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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**EUROPE**

**FRANCE**

Mgr. Jarlin, Vicar Apostolic of North Tche-Ly and of Pekin, arrived at the Mother House last July. He afterwards repaired to Rome for his visit ad limina apostolorum. He delivered to the Holy See the records of the synod held this year, in Pekin, by the bishops from the North of China.

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Mgr. Crouzet, Vicar Apostolic of Southern Madagascar, arrived at the Mother House in Paris, last August. The grave events resulting from the insurrection of the natives last year, in the southern part of the island, and the outbreak during the present year in Farafangana, have severely tried this mission. A detailed account of these events will be given. Mgr. Crouzet is on his way to Rome.

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Mgr. Desanti, the new bishop of Ajaccio, was consecrated on August twelfth, in the chapel of Rue de Sèvres, 95. The consecrating prelate was Mgr. Amette, coadjutor to His Eminence Cardinal Richard, of Paris.

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On the fourteenth of August, the letter of the Sovereign Pontiff Pius X., relative to the associations cultuelles provided against by the law of December 9, 1905, on the separation of the Church and State in France, was made public in Paris. The Superior General announced the Pope's decision to the Community assembled for the par-
ticular examen in the evening. He urged all to pray and he renewed the exhortation to confidence.

**THE ASSOCIATION OF THE CHILDREN OF MARY.**—As a continuation of the note given in the last number of the *Annals*, and to secure to these associations, so numerous in the establishments of the Sisters of Charity, all the fruits which they should yield, we insert the subjoined question and answer:

"Q. — Pray indicate some Review or Bulletin initiating the Children of Mary in the works of the apostolate.

"A. — We do not know of any. Whilst waiting for our readers to notify us of one, you might place in the hands of your young girls the quite recent publication of the *Action populaire* (48, rue de Venise, Rheims), entitled *Françaises*, in-8 of 330 pp., fifty cents; and the *Initiatives féminines* of Max Turmann, seventy cents. Paris, Lecoffre." The above is taken from the Review *l'Ami du clergé*, May 3, 1906.— To these indications we shall add, relative to the new work entitled *Françaises*, the following recommendation from the journal *l'Univers*: “It is the same end (the apostolate) which Mr. Max Turmann had in view in publishing some months ago, his *Initiatives féminines*. It is the same inspiration which directed the Abbé Leroy, when he collected under the general title of *Françaises* the series of studies which have, so opportunely, just appeared.

“These two volumes are complete. Every Christian woman of France should place them side by side, in her library, or rather she should have them always at hand, on her work table. To those among our readers who have, with so much fruit studied the work of Mr. Max Turmann, we would suggest the advantage of procuring the aforementioned collection. Those who already possess the

https://via.library.depaul.edu/annals_en/vol13/iss4/1
Françaises should, in order to go deeper into this capital subject, also purchase the Initiatives féminines.

"This last-named book is a historical and practical manual. It reviews the divers social works established, and for some time carried on by women. It sets forth methodically their foundation, their organism, and their utility. The collection by Abbé Leroy brings us face to face with some of these French women, daring and intelligent, who have originated the works and who direct them. Each one relates to us with much simplicity the object which she had in view, her efforts, the difficulties to be overcome, and the results secured. We do not know of any object lessons that can be more touching and more persuasive."

These words are from Mr, Francis Veuillot in l'Univers of May 12, 1906. The volumes indicated are for sale by Lecoffre, (Rue Bonaparte, 90, Paris). The first, Initiatives féminines, seventy cents; the second, Françaises, sixty cents. At the end of this last volume there is mention of a whole series of pamphlets, at five cents, wherein there are many questions analogous to the principal subject treated in these works.

The title of Françaises has been given to the volume, because it narrates what has been attempted and realized in France; thank God, the same results may be achieved in any country.

We have furnished these items of information, only once, in passing; this was done because the questions that have been put to us are a proof that these indications are not easily obtained. The books we have mentioned will acquaint those interested with the sources whence the information of which they are in search may be derived.
On September 15, 1628, writing to one of the companions of his apostolic labors, St. Vincent addressed his letter thus: "To Mr. Ducoudray, ecclesiastic of the College des-Bons-Enfants, near the gate of Saint-Victor, Paris." In 1793, a writer contemporary with the French Revolution, recording the tragic events of September second, and third, of the preceding year, designated it, as the scene of action in Paris: with the Church of the Carmelites, Rue de Vaugirard, this was "the house of Saint-Firmin" formerly called the house des-Bons-Enfants, "Rue Saint-Victor." (Baruel, Histoire du Clergé pendant la Révolution française, in-8, London, 1793, p. 345). It is the history of this house, called des-Bons-Enfants, cradle of the Congregation of the Mission, that we wish to summarize between these two historic dates,—that on which St. Vincent entered there before taking possession of Saint-Lazare, and the date wherein his religious family was obliged to depart, at the epoch of the great Revolution of the eighteenth century.

In 1707, the College des-Bons-Enfants was definitively and officially transformed into a seminary, by an ordinance of Cardinal de Noailles, and took the name of Saint-Firmin. By letters-patent of January, 1714, registered by Parliament on the fifteenth of March following, Louis XIV. confirmed the act of establishment of the Priests of the Mission for the direction of this seminary.

1. We have already given an historical notice on the house of Saint-Lazare (Annales, vol. xii., 1905, pp. 286, 417). After the notice on the College des-Bons-Enfants, we intend to publish one on the present Mother House, Rue de Sèvres, 95.
Where was the house des-Bons-Enfants? — Let us bear in mind that there were two colleges of this name: one on the left bank of the Seine, in the School quarter, this is the College des-Bons-Enfants in which we are interested, and which was known as College des-Bons-Enfants-Saint-Victor, because it was not far from the Abbey Saint-Victor, where the present streets of Cardinal Lemoine and des Ecoles cross, at Number Two. The other is on the right bank of the river and is called College des-Bons-Enfants-Saint-Honoré, because it was near the collegial church of Saint-Honoré; it was beyond the school quarter. This latter college gave its name to a street which still exists near le Palais-Royal, and which has preserved its ancient documents of Rue des-Bons-Enfants. These points of information, as well as several topographical items which are to follow, are taken from a recent work well authenticated: Jean Pluyette et ses fondations, by Charles Pluyette. (In-8, Paris, Champion, 1900.) John Pluyette had been, in the fifteenth century, rector of the University of Paris, and had made some scholarships which were, later on, transferred to the College of Louis-le Grand. It is stated in this work (p. 29), “that in the vicinity, in the radiation of this grand intellectual centre, the Abbey of Saint-Victor, had been founded, Rue Saint-Victor, College des-Bons-Enfants. But no special bond of union existed between the house of Saint-Victor, which was a sort of normal school for professors and scholars, and the College des-Bons-Enfants, a private foundation whose object was to secure to some scholarships, and, accessorially, to day students, the primary elements of instruction, and even of initiating them into grammar, and the rudiments of theology, to enable them to take the degrees of A. B. and A. M.” It is in what is called the School quarter, which comprises and surrounds St. Genevieve’s mountain.
"The College des-Bons-Enfants was near the gate Saint-Victor, in the interior of the city, at the foot of the great ramparts raised by Philip Augustus. It had an area of about four thousand metres, including gardens, meadows, buildings, and chapel. It consisted of two principal buildings, placed in square at the angle of the Rue Saint-Victor, and of the road extending along the wall of the inclosure."

(Loeoi cit.)

It is well known that after the mission given by Vincent de Paul at Folleville, the Countess de Joigny had determined to make a foundation for the priests who were evangelizing the people.

"For over seven years," writes Collet (Vie L., p. 112), "Vincent de Paul was striving to find some one who would be willing to accept this foundation, when the Countess began to think seriously of making it over to her director. She reflected that as almost every year there were many doctors and virtuous ecclesiastics, who joined him to labor in the country, these might be formed in a permanent community, provided that they could procure a house into which they might retire and live together. She spoke of this to the Count de Joigny who, very far from opposing the pious design of his wife, desired to coöperate, and thus become with her the founder of the new Institute. The sanction of the archbishop of Paris was necessary, but it was easily secured. This prelate, brother of the General of the Galleys, felt it a duty to favor an establishment which he judged must be most advantageous to his diocese. He did not limit himself to a mere approbation; and being unable at that time to do better, he gave to Vincent de Paul the ownership of an old college, founded towards the middle of the thirteenth century, under the name of des-Bons-Enfants. This college, to which St. Louis bequeathed
in his will, sixty livres of rent, now reduced to seventeen, wrote Collet in the eighteenth century, owned as its entire property, an extremely poor chapel, some apartments out of repair, and in the vicinity a number of houses falling into ruin. Such was the cradle which God willed should be the birthplace of the Congregation of the Mission.

"On March 1, 1624, Vincent was appointed principal of this college; and on the sixth of the same month, Anthony Portail, one of his first companions, took possession in his name. On April 17, 1625, the General of the Galleys and the Countess de Joigny, his wife, drew up the contract of foundation, which was set forth in terms well worthy of their piety.

"It was, therefore, in 1625, that Vincent de Paul took up his residence in the College des-Bons-Enfants. He was accompanied by Rev. Anthony Portail, priest of the diocese of Arles, who for nearly fifteen years, was his declared disciple. (Collet, ibid., p. 119.)

"As it was impossible that our two priests could long sustain the fatigue of the missions and satisfy the devotion of the people, they besought a third to join them, at least for awhile, until Providence should send some one who would desire to enter their Institute. All three went from village to village to catechise, to exhort, to hear confessions, and to perform the other exercises of the mission. Like the first apostles, they usually carried their own little baggage; and as they were not able to keep a servant to take care of the college during their absence, they left the key with one of the neighbors.

"The archbishop of Paris took great pleasure in bestowing marks of his esteem upon Vincent de Paul, confirmed his Institute, on the twenty-fourth of April of the year following; and he approved it,—authentically under the clauses and conditions contained in the contract of foundation. Some months later, Mr. Francis du Coudrai and
Mr. John de la Salle, both natives of Picardy, offered themselves to the servant of God, to live and to labor under his guidance. Most willingly did he receive these two excellent priests; and to reciprocate their engagement, he associated them with himself by an act drawn up, September fourth, in presence of two notaries of Châtelet, in this house des-Bons-Enfants.  

"Louis XIII., to whom the General of the Galleys reported these favorable beginnings, confirmed the contract of foundation. By letters-patent of May, 1627, he authorized the Association." (Collet, ibid., p 129.) Such was the first appearance of the new Community at the College des-Bons-Enfants.

It was also at the College des-Bons-Enfants that the retreats for the ordinands were begun. "The archbishop, touched on beholding the young ecclesiastics of the capital deprived of assistance which had been secured to those of the provinces, determined to begin in Paris, what, thanks to Vincent de Paul, had been so successfully carried out at Beauvais. He, therefore, ordered, by a mandate of February 21, 1631, that none should be admitted to Orders in his diocese, who had not prepared for the same by a retreat of ten days. The College des-Bons-Enfants, where our Saint spent the intervals between the missions, was selected as the place for this retreat; the ordinands were received there from the Lent of that same year." (Collet, ibid., p. 135.)

Within the shadow of this house des-Bons-Enfants, another great work was raised up, that of the Daughters of Charity.

"Vincent de Paul, as is well known, had founded confraternities of charity whenever it had been possible to do so: as his occupations did not long permit him to continue

1. The facsimile of this contract was published at the opening of Vol. i. of the Notices sur les prêtres de la Mission, 1st Series, 1881.
his visits to the different sections where he had established them, and, moreover, as his priests, overwhelmed by a multiplicity of other labors, could but seldom repair to those places, it was much to be feared that the first zeal of so useful an association might gradually be diminished; Vincent ardently hoped that Providence would send some charitable individual fitted for the duty of going through the country places, to encourage the members of the confraternities, to sustain them amid the contradictions which beset them, to train them to the service of the sick, to maintain or revive among them the spirit of mercy which had been, from the outset, their bond of union. Almighty God soon relieved the anxiety of His servant. Scarcely had he entered the College des-Bons-Enfants, than the illustrious Mlle. Le Gras, then a widow, leaving her home in the parish of Saint-Sauveur, took, accidentally, a house in his neighborhood. She came to reside in the parish of Saint-Nicolas-du-Chardonnet, near des-Bons-Enfants, and placed herself under the direction of the holy priest. God soon made known that He Himself had arranged the whole matter, and that He willed to make use of these two great souls to rekindle the charity of the faithful, and to give to His Church a new company of virgins devoted solely to the exercise of works of mercy.” (Collet, *ibid.*, p. 154.) From the parishes which he evangelized, Vincent de Paul sent to the young widow some girls of goodwill, that she might form them to these works; it became necessary to enlarge her dwelling, and there, beside des-Bons-Enfants, in the small two story house, with two windows, which is now No. 43 Rue-du-Cardinal-Lemoine, was the birthplace, it may be said, of the Community of the Daughters of Charity, as in the neighboring house, des-Bons-Enfants, was formed the Community of the Priests of the Mission.

Some years later, both cradles were transferred to the quarter Saint-Laurent; that is, when in 1632, owing to the
gift made him of the spacious house of Saint-Lazare, Vincent de Paul removed from des-Bons-Enfants, the limits of which no longer sufficed for his purpose. But what was to become of the latter?

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Vincent de Paul, bringing with him his Community, from des-Bons-Enfants, to Saint-Lazare, converted the ancient college into a seminary. Abelly, his biographer, thus narrates the circumstance (Book i. Chap. xxxi):

"We have already noted the zeal of Mr. Vincent and the efforts made by him to revive the primitive ecclesiastical spirit among the clergy; this it was that led him to organize the exercises for the ordinandi, the conferences, and retreats for ecclesiastics. Now, as these means, although most excellent and well fitted to secure the end in view, could not at once produce all the fruit of which his charity was desirous, he rightly judged that the remedy should be applied at the very opening of the path leading to the ministry; in other words, to prepare and, in advance, to dispose boys who manifest some inclination and vocation for this state, by means of seminaries, according to the intention of the holy Council of Trent.

"This was the motive that induced him, after he had removed to the house of Saint-Lazare, to decide that the College des-Bons-Enfants be set apart for a seminary, in which young clerics should be formed to letters and good morals to render them capable and worthy of the state to which they aspired. As his humility would not allow him to introduce himself into this holy enterprise, Divine Providence, having brought him to the notice of Cardinal Richelieu, who was well pleased to have him call upon him occasionally, and sometimes even to consult him as to the means of procuring the glory of God among the clergy,—this same Providence now gave Vincent in one of
his visits an occasion of declaring to the Cardinal, his sentiments relative to this matter. He informed him that after the exercises of the ordinandi, and the custom of holding spiritual conferences among ecclesiastics, as was now done in several places, it seemed there was only one thing more to be desired,—the establishment of seminaries in the dioceses; that for want of these there were very few priests possessed of the necessary qualifications to fit them to render service and to edify the Church: whilst, on the contrary, there were many, vicious, ignorant, and scandalous, who were merely a stumbling-block to the people.

"Having listened with evident interest, the Cardinal testified his approval, and strongly urged him to undertake such a seminary himself. To enable him to begin the work, he sent him one thousand crowns which were appropriated to the maintenance of the first ecclesiastics whom Mr. Vincent received into the College des-Bons-Enfants, in February, 1642. Thus was the Seminary des-Bons-Enfants opened under the wise supervision of Mr. Vincent with the permission and sanction of the late archbishop of Paris.

"Some years after the establishment of this new seminary at the College des-Bons-Enfants, as the number of ecclesiastics had greatly increased, and the space, already somewhat restricted, could no longer conveniently accommodate so many, Mr. Vincent withdrew the young clerics who were studying the humanities. He transferred them to a house at the end of the inclosure of Saint-Lazare, beyond the suburbs; he named this house the Seminary of St. Charles, where the priests of the Congregation have continued to teach the humanities, and to train to virtue the youth who manifest a desire to embrace the ecclesiastical state."

