fertile soil of this religious kingdom, have caused your Community to take root; the ever-increasing number of foundations multiplies, likewise, the number of good works which, according to your vocation, you fulfil to the glory of God and the profit of the country. It is, therefore, but just that the life of Louise Le Gras, your Foundress and your Mother, whom God has established as the source of all the good that you accomplish, it is but just, I say, that the history of her life be published in the Polish language, as much for your own special consolation, as for the edification and the great profit to be derived from it by persons of the world, who, in every condition of life, may find many points for imitation. These two considerations: the consolation that you will experience in reading the life of your dear Mother, and the advantage that it will secure to persons in the world, have induced me to collect and translate this history, assured with the grace of God, of attaining both these results.

The Life of Louise Le Gras, published by Father Gobillon is not complete; perhaps because the writer, bringing out his work in 1676, a few years later than the Life of St. Vincent by Abelly, in 1664, did not wish to repeat some of her acts, nor to reproduce the letters which she received or which she addressed to others, or other documents relative to her life and to your Community and presented in the Life of St. Vincent by Abelly; he was averse to being considered a copyist. Father Collet, Priest of the Mission, did the same when, after having published a Life of St. Vincent, in which he bestowed many eulogiums on Louise Le Gras, and on your Community, he had studied Gobillon’s Life to have it reprinted. I should have acted in like manner, had we possessed the Polish translation of the Life of St. Vincent written by these two authors, but we have not this advantage; therefore, have I thought that in translating Gobillon, it would be more agreeable to you to have the texts taken from the Holy Fathers—and which can easily be found in other books of piety—replaced by letters and other documents from the life of St. Vincent, drawn from these two books. I have, in doing this, nevertheless, held to the division into books and chapters, according to Gobillon; I have, however, disposed otherwise of the matter, in view of the necessity of observing the chronological order in narrating the facts given. I have, moreover, inserted what I found most important in the annotations of the Life of Louise Le Gras recently published by Father Collet, especially in the Conference which St. Vincent held after the death of the Servant of God, upon her virtues, and in the Circular of your Mother General, at the epoch of the translation of her body to your principal house.

In the chapter on the arrival of the first Sisters in Poland, desirous of having information in more minute detail, I made use of the manuscript on your origin in Poland. In the explanation of your principal Rules, I have the more willingly followed Collet, as I am assured that these Rules will serve not only for the edification of many, but that they will enlighten
persons of the world who cannot be convinced that young girls, not making solemn vows and having no cloister could be well-directed, and consequently, they are not willing to allow their daughters to enter such a Community.

"As to the history, properly so called of the Life of Louise Le Gras, this book appeared to contain few accounts of her acts of charity, especially with the circumstances that serve rather to arouse the curiosity of readers, but one finds therein the summary as well as the enumeration of her works and charitable enterprises. On the one hand, the omission is perhaps the fault of her contemporaries, who did not note these details to be transmitted to future generations. On the other hand, it may be seen by this narration, which has the appearance of a general description of her charity: first of all, that her life was spent in the practice of this virtue, and that this charity had no limits; moreover, that this virtue, always the distinctive characteristic of other servants of God, was possessed by her in a most marked degree. Finally, we see therein her profound humility which sought so skillfully to conceal her good actions and that she profited perfectly by the lessons of a Director so profoundly humble as was St. Vincent. She followed in an amazing degree his counsels on humility, as attested by the words written by St. Vincent in addressing to her the memoir to obtain the erection of the Company by the Archbishop of Paris: "I pass over in silence many things that I might have said in your praise," he wrote, "let us leave that to our Lord. Let Him publish it to the world, if He wills, but for us, let us strive to remain hidden." The same may be said of her other virtues generally brought forward and eulogized, as also that: "in all her virtues she appeared heroic," which presupposes many special acts which must have been worthy of admiration...

"Meanwhile, in what concerns the examples to be imitated the edification to be received, the advice and the recommendations to be observed, and above all the motives for the exercise of charity towards the poor, there is sufficient, both for yourselves and for your readers, in the life of the Venerable Servant of God, sufficient above all, for yourselves that you may be always the true Daughters of so worthy a Mother. Each time, therefore, that you will read this Life, try to recall the words of St. Vincent in his Conference on the virtues of the Servant of God, after her death: "That she always observed recollection, thinking only of God and of His pleasure in all her actions. Now, be not discouraged, my dear Sisters," added he, "if some one of you should be tempted to yield to dissipation she ought to say to herself: 'What! I am a Daughter of Charity and, consequently, a Daughter of Mlle. Le Gras, who was so interior, although she might not, naturally, have been so inclined. After her example, I must overcome myself.'

"But, besides the examples and lessons which flow from the Life of Louise Le Gras, the thoughts drawn from her meditations and her conferences, are an inexhaustible source of holy teachings, from which you may
derive continual profit for your sanctification. These thoughts, beautiful by excellence, pious, and attesting a profound knowledge of divine things, should be to you a rare treasure for your spiritual reading. Indeed, these thoughts are most elevated; but, they are easily understood by souls who love God, and who habitually think of Him; they are sweet and agreeable to a good conscience; short, but they contain, in a few words, much that is essential. They resemble substantial nourishment, taken, a little at a time, but imparting strength and vigor. I know of no book of piety better suited for frequent and attentive reading, not only because you have not much time for reading, on account of your duties towards the sick; but, moreover, because nothing could be more appropriate for you than these maxims of your Venerable Mother, especially those on the sacraments, the vows, the vocation, mortification, etc.; on the contrary, it is greatly to be desired that whilst you avoid the reading of ascetic books, with which you are not familiar, and which, perhaps, have no reference to your state, you would never grow weary of this book which contains the thoughts of your dear Mother.

"I have undertaken to make this collection and this translation of the life and some thoughts of the Servant of God, Louise Le Gras, through the great esteem and the profound respect which I entertain for your Community in bearing witness to the immense store of merits you acquire at every moment which you devote to the service of the poor; paternal affection, my dear Sisters, has also urged me to present to you this work. I pray the Omnipotent and infinitely good God to grant me a participation in the merit of these good works that you will accomplish with renewed fervor under the inspiration of the reading of the holy life of your Venerable Mother, as well as of her pious thoughts.

"Paul Lubieniecki, Priest of the Mission.

"Paris, June 1, 1772.

APPROBATIONS

With the sanction of Father Jacquier Superior General, I authorize Father Lubieniecki to publish the Life of the Venerable Servant of God, Louise de Marillac Le Gras, etc., etc.

Warsaw, October 15, 1772.

Peter Hyacinth Śliwicki, Visitor of the houses of the Congregation of the Mission in Poland and Lithuania.

I most willingly authorize the publication of the Life of the Venerable Servant of God Louise de Marillac Le Gras, who will always be glorified in the Church by the services which her Daughters render to the neighbor, whilst her example will ever serve as a model in every state of life.

James Duewansowski, Canon of Warsaw, Censor.

A study furnished with documents all drawn from authentic sources, usually of the highest order. The erudition of the work excludes neither the interest nor the charm of the narration as the reader will soon be convinced. Professors of rhetoric and admirers of Bossuet will find in this small treatise of ninety-three pages, the best historical commentary on the celebrated passage from the funeral oration of Maria Theresa of Austria: "Thou shalt yield or thou shalt fall before this conqueror, Algiers, rich with the spoils of Christianity, etc., etc."

The Children of St. Vincent de Paul will read with pleasure the details of the glorious death of their saintly confrère, Rev. John Le Vacher. The author proves through contemporary and reliable witnesses, that pardon was offered him on condition that he would embrace Mahometanism, and that having rejected the proposal with horror he was placed at the mouth of the cannon. La Consulaire.


This work abounds in items of information, the documents are arranged with accuracy and a brevity of expression, which gives to it a historical value of the first order. In several places the book offers historical details specially interesting to the Congregation of the Mission. We give some extracts.

The Jean-Rose Hospital at Meaux, founded in the middle ages, by a citizen of that name, became in 1645, in virtue of an ordinance of Mgr. Séguier, Bishop of Meaux, the diocesan seminary. The hospital continued to exist there and the Bishop joined to it the college of the city which at that epoch enjoyed a prebend. The first Superior was Canon Jacques de Polangis.—Here Abbé Estournet describes a period concerning which we had not previously much information, showing us that at the time of St. Vincent de Paul the seminary of Meaux was directed for some years by the Priests of the Mission. We transcribe entire his account. (p. 28):

"Despite his zeal and learning Jacques de Polangis was scarcely fitted to direct the work which had just been confided to him. He knew nothing whatever of the organization of a seminary; never had he been initiated in this difficult ministry in which St. Vincent de Paul and Mr. Olier ac-

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quired so much glory. As he lacked experience his efforts bore no fruit and the seminary did not prosper. A reform was becoming necessary. Mgr. Séguier resolved to appeal to Vincent de Paul for aid, and solicit of him some priests of his own training and who were acquainted with his clerical method of education. At the same time, to augment the resources of the seminary, he obtained March 15, 1658, letters-patent, and on August twenty-eighth, of the same year, a decree of the Council to allow him to impose upon the clergy of his diocese the sum of 4,800 livres, payable in four years.