We have in our possession a report addressed by Father d’Horgny to Vincent, concerning the works and the good
that was being accomplished in the Seminary des-Bons-Enfants. (Maynard, Vol. I., Book iv., Chap. v.) His historian goes on to say: “Among the multitude of ecclesiastics whom love of study, ambition, business, curiosity, sometimes licentiousness, attracted to Paris, Vincent knew of many whose limited means obliged them to take up their lodging in taverns, thus imperilling their virtue or their dignity. To defray their expenses they went from church to church begging for intentions for Masses, which they celebrated without preparation, without respect, and even without a knowledge of the ceremonies. Some asked alms publicly, thus wearying charity and degrading the priesthood.

“Vincent gathered them into that part of the college left at his disposal by the transfer of the young clerics to St. Charles’ Seminary. Accordingly, he received forty at once; and whilst waiting until they were ready to serve in the parishes, or to receive employment from their bishops, he charged himself with their maintenance, being satisfied to provide them with food for the very insufficient honorarium of their Masses, and even of this he most frequently relinquished a part. In order that they might no longer be obliged to forget becoming decorum in hurrying around to the churches, he had an understanding with the Chapter of Notre-Dame, which offered them the Cathedral and appointed the hours.

“In this way, the Seminary des-Bons-Enfants continued its work until the close of the century, although there was no document of establishment, in the customary form, nor, consequently, any guaranty of entire stability. But in 1707, Cardinal Noailles, Archbishop of Paris, taking into account the good for which during over sixty years his diocese was indebted to this Seminary, gladly supplied the want. By an act of May nineteenth, he established the Priests of the Mission perpetual directors of one of the seminaries of
the diocese of Paris, as well in spiritual as in temporal matters, with permission to remain near the gate of Saint-Victor, or in any other place that they might judge fit to select, or that he would designate, on condition that they furnish as many Missionaries, as well priests and brothers, as would be needed, that they should depend upon the archbishop for the guidance of the seminary, and for the administration of the sacraments, with everything relating to the spiritual assistance of the neighbor and the discipline of the diocese, in every other respect remaining under submission to their Superior General alone, for the internal guidance of the Congregation. To invest this act with a civil value, and that their possession might not be disputed, the Missionaries solicited from the King, letters-patent, which were delivered in 1714."

The college then received the more ecclesiastical name of Saint-Firmin, that being the titulary of the chapel. It had been recognized as seminary of the diocese of Paris. However, on account of the somewhat uncertain conditions of the title of ownership, no repairs were made in the old college, and it was only when the Community had entire possession, that they began to think, not of repairing—there was too much to be done—but of rebuilding. (Circ. des Super. généraux, Vol. ii., p. 98.)

The new establishment was to be called Seminary of St. Vincent de Paul.1 There was to be a chapel dedicated to the Saint, and buildings spacious enough to receive students in philosophy and in theology, “coming from the entire kingdom and even from all parts of Europe,” who attend the course of the Sorbonne. A first and earnest appeal was addressed to the whole Company in 1774, by Father Jacquier, Superior General. The year following, the Su-

perior resumed the subject: "I feel obliged to recommend to you the good work undertaken in our last general assembly, in favor of our first establishment, for the glory of St. Vincent our Founder, the honor of our Congregation, and the benefit of the clergy. I, therefore, entreat you to spare no effort to enable us, as soon as possible, to set about the execution of this project, so worthy of the zeal of every good Missionary." At length, on January 1, 1781, the same Superior General could say: "The wing of the Seminary of St. Vincent de Paul is already occupied. Having expended even beyond the amount of the funds at our disposal, we have not as yet drawn up any plan for the chapel: this should be the principal object of the interest of every good Missionary. We hope that your devotion and your zeal will furnish us with the means of accomplishing this work whenever circumstances will afford the opportunity." Each year, the venerated Superior recalled this worthy enterprise to the zeal of his confrères. "The Seminary of St. Vincent de Paul," he said, "has as many seminarians as it can accommodate. We have still the chapel to build. Once more, with confidence, we solicit your generosity, of which you have already given so many proofs, to aid us to complete the great work which has been undertaken (1782)." This he repeated in 1786. The worthy Superior General died November 6, 1787, leaving unfinished a work whose progress the Revolution was soon to interrupt. This very spot was shortly to become the theatre of one of the bloodiest episodes of the Reign of Terror.

"The committee of the section of Luxemburg, which held its reunions at the Seminary of St. Sulpice, imprisoned in the church of the Carmelites (70, Rue de Vaugirard) the priests arrested in the parish. The section of the Jardin-des-Plantes, section of the sans-Culotte, which assembled in the Church of Saint-Nicolas-du-Chardonnet, made the motion for the arrest of the priests of the quar-
ter, on Sunday August 13, 1792. The Seminary of Saint-Firmin was selected for the prison.

"Eighteen ecclesiastics, Lazarists, or priests, deprived of their position for having refused the oath, were already there in captivity. They were forbidden to leave this place. All the clergy of Saint-Nicolas-du-Chardonnet: professors, directors, and students, the priests of the house des-Nouveaux-Convertis, the pastor of Saint-Etienne-du-Mont, the pastor of Saint-Nicolas, etc., etc., were led to the new prison. They were lodged in the rooms of the new building. The procurator of the house, Father Boulangier, was allowed a relative freedom and, with the concurrence of the faithful, he charged himself with providing food for all these unfortunate prisoners.

"The massacre of the prisoners of the Seminary of St. Firmin began September 3, 1792, at half-past five in the morning.

"There had not been even a shadow of any judicial formality. The ruffians dealt their blows with sabre and bayonet, throwing the wounded and the dead from the windows into the gardens, where women dispatched those who were still breathing.

"The number of these victims was seventy-six. Some of the prisoners, however, made their escape; among them, Lhomond, the celebrated grammarian, and Haïy, the physician; but Father Francis, Lazarist, Superior of the establishment, was massacred." (*Petites Annales de Saint Vincent de Paul*, June, 1902.)

One is, naturally, led to inquire here what became of the ancient house *des Bons Enfants*, or Seminary of Saint-Firmin, after the Revolution? The following is from the most recent historian, Pluyette (*Loco cit.*, p. 108): "The Congregation of the Mission was soon expelled. The buildings had been confiscated as national property."
"In the Year IV., the Domaine put up for sale the ancient chapel of the college, which the Lazarists had enlarged and ornamented with numerous works of art. It was adjudged for the price of the materials, to a contractor named Mignon who, without almost any outlay, found himself the owner of nine ares, eighty-three metres of land, which had been occupied by the chapel and its dependencies.

"By the terms of the settlement of the boundary limits, issued in virtue of a decision of the central administration of the department of the Seine, the portion of the buildings not comprised in the adjudication of the Year IV., represented an area of two thousand, two hundred twenty-eight square metres. It was to these "lands and buildings, not yet alienated, depending on the aforementioned College des - Bons - Enfants," that the Military Prytaneum was, in the Year VII., definitively transferred.

"The work was consummated, the year following by an imperial decree of March 5, 1806, which handed over solely and entirely to the sinking-fund, the whole estate and the rents constituting the endowment of the Prytaneum. The administration of the Prytaneum received in exchange, a perpetual rent of four hundred thousand francs, at five per cent, consolidated funds, with all rights, from January 1, 1806.

In 1808, the administration of the Domaines, put up for sale, the buildings, courtyard, and garden of the aforesaid College des - Bons - Enfants. The auction took place, April twenty-ninth, to the profit of a certain Mr. Huin, who acquired the ownership of the whole for sixty-four thousand, five hundred francs ($12,900).

The buildings were then rented for three thousand, three hundred francs ($660); the total area of the lands was two thousand two hundred twenty-eight metres. The land itself would, at the present time, bring more than four hundred thousand francs. Thus ended this antique, Paris-
ian college. Sold as national property, it received an industrial assignment: the proprietor installed there a cotton spinning mill.

"Redeemed in 1818, it became the seat of the Institution-des-Jeunes-Aveugles, until its transfer to the boulevard Montparnasse. The ancient College des-Bons-Enfants again put up for sale, and purchased by private individuals, was then definitively demolished. Like almost all the monuments of the old Paris, it disappeared, giving place to houses of revenue." (Loco cit., p. 118.)

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Naturally, every family cherishes the remembrance of its cradle. Thus should we hold dear the house des-Bons-Enfants, the cradle of our religious family: first of all, it was sanctified by the presence and the virtues of St. Vincent de Paul, who there beheld group around him the first Priests of the Congregation of the Mission; later, it was honored by the labors of the Saint's disciples, when the college became a seminary, under the name of Saint-Firmin; finally, this house shared with that of the Carmelites, the honor of having, during the Revolution, given martyrs to the Church. — Associated with the memory of these apostolic virtues, and with this aureola of martyrdom, we preserve among us the name of the College des-Bons-Enfants. A. M.

AUSTRIA—HUNGARY

Letter from REV. JOSEPH BATHORA, Priest of the Mission, to VERY REV. A. FLAT, Superior General.

Piliscsaba, June, 1906.

I wrote to you from the residence of Mgr. Augustine Fischer-Colbrie, bishop of Cassovia (or Cassow, Hungary).
Twice, the prelate condescended to honor, by his visit, the missions in which we were engaged, and we are about to commence another in his diocese.

God abundantly blesses the work of the missions in Hungary. In nearly all those which we have given, the last in particular, the people flocked from twelve or fifteen surrounding villages. Parishes come in procession, headed by their pastor, to hear the sermons of the mission, and to make their confession. It is not of rare occurrence that the heart of the Missionary feels grieved, on seeing these people, in one sense, without a pastor, for in each of the missions there remains a large number of faithful, who attend, but who cannot approach the tribunal of penance, on account of the want of Missionaries, or rather of confessors.

During the mission before the last, a sick woman who had assisted at a preceding mission, came in a cart, bringing her coffin with her: she wished at any cost to profit by the holy exercises. And, in reality, on the third day, her funeral obsequies were performed. At the same mission, for the ceremony of the blessing of the children, twenty-nine little ones were brought in a single ear, from an adjoining township. Many times we behold men weeping because they have to go away without being able to make their confession; not being of the parish, they are obliged to let the parishioners where the mission is given pass before them.

Thank God, our confrères of Piliscsaba are filled with zeal; they exhaust themselves for the missions, more than their strength seems to permit.

Priests and laymen come to our house of Piliscsaba to make the exercises of the retreat. A new work presents itself also: it is the spiritual care of the house of the Sisters of Charity.

Joseph Bathora.

Leopol, June 11, 1906.

In one part of the Russian Empire, which formerly belonged to the kingdom of Poland at about fifteen and a half miles east of Leopol, in the environs of Radziwilow reside about fifty thousand persons of Bohemian origin (Tchèques), who left their country about thirty years ago, to establish themselves here. Persecuted by the Russian government, they were forced to practise the schismatic religion, or abandon their homes and return to their own country. Many among them decided in favor of the schism, to which few were in reality attached. When in these later times, 1906, the Russian government granted liberty in the choice of religion, many of these Bohemians instantly expressed their desire of re-entering the bosom of the holy Church, our Mother. Thanks to the intervention of Count Karwinski the owner of lands in this country, Rev. Joseph Beran, our confrère, who resides in Vienna, and speaks the Bohemian language well, preached the word of God to them for eight days, during the feasts of Pentecost, not only in the country, but in the parish church of the Latin rite, where many Bohemians were assembled. Father Beran related to us that the audience and the preacher wept together. In his presence, a great number came to ask pardon of the pastor. Count Karwinski wrote to me: "I thank you for your recourse to the Superior of Vienna. Father Beran has done a great good here." After his departure a great number of Bohemians declared their willingness to re-enter the pale of the Church.

Francis Block.
Letter from Sister Pucci, Sister of Charity, to Most Honored Mother Kieffer.

Bucharest, Calea Grivita, 254, July 8, 1906.

Not satisfied with having written to me most cordially, you have wished to add tokens of your great generosity; I thank you very much for your delicate attention. I can complain of nothing; on the contrary, as I shall soon tell you, you cannot believe with what kindness we are surrounded.

Here are some items, which, undoubtedly, will interest you. My first letter informed you of the very kind welcome which was given us. We are still objects of the greatest tenderness. The dear Sisters of Sion continue to be our best friends, and our Providence. I love to give you some little details concerning them, because never, never can we fully appreciate their kindness and generosity,—My first care was to prepare a dwelling for the Divine Master, an oratory. The Archbishop consented, immediately, and said to me: "As soon as you are ready, it will be a pleasure for me to grant you this favor, and I shall come myself to celebrate the Mass." We went to work, therefore, to make an oratory of the best apartment in our modest dwelling. An altar was sent by Mgr. Baud, pastor of the cathedral, and almost all the rest was furnished by the dear Sisters of Sion and Princess Ghika, cousin of Prince Vladimir. The Mother Superior wished to make and embroider the first ornament herself. It is she who has provided me with all the others, as also candlesticks, linen, etc. When all was ready the Archbishop charged Mgr. Baud to come to celebrate the first Mass: "That will please him," he said.

I had relations from the beginning, with the Mother Superioress of another religious community, which has
been a long time in Bucharest,— the *Institution de Sainte-Marie*. These sisters are also occupied exclusively in teaching. This good Mother came to me and made me a present of forty dollars for our pharmacy, happy to contribute to a work so useful, in the country where all is wanting on the side of charitable works. I had invited her with the Superioress of Sion to assist at the first Mass. The eve of this beautiful day, at seven o’clock in the evening, I received from her, a magnificent present for the chapel. We pressed into service all that could enhance the beauty of the ceremony of the morrow. The two Superioresses did not fail to assist at the Holy Sacrifice; the Sisters of Sion volunteered also to contribute their singing which rendered this feast still more touching. The good Prince Ghika was in raptures. With his usual fervor, he received Holy Communion with us.

The next day, the opening of the pharmacy and dispensary took place. Several lady benefactresses were present, quite happy to help us care for the poor. Since that day the sick come in great numbers; twice a week, Dr. Pavolesco, who made his studies in Paris, and who is very favorable to our work, comes for the consultations of the sick; these ladies, headed by Princess Ghika, continue to assist us, and in an effective manner; they help us to dress the wounds and to distribute the remedies. Each day the number of sick increases, and already the locality is too small; but projects for enlarging are not wanting and we hope to realize them very soon.

Sister Soppa is creating quite a sensation by extracting teeth. The other day, a fruit vender presented himself. Happy with the success of a first operation he wished it followed by a second, after which he asked what was his indebtedness. The sister answered that she worked *Pentru Domine deu*, that is to say for the good God. He said no more, and went away delighted.
I am now engaged in organizing the Association of Ladies of Charity, and I hope that it will soon be flourishing. We go to visit the poor very often, with the good Princess Ghika who accompanies us everywhere.

On the feast of St. Peter and St. Paul, the Archbishop came to celebrate Mass, and again, even this morning, he has granted us the same favor. He is extremely kind to us; every time that he meets us, he addresses us, and expresses all the satisfaction he feels in having us in this city; it pleases him to form projects for the future.

A lady made us a present of a cow. When Monseigneur came to visit us, he wished to see the cow, and as I told him that I had been frightened by her appetite, because she had already devoured all the grass on our grounds, he sent me several days afterwards all the hay that had been mowed around his palace, which has supplied a good provision; this morning, he asked me if the cow was doing well. He also made us a present of a fine watchdog, which is very useful to us, as we have a large field adjoining our house.

I perceive that I am abusing your kindness, but I am pleased to give you these details, which will show you how good Providence is to us.