Vincent de Paul hesitated long before accepting a work of which he foresaw the difficulties entailed by the hospital and the college. But, finally, friendship prevailed over all these considerations, and about the month of September, 1658, an agreement was made between him and the prelate. According to the letter which Cardinal de Bissy, Bishop of Meaux, addressed to Pope Clement XI, July 16, 1707, only two Missionaries could have been sent to Meaux at first: Episcopi votis annuente Vincentio, duo ejus alumni Seminarii fundamenta posuerunt. This number was afterwards increased, at least in 1650, to four priests, consequently it may be presumed that the foundation was mixed and that several priests or secular clerics were kept as auxiliaries.

As Superior of the seminary, master of the hospital and principal of the college Vincent de Paul appointed Rev. Gerard Brin. Born in 1618, in a small village near the city of Cashel, in Ireland, Gerard Brin had been received, at Paris, into the Congregation of the Mission, October 14, 1639. Admitted to his vows, November 2, 1642, he was ordained priest during the year 1644. It is not for us to enumerate here the divers offices that were confided to him; I refer the reader to the special notice which has been allotted to him. It will suffice to mention that in 1645 he was charged with the retreats for the ordinands, and that in 1653 he fulfilled the same duty at La Rose, in the diocese of Agen. In July, 1657, he

1. The last administrative act of Jacques de Polandis, which has come to our knowledge, is that of December 1, 1657 (Archives-de-Seine-et-Marne, G., 120); nevertheless, he must have resigned the direction of the seminary only in the middle of the year 1658. He remained at Meaux, where he ended his days in possession of his canonry.
3. Lettres de Saint-Vincent, No. 3125.
became Superior of the house of Troyes, where there was established a 
veritable seminary; but his health having been shattered by the labors 
of the missions, he was soon forced to return to the Mother-House for the 
needed care. The year following he was again at Paris, when he was 
chosen to restore the seminary of Meaux. He took with him a priest, and 
a brother, named Nicholas Pierron; the latter, a native of Montceaux- 
La-Brosse in the present diocese of Meaux, became, later Superior Gen-*
eral of his Congregation, in 1697, and succeeded in this charge another 
child of the diocese of Meaux, Very Rev. Edme Jolly.

From October, 1658, Father Brin set to work: very frequently he was 
obliged to have recourse to the lights of his venerated Father, to guide 
him amid the obstacles he encountered at every turn, besides the complex 
administration with which he was charged. Of the correspondence ex-
changed on this subject, we can find only the following letter, written 
from Paris, November 6, 1658 by St. Vincent de Paul 1.

"Sir, I have received your letters of October thirty-first: I cannot do 
otherwise than respect what their Lordships the Bishops ordain for the 
welfare of their seminary, and as to the temporal care with which you are 
charged, I have nothing to say except that we cannot send you any one to 
relieve or assist you. I presume that you have represented to them your 
want of aptitude for affairs of business, and since notwithstanding your 
acknowledgment of your deficiency, they have engaged you therein, you 
should remain in peace and hope that you will not spoil anything; above 
all in important matters do not fail to consult the Grand-vicar. If in two 
months, as you predict, the seminary will be transformed, there could be 
no necessity for the changes that you propose; I therefore beg you to be 
content with Brother Pierron, and leave Brother Claude at Cressy. May 
our Lord be your guide and your support, etc."