I am very grateful to you for the prayers which you have offered for me; in reality, I need courage, and I am still in need of it to begin another new work; but our Lord is truly good to me! And, again, should I not esteem myself happy, and even proud, that He has willed to make use of me to open the door to the dear family of St. Vincent, in this country, where, up to the present, the works of Catholic charity have been unknown?

My dear companions unite with me in expressing to you our gratitude, and offering you our respects.

Sister Pucci.
From the fifth to the seventeenth of May, 1906, the Fourth Provincial Synod of the North of China was held at Pekin. This synod should have been held in 1900: the terrible events of the war of the Boxers caused it to be postponed.

For this synod there were present in Pekin the following vicars apostolic: Mgr. Jarlin, Lazarist, vicar apostolic of Pekin and North Tche-Ly; Mgr. Bruguère, Lazarist, vicar apostolic of West Tche-ly; Mgr. Abels, of the Missionaries of Sheut, vicar apostolic of East Mongolia; Mgr. Van Aaertseelaer, of the Missionaries of Sheut, vicar apostolic of Central Mongolia; Mgr. Geurts, Lazarist, vicar apostolic of East Tche-ly; Mgr. Choulet, of the Foreign Missions, vicar apostolic of South Manchuria; Mgr. Maquet, Jesuit, vicar apostolic of Southeast Tche-Ly; Mgr. Bermyn, of the Missionaries of Sheut, vicar apostolic of Southeast Mongolia; Mgr. Menicatti, of the Foreign Missions of Milan, vicar apostolic of North Honan.

Mgr. Jarlin presided.

The chief subject, or to speak more accurately, the only subject of the synodal resolutions was teaching. The prelates investigated the developments which the Missionaries should adopt in their methods of teaching, and the means by which they should keep pace with the intense movements created by the Chinese government—especially since the recent Japanese events—towards the study of the languages and sciences of Europe and towards European civilization.
SETTLEMENT OF THE AFFAIR OF NAN-TCHANG (Kiang-Si)

The settlement of this affair which had been announced is now concluded; the conditions which we had indicated were accepted.—The journal, *l'Univers* published the following dispatch:

Marseilles, August 5th.—The mails arriving this morning, bring from China the news that the reparation demanded for the massacre of the French Missionaries will be granted to France:

"The sino-French conferences for the affairs of Nan-tchang (Kiang-Si), have been concluded and the treaty, written in Chinese and in French, was signed on the twenty-first, by Mr. Bapst, French Minister in Pekin, and Their Excellencies Natong, Minister of the Empire and President Tar­tar of the Waï Ou-Pou; Hong-Ky, Viceroy of the Empire and Chinese President of the Waï Ou-Pou; Lien-Fang, first President of the Waï Ou- Pou and Toang-Chao, second Vice-President of the Waï Ou-Pou.

"In this contract, China acknowledges that the subprefect Kian-Ncha-Tang committed suicide in a moment of anger."

We have before us the official text of these conventions published in the Shang-hai paper: *The Echo of China*, of June twenty-eighth and twenty-ninth.

*Le Temps* of June twenty-fifth, published the following dispatch:

It was telegraphed from Pekin to *The Times* of June twenty-fifth, that France, having obtained entire satisfaction on the Nan-tchang question, England is now awaiting the result of the investigation which was made relative to the chastisement to be inflicted upon certain guilty persons. England’s claims will then be settled at once. The delay of this settle­ment, the conditions of which had been approved by the British Min­ister, prior to his departure is to be attributed to England’s support of the claims of France, and her refusal to sign any agreement so long as the Chinese government had not settled with France the business of Nan­tchang.
NORTH KIANG-SI


Nan-tchiang, February 3, 1906.

Rev. and very dear Confrère,

The grace of our Lord be ever with us!

Allow me to share with you the impressions gathered in my tour through the prefecture of Yuen-tcheou, situated, as you know, at the southwestern extremity of our vicariate.

Hitherto I had not been able to visit the distant region, bordering on the province of Hou-nan. I was anxious to become acquainted with this country; to judge from experience of the character of the people, reputed, like those of Hou-nan as hostile to strangers; more especially to see our young Christian settlements, which for the most part count but three years of existence. I returned, enchanted with all that I had seen, not alone with the panoramas, worthy of Switzerland, but still more with the number, the fervor, the spirit of our neophytes. This department has a very dense population, chiefly in the subprefecture of Ping-hiang. These people are generous, ardent, full of activity and enterprise. The children are said to be terrible...on occasion; nevertheless I prefer this temperament to inanimate natures: one finds there at least some chord that will vibrate, some foundation to build upon. I am convinced that the whole of this department of Yuen-tcheou gives fair promise for the future of religion. Despite the prejudice entertained against the population, I was free to go through the cities and the large market-places, I, as well as Father Pristone, my companion, wearing our ecclesiastical Habit. Our journey was made without the slightest semblance of any disagreeable incident, and wherever we went marks of kindness were lavished upon us. So true it is
that when the horizon is clear, one is secure in any part of China.

So far, this remote prefecture has not been favored in the matter of evangelization. On account of the dearth of Missionaries, we had been forced to neglect, more or less, the few rare Christians to be found in Ping-Hiang, almost at the extreme limits of the prefecture. Until 1900, it was not possible to procure for these neophytes the benefit of the Missionary’s visit. Sometimes even two or three years went by without a visit from any priest to these poor Christian settlements. Since 1900, one of our confrères has made regularly the annual visitation; but he came either from Ling-Kiang, or from Chouei-tcheou, the neighboring prefectures which constitute his district. I can no longer delay placing a resident priest in this prefecture of Yuentcheou, more extensive and as populous as one of the large dioceses of France. I have just given Father Pistone charge of this department which comprises four subprefectures. The field is all ready for a powerful and efficacious effort. The number of baptized Christians is already noteworthy; each large centre has its nucleus. The catechumens are very numerous, and in general they are well disposed. In all the towns and in several large market-places, the mission owns some property or establishment where the works may be installed. This, as you are aware, is a point of great importance, and we cannot sufficiently thank God, that in those places where three years ago we had no foothold, now the Missionary finds in each populous centre a habitation for his residence, and for the beginning of some works, such as a school or a catechumenate. You see, all things point to a regular evangelization, and I am happy to be able at last to have a Missionary there. *Sed quid est inter tantos?* one priest alone to serve four prefectures...
and very dear Confrère, to accompany me in my journey. This will recall your own tours through Kiang-Si; haec olim meminisse jucabit.

Before we enter the prefecture of Yuen-tcheou-fou, let us now pass rapidly over that of Chouei-Tcheou. A short halt at the antique rural residence of San-Kiao, where I avail myself of the opportunity to administer confirmation to one hundred persons. At Chang-Kao, last of the subprefectures of Chouei-Tcheou, let us remain a few days to celebrate the feast of the Immaculate Conception, to confirm forty persons, and to admire the quite recent opening of the works. Last year, the mission came into the ownership of vast lands with some Chinese houses, one of which has been fitted up as a residence for the Missionary, and the others transformed into a school and catechumenate. We meet there Father Theron, our confrère, who is completing the installation of the works, by the construction of a church elegant enough for the country, like the one at San-Kiao, but higher and more spacious.

Leaving Chang-Kao, we enter the territory of Yuen-tcheou-fou, and after a full day's journey, we reach the first subprefecture Wan-tsay, a very commercial, populous, and picturesque city. The specialty here is the manufacture of pieces for fireworks, fire-crackers, bombs, and sky-rockets; the place abounds in shops of this kind. Consequently, if in all the Christian settlements of China they are content to fire a volley to salute the coming of the Missionary, here we must submit to have the tympanum of our ears more powerfully disturbed and for a longer time by the profusion of fire-crackers large and small. Let us hold firmly to the bridle of our mounts, terrified by the detonations of the crackers that explode against their legs.—In Wan-tsay, paper is manufactured on an extensive scale, both for printing and for wrapping. There is a considerable exportation of fire-crackers and paper to all points of
the province and even beyond it. In the city we have a picturesque residence situated on the summit of a hill. It is a rather fine Chinese house; one of the large rooms has been converted into a chapel, where some tens of catechumens come to recite their prayers and celebrate festivals. As yet, there are only eight baptized persons; of all our missions this is of the most recent foundation; it dates only from little over a year.

When Father Pristone presented himself in this city, the hostile population refused to allow him any shelter and posted threatening placards around. Our confrère, however, managed his point; for nearly a month he took up his lodging in the subprefecture, in the house of a mandarin; meanwhile, he secretly rented a dwelling, and went there to claim possession. The place was taken by storm; the people, as is almost always the case in China, at once came to terms, and no opposition was made even for the ownership of the present residence.

From Nan-tsay, we direct our steps towards the prefecture Yuen-tcheou-fou, which is a day's journey, ninety lîs. As we approach the city we must cross the river which flows below the ramparts. This stream of water comes from the mountains which separate the two declivities of Hon-nan and Kiang-Si; it irrigates the valleys of Yuen-tcheou and Ling-Kiang, and, at a few kilometres from this latter city, it empties into the river Kan, which flows through the province from south to north. Before the walls of Yuen-tcheou-fou there is a magnificent stone bridge; but not long ago one of the arches gave way almost completely. Now there remains only a footbridge about twenty inches broad, over which, nevertheless (ah! the rash fellows!), the street-porters, coolies, and others continue to pass. We shall act more wisely, and cross the river on a ferryboat.—Here we are at the residence of the prefecture. This comprises, besides the little dependencies, a Chinese house.
large enough, but very dilapidated. The principal apartment serves for a chapel. Father Pristooe intends to have this house fitted up for his permanent residence. His abode will certainly be on the apostolic order, for the locality is very damp, and even when put in repair, the house will be very far from being splendid. It will, however, possess one great advantage that, in the city of Yuen-tcheou, the Missionary finds himself in the centre of his prefecture, almost equidistant from the other three subprefectures of the department: at ninety lis from Wan-tsay, eighty lis from Fen-y, one hundred forty lis from P'ing-hiang.—The Christian settlement of Yuen-tcheou-ville is also relatively young; yet, I had the happiness of administering confirmation there to eighteen persons.

In leaving the prefecture we go towards the west, from the side of Hou-nan. We follow a wide path which bears witness to the activity of commercial relations between Kiang-Si and Hou-nan, but which in this season of rain and snow is only a slough. Happily for us, we are not obliged to get over the whole one hundred forty lis that separate us from P'ing-hiang. At about sixty lis from the prefecture we have our first halting-place in the large market of Hien-fong. There is an oratory there with a room for the Missionary, surrounded by a garden planted with orange-trees. Here there are some baptized Christians and many catechumens: our passage was marked by six adult baptisms and three confirmations. Thirty lis further on, another halt in the market of Lou-ki. The majority of our baptized Christians are there; about eighty of them, with nearly two hundred catechumens, which motive induced us to come here to celebrate the Christmas festivities rather than in the other localities of the prefecture. But as there is a whole week yet before the feast, we avail ourselves of this circumstance to continue our excursion and visit the subprefecture of P'ing-hiang at fifty lis further
to the west. This subprefecture is only sixty *lis* from the limits of Hou-nan, and, topographically it should belong to this latter province as its waters empty into the large river of Hou-nan and into Lake Tong-ting. The pitcoal in which the country is extremely rich, is mined on a very large scale by the Chinese government, then sent to Hou-nan, and over Lake Tong-ting it is taken to Hankow. Before we visit the manufactories, which are at ten *lis* from the prefecture, let us introduce ourselves to the Christian settlement of the city. This settlement has just come into existence and its birth is the outcome of circumstances wholly providential. Two years ago, Father Pristone put up in a Christian family of Ngan-neun, among the European charcoal manufacturies. He had no intention of going to the subprefecture, where we had no house, and where there were no Christians. But he learned, accidentally, that a Christian of Hou-nan, who had acquired wealth by trade in charcoal, and who for over twenty years had been living with a concubine, was on his deathbed. Here was a soul to save; the Missionary set out immediately. He was not too soon; the sick man, although at the last extremity, still preserved full consciousness, and not dreaming that a priest was even in that neighborhood, he prayed aloud that God would send one to his assistance for the salvation of his soul. Great was his joy at the arrival of the Missionary; he at once settled the question of the concubine, who was dismissed; he then made his confession in the most fervent dispositions, received extreme unction and that same night died the death of the predestined. This providential circumstance furnished Father Pristone with the occasion of selecting a temporary lodging-place within the city. A house was first rented, then purchased by the Christians of the country. The installation is most humble; the location is narrow, inconvenient...but it is a T'ien-tchou-t'ang, it is one more official position in one of
our subprefectures; whilst waiting for better arrangements this will suffice to call the attention both of the authorities and of the people to the Catholic religion. The Christians from the country visit us in this “palace”, and twelve of them received confirmation. In the city there are already two families baptized and a number of fervent catechumens. We are too near Ngan-neun of the much boasted European manufacturies not to make a journey of exploration on that side, especially as some Christians are there from Tche-kiang, Hou-pé, Hou-nan, and that one of them, an excellent and most worthy Christian whom I knew formerly at Tcheou-San, begs us to accept the hospitality which he offers in his home. We start now for the country where we shall find the manufacturies! Arriving there we appear to be the sport of a dream, scarcely can one believe himself in China, we are rather under the illusion of fancying ourselves in Europe; for instance, in some region of the North, in the mines of Anzin. Everywhere one sees the chimneys of the manufacturies, trains ready for the transportation of the coal; at every moment one hears the whistle of the machines..., etc. In a word, it is a true centre of industry of the European order, and the situation is superb. The valley, somewhat elevated, is crowned with magnificently wooded mountains. On the side of these mountains, here and there, are dwellings, real Swiss cottages, for the German engineers who direct the work of the coal mines in the name of the Chinese government. Below, the manufacturies, are the metallurgic shops, the warehouses, the furnaces where the coal is transformed into coke..., etc. One beholds there an activity which recalls the intense life of the great industrial centres of Europe. Over three thousand laborers work day and night, directed by fourteen Germans, of whom six are engineers and seven master-
work-men, for the sanitary service of these there is one physician.

Over this immense city of factories, as superintendent delegated by the Chinese government, is a mandarin of high grade who has a grand palace built in European style on a large rock in the centre of the factories. From his terrace which is nearly sixty-six feet above the ground level, he can take in at a glance, the whole city and the surrounding mountains. A railway conveys the charcoal to Chou-tcheon-se, a large market-place one hundred eighty **lis** distant in the Hou-nan, whence merchandise is sent by water to Han-Kow. There is question of extending this line of railroad as far as Siang-t'an-Kien, on the large river Siang of Hou-nan. There is much talk of the project of the Chinese government to install near this place, at Siang-tong, on the railroad, thirty **lis** from P'ing-kiang, the arsenal and the factories, called of Nankin, which are near Shang-hai. In Kiang-Si, at Siang-tong, they would have the charcoal and the iron at hand,—a motive of economy; and in time of war with the European powers, the arsenal would not be likely to fall into the hands of the enemy,—a motive of policy. Others say that without prejudice to that of Shang-hai, they could build another large arsenal in Siang-tong.

In Ngan-ueun, we visit in detail the mines and the other sections of the city. These gentlemen, the German engineers, are lavish of their attentions, and the chief engineer, to whom we had previously made a little visit, accompanied us everywhere, furnishing explanations and items of information that are very interesting. He even invites us, although a Protestant, to spend Christmas at Ngan-ueun; he offers a large hall for the celebration of the offices. I regret to be obliged to decline the amiable invitation, for **Lou-Ki**, where a large number of Christians
will profit by the festivities, and where confirmation will be administered on Christmas.

It is time to take leave of the brave Christian Ly who, with charming grace, has done the honors of hospitality. We are on our way to the station which, in fifteen minutes, will take us back to P’ing-hiang. Ah! indeed, this railway is not a model of perfection. The wagons, intended for the transportation of charcoal only, are remarkably dirty. At one end of the train there is a coach for travelers; but its neatness is quite in keeping with the rest of the train; the panes of glass in the doors and windows are conspicuous by their absence..., etc. As elsewhere, the conductor is a vulgar Chinaman, and as the European engineers do not concern themselves about the railroad, the trips are made with a punctuality worthy of our Celestials. Hence, on the eve of arriving at the station of P’ing-kiang, where a train was announced for ten in the morning, we were informed that the train would not be there before five in the evening and we made afoot the journey to Ygan-uen. Today, the train is again announced to leave at ten o’clock; we reach the station at nine, forty-five; the train is there, we got into the coach, and we started at...fifty minutes past twelve!...A genuine specimen of exactitude, is it not? It does not matter, and with all its defects we hail with joy the apparition in our Kiang-Si of this first piece of a line of railway. When shall we have the line from Liou-kiang to Nan-tehang, Ki-ning, Kan-teheou? There is serious question of this line; throughout the province the mandarins are soliciting subscriptions; Swedish engineers, salaried by the governor, study and determine the laying out of the line between Kiou-Kiang and Nan-tehang. We earnestly hope that the project may lead to positive results! This would be a great advantage to our missions of Kiang-Si.

Here we are at December twenty-second; let us hasten our return to Lou-ki to prepare for the celebration of
Christmas. The oratory fitted up in the house of the catechist is narrow and poor. It will be a decoration to paint it in honor of the birth of the poor Infant of Bethlehem. Besides this, the catechist will remove the boards which compose the partitions separating the apartments of his house; he will spread out mats to form a covering above the small courtyard which is in front of the vestibule... Our neophytes will kneel everywhere, even out to the street...; despite the rain they assist at the six Masses, reciting uninterrupted their prayers aloud. If the “basilica” is not splendid, souls are fervent; we see this in the bearing of all present, we hear it, we feel it in the earnestness of the prayers that are sung. We may hope that the Infant Jesus will look lovingly upon them, and that He will load with blessings these Christians of Lou-Ki.

As the unfavorable weather continues—rain and snow, we abandon our mounts and go down in a barque to Yuen-tcheou and even to Fen-y, where the muleteer with our steeds will meet us. We halt for two hours at the prefecture, celebrate holy Mass, then return to our barque; thanks to the rapid tide we arrive at the subprefecture of Fen-y before nightfall. Here again, it is a mission quite new, dating only from last year. The house purchased was... formerly... rather fine; for some time, however, it has been in a very dilapidated condition. When our purse will permit, it must be put in repair. We spent two days there and we are most happy to say that in the city and its suburbs there are catechumens who seem well disposed.

But what has become of our steeds? The muleteer has not made his appearance; surely some accident must have befallen him on the way. We send a messenger to make inquiry and, as every moment counts, we set out for the Christian settlement of Tcheou-chang Ling-kia, in the Sin-yu-hien, at sixty lis from Fen-y. We have left the prefecture of Yuen-tcheou and we have entered the territory of
the prefecture of Ling-kia. Father Meignaud, missionary apostolic of the secular clergy, is expecting us in this Christian settlement of Ling-kia. Having charge of the whole prefecture of Li-Kiang-fou, he has gone over the Christian settlements which remain for us to visit, in the opposite direction from that which we are to follow. A mission has been given, and those who are to be confirmed have been prepared; all is, therefore, in readiness for the bishop's visit.

We meet Father Meignaud, December twenty-first. The reunion of three missionaries, a bishop and two of his priests, is a thing unheard of in the annals of this Christian settlement of Ling-kia; even the old men have never seen a bishop, excepting those who have made the long journey from San-kiao, or from Nan-techang.

We salute one another, and celebrate together the early dawn of January 1, 1906. Our thoughts with our hearts take flight towards France, to bear to those whom we revere and love our best wishes. May our Lord bless "our own!" we entreat Him during the holy sacrifice of the Mass to grant what we ask for them.

The Christian settlement of Lin-kia registers seventy baptized and as many catechumens; before Christmas, baptism was administered to twelve persons; fifteen received confirmation.

As we are about to start for the next Christian settlement, we see our muleteer just returning with his charges. The poor fellow sighs as he relates his misfortune; how, on the road hither, he was taken for a horse-thief; that despite his protests, the mules were confiscated; that he was forced to return to Yuen-techeou to claim justice from the mandarin who sent satellites to deliver and bring back to the sheepfold the... lost mules. Mild country of China! The next Christian settlement, Pepou is not fifteen lus dis-
tant. On our route we shall indulge our curiosity by visiting several grottoes which nature has hollowed in the rocks... They are worth seeing, these subterranean wonders. I almost regretted not having celebrated the Christmas festivities there; some hundreds of Christians might easily have been found to attend the offices.

Pepou is a village lost in the midst of woods, on the summit of a hill. The Christian settlement is very ancient; I believe it dates prior to the persecutions of the eighteenth century. Did Blessed Clet, who fulfilled Missionary duties near Ling-kiang-fou, come as far as this place? I am inclined to think he did, although I have no positive document on this subject. Our Christians of Pepou are very poor in the goods of fortune; of all our Christian settlements this is the most destitute. The oratory and the Missionary's dwelling threaten to fall into ruin; these buildings have seen many winters. Our poor but devoted Christians give us the best they can provide, and with tears in their eyes they besought me to have their oratory rebuilt. Their solicitation is not untimely, for it is almost a sin against the fifth commandment, to take up one's lodging in this house, so wide are the crevices, and the roof is ready to fall. But what is to be done... when the episcopal purse is empty?... I promised these poor Christians to plead their cause, by appealing to some charitable heart. Shall I acknowledge, Reverend and very dear Confrère, that my thoughts turned to you whilst making my engagement? Three hundred dollars would rebuild the oratory and the dwelling for the Missionary. Could you not recommend this good work to some generous person? It would be a good investment for the alms; these Christians, both ancient and poor, are most deserving of interest.

After having administered confirmation to twelve persons, we turned our faces to the south, for the subprefec-
ture of Sin-yu. The country people reckon the distance thirty lis; but it seems scarcely less than sixty.

Our establishment in the city of Sin-yu is also of recent date. The property was purchased about three years ago: a spacious lot of ground which the new Christians intend shortly to inclose; a collection for this wall will be made among themselves. The house, which is still in good condition, can easily be fitted up for a residence.

We remain only one day in this city where, as yet, there are very few baptized Catholics, and continuing along the river which flows from Ping-hiang to Ling-Kiang, we come to the market-place of Tai-ping (ninety lis from Sin-yu, thirty lis from Ling-Kiang.) In this quarter, the Christians are relatively numerous. In 1903, they endured a cruel persecution, and I myself, happening to be in the city of Ling-Kiang at the close of that year, barely escaped falling into the hands of the mob, who, fully armed, besieged the prefecture and took by assault the tribunal of the mandarin. They next surrounded the Missionary’s residence where they thought to find me. By a series of providential circumstances, on the eve of that day, I had gone to a distance, although without the slightest suspicion of the imminent danger. God be praised! the question of this persecution, the murders, pillages, and other injustices were repaired in a manner that redounds to the glory of religion, and thenceforward the country has enjoyed peace. Sanguis martyrum semen christianorum, the Christians have multiplied throughout this region of Tai-ping. One month ago, Father Meignaud baptized there thirty-seven adults, and twenty-six children. I administered the sacrament of confirmation to forty-eight persons. The oratory of Men-t'ang tseou-Kia is too small for the crowd of neophytes; they are obliged to take turns in the chapel where they can assist at only one of the three Masses which are celebrated there, as others are also waiting their turn.
The Confirmation tour, properly so-called, is ended. We return to the capital, Nan-tchang, passing by the way of Ling-Kiang and Fong-techeng.

Ling-Kiang is entirely transformed since my last visit there during the troubles of Tai-ping. The small residence, where they sought me to take my life, has grown into a school and catechumenate for women and Christian girls. The mission has been removed a few paces further on; it is constructed upon a spacious lot of ground. A residence has been built, unpretentious, but convenient; beside it is a church dedicated to Our Lady of Lourdes, a school and a catechumenate, all fitted up in the old Chinese constructions. The works of the Ling-Kiang centre are complete.

We are too near Tcheou-chang Ly Kia (ten līs from Ling-Kiang) to omit a pilgrimage to this Christian settlement evangelized by Blessed Clet. Besides, the walk is delightful through the forest of orange trees with which the country is covered. The memory of the Blessed Martyr is revered in the village of Ly Kia. The little residence is just as it was in the time of our dear Martyr: only the oratory was rebuilt in 1902. There is the old wall inclosing the whole, the little garden in which, sheltered from indiscreet gazers, our holy Missionary could perform his exercises of piety, recite his office. There is the gigantic camphor-tree under whose shade he sat, and upon the bark of which he had carved a large cross.

Willingly would we linger in this spot so replete with glorious memories; but we are expected at Nan-tchang, where we should be in time for the Chinese New Year. We hire a boat and sail down the river Kan. On our way a short visit first to the large market-place of Tchang-chou, where there is a residence, oratory, locality for schools, etc. ..., but alas! no priest; then to Foung-techen, subprefecture where our confrère Father Chen resides; there we take a
rapid review of the works, schools for boys and girls, catechumenates, etc.

Next day, we awake opposite the large city of Nanchang. You will be pleased, I am sure, to note the development of the works in our capital. At the period of my last visit, 1898, we had not a foothold *intra muros*. Since then, what a marvelous transformation! An extensive lot, a residence where fifteen confrères can be very comfortably lodged for the retreat, prosperous schools and catechumenates, establishments of the Sisters of Charity, a fine college directed by the Little Brothers of Mary, a parish which has seen the number of Christians triple since 1900.

Paul Ferrant,  

SYRIA

Letter from Rev. A. Delpy, Priest of the Mission, to Rev. A. Milon, Secretary General.

Broumana, July 30, 1906.

Here is some information respecting our recent foundation of Broumana.

Broumana forms part of the district of Meton; it is at a height of two thousand six hundred and twenty-four feet, on the summit of a hill, situated to the east of Beyrout; it is about nine miles distant from that city. Formerly it was the residence of the Kaimakam; but since a number of years, the latter has been removed to the plain, several miles from Beyrout.

The climate of Broumana is, in all respects, excellent. During the summer season, it attracts a great number of foreigners, principally Egyptians, who come to forget the
torrid heat of their country in the freshness of its woods and to invigorate their lungs, by breathing the aromatic fragrance of its pine forests.

From a religious point of view, it is a real Noah's Ark. We there find Maronites, Greek Catholics, Schismatics, Druses, and even several Jews. One could enumerate this amalgamation of religions, taking for base, men capable of bearing arms: Maronites one hundred fifty, Greek Catholics twenty-two, schismatics two hundred eighty, Druses thirty-four, which will make the total number of the population, between two thousand five hundred and three thousand souls.

At Broumana, and this above all constitutes the burden and grief of the missionary, the Protestants have established the centre of their propaganda. They have purchased extensive grounds, where they have grouped all their works, none are missing: boarding schools, orphanages for boys and girls, a hospital, a pharmacy, a dispensary, a very flourishing day-school, and a temple for their worship. They are active; add to that, the immense resources which they have at their disposal, and calculate the sad havoc they cause at Broumana, and even in all the surrounding villages.

The Sisters of Charity, already here for some time, (1885), endeavor to counterbalance the evil; but their works have not yet acquired all the development possible. The pharmacy and dispensary alone are succeeding. It is desirable that Providence would furnish very soon, the means to support a small hospital for it is heartrending to see our poor Catholics come from a great distance to the dispensary; and if they need special or continued care, they are obliged to turn their steps to the Protestant hospital, which sometimes they leave only after abandoning, to at least some extent, their faith.

And we, the last come, we have only our good will, and that energy and courage which the imprescriptible rights...
of truth give and of which our priestly hearts are the depositories. Our mission is only at its birth; already it has done some good, and we can present some very fine sheaves to the Father of the family, who has confided His field to us.

We are called for on all sides, to conduct the holy exercises of the mission. But, alas! not possessing the power, or gift of ubiquity, we are forced to refuse this blessing to a great number of parishes. It is hard sometimes, to have to say “no”.

Our people of the mountains are very good, but they are deplorably ignorant of religion and that is a great advantage for the Protestants. It is not rare to meet old men who have forgotten their Pater and their Ave, if they had ever known them. Therefore, when the mission begins, with what avidity these people listen to the word of God! With what ardor they learn their prayers! With what contrition and with what faith they approach the sacraments of penance and Holy Eucharist!

Besides the work of country missions, our recent foundation has just been adorned with a very precious gem. We have already inaugurated, with the consent of their Lordships the bishops of Beyrout and Cyprus, the work of the ecclesiastical retreats in our residence. This year, we have been able to accept only sixteen priests, on account of the smallness of the place and scantiness of our means: all the expenses of material and of food are borne by us. We shall recommence, next year, counting on Divine Providence to enlarge our tent, and to give us the means of providing for the body as well as for the soul.

When circumstances permit, we occupy ourselves also with the spiritual care of the Catholic people of Bröumanana. We have a very fine congregation of men and boys.
ly we have raised from its ruins an association of Children of Mary. The worthy Sister Visitatrix of Beyrouth came up herself expressly for the day of the general reception. She was very happy to see herself surrounded by a fair crown of one hundred, or one hundred twenty young girls, each as proud as she could be, to see herself consecrated to Mary Immaculate.

Behold a slight glance at the works of our residence. If it be judged by the beginning, and by the blessings which God attaches to our labor, it is destined to do much good.

Andrew DELPY.


Antoura, July 17, 1906.

Our distribution of premiums took place, Monday, July sixteenth, before a large assembly of people. In closing this last scholastic exercise, I can say with all sincerity, that this year may be counted among the best. Never has Antoura seen the number of its pupils rise so high; it reached three hundred thirty. All were of excellent dispositions, which caused a good spirit to reign in the interior of the college. Our rhetoric class, composed of twenty-six students, all grown young men with mustaches, has contributed largely, by its good behavior, to this satisfactory result.

Antoura is as you know, an international college; its doors are open to all those who wish to study under our direction. The Maronites dominate here; but side by side, with them, we have United Greeks and Greeks not united; we have also Druses, even Mussulmans: all these people
ANTOURA NEAR BEYROUT, SYRIA.

Vincentian college: from a sketch, 1905.
form but one family. The dissenting students are not less devoted to us than the others, and they are as docile to our direction, which we try, to render always just and charitable.

Thus it is that without being employed in the missions, our confrères engaged in the colleges, do truly the work of the mission, for attendance at the colleges brings the different races in contact, dispels the prejudices of those who are not Catholics, and draws them closer to us.

Behold now why all the religious orders established in the different centres of the missions of the East, have opened colleges. Not to speak of the Jesuits, it is well known from the Missions catholiques, that the Carmelites have a college at Bagdad, the Dominicans at Mossoul, the Franciscans at Aleppo, and the Capuchins at Abey, etc. In studying the question well, one arrives at the conclusion that this is the only means of doing missionary work among the Greek schismatics, and the non-Christian population of the East.

Undoubtedly, our confrères of Tripoli, and our confrères of Broumana give fine and fruitful missions, and no one rejoices in that more than we do. To whom, however, is their ministry applied? To the Maronites of the mountain, whom it is certainly important to keep and maintain in their faith, but they are people already won over to the doctrine preached to them.

We are here in an Ottoman country; in a land inhabited, in a great measure, by Mussulmans and by Greek schismatics.

How reach these people, so separated from us? Interrogate our confrères who are engaged in the missions; read the letters of the ancient Fathers in our Annals and you will see that never have the Latin priests entered the mosques, nor the churches of the schismatics.
There remains then but one means: it is to enter into relations with the dissenters of these countries of the Levant by our colleges, wherein they may procure instruction.