The Grand-vicar whom Father Brin was to consult in important matters 
was Rev. Antoine Caignet, 2 theological canon and chancellor of the 
Church of Meaux, who had long been held in great veneration by St. Vin-
cent. In his younger days, Antoine Caignet had given several missions in 
the diocese of Troyes, with the Priests from St. Lazare. He had written a 
work entitled: *Les vérités et les vertus chrétiennes, ou méditations affectives 
sur les mystères de Jesus-Christ Notre-Seigneur, et sur les vertus par luy 
pratiquées et enseignées pendant sa vie, disposées pour chacun jour de l'année 
et divisées en quatre tomes selon les 4 saisons avec des exercises sur la confes-
sion et communion pour tous les dimanches et fêtes, et des méditations pour 
les retraites dix jours* (Paris, 1648). This work highly recommended 
by St. Vincent, had become in some way the manual of meditation used


2. On Antoine Caignet, see Launoy, *op cit.*, pp. 835, 836. — Mgr. Allou, 
*Souvenirs de Sainte-Marie*, passim.

by the Priests of the Mission. Hence, it is not surprising that St. Vincent referred Father Brin to the experience of Antoine Caignet, whose counsels were certainly most useful and by which Father Brin did not fail to profit.

The administrative acts of the period, which at present engages our attention are, nevertheless, few in number; we shall however, insert here one that, although not of extraordinary interest, has yet a claim to our remembrance. January 14, 1659, the seminary established by the Bishop of Meaux, at the hospital, founded by the late Jean Rose, the venerable and discreet Master Girard Brin, Priest of the Mission, and Superior of the said seminary appearing in court ceded by a lease for ninety-nine years, divers lands situated in the same place, to Sieur Antoine Ferrant, laborer at Etrépilly. 1

Father Brin was soon to be deprived of his friend and protector Dominique Séguier. This prelate being seriously ill at Paris, St. Vincent, in his conference to the Missionaries May 16, 1659, said sorrowfully: "I recommend Mgr. de Meaux to your prayers: he has been in his agony for forty-eight hours; his sufferings are intense. The Church will mourn over his loss as for a lamp extinguished; he was a shining light to the people, and to the clergy, by his wonderful mildness, his able administration, and his firmness. He loved our Company, and he did us the favor of placing us in his diocese... We have, therefore, just reason to pray for this excellent prelate: from this evening we shall, from time to time raise our hearts to God, imploring Him to show mercy to His servant. We shall know tomorrow morning whether he has passed away; in that case, we shall offer the Holy Sacrifice for his intention." 2

On the evening of that same day, the prelate expired. On the twenty-eighth, his body was brought to Villenoy, here it remained for some days; finally on June ninth, his obsequies were performed at Meaux. Whilst the cathedral was being draped in black, the door Saint Remy near the Seminary, was adorned with the deceased's coat of arms, alternating with escutcheons bearing his initials. At noon, amid the tolling of all the bells of the city, religious communities and parishes formed into procession, each being preceded by the Cross and other insignia. Father Brin with his people occupied, in the van, the third place, between the Minims and the Cordeliers. The body having been removed to Villenoy, the procession returned in the same order to Meaux. Mgr. Ligny, nephew and coadjutor of the deceased, presided at the office in the cathedral; he was assisted by the Bishops of Condom Comminges, Senlis, and La Rochelle. 3

In a holograph last will and testament, made on March twentieth, and November twentieth, 1658, and received May 10, 1659, by M. Le Blond, Notary at the Castle, Dominique Séguier had inserted the following

GRAND SÉMINAIRE OF MEAUX

From a lithograph of the nineteenth century
clause: "I give and bequeath to the Seminary of Meaux the sum of twenty-five thousand livres, which were due at my succession by the Abbé de Coisin my nephew, from the sale of my house of the convent of Notre-Dame de Paris, which I resigned to him on this condition. I charge the executor of this my will and testament to have the said sums invested as he may judge most profitable for the welfare of the said Seminary of Meaux." 1

Several months after the death of Mgr. Séguier, and before the end of the year 1659, Father Brin, in the name of Mgr. de Ligny, made an agreement with the Abbé Pierre de Comboust de Coisin, first almoner of the king, concerning this legacy of twenty-five thousand livres. The debtor was granted a delay of some years to pay the stipulated amount, when he would hand over to the Seminary the principal with the interest, at any time that the investment of the money in any way, whatever, had been decided upon. 2

The new Bishop of Meaux, Dominique de Ligny evinced towards Father Brin a benevolence no less marked than that of his predecessor. In the summer of 1660, setting out for the first pastoral visit of his diocese, he took with him the Superior of the Seminary and three Missionaries, his collaborators. The prelate, not being able to inform himself of all the miseries of his people, relied upon Father Brin to distribute his alms, to settle differences and private quarrels, and to preach the word of God in the parishes through which they passed. The recollections of this journey through the diocese of Meaux are contained in a letter addressed by St. Vincent, June 8, 1660, to Father Lhuillier, Superior of the house of Crei-en-Brie. 3