That is our work; we preach Christianity by action, by works; we show our religion, such as it is, in treating with these young men delicately, with tact, and in a spirit of equity and justice. We avoid all that may offend them, such as declaiming against their prophet and his work, or by disobliging the Greek popes. Thanks to this attention our practical sermons effect a real good.

If during the last fifty years, Christians have acquired many rights in Turkey, if their situation is greatly ameliorated, it is owing to this bringing together, or acquaintance which is made in the college, where many fraternize and where, little by little, prejudice is dispelled. It is thus that the way is prepared for the union of the Churches.

A. Saliège.
During the night, from the thirteenth to the fourteenth of March, some of the lepers desecrated the tomb of a religious, broke the coffin, and scattered the bones.

It was in a Kabary, held some days previous, and at which the men of three tribes had assisted, that the chiefs resolved to manifest thus their dissatisfaction, fixed the day, and agreed on the manner of execution.

Other proposals had been submitted for deliberation.—The project of a general massacre of the whites of the Leper Home was at first vehemently discussed, that is of the seven Sisters of Charity and the Missionary, who has his apartment in the inclosure reserved for the sick. This project, strongly upheld, was opposed by one chief, who advanced, not reasons of humanity, but the extreme difficulty there would be to commit, with impunity, so great a crime, so near the city, and near the residence of an administrator having riflemen under his orders.

These reasons did not appear to convince this assembly of men, who persisted in their design, when the same chief threatened them, not only that he would withdraw, but that he would oppose force to such violence.

Then there happened an incident to which I attach serious importance, because it corroborates all that I have
heard, and what I can myself state, of the mental condition of these people, at the time that several unfortunate events created trouble in the South, fifteen months ago.

The Sisters of St. Vincent de Paul had with them as co-laborers, two secular ladies, very worthy, for it was they who began the work, and continued it for nearly a year. Now, these two ladies, supposed, on account of their birth, to have English claims, were to be excluded from the massacre, “because” said the lepers, “we do not want to involve ourselves in difficulties with the English.”

In short, the project of the massacre was finally rejected, and the resolution of violating the tomb of the religious gained unanimous approval.

The violation of a sepulchre is a malediction hurled on a family, or against a group to exterminate them.

This conclusion agrees perfectly with the answers of the guilty lepers, who, interrogated on the motives of their act, acknowledged that they wished by this means to rid themselves of the sisters and thus regain their liberty.

Is that really the cause of their crime?—I do not know.—They have not given me any other.

Nothing had foreshown this sad event. Apart from the effervescence which was manifested among the lepers during the revolt, their attitude appeared as correct as might be required of persons already irritated by their sickness, and by the relative seclusion in which they must be kept. It is certain that several escapes were reported; but the greater number of fugitives were brought back or returned of themselves, a few days after, and all was hushed up.

Since the accomplishment, of the desecration there is more hesitation on the part of the sick, less submission and respect, some of them have even shown insolence. It may be that the indulgence of the tribunal which judged the guilty ones, the mildness of the punishment inflicted, in consequence of the application of the French law above all, com-
THE LEPER SETTLEMENT OF FARAFANGANA

IN THE VICARIATE OF SOUTH MADAGASCAR.

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pared with the severity of the Malgache law, which in a like case, would be unmerciful, gave them to understand that we did not regard their action as very criminal, and that, consequently, their fault was not so serious. The native understands the gravity of the fault, only by the severity of the punishment.

I would be very much grieved, if I were mistaken in this supposition. I am not given to criticism, nor do I censure indulgence; that would be contrary to my character, and against my principles. I merely state a fact and a normal condition.

I must add, is it necessary to do so? that my personnel are quite agitated. The sick are cared for with the same devotedness and the same solicitude. As usual, a certain number of sisters spend their hours nursing these unfortunate people, dressing their sores; no individual has suffered for the faults of all, but no matter what may be the courage and the abnegation of the religious, a serious doubt has entered concerning their safety, a doubt which weighs much more heavily upon me, who am responsible, than upon my subordinates, who are ready for every sacrifice, as they have constantly proved.

To conclude, I would be very grateful, if we were granted a resident armed guard, of four sharp-shooters, to watch over the safety of the personnel and to anticipate possible seditions.

The Leper Home was founded and opened January 5, 1902, though the real work was begun some days later. At this time, I neither intended nor thought of such an undertaking, for which all the means, funds and personnel, were wanting.

The commencement of this work is due to General Gallieni and to Mr. Bénévent, chief administrator of the Province of Farafangana. I accepted the burden, although overwhelming, that a French mission might not be accused
of shrinking from a great sacrifice, and of having less devotedness and generosity than foreigners, eager to offer themselves to the administration.

The work has developed very rapidly and, from the second year, the number of sick registered, varied from three hundred fifty to five hundred. It is, therefore — taking an average — a population of four hundred sick persons, men, women, and children, who are received into the hospital. Of all these sick, not one presents himself or herself, nor remains willingly. The administration seeks them, and it is by the exercise of authority, and often force, that they are brought to the Home. All dream of departure and of liberty. Seven religious will never be able to keep them, still less to convince them, for it is useless to insist, the Malgache does not understand.

In the beginning it was more calm. To entice the lepers, to soften a detention too hard for their liking, to anticipate any resistance to the will of the administration — I use a common expression — the pill was gilded.

The Leper Home was presented to them as a place where they would spend some time, without doubt, but where, thanks to the care of which they would be the object, they would be cured. The care did not fail, but, alas! the hoped for cure is far away. From the time they realized this, impatience, irritation, revolution!

I fear, and I have good reasons for my fears, that this irritation, which has taken a form so cruel, so painful for us all, will never be appeased.

As other manifestations may be expected, sooner or later, I desire that the personnel continue to be protected, as at the present time; Mr. Bénévent having placed a guard, four riflemen, who watch, and who suffice. The arrangement is only temporary; this is why I express the desire of having it rendered definitive.

CROUZET, vic' ap.
Before giving the notes of travel sent by Father Drouet, we shall furnish some items of information concerning the cities of Philadelphia and Baltimore, where our two Communities have establishments.

Baltimore has already been presented in *Annales*. vol. X X IV . , p. 484.

As to our establishments in Philadelphia, they are usually designated by the names of the suburban towns which have been successively annexed to Philadelphia, such as Conshohocken, Manayunk, and, it may be said, Germantown also.

Philadelphia, the second city of the United States, the metropolis of Pennsylvania, is situated on the west bank of the Delaware, ninety-six miles (by the ship channel) from the open sea, eighty-seven miles by rail, southwest of New York, and one hundred thirty-six miles northeast of Washington, D. C. The Schuylkill river traverses the city dividing the part known as West Philadelphia from the older portion of the town. The county extended south, north, and west, comprising villages already populous, which have been annexed to the city; these constitute its suburbs. The whole under one municipal administration covers an area of over one hundred twenty-nine square miles, or eighty-two thousand, six hundred three acres.
The original plan traced by William Penn is after the type of the cities in squares, called "American cities;" ten streets running parallel from river to river, are crossed at right angles by twenty-five other streets. The suburbs resemble pleasure resorts.

Philadelphia is perhaps, the only large American colony founded without bloodshed. Penn's negotiations were friendly; on his arrival in 1632, instead of taking possession by force, of the land which he had selected, he purchased it from the Indians with whom he always held kindly relations. Emigration so rapidly increased that from the year 1700, the population had become so numerous and was composed of elements so varied, that a constitution or municipal law was recognized as indispensable. Penn drew up this law which was accepted in 1701. During the Colonial Period, Philadelphia was the most important city of the Atlantic coast and for a quarter of a century after the separation of the metropolis, it still held the first rank. It was in Philadelphia that the first Continental Congress met (1774); it was there that the Declaration of Independence was adopted (1776); the first President of the Union resided there, and from 1790-1800, Philadelphia was the seat of the Federal Government.

Germantown.—This suburb of Philadelphia is about six miles northwest of the city, with which it is connected by tramways and the railroad. Germantown, well-built and favorably situated, is the summer residence of merchants from Philadelphia, whose elegant villas are scattered throughout the vicinity; these owners are mostly persons who have retired from business. They enjoy all the conveniences and comforts of large cities; electric light, etc., whilst waterworks furnish an abundant supply of pure fresh water, etc.

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In 1851, the Lazarists opened their establishment at Germantown.

In 1859, Father Ryan, Visitor of the Province, wrote: “We have at Germantown valuable property and a very beautiful church, built by Rev. Michael Domenec. He collected the funds for this church which is very large, and of imposing architecture: he completed the work without going beyond his resources. Two priests would find ample employment in this parish.” (Annales, vol. xxiv., p. 483.)

At that epoch Father Ryan was alone in this establishment; now there are thirty priests, with the students, novices, coadjutor brothers: God has visibly blessed the work.

Conshohocken has about the same conditions as Philadelphia, about fourteen miles northwest, on the left bank of the Schuylkill; population three thousand seventy. Rich iron mines are worked there and the mineral is utilized in several factories.

The Polish Lazarists have an establishment there since 1905, to aid their compatriots who have emigrated to this place.

Manayunk, a little to the west of Germantown, is a manufacturing city now annexed to Philadelphia. The Polish Lazarists resided there before opening their house at Conshohocken.

We give now the notes of travel sent from Germantown by Father Drozet, Priest of the Mission.

Germantown, February, 1906.

I had promised to send you some “American Notes.” Here is a summary of the impressions gathered during my last vacation.

If you are willing to accompany me as far as Baltimore, we can repeat together a journey which, for many reasons,
has left with me most pleasant memories. This journey will require two hours and a half, despite the ordinary maps from which it would seem that one could almost step from Philadelphia into Baltimore.

Now that we have some idea of the distance, let us take the first train at Wayne Junction. My clergyman’s ticket (granted only on a few lines) will permit me to travel at half rate, and for the slight addition of fifty cents we are entitled to a seat in a Pull-man car, where our presence, rest assured, will attract no attention. A revolving armchair, roomy, soft, and comfortable, and yet not luxurious, allows us to contemplate at our ease all points named on the schedule, and to view all the portions of the landscape worth admiring, without the risk of getting a stiff neck.

We first pass over a large section of the immense city of Philadelphia, which, as you doubtless know, covers an area truly extraordinary. The style of the buildings almost uniformly adopted has acquired for Philadelphia the beautiful name of City of Homes; there is quite a number of one or two-story houses, many with a neat grassplot or surrounded by a small garden, which dwellings accommodate one or two families. Hence, during the summer, these quarters present an attractive appearance, so quiet, and so peaceful, with their small gardens in full blossom, and their rows of shade trees, which would cause the traveler to believe himself three hundred miles from any large, industrial city, in some rural district of old England, where the eye so often meets pretty cottages covered from roof to foundation, with ivy. There are very few of those huge unprepossessing barracks one sees in Paris, where hundreds of families are deprived of air and light. Do not conclude, however, that France claims the monopoly to these tenement houses, as they are called here. New York has hundreds of them, where the atmosphere is most unwholesome, and the wonder is that the law does not more frequently
intervene to protect human lives, which are manifestly sacrificed to the rapacity of these brewers of business; occasionally, the papers or the Reviews publish a sensational article, giving alarming statistics, doubtless with a view to rouse the public from their indifference. The result is what might be expected: the Almighty Dollar, still holds sway, meanwhile, “pouring out torrents of light upon its obscure blasphemers.”

All the quarters of Philadelphia do not present the flowery aspect of those described above; if ever you have occasion to go from Germantown to Philadelphia by tramway, you may notice suddenly, to the right of the line, and behind a border of waste lands which dishonor the city, a burning city which resembles an offshoot of hell. Will the smoke of the pits of the abyss be more dense, more deeply tinted with the reflex of sulphur and of copper, more tortuous than that which veils this section with a perpetual curtain of fog? It is very doubtful; and for the moment one would believe himself transported to London or to Pittsburg, the iron city. Philadelphia is, indeed, a remarkable city, for she is at one and the same time a commercial, industrial, scientific, and literary city: from a Catholic standpoint she is hardly surpassed, save by New York and Chicago whose Catholic population exceeds the million. Therefore, it is needless to say that she is the pride of her sons; and I think they would willingly, with some slight modification, borrow the motto of an old French lord: “A New Yorker, not I; Bostonian, I would scorn to be; Philadelphian I am!”

Whilst chatting, we have gone over some distance and, leaving behind the gardens and the smoke, the villas and the “factories,” the homes and the countless churches of the immense city, we are running now parallel to the Delaware River. If we were traveling on the Pennsylvania Railroad, we might have a nearer view of this important
artery of American commerce, its verdant shores, its emerald waters which extend over a mile, bathing, now solitudes, anon enterprising cities like Chester or Wilmington; sometimes peaceful villas with porches garlanded with the virgin-vine of complicated architecture. Without rivaling the gigantic Mississippi and its great tributary, the Missouri, the Delaware holds an honored place in the commercial life of the states of the northeast: instead of the bark canoes of the Delaware tribe of Indians, which no longer navigate except in the show-cases of museums, you would see a long procession which only the dense fogs of winter at times interrupt: big steamers of companies, American, English, or German; heavily-laden flatboats, drawn along by some tug; schooners owned by local merchants; fishing smacks with their grey sails; pleasure yachts, and gunboats of the government. On a fine summer day we would see gracefully ploughing the waves to the rhythm of her compass, one of those huge three-story steamboats, whose picture in an illustrated geography made me, twenty years ago, dream of America; these are, after all, only tourist boats, more remarkable for their size than for their elegance, wherein as many as two thousand passengers may be crowded together, traders and laborers who have broken away from business, and who eagerly inhale the strong salt air which the breeze brings from the ocean. Nearer the city, we would note, running between the business quarters, the heavy ferry-boats whose central division is reserved for vehicles and teams which are thus transported from shore to shore. There are special ferry-boats which in this way transport trains with their whole cargo of passengers and freight.

After the Delaware, comes the Susquehanna River, another immense liquid plain, compared with which our Seine in Paris, is only a stream; then we shall pass successively (always on condition that we travel on the Pennsylvania
Railroad), over two arms of the Chesapeake Bay, almost as curiously indented as the Norwegian fiords, without the mountains, at least, in which however, Norway has decidedly the advantage. This time, the view warrants, in every sense of the word, the revolution of our obliging armchair. Imagine that you have boarded an express of the twentieth century, speeding along almost on a level with the water on its two steel ribbons, and that through the window of your Pullman car you perceive a landscape in which there must have been but few changes made since the days whereon the early settlers paid it their tribute of admiration, as we are doing now. What first meets the eye is a veritable arm of the sea, yet placid as a pool; beyond, a plain... immense (this is the obligatory epithet), which appears as solitary as it did two hundred years ago; at the limit of the horizon, a circle of hills crowned with forests. Seen from the shore, our train has surely the effect of an anachronism in this almost wild environment, and I could almost comprehend the anathemas of Louis Veuillot against the locomotive,— against “this violent machine which permits us to annihilate distance, that we may the sooner return to labor, to business, to the coining of money.” Pardon, if there be need of pardon, my... pedantry; but in America, one rarely finds occasion to enjoy the pleasure of quoting Louis Veuillot!

A second time the same grandiose, thrilling spectacle is presented; this will recall (another quotation) from a noted English writer: “God made the country, and man made the city.”