At this epoch, residence at the seminary was not yet requisite for a benefice: hence, in 1660, Désiré Regnier, cleric of Meaux, who had already made two retreats at Saint-Lazare, wished to make also that for the priesthood there, because of the high esteem he had conceived for the virtues of Vincent de Paul. On his return, having gone to pay his respects to Mgr. de Ligny, he was complimented by this prelate on his preference; the prelate was even heard to eulogize the sanctity of this great servant of God. 4

2. This transaction mentioned p. 94, of the Inventaire des titres de l’Evêchê de Meaux, is preserved in the archives of the hospital of Meaux (Lemaire iv., B. 11).—Subsequent to the act of June 25, 1667.) Archives de Seine-et-Marne, G. 131), the Ecclesiastical Chamber of Meaux decided to hold for the seminary the 25,000 livres accruing from this legacy, and 7,000 livres of interest; the Chamber wished to leave amount intact, that from it in exchange might be constituted for the seminary an annual revenue of 1,600 livres.
3. Lettres, No. 3125.
4. Processus informativi pro promovenda beatificatione et canonizatione
Father Brin was not left long in quiet possession of the seminary the claim to whose revenues and estate was disputed by François le Mensnier, canon regular of St. Augustine and pastor of Montagny. This religious who had quitted the abbey of St. Vincent de Senlis of which he was prior, rather than accept the reform of Father Faure, of the canons-regular of St. Genevieve, had obtained from Brother Antoine Guillemin the revocation of his consent to secularize the hospital Jean Rose, by an act passed at Meaux before Charles, October 22, 1650. Furnished with this document and appealing to the founder's clause, according to which the administration of the hospital and its estates would be confided in perpetuity to two canons-regular of St. Augustine, one of whom should bear the title of Master, he maintained that by nullity of title the benefice was vacant, and petitioned to the court of Rome for the investiture. The argument was carried on for some time: towards the close of the year 1660, by devolution he obtained from the Sovereign Pontiff the acts of possession of the hospital. According to the law then in force, all devolution must be executed within the year, by taking possession. Le Meusnier hastened to Meaux to expel Father Brin from the hospital buildings and substitute himself. But Mgr. de Ligny opposed the act which encroached upon his rights in destroying the seminary. Nevertheless, Father Aimeras, Superior General of the Congregation of the Mission, preferred to withdraw his priests rather than engage in a lawsuit, the issue of which appeared doubtful.

The Priests of the Mission had directed the seminary for nearly three years: this short period, however, had wrought an entire transformation. Hence, Cardinal de Bissy, in the letter already quoted, did not hesitate to say that they had laid the foundation of the seminary. He adds, moreover: “We have rejoiced to see ecclesiastical discipline, ruined in this diocese by a long succession of wars, restored, thanks to the solicitude and the efforts of the laborers sent by St. Vincent de Paul.” This is the most beautiful eulogy that could be expressed concerning the zeal of Father Brin.

So vigorous and powerful was the impetus given by him to clerical education, that fifty years later his work still subsisted.


2. Epistolæ ad S. D. N. Clementem Papem XI...p. 112.—“In ista diocesi, ecclesiasticam disciplinam longa bellorum serie collapsam, missorum a Vincentio operario cura et laboribus restitutam, excultantes vidimus.”

3. Father Brin closed his apostolic career in Ireland.
Further on in his book Abbé Estournet mentions what concerns the Priests of the Mission at the Seminary of Meaux, during the period from 1862-1903 when this establishment was again directed by them. He does this with brevity and discretion, when there is question of cotemporaries. Upon Rev. Louis Gerard, who was Superior of the ecclesiastical seminary from 1862-1886, he bestows this well-merited eulogy: "Father Gerard died in the exercise of his functions, February 18, 1896, at the age of seventy: justly have his spirit of faith, his devotion to the Holy Eucharist, his solicitude for the comfort of his household, his kindness towards students whom fortune had not favored, his commentaries on spiritual reading, his devotedness to the diocese, his zeal to augment the recruiting of the clergy, been extolled. The virtues and the merits of this venerable priest have been set forth in the Notice Biographique, consecrated to him by Canon F. A. Denis, and in the Eloge funèbre delivered by Abbé Daniel, February 18, 1887, his anniversary: we regret that our limit of space does not permit us to reproduce them here, hence we are obliged to refer the reader to those authors.