Indeed, the extent of American lands sufficiently assures us that the United States has nothing to dread from even an excessive increase of population. It is not in the country through which we are now passing that people run the risk of treading upon one another’s heels: there is space enough for everyone, and the only pity is that these bound-
less plains which seem to await the plough of the husbandman, should be in reality so sterile. It is said that some of the fields are in great part not worth cultivating: those immense tracts of waste land, which to some extent recall the *despoblados* of South America, those swamps upon which no system of drainage has ever been tried, those barren prairies where rushes abound, to the exclusion of grass; we may find them again in the most populous States of the Union, such as New York and New Jersey, and even at the entrance of the most important cities, at the very gates of the federal capital, Washington. Great was my surprise before saluting the Capitol and Washington’s Monument to be obliged to pass through a veritable desert. Washington City can be reached by train in one hour from Baltimore, but really in the route between the two cities there is little to remind one that he is in the centre of a great civilized country. I do not know what President Roosevelt’s private opinion is about the marshes that border one whole side of this capital, forming a girdle by no means attractive or wholesome, but I think that it would be well to do away with this ill-favored annex of the Potomac River: from an aesthetic standpoint this would be an improvement to be appreciated, and the panorama, which Humboldt admired and which from the highest point of “Washington’s Monument” I also have admired, would then be only the more worthy of the exclamation point of the celebrated traveler...But do I not forget myself, thus to intrude my suggestions upon President Roosevelt? Let us resume our subject, I mean let us return to the road to Baltimore.

Presently, you will agree with me that even amid the solitude through which we are passing, there is a something to remind us that we are in the heart of an advanced civilization. This reminder is, indeed, something quite modern, which cannot fail to triumphantly display itself in a coun-

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try like this where the mercantile spirit appears to take the lead, and the brain is ever busy striving to originate some new means of causing the tree, not of science, but of riches, to produce as many fruits as its branches can bear. According to my idea this is a thing most repulsive, and which has not gained in comeliness by crossing the Atlantic; it is an evil which spreads terror... among people of refined taste: the advertisement signboard—since we must call it by its name. It intrudes itself everywhere; clamorous, noisy, tantalizing, conspicuous by its glaring colors, loquacious and demonstrative, as though it feared not to have sufficiently engrossed attention. It pursues you, torments you, allows you no respite; it watches for you at the curve of the path in the woods, it awaits you on the border of the stream, collars you on the hill summit, it screeches out its fooleries in the depth of the valley, and when you seek a solitary corner where you may breathe freely, or meditate in peace, it springs up suddenly from behind the trunk of a tree, and has the audacity to boast to you of the charms of a music-hall in the neighboring city, of the tonic excellence of a whiskey, excessively pure, of the unparalleled aroma of the five-cent cigar. If you jump into a tramway to escape its pursuit, it awaits you sneeringly on the platform of the car, and from its position, it makes grimaces at you and retails puns for your benefit. Open a Review in the effort to rid yourself of this importunate company, you will be terrified to find that the advertisement puff has usurped one half of the space, and that from one hundred fifty pages, seventy-five are devoted to the eulogium (highly illustrated) of improved braces, hygienic hats, and shoes with rubber heels! And then, discouraged and disappointed, you close your “magazine,” as you murmur: O business spirit, behold many of thy freaks! I admit that the evil is not peculiar to America, and I would not be surprised to find at the North
Pole, placed on an iceberg, some highly colored hand-bill displaying to the Esquimaux oil-drinkers, the qualities (nutritive as well as refreshing) of Munich beer. But candidly speaking, the United States is by excellence the country most given to the advertisement signboard, and the Americans have the faculty of spoiling their fairest landscapes, where there is not the slightest advantage in doing so. This, however, is by no means the only failing of the mercantile spirit in this country: graver accusations might be brought forward; it is asserted that the Falls of Niagara are seriously threatened by influential companies, impatient to transform into motive power, the immense reserves of natural energy stored up in the American Fall, or in the Horse-shoe, on the Canadian side (These are the names of the Falls). A committee has been formed to oblige the two governments to intervene, if necessary, to prevent an act of vandalism probably without precedent in the history of the world.

As we are on the subject of the advertisement puff, allow me to present a chapter in favor of the American public: I promise you that you shall not meet therein any of those hideous illustrations which disfigure the walls and journals, in France, as well as in America. Have you not remarked the calmness, and, on the whole, the refined manners of our traveling companions? No noisy conversations, no shouting, no superfluous gesticulations: evidently, we are in the company of those who, conscious of being gentlemen, comport themselves as such. You will say, perhaps, that in our Pullman car is to be found a select company, the aristocracy, the élite. Be it so; let us pass through the other coaches; this is easily done; a footbridge permits you to pass from one to the other and, if you so desire, to inspect the whole train: except the parlors and the sleepers, which are not on all the trains, there is here but one class of coaches, and the poor have the same right to enjoy the
cushioned seats as the rich: we are in full practical democracy. Doubtless, our tour of inspection will present everywhere the same unobtrusiveness, the same calmness, the same excellent comportment. I am not speaking of the possible intrusion of some intoxicated person, who would be tolerated only on condition that he disturb no one, I refer only to the general rule, and I can affirm that I have everywhere remarked a dignity, which struck me also so forcibly in England. May it not be an element of the phlegmatic disposition of the Anglo-Saxon, of American indifference, which leads each person to severely attend to his own affairs, and forbids him to inquire if his neighbor be an honest man or a rogue? Possibly it may be so. It is, however, but just to attribute this demeanor partly to the influence of education, to the positive desire, to the firmly determined will to be polite, to comport one’s self well, to importune no one,—in a word, to be a gentleman. We Europeans, who too often judge the Americans from our ballads or our caricatures are likely to misrepresent them, as of haughty and disagreeable manners, who scarce can appear in public otherwise than with a pipe in the mouth, and disorderly headgear,—a species of armed Cyranos, always ready to unsheathe the sword, or rather to draw a revolver, for a yes, or a no: the reality is much less theatrical and vastly more prosaic; the rough-riders, with broad-brim felt hats, a handkerchief tied loosely around the neck, legs incased in tan-colored leather, wearing Mexican spurs, are not to be met at every corner, especially in northeastern cities, and their apparition, or that of a cow-boy in professional costume would excite almost as much curiosity here as upon a Parisian boulevard. The blustering type assuredly does exist, but specimens are the exception, and although one cannot fail to observe both in men and women an independent bearing; while the firm rapid step betokens a people accustomed to liberty and conscious of the power of
freedom, I do not believe that the ordinary American deserves the reputation of being a “quarrelsome fellow” any more than does the Parisian, the native of Lyons, or of Marseilles. Are the students of the great universities, Harvard, Yale, or Princeton, even as turbulent as our French students? I would not venture to decide; in any case, it is most probable, not to say certain, that the school-boy tribe of Bom and of Berlin could readily furnish points on this head to the sophomores of the University of Pennsylvania. I have had more than one occasion to admire the patience of the American public. It shows tolerance and forbearance in more than one circumstance where we Frenchmen would take fire and explode like a keg of powder. But I must have done with this panegyric: otherwise you might be inclined to accuse me of repudiating my dear France, and of having suddenly become American to the core: rest assured that such a thought would be far from the truth.

Meanwhile, as we review and present both sides of the question, let me inform you that if we sometimes accept an erroneous idea of the American type, the Americans could hardly boast of being better acquainted with us, or of judging us less unfairly. I could not say whether they take in earnest the fantasies and witticisms of Mark Twain: I give them the benefit of the doubt. But they are perhaps strongly tempted to give serious attention, as we would likewise do, to certain articles of the Review over the names of persons who pretend to be well informed, and who, as we say, have proof in hand. Not long ago, waiting my turn to see the Doctor in his office, I chanced to fall upon one of those articles that make no secret of their ability to direct public opinion. There was question of no less than French aristocracy: it was a wholesale condemnation, filled with malicious, narrow-minded abuse: the whole without even the coloring of impartiality. This is only one instance among many of what is termed here the yellow press,
which is no more sparing of the Senate of the United States, than of the old aristocracies of Europe, and against which President Rossevelt recently brandished his Gavel better known here as his "Big Stick."

Whilst discussing the demerits of the advertisement hand-bill, we are nearing the end of our journey. That city of brick, which you see at the horizon, seated for about three centuries (this period constitutes in America a remarkable antiquity) on the Patapsco River, is the city of Lord Baltimore, the ancient tolerant colony of Maryland. With the sky-scrapers like archipelagoes of stone dominating the sea of two and three-story houses, with its numerous churches, in the midst of which the gilded domes of the Cathedral seem to strike a note almost Oriental, then come its many public institutions, its university, its colleges, hospitals, libraries, its five thousand manufactories of every description, its extensive and safe harbor and its docks, lastly, with its five hundred thousand inhabitants, and its old reputation of hospitality and enterprise, Baltimore can boast of being the metropolis of the South. The fearful conflagration which two years ago consumed the centre of the city has left scarcely any trace, and at the present writing the accumulated ruins have been replaced by splendid modern buildings, whose iron framework, and granite trimmings are considered fire-proof. These new buildings mostly commercial houses now in active trade, are the pride of new Baltimore, and the inhabitants do not hesitate to say that the catastrophe of two years ago has proved a blessing since it enabled them to give to their city an up-to-date appearance. Like Philadelphia, and the other large American cities, Baltimore is growing rapidly, and daily encroaches upon the surrounding towns. The rapidity of building here is really marvelous! and after an absence of three months from the suburbs, you would scarce recognize the place: in that brief interval, houses spring up like
mushrooms after a wet night. Since my arrival here, the environments of the Seminary have undergone a complete change. I dare not add that they are embellished, for where, last year, we had a beautiful prairie or a small wood peopled with birds, there are now several rows of houses, about which there is nothing very artistic. The Americans will pardon me here if I pay them no compliment, for candidly, with the best will in the world, I cannot. It must be acknowledged that this feverish activity which produces annually thousands of houses, is but a mere speculation, the builders—their name is legion—have at heart the interest of their pocket-book rather than the welfare of their fellow citizens. You should see how these long rows of houses, all uniform in style, reproducing the same type, forty, sixty, or one hundred times, are put together, in the builder's plan. Here is the solution of the problem: given a space to put up the greatest possible number of houses, with the greatest possible speed, with the least possible outlay; securing for them, however, an appearance as comfortable as possible, that they may be sold or rented at the highest profit possible. Such are the principles upon which the fertile brain of these builders work. When two competitors begin to build at the same time, on opposite sides of the street, there must follow a struggle of swiftness, a “builder's race” most interesting to witness. The aim is to outrun the adversary and to post, before him in full view, twenty feet in the air the magic signboard: Homes for Sale. The result, of which the public good must bear all the expense, is that despite their semblance to the most inviting, neat little houses, these are but fragile constructions, circumscribed and inconvenient, with low ceilings, corridors without light, stairs as steep as ladders, and so narrow, that certain portly persons of my acquaintance could scarcely make the ascent, and then it could only be accomplished by going sideways like a crab. Our
confrères term these masterpieces of mercantile architecture: mere shell; and never was the name more fittingly applied than to these ephemeral buildings. What shall we say of the number of frame houses? They are, on the whole, not very common in Philadelphia, but for instance, in Buffalo (a city of three hundred fifty thousand inhabitants), have I not seen sections almost exclusively composed of these board houses, which recall Uncle Tom's Cabin, although it must be admitted that they are more spacious and comfortable, whilst they are not destined for the same celebrity. This explains, at least in part, why conflagrations are so frequent and so destructive in America, and why the fireman's profession is not a sinecure.

Needless to say, that people who possess the means to have their own houses built according to their taste, put on a little more style, and they do not submit, with their eyes shut, to the architectural fantasies of the business agents. They select the site and dictate their conditions; these grand mansions, substantially built in cut stone, look down, with an air that is not very democratic, upon their humbler neighbors of wood or brick. We wonder who has given these worthy Americans a taste for the complicated, the pointed, the outlandish, the entangled? The Chinese or Japanese pagoda seems to be their ideal: gables, towers, balconies, steeples, bell-turrets, all woven and interwoven, cross and recross in the most charming disorder, evidently with the effort to produce "an effect of art:" one would say that the playthings of Nuremberg were suddenly transported and magnified upon American soil, where local art has striven to embellish them with new complications.

Well! did I not tell you that Baltimore is not next door to Philadelphia, as the maps would insinuate? We have traveled over sixteen pages, and we have not yet reached our destination. Perhaps the distance may not be altogether responsible for the length of the journey. My loquacity...
is to be taken into consideration. What would you have? It is a rare pleasure for me to converse for a long while in French; I have availed myself of the opportunity, as I propose to do again; you will readily grant me pardon.

I have not mentioned the fearful disaster, which has destroyed three fourths of San Francisco. The papers have evidently furnished ample details concerning this lamentable catastrophe, seventeen Catholic establishments are in ruins, the Jesuit Fathers have suffered most; their magnificent church and their college,—all gone; their loss is two millions. I hear that our sisters have lost a school, but I have no accurate information on this point. The admirable generosity with which the appeal from the distressed city has been responded to, gives reason to hope that the city will be promptly rebuilt.

F. DROUET.
SOUTH AMERICA
BRAZIL

POLISH MISSION OF THOMAS-COELHO


Cracow, June 9, 1906.

Here are, my Most Honored Father, some details of the labors of our Polish confrères in Brazil, during their two years sojourn in South America.

During 1904, in the church of Thomas-Coelho, and in the chapels which belong to this parish, our confrères heard four thousand confessions, and preached one hundred thirty sermons; if we add to this, one hundred ten given on the missions, with eleven thousand, five hundred confessions—not losing sight of the enormous distances from one colony to another—it must be admitted that the three Missionaries have employed their time well. Besides this, they have prepared one hundred twenty-four children for their First Holy Communion.

In the year 1905, one hundred thirty-one sermons were preached, and five thousand confessions heard in the parish; and, on the missions, there were two hundred fourteen sermons, and, almost eight thousand five hundred confessions.

I find also in one of the last letters of Father Bayer, Superior of Thomas-Coelho, a description of the schools established by our confrères:

"At Thomas-Coelho," writes Father Bayer, "by our efforts three normal schools have been opened in three localities which appeared to us most convenient for the people of the colony: the first which adjoins the rectory of the
church of the Blessed Virgin is frequented by more than thirty children, and it has for teacher our organist, Mr. Peter Fila, who had directed a Brazilian school for seven years. The second is located at Rosy Stare; it is directed by Joseph Zielmski, and has an attendance of forty-six children. The third is at Rosy Zackupne; it is frequented by forty-two children; the teacher is named Witold Zulawski. These three schools have been visited lately by the Austrian consul, Mr. Okecki.

The parents pay one milreis a month for each child; but when the great harvest labor begins, the classes diminish in number and other means must be improvised to support our good school teachers; this we do very willingly.

"We have also two small schools in our parish, one of which has eighteen, the other fifteen pupils.

"Near our dwelling in Thomas Coelho there is also a public school for Brazilians, of which the director is a Pole; many of our children attend that school, principally because they pay nothing towards the support of the teacher. But this school is only for boys; I have also thought of a school for the girls of this country, and for over a year, I have been engaged in trying to establish one. Now the wife of the government teacher has opened a private school for girls, where there are nearly twenty pupils.

"In the neighboring colony, Cristina, whither we go once a month for the divine service, there have been opened through our efforts, two schools which are attended by one hundred and six children. The first, in Cristina proper, is held in a private residence, until the building destined for it be completed. The second, in the colony of Lagoa Suja, belongs to the Cristina colony, which constructed also, a new building, the blessing of which will take place May eighth. We have visited these two schools accompanied by the consul, Mr. Okecki. The sweetmeats, and
above all, the little pictures which I distributed to our dear children caused great rejoicing.

"At the end of the scholastic year, we always assist at the examinations and at the distribution of premiums; this encourages the pupils, as also the teachers.

"Mr. Okecki, the consul, will leave here for Europe in the month of May. Undoubtedly, he will call on you, and he will have an occasion to tell you if he is satisfied with our school. Before our time, they had only one school in which no priest interested himself.

"By the grace of God, we do what we can; we commenced by the restoration of our church, and of our rectory, which was almost in ruins; afterwards we constructed a belfry and purchased new bells; we have surrounded the church with an iron fence, and the cemetery with a hedge. Thus all is becomingly adorned.

"Now we propose to found a library for the benefit of our people. Our dear Poles are much impressed, and they are very earnest in their efforts to reform. God be praised! almost everywhere our missions root out the vice of drunkenness. At Thomas Coelho a house of the Sisters of Charity is needed; we are preparing our plans, but they must mature slowly on account of our want of resources and the poverty of the colonists."

Bless, Father, the labors of our dear confrères, and deign to believe me always,

Your truly devoted and obedient servant,

G. Slominski.
ECUADOR.


Ecclesiastical Seminary of Quito, April 27, 1906.

The cablegram has already announced to you the immense loss we have just sustained in the person of our dear and most virtuous confrère and Superior, Rev. Theodore Reul!

I say an immense loss, I should say rather an irreparable one; for a man, such as he whose death we deplore, is not easily replaced. He was a saint and a scholar!

To attempt to describe to you the many bright examples of virtue which he has given us, would be going beyond the limits of a letter, and it is a task too great for me. I will confine myself to three considerations: namely, his love for God, his love for the Church, and his love for the Congregation.

And first his love for God: God was, so to say, his one absorbing thought. Never did he lose sight of Him in his actions, all of which he accomplished with the greatest purity of intention. His conscience, delicate as possible, made him avoid the smallest faults, without, however, causing him to fall into scrupulosity.

Always himself, he saw the will of God in everything, and he submitted meekly, hoping in all events, even the most trying and difficult, for the help of grace and light to be directed. “Let us pray to God,” was his one counsel in all difficulties.

Love for God kept him always recollected, and were he walking or seated, alone or in company, his manner of keeping himself humble and respectful, showed that he lived in the presence of God! He manifested that love and...
respect in the recitation of the breviary, reciting it on his knees every time that he was prevented from saying it with the Community and before the Blessed Sacrament; and when he recited it in common, he pronounced the words with so great solemnity that one might say he was presiding at a grand reunion. His manner of enunciating, distinct and grave, gave one to understand that he enjoyed in each expression of the sacred books the sense of the word of God. What profound adoration after the celebration of the Divine Mysteries! One might call him an adoring angel. His visits to the Blessed Sacrament were also frequent during the day, and ever at the same time; so that one always knew where to find the Superior at certain hours.

His love for the Church was manifested above all by the blind obedience, to no matter what order, whether it came from Rome or from the local authority. It was this love for the Church that urged him to consecrate every moment to the welfare and formation of the young Levites. One might say without any exaggeration, that the thought which continually occupied the mind of our Superior, was the training of young men for the ecclesiastical seminary; he wished to have a virtuous and learned clergy. He knew perfectly all the principal languages of Europe, German, French, English and Italian; but we may say that Spanish was his favorite tongue because it was the language of the country, and was necessary for the proper education of the pupils. He required them always to pronounce it very distinctly, and to speak it correctly. He never ceased recommending to them a good pronunciation of Spanish, and, the reason which he alleged was, that with it they could do much good. He had learned the Quichua, an Indian language, in order to be more useful to the students; he kept class of it once a week, so that as pastors they might be of more service to the Indians.
The necessity of ensuring the prosperity of the Church in Ecuador, caused him to occupy every moment of his time. He was continually engaged in preparing subjects for his classes. The fifteen years that he spent in Ecuador seemed an uninterrupted chain of labor. Never was he away from the seminary; once only he absented himself for fifteen days to preach a mission in a parish. He was usually found in the chapel, in his room, or in the library. Well versed in all ecclesiastical studies, he could answer no matter what question, with accuracy and precision, but where he excelled most was in the knowledge of the Holy Scripture, as he was proficient in Hebrew and Greek.

The studies of political science and pedagogy were his specialties, and with no other view than the successful formation of the clergy. You may then understand what a treasure we have lost. When Mgr. Ordoñez, Archbishop of Quito brought him here he said to the gentlemen of the district: "He traido de Europa una joya," which translated means: I have brought with me from Europe a precious gem. Truly, Father Reul was a gem for the diocese of Quito, and for the Church: Gemma Sacerdotum.

His love for the Church inspired him with profound respect for priests: he saw in them ministers of Jesus Christ, who continue on earth, the work of the Saviour of souls. It was not merely exquisite politeness that caused him to act thus but a spirit of faith, by which he beheld in each priest the representative of the Church. From this same spirit sprang also that imposing, but at the same time sweet gravity which accompanied him in all his acts; even the most insignificant were performed with calmness and dignity, without however any excess. All this proceeded from the firm conviction which animated him, of the dignity of the priest who represents the Church.

What can we say of his love for the Congregation, if not that his whole life as a Missionary and Son of Saint
Vincent, has been an exact copy of our Holy Founder? He might be called the Living Rule, and that without exaggeration and without affectation. He was exact in all; from four o'clock in the morning until nine in the evening, without omitting one single exercise of piety, notwithstanding the numerous occupations which literally absorbed every moment of his time. He accomplished all without precipitation and without preoccupation, giving to each act the time determined by the Rule.

The virtues that constitute the spirit of our state were practised as perfectly by him as could be done by mortal man. During the seven years that I had the happiness of living with him, I never perceived a single fault; but found him always equal to himself; Semper sibi constans; always meek and affable, he was always grave and humble, whilst severe towards himself; and all kindness for his confrères; always nobly humble, and yet leading a life completely hidden. Oh! what a pearl we have lost! Oh! the great void produced in our family by his death!

It is not astonishing that the glorious title of saint has been bestowed on him nor that the objects belonging to him were coveted after his death, and regarded as precious relics.

At his funeral obsequies, all wept, but as one would weep for a saint departed.

His remains repose in our midst, beside a little grotto of Lourdes, which we have in the garden, and which is used as a place of recreation for the students. May he, from the height of Heaven, protect us.

Janvier M. MARINO.
Rev. Theodore Reul was born at Byfang, near Essen in Germany, November 30, 1849, of truly Christian parents in easy circumstances. He studied his humanities in Recklinghausen, from 1864 to 1870, and received the degree of Bachelor with excellent notes. He passed six months in the University of Vienna, Austria, where he studied higher philosophy and modern history (1870–1871). He made his theological studies at Paderborn, where he was ordained priest, February 25, 1875. From the year 1875 to 1879, he was with the family of Count Salm in Spain as preceptor.

In 1880 he came as collaborator to the preparatory seminary of Nice. November 26, 1880, he entered the Congregation of the Mission, and made his vows in Paris, November 27, 1882.

Thence he was sent as professor to the ecclesiastical seminary of Angoulême, and on the tenth of October 1891, he arrived in Quito, as Superior of the ecclesiastical seminary, where he died, April 24, 1906.
In the preceding numbers we published the Decrees of the Roman Congregations, which are of general interest to the two Communities founded by St. Vincent de Paul, the Priests of the Mission and the Daughters of Charity.

In 1882 a decree, important for the Daughters of Charity and issued by Leo X III, was published in divers Reviews; we meet with it in the Journal du droit et de la jurisprudence canonique (December, 1882); it appeared also in the Nouvelle Revue théologique published in Belgium (vol. xxiii., November 5, 1891). It had not been inserted in our Annals.—We present it now, so that the principal Roman Documents that possess special interest for us may be found in the same volume of our publication, (See contents at the end of this volume).

The petition given below was drawn up in Italian, the text may be found in: Collection of privileges and Indulgences for the use of the Daughters of Charity, p. 49. We give here the Latin translation of it, intercalating some divisions.


(Translation)

BEATISSIMA PATER,

Superior Generalis Congregationis presbyterorum Missionis, vulgo dictorum Lazzaristi humiliter exponit hujus Congregationis sanctum Fundatorum, nempe S. Vincentium a Paulo, instituisse etiam societatem Puellaram Charitatis, illam subjiciendo regimini directo et exclusivo Superioris Generalis pro tempore ejusdem Congregationis.
Indoles Societatis Puellarum Charitatis.

Predicta societas, quum sit ex natura sua essentialiter secularis et laica, regulas a S. Sede approbatas non habet, et in ipsa non emittuntur vota religiosis sed vota tantummodo simplicia et annua.

Nonnulli autem Locorum Ordinarii, in errorem inducti notionibus haud genuinis, opinantur ad se ipsos pertinentem auctorem quae Superiori Generali competit super domibus Filiorum Charitatis, ideoque volunt hærum domorum regimini interno sese immiscere; eas aut per se aut per delegatos visitare; superiores dioecesanos praeficere; speciales confessarios deputare, non solum et clero securi electos sed etiam et regulari, et id contra statuta a S. Vincentio a Paulo condita, nec non et contra maxime a dimitio supra duo secula perseveranter vigentem, unde periclitaretur unitas quae tantopere necessaria est Societati ubique diffusa ad secure procurandum regularem ordinem ejus administrationis et prosperitatem tot eximiorum operum quibus inservit.

Est revera essentialiter secularis et laicalis.

Et revera predictum Institutum S. Fundator voluit esse omnino seculare, seu ut aiunt laicale, dum ipsi assignaverit pro claustra, hospitia, carcere et egenorum cubicula; pro velo, modestiam; pro officior charitatem; pro confessario, parochum aut alium sacerdotem, exclusis regularibus, ab episcopo approbatum. Hinc ibi nec novitiatus proprie dictus, nec canonicum examen postulantium, nec designatio confessariorum ordinarius aut extraordinarius nec praescriptio recitandi Horas canonicas, nequidem officium Beatae Mariae Virginis: Sodalium vota nec emittuntur publice nec acceptantur in nomine Ecclesiae. Quod si generatim post aliquod spatium plurium annorum in sodalitio transactum annua emittant vota, hujusmodi vota sunt mere privata quorum nullus testis nisi Deus et propria voventis conscientia. Ad summum aequiparati possunt votis quae in seculo persona devota opportunum judicaret propio directori emittenda esse ad majorem suum profectum spiritualem.

Ita visum est Ordinariis et S. Sedi.

Juxta hanc normam semper vixerunt et adhuc vivunt Puellae Charitatis, id non ignorantibus locorum Ordinarii et in ipsa Roma sub oculis Sanctae Sedis, quin unquam habita fuerit mens subjiciendi hanc Associationem canonicis legibus quas S. Congregatio Episcoporum et Regularium a recentibus Institutis maxima diligentia servandas curat. Insuper ex eo tantum quod earum statuta unquam S. Sedis approbationi submissa fuerunt, manifestum videtur ipsas semper se habuisse tanquam mere seculares (et revera earum vestitus est erat in principio quem induebant plebeiæ mulieres pagorum Parisiorum), consociatas ad opera charitatis christianæ erga...
pauperes absqueullo quocumque vinculo præter charitatem mutnam et
communem Superiori generali Missionis subordinationem.

Hujus Societatis cura et gubernatio pertinent ad Superiorem generalem
Congregationis Missionis.—Quid senserunt et statuerunt Summi Pontifices.

Quæ subordinatio semper rata habetur diversis Brevibus summorum
Pontificum et speciatim a Pio VII per Breve, anno 1804 datum, et Bullario
Romano insertum, in quo hec leguntur: “Quum vero huic officio (nempe
Superioris generalis Missionis) adnexa est tum cura et gubernatio Com-
munitatis Mulierum seu Puellarum Charitatis ubicunque erectae vel eri-
gende, etc.” — Et alibi idem Pontifex ait (Bullar Rom. 22 jun. 1818):

“Causis accurate perpensis; earumque agnito non levi pondere, ut...soci-
etatis Puellarum Charitatis faciliori atque opportuniori regimen simulque
majori pauperum et infirmorum utilitatis susceptam, ex certa scientia ac
matura deliberatione nostris, exque apostolice potestatis plenitudine,
ornes et singulas Charitatis Puellas earumque societatis ac domos in reg-
nis Hispaniarum a quacumque Patriarchæ Indiarum, vel cujusvis alterius
jurisdictione ac subjectione prorsus eximientes ac liberantes, omninoque juris-
dictiones obedientiae, superioritatis, ac dependentiae moderni ac pro tempore
‘existens vicarii generalis Congregationis Presbyterorum secularium Mis-
sionis sancti Vincentii a Paulo nuncupatae, perpetuo ac integre subjicimus
atque supponimus.

Et in alio Brevi ejusdem anni (Bull Rom., 27 novembris 1818) Pius VII
subdit: “Mandamus ut...illa tantum regula ab omnibus et singulis nunc
‘et in posterum observari debeat, que a sancto Vincentio a Paulo
‘fundatore fuerat instituta, quæque in Hispanarum regnis ad nostra usque
‘tempora retenta fuit, nihil in ea circa dicæ Societatis regimen innovan-
tes.” Denique sic loquitur Leo XII anno 1827 in Brevi quo Superior gen-
eralis instituitur D. de Wailly: “Itaque cum perpenderimus plissimum
‘hoc institutum quod S. Vincentium a Paulo parentem agnoscit in Galliis
‘ortum, supremum ejus præsulem Galicæ nationis perpetuo ektissæ, eique
‘instituto adjunctam esse administrationem societatis Puellarum Charita-
tatis, etc.”

Natura auctoritatis Superioris generalis.

Hinc constat Puellas Charitatis ad obedientiam Superiori generali pre-
standam teneri; Ipsi tantum, vi muneris sui, jus competit confirmandi elec-
tionem Superiorissæ generalis et praecipiarum Officialium, visitatio interna
domuum; earum administrationis inspectio, salvo tamen Episcopi jure
visitandi earum opera externa. Ad Superiorem generalem spectat confessa-
rios præsentare: attamen non modo non præsumit eis ullam quamlibet con-
erre jurisdictionem, sed et tenetur juxta statuta, hos eligere inter sacerdotes
sæculares ab Ordinario approbatis, et plerumque parochus respectivus des-
igatur. Imo nec Superioris generalis, nec Missionariori confensiones Puella-
rum Charitatis audire valent absque dieta approbatione. “Non licet uti
ex nostris, nisi ab Ordinario sit approbatus, confessiones tam Nostrorum quam Externorum audire.

(Constit. comm. Congr. Missionis. cap. xi., n. 4). Nulla prorsus occurrit ratio qua RR. Ordinarii inniti possent ad impendeum confessarium quemdam determinatum personis secularibus, quales sunt, ex supra dictis, Puellæ Charitatis. Satis est igitur si Superior generalis tamquam confessariis harum Puellarum presentet sacerdotes a Revenrendissimis Ordinariis approbatis pro seminariis confessionibus audiendiis.

Superioris generalis auctoritas est administratoria; non induit characterem jurisdictionis proprie dicte.

Supra recensiti actus non excedunt limites administratoriae et paterna potestatis; non constituant actus proprie dicte jurisdictionis qua Jurisdictioni Ordinariorum detrimentum inferri possit. Et revera hujusmodi actus auctoritatis Superior generalis Missionis duobus seculis et amplius exerxit absque ulla Ordinariorum controversia: ex iis autem plures a reclamando non destitissent, si persuasum habissent hos actus sua jurisdictioni proprie nocere.

Ceterum Superioris generalis auctoritas est optimum, imo forsan unicum medium efficaciter undae et conservandi in hac pia societate unitatem regiminis et spiritus, qua deficiente, nuncum producere posset hos omnes fructus bonorum operum quorum virtute universis orbis christianus adificatur. Quapropter quosquidemque ob vicissitudines hodiernorum temporum haec unitas periclitata est aut etiam soluta in aliqua regione, sancta Sedes quamprimum studuit ut illam reduceret, auctoritatem Superioris generalis restituendo atque obstando ne huic auctoritati prejudicium inferatur.