This excellent work is illustrated by an engraving of the seminary of Meaux, and two portraits, one of Father Rupalet, priest of the diocese, who was Superior of the seminary from 1782-1791, the other of Rev. Louis Gerard, Lazarist, who was Superior of the same establishment, as has been said, from 1862-1896.


The progress which is being made by the divers Causes of beatification of the martyrs of the Revolution in France in the eighteenth century: martyrs of Carmel and St. Firmin, Carmelites of Compiègne, etc., justifies the hope that the Cause of the victims who fell at the Champ-des-Martyrs, at Angers, will have a like favorable result. Abbé Uzureau, who has published on this subject, and on the historical memoirs of Anjou in general, a number of works, has recently given to the public another, entitled: Histoire du Champ-des-Martyrs.

Therein will be found most interesting information on divers victims of Avrillé, notably Sisters Marie-Anne, and Odile, Daughters of Charity, massacred at the Champ-des-Martyrs, February 1, 1793 (pp. 81-95).


This historical statement of a work established in the seventeenth cen-

1. In 1896, Abbé Frémont published the notice and the panegyric in a pamphlet of 32 pp. in-8, at Meaux, by Le Blondel.—See the Semaine religieuse, 1886, pp. 85, 100.
fury by a French General, in favor of his compatriots, is dedicated to the Ambassador of France, to the deputies of the work of Saint-Louis, and to the whole colony; it has been edited by the rector of Saint-Louis-des-Français, Rev. L. Tubeuf. It is an interesting narration giving in a few pages the origin and the successive progress of the works of hospitality and education, most worthy of France; their development does honor to all those who have lent to it their generous concurrence. The pamphlet is gotten up in the best style.

Rev. Paul Bedjan, Lazarist, presents to all those who are interested in the Oriental languages, this new book. His zeal for religious publication in his native tongue, and for the edification of his compatriots is untiring. The volume opens with a preface on the excellence of the Homilies of Jacques de Saroug, and on the manuscript of the divers libraries of Europe, which he reproduces.

We cannot better indicate the value of this book, worthy of the highest encomiums, than by presenting here the letters with which the work opens: that of the author to the Superior General of the Congregation of the Mission and of the Company of the Daughters of Charity, and the response of the latter:
To the Successor of St. Vincent de Paul, the Very Rev. A Fiat, Superior of the Congregation of the Mission and of the Daughters of Charity.
"Permit me, Very Reverend Father, to offer you the homage of this book. Despite its numberless imperfections, it speaks of one of your Daughters, of one of whom you may justly be proud. And the praise of the Daughter, is it not the praise and glory of her Father? Filius sapiens, doctrina Patris. (Prov. XIII., 1).
"It was you, Very Reverend Father, who chose Sister Sion, to establish in the Holy Land the Daughters of Charity and their admirable works. You it was that selected this precious stone to make of it, in Palestine, the foundation stone of the edifice of Charity. And God, who inspired you to make this choice, has so blessed it, that the edifice seems daily to assume new proportions, extending its precincts to afford an asylum for all the miseries of our poor fallen humanity.
"It was for you to discern this rare plant which has become so fruitful, that in less than twenty years it has put forth young shoots throughout Palestine, at Bethlehem, at Nazareth, at Caïffa.
"But this blessed branch has been so productive only because it re-
mained united to the vine and was vivified by the same sap. From Paris, Very Reverend Father, it was you that directed your Daughter in her numerous and difficult enterprises. She undertook nothing of importance without having consulted you, then acted conformably to your least desires, and the countless brilliant victories that she won, are due to the perfect obedience that she had vowed to you. *Vir obediens loquetur victoriam* (Prov. XXI., 28).

"Be pleased, then, to bless this history although so incomplete, and its poor historian, who is indebted to your goodness for being to a certain extent associated with the great Family of Saint Vincent, and who feels highly honored to sign himself, Very Reverend Father,

Your son and most humble servant,

E. Legrand, Canon of the Holy Sepulchre,
Procurator of the Latin Patriarchate.
Jerusalem, July nineteenth, feast of St. Vincent de Paul.

*Letter from Very Reverend A. Fiat, to the Author.*


"Reverend Canon,

"Your too flattering dedication causes me as much confusion as surprise.

"Indeed I could not be persuaded that you had any thought of reverting to my miserable personality, the merits of this true Daughter of Charity, whose life has been narrated by you.