Atque hic praefermissis decretis legitimae auctoritatis, aliisque Brevibus jam supra memoratis, referre jucund litteras circulara a Nuntio apostolico Matritensi, nomine S. P. Pii IX., sane mem. emanatas, anno 1878, in quibus sequentes leguntur dispositiones: "Summus Pontifex diligentia cura semper fovens hanc partem electam suae familie, impedire cupiens ne hoc Institutum, quo de Ecclesia necnon de societate civilis tam bene promote ruit quodque suorum operum splendorem in toto orbe percepit ex unitate sui regiminis et subjectione suo Superiori legite, paulatim decidat ac in ruinam adducatur, neque unquam concedit provinciam hispanicam dicti Instituti Filiarum Charitatis ab auctoritatem sui Superioris generalis subtrahit; talibus enim obsecundandis pos- tulationibus quas aliae provinciae moverent, labefacta fieret unitas et languescet virtus qui vivificatur. "Et paulo inferiorius subdit: "Do- mos hispanicas equidem posse coadunari in unam vel plures provincias, dummodo semper subditae remaneant suo legitimo Superiori, cui compe- tit potestas instituendi Visitatricem et consilium necnon directores sibi "benevolos pro Hispania."

His igitur consideratis nempe plam Associationem, seu Institutum Puellarum Charitatis, esse pure secularem seu laicalem; eam suis statutis sub-
mitti auctoritati exclusive Superioris generalis Missionis utpote S. Vincentii successoris; hanc auctoritatem esse administrativam, eamque pluries expresse recognitam fuisse a Sancta Sede que praeterea declaravit nihil esse in hac innovandum quin nulla detur causa immutandi statum quia quotidianam experientia demonstrat valde proficuum esse huic societati sicut et operibus charitatis quibus incumbit; Orator, hodiernus Superior generalis, Sanctitatem Vestræm obscurat ut declarare dignetur nequaquam locum esse alicuius innovandi in regimine praedictæ pæe Societatis, ab origine huc usque vigente. Quod, etc.

Decernit SS. Leo XIII: Nil esse innovandum.

Ex audientia Sanctissimi habita a me infrascripto Cardinali Praefecto Sacrae Congregationis Episcoporum et Regularium, die 25 junii 1882.

Sanctitatis Sua, sedulo perpensis expositis, mandavit rescribi prout rescripsit:

Nihil esse innovandum quoad regimem enuntiati associationis Pul­ellarum Charitatis, quod per pontificia indulta Superiori generali pro tempore Congregationis Presbyterorum Missionis, vulgo Lazaristi, a S. Vincentio a Paulo institutæ, pertinet.

Datum Romæ, die 8 julii, an. 1882.

J. Card. Ferrieri, Pref.

J. Mazotti, Secret.

Locus † sigilli.

49. Privilegium to the Priests of the Mission Relative to Enrolment in the Scapular of Mount-Carmel, when there Is a Great Concourse of People.— (S. C. of Indulgences, June 13, 1906; in perpetuum).

Beatissime Pater,

Augustinus Veneziani, Procurator Generalis Congregatio­nis Missionis, ad pedes S. V. humiliter provolutus, enixe petit indultum, cujus vigore Sacerdotes dictæ Congregatio­nis, qui facultate gaudent benedicendi ac imponendi scapu­laria B. M. V. de Monte Carmelo, occasione tantummodo magni concursus illa benedicere valeant, quin teneantur eadem singulis christifidelibus imponere, omissa etiam nominum inscriptione in album confraternitatis.

Et Deus.

Ss. D. N. Pius PP. X, in audientia habita die 13 junii 1906 ab infrascripto Card. Praefecto S. C. Indulgentiis sac­risque reliquiis praeposite, benignæ annuit pro gratia iuxta
preces. Præsenti in perpetuum valituro contrariis quibus-
cumque non obstantibus.

Datum Romæ e secretaria ejusdem sacre Congregationis,
die 13 junii 1906.

L. † S.
A. Card. TRIPEDI, pro Prefectus,

50. **Faculty of Celebrating in the Churches or Oratories of the Daughters of Charity, the Ceremonies for Ash Wednesday, Feast of the Purification, and Holy Week.**— (*S. C. R., April 6, 1906; for five years.)

**Most Holy Father,**

Anthony Fiat Superior General of the Congregation of the Mission, prostrate at the feet of Your Holiness, implores the extension of the faculty already granted, to celebrate in the churches or oratories of the houses of the Daughters of Charity, the holy functions for Ash Wednesday, the Feast of the Purification, and for Holy Week, according to the *Memoriale Rituum* of Benedict XIII.

May God, etc.

**For the Congregation of the Mission.**

The Sacred Congregation of Rites, in virtue of the powers especially accorded by Our Holy Father Pope Pius X., grants the faculty petitioned for, and which is available for five years.— April 6, 1906.

L. † S.
D. PANICI, Archb. of Laodicea, Secret.
PRAYER FOR THE PROPAGATION OF THE PIOUS CUSTOM
OF DAILY COMMUNION.

Indulgenced by Pope Pius X.

O sweet Jesus, who didst come into the world to give to all souls the life of Thy grace, and who, to preserve and nourish in them this life, hast wished to be their daily food and the daily remedy of their daily weakness, we humbly supplicate Thee, by Thy Heart so inflamed with love for us, to shed upon all souls Thy Divine Spirit, that they who, unhappily, are in mortal sin, may be converted to Thee and recover the life of grace that they have lost, and that they who, by Thy help, already live this divine life, may devoutly approach Thy Holy Table every day that they can; so that, by means of daily Communion, receiving daily the antidote of their daily venial sins, feeding daily on the life of Thy grace in their soul, and thus purifying themselves, always more and more, they may at last arrive at the possession of the life of beatitude with Thee!

Amen.

May 30, 1905.

Three hundred days' indulgence: A Plenary Indulgence, on the usual conditions to those who recite this prayer daily during the month. These indulgences are applicable to the souls in Purgatory.
OUR DEAR DEPARTED

OUR MISSIONARIES

Rev. Theodore Lechaux, January 1, 1906, Paris, France; 67 years of age, 28 of vocation.
Brother Hippolyte Codera (Cleric), May 29, 1906, Barbastro, Spain; 21 years of age, 5 of vocation.
Brother Nicholas Lamboray (Coadjutor), June 3, 1906, Theux, Belgium; 51 years of age, 29 of vocation.
Rev. Francis Di Palma, June 5, 1906, Naples, Italy; 65 years of age, 48 of vocation.
Brother Francis Lopez, (Coadjutor), June 13, 1906, Alcorisa, Spain; 61 years of age, 39 of vocation.
Brother Dominic Leblanc (Cleric), June 17, 1906, Theux, Belgium; 25 years of age 7 of vocation.
Rev. Isidore Vavasseur, July 7, 1906, Paris, France; 71 years of age, 33 of vocation.
Brother Michael Liobard (Coadjutor), July 11, 1906, Zeitenlik, Turkey; 28 years of age, 6 of vocation.
Brother Peter Hofstee (Cleric), July 18, 1906, Panningen, Holland; 27 years of age, 6 of vocation.
Rev. Dennis Del Rio, July 27, 1906, Leganes, Spain; 46 years of age, 27 of vocation.
Rev. Francis Muret, August 6, 1906, Lyons, France; 54 years of age, 18 of vocation.
Brother Francis Bandoni (Coadjutor), August 5, 1906, Rome, Italy; 70 years of age, 37 of vocation.
Rev. Dennis Healy, October 13, 1906, Los Angeles, California, U. S.; 33 years of age, 17 of vocation.

OUR SISTERS

Sr. Marie Rodier, Nice; 33, 10.
,, Marie Barbier, France; 59, 37,
,, Hortense Mazet, l'Hay, France; 55, 35.
,, Marie Chaves, Guayaquil; 76, 51.
,, Manuela Iniguez, Guatemala; 26, 6,
Sr. Marie de Carrère, France; 76, 56.
Ann Gendrot, Bordeaux; 64, 42.
Marguerite Zubicka, Budzanow, Poland; 73, 50.
Catherine Soulier, France; 74, 54.
Cécile Courouble, Paris; 64, 41.
Renée Vallois, Nantes; 64, 37.
Paula Martinez, Carthagena; 35, 11.
Vensura del Pino, Valdemoro, Spain; 25, 2.
Fernanda Jugo, Manila; 50, 27.
Marguerite Dung, Cologne; 29, 6.
Ann Lagreula, Mautauban, France; 64, 45.
Angélique Potel, Morlaix, France; 68, 42.
Madeleine Unterrainer, Salzburg, Austria; 68, 46.
Caroline Némody, Tyrnan, Hungary; 26, 8.
María Sommer, Hungary; 36, 15.
Rose Loibner, Austria; 27, 8.
Thérèse Bernadon, Naples; 91, 67.
Marie Lecamus, Chatillon-sur-Seine; 82, 60.
Marie Capelle, El-Biar, Algeria; 89, 61.
Marie Pommeis, Buenos Ayres; 51, 28.
Ann Spatny, Lankowitz, Austria; 31, 14.
Ramona Diégó, Valencia, Spain; 56, 32.
Mathilde Garcia, Valdemoro; 41, 20.
Juana Aranega, Valdemoro; 52, 24.
Amalia Conde, Santiago de Galicia; 26, 3.
Visitation Oiza, Oviedo; 60, 42.
María Cabellero, Cadiz; 41, 19.
Marianne Zlotowska, Byslawek, Poland; 57, 37.
Marie Grégoire, Agen, France; 62, 39.
Maria Bonilla, Costa Rica; 25, 6.
Jeanne Delanez, Salisbury, England; 58, 35.
Jeanne Sacareau, Italy; 81, 61.
Petra Saiz, Valdemoro, Spain; 45, 22.
Josefa Garcia, Valdemoro, Spain; 71, 53.
Jesusa Calvo, Almeria; 64, 40.
Juana Echenique, Manila; 41, 15.
Florentine Paluszkiwiesz, Poland; 28, 6.
Maria Corral, Madrid; 38, 12.
Marie Clementin, Sotteville, France; 66, 36.
Josephine Meslin, France; 65, 46.
Elizabeth Gredler, Salzburg, Austria; 33, 5.
Josephe Arrivets, France; 73, 49.
Louise Bolland, Paris; 76, 43.
Regina Comugnero, Austria; 26, 6.
Angélique Nihoul, France; 62, 34.
Sr. Euphrasie Lamarque, France; 64, 45.
,, Arlinda Marinho, Brazil; 32, 11.
,, Marie Demeaux, France; 80, 40.
,, Virginie Wasson, France; 64, 43.
,, Joséphé Gerbaldi, Italy; 50, 24.
,, Daria Facchini, Turin; 36, 12.
,, Clémence Launois, Cairo; 47, 24.
,, Marie Bonnaix, Bournabat; 63, 41.
,, Catherine Pierret, Constantinople; 67, 46.
,, Philliberte Nivert, France; 79, 57.
,, Marie Hiver, France; 88, 68.
,, Louise Blankaert, France; 72, 43.
,, Léontine Oddoux, l’Hay; 20, 4.
,, Eloïse Saintjean, China; 43, 12.
,, Modesta Garcia, Spain; 19, 1.
,, Maria Garostiaga, Spain; 49, 27.
,, Andrea Camba, Madrid; 69, 48.
,, Maria Amblas, Balearic Isles; 23, 3.
,, Maria Oyarzabal, Spain; 74, 48.
,, Marie Crès, France; 68, 45.
,, Fructuosa Erdozain, Lequeitio, Spain;
,, Maria Scognamiglio, Naples; 31, 6.
,, Aloisia Leber, Budapest, Hungary; 43, 8.
,, Catherine Zappino, Italy; 46, 20.
,, Jeanne Girardeau, Naples; 78, 60.
,, Marie Levallois, France; 63, 31.
,, Marie Gourge, France; 66, 36.
,, Josephine Mignolet, Paris; 70, 48.
,, Marie Hyrand, France; 47, 27.
,, Mathilde Pompili, Naples; 26, 5.
,, Félicité Letellier, Chili; 58, 37.
,, Elizabeth Aderman, Amiens, France; 73, 48.
,, Hermione Schiffiger, Austria; 32, 6.
,, Marie Bouquié, Montolieu; 81, 57.
,, Emiliana Mercado, Philippine Isles; 26, 5.
,, Teresa Cellard, Manila; 74, 45.
,, Maria de Zalacain, Seville, Spain; 30, 5.
,, Maria Bitrian, Spain; 31, 5.
,, Maria Badenes, Valencia, Spain; 26, I.
,, Laure Depissy, Clichy, France; 71, 37.
,, Marie Blanc, Chateau-l’Evêque; 57, 32.
,, Marie Gutierrez, Italy; 52, 25.
,, Jeanne Amouroux, Rio-de-Janeiro; 82, 63.

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Sr. Tomasa Irisarri, Valdemoro, Spain; 29, 10.
Marie Gire, France; 55, 34.
Marceline Sicre, France; 75, 58.
Concetta Buonajuto, Italy; 45, 25.
Barbe Sieber, Austria; 34, 16.
Marie Itay, France; 65, 48.
Flavie Prampain, l’Hay; 71, 40.
Thérèse Bari, Italy; 58, 38.
Marie Montaignac, France; 73, 39.
Bridget Burke, Bullingham; 29, 7.
Emma Vermont, France; 40, 20.
Anne Schultz, Austria; 35, 14.
Adelaide Vittener, France; 65, 44.
Josephine Joly, France; 80, 55.
Francisca Salina, Spain; 74, 52.
Marie Durand, France; 48, 28.
Marianne Gasiorowsko, Warsaw; 55, 32.
Josephine Pharaon, Naples; 78, 56.
Victoire St. Martin, Bordeaux; 86, 64.
Marie Levaillant, Yvre-l’Eveque, France; 80, 56.
Josephine Lebeau, Amiens; 67, 43.
Perrine Saudreau, Clichy; 74, 51.
Mathilde Tomas, Spain; 34, 14.
Josefa Cervera-Segarra, Madrid; 67, 48.
Manuela Alonso, Valdemoro, Spain; 20, 2.
Marguerite Ramello, Turin; 75, 52.
Marie Louis, Marseilles; 77, 50.
Louise Marchand, Smyrna; 40, 14.
Rosalia Pansi, Budapest; 43, 22.
Maria Bafarull, Spain; 72, 42.
Madeleine Massimino, Turin; 38, 19.
Anna Landreau, Peru; 26, 7.
Jeanne Doly, Châtillon-s-Bagneux; 67, 48.
Lydia Miller, Detroit, Mich., U.S.; 84, 53.
Julia Woelfel, Chicago, Ill., U.S.; 59, 43.
Mary Stephen Mullin, Rochester, N.Y., U.S.; 72, 43.
Generosa Ryan, San Francisco, Cal., U.S.; 61, 43.

R.I.P.
ST. VINCENT DE PAUL AND MONTMARTRE


Clichy, St. Lazare, the principal theatres of the zeal of that holy apostle, Vincent de Paul, are at the base of the hill (Montmartre.) How many times St. Vincent must have ascended the serpentine path, which led from his parish, or from his monastery, to what he called the Mount of Basan. He undertook no work of charity nor of apostleship, without going first to pray in the chapel of the martyrs. Not only did he come to Montmartre to reflect and meditate, before founding the Congregation of the Priests of the Mission, but some years later, we surprise his first confrères kneeling on the hill to recommend to God, and to St. Denis, their infant Congregation. In the conference given to his Community of St. Lazare, September 12, 1659, on poverty, he said: "O Saviour of the world, who hast given so beautiful an example of poverty, the Company still in its infancy, being composed of only three or four, who went to Montmartre (the miserable man who is speaking to you being then indisposed) to recommend themselves to God, through the intercession of the holy martyrs, to enter into this practice of poverty... O Saviour of my soul: grant us the grace to wish only to possess Thee."

St. Vincent was not satisfied with praying at Montmartre, he willingly became the apostle of the workmen of the quarries. We know this from the testimony of a laborer of the country, in the process of the canonization: "I remember having seen," said