"It was our Lord who reserved to Himself the task of forming Sister Sion to the virtues of her state, to lead her, as it were, by the hand in the accomplishment of her charitable works.

"Thus only can be explained, both the perfume of edification that she shed around her, and the sort of magnetism which she unconsciously exerted over persons of the world, and which was even extended to the representatives of Mussulman authority.

"May the Almighty, Reverend Canon, abundantly reward you for your excellent work, and accompany it with ample benedictions for the readers of this edifying biography.

"Be pleased to accept, with my thanks for your devotedness to the double Family of St. Vincent de Paul, the homage of my respectful affection.

"A. Fiat, Sup. Gen."
LIST OF ESTABLISHMENTS
OF THE SISTERS OF CHARITY.

We have already published, under the head of Historical Information, the principal establishments founded since the time of St. Vincent de Paul. We shall now continue this list which will lead up to 1870.

Nota.—The abbreviations indicate the nature of the Work: S., School; F. S., Free School; H., Hospital; C. H., Civil Hospital; G. H., General Hospital; M. H., Military Hospital; H. D., Hôtel Dieu; H. C., House of Charity; O., Orphanage or Ouvroir.—For Italy, Ricovero signifies Hospice; Conservatorio, an Ouvroir.—For Spain and Latin America College (Colegio) a School or a Boarding School for young ladies.—Those establishments whereof the nation is not indicated but only the department, are in France.

XIV.—UNDER VERY REV. J. B. ETIENNE (Continued).

   Albany, New York, U. S., Orphanage, St. Mary's.
   Amiens (Somme), paroisse saint-Jacques, H. C.
   Aniche (Nord), H. C. S.
   Aubusson (Creuse), C. H. S.
   Bitonto (Italy), O.
   Bruges (Belgium), Marie-Immaculée, H. C.
   Bursztyn, par Leopol Rohatyn; (Austria Poland,) Hospital.
   Carvin (Pas-de-Calais), H. C.
   Collegno (Italy), H. C.
   Cologne, (Prussia Rhén), Saint-Vincent, H. C.
   Cologne, (Prussia Rhén), Asylum.
   Commentry (Allier), H. C., S.
   Egletons (Corrèze), H. C., F. S.
   La Rochelle (Charente-Inf.), Asylum, S.
   Leganès (Spain, Madrid), Insane Asy., Sainte-Isabelle.
   Levignac-sur-Save (Hte-Garonne), H. C., F. S.
   Longwy-haut (Moselle), C. H.
   Lucheux (Somme), H. C.
   Madrid (Spain), Hôp. du Carmel.
   Mans (Le) (Sarthe), H. C.
   Marseille (Bouches-du-Rhône, paroisse S. Jean-Baptiste, H. C., S
   Metz-Sainte-Constance (Moselle), O.
   Montrouge (Grand) (Seine), H. C.
1852. Mustapha inférieur (Alger), H. C.
New Orleans, Louisiana, U. S., H. D.
Novi (Algeria), H. C.
Paris, XIᵉ ; N -1. de Bercy, H. C., S.
Paris, VIIIᵉ ; Saint-Augustin, H. C., S.
Paris, XIXᵉ ; Saint-Jacques La Villette, H. C., F. S.
Paris, Vᵉ ; Saint-Séverin, H. C., S.
Puebla (Mexico), H. Saint-Pierre.
Rieux (Aude), H. C., F. S.
Rio-de-Janeiro (Brazil), Insane Asy.
Rio-de-Janeiro (Brazil), Hop. Santa Casa.
Rouen (Seine-Inférieure), H. (Saint-Ouen) C., F. S.
Saint-Loup (Bouches-du-Rhône), H. C., S.
San Francisco, (California; U. S.), O.
Sienna (Italy), Insane Asy.
Syracuse (New York, U. S.), O., Saint-Vincent's.
Tournus (Saône-et-Loire), H. C., F. S.
Tresses-Pommeuse, per Faremoutiers (Seine-et-Marne), H. C., F. S.
Valenciennes (Nord), G. H.
Vienne (Isère), H. C.
Villers-Bretonneux (Sonne), H. C., S.
Villers-en-Arthies (Seine-et-Oise), H. C., F. S.
Vizille (Isère), Hospital.
Vrignes-Au-Bois (Ardennes), School.

1853. Anzin (Nord), maison des forges, H. C. F. S.
Avesne-les-Aubert (Nord), H. C.
Barcelona (Spain; Catalogne), Maternity.
Brioude (Haute-Loire), H. C.
Champigny (Seine), H. C., S.
Château-Gontier (Mayenne), H. C., F. S.
Crécy-en-Brie (Seine-et-Marne), Hospital.
Crécy-sur-Serre (Aisne), H., S. D.
Croissy (Seine-et-Oise), H. C., S.
Genain (Nord), H. C., F. S.
Elbeuf (Seine-Inférieure), H. C., S.
Florence (Italy), Conservatorio.
Fougères (Ille-et-Vilaine), H. C.
Fumel (Lot-et-Garonne), H. C., S.
Gentilly (Seine), H. C., F. S.
Givors (Rhône), H. C.
Livourne (Italy), O.
Lorette (Italy), H. C.
Lury (Cher), H. C.
Marseille (Bouches-du-Rhône), Dépôt.
1853 Montluçon (Allier), H. C., F. S.
Montluzin (Rhône), H.
Paris, XII; Saint-Eloi, N.-D. de l'Immaculée Conception, H. C., F. S.
Pomme (La) (Bouches-du-Rhône), H. C., F. S.
Putignano (Italy), H. C.
Rimini (Italy), H.
Ripatransone (Italy), H.
Roche-Guyon (La) (Seine-et-Oise), Convalescents.
Rouen (Seine-Inférieure), Saint-Séverin, H. C., S.
Santander (Spain), H. C.
Saint-Louis (Missouri, U. S.), Infant Asylum.
Sinegaglia (Italy), H.
Vrignes-au-Bois (Ardennes), H. C.

1854 (1672). Andrimont-Verviers (Belgium), Hosp. old men.
Alexandria (Egypt), Orph. boys.
Auxerre (Yonne), H. D.
Avignon (Vaucluse), Prisons.
Baltimore (Maryland, U. S.), Day School.
Blan-la-mothe (Tarn), H. C., F. S.
Boussieu (Isère), Fabrique.
Brocourt (Somme), H. C.
Campi (Italy), H. C.
Capelle-Marival (Lot), H. C.
Chartelle (Allier), H.
Chartres (Eure-et-Loir), H. C.
Chatenay (Seine), H. C., S.
Cordoba (Spain; Andalousia), H. de Agudos.
Cordoba (Spain; Andalousia), Hospice.
Corogne (La) (Spain; Galicia), Hospice.
Damas (Syria), H. C.
Dieppe (Seine-Inférieure), H. C., F. S.
Disson-Verviers (Belgium), Hosp. Saint-Laurent.
Dronero (Italy), Hop.
Florence (Italy), Orph.
Frêvent (Pas-de-Calais), H. C., F. S.
Gênes (Italy), Ricovery.
Guadalajara (Spain; Nouvelle-Castille), H.
Herve (Belgium), C. H.
Havana (Cuba), Saint-Lazare, H.
Havana (Cuba), Saint-Francis of Paula, H.
Havana (Cuba), N-D. de la Merci, H.
Havana (Cuba), M. H.
1854 Larry, par Laiges (Côte-d’Or), H. C., F. S.
Latresne (Gironde), H. C.
Lequeito (Spain; Biscaye), College Saint-Joseph.
Littar (Prussia), H. C.
Madrid (Spain), College Saint-Blaise.
Morians (Isère), H. C., F. S.
Murat (Cantal), H. Saint-Gal.
Neufchâtel (Seine-Inférieure), Asylum, S.
Ning-Po (China), H. C. Saint-Vincent.
New Orleans (U. S.), Insane Asylum.
Paris, Sainte-Eugénie; H.
Pau (Basses-Pyrénées), H. C., S.
Payrac (Lot), H. C.
Pérouse (Italy), H. C.
Philadelphia (Pennsylvania, U. S.), Infant Asylum, St. Vincent’s.
Prato (Italy), Conservatorio.
Rio de Janeiro (Brazil). Providence.
Saint-Germain-en-Laye (Seine-et-Oise), Orph. boys.
Saint-Pierre-Eglise (Manche), H. C.
Santiago (Chili), H. Saint-Jean-de-Dieu
Santiago (Chili), Saint-François-de-Borgia.
Santiago (Chili), Maison Centrale; H. C.
Sens (Yonne), O., F. S.
Seraing (Belgium), Hospice Cockerill.
Sinégaglia (Italy), Orph.
Smyrne (Turkey in Asia), Hop. French.
Smyrne (Turkey in Asia), Orph.
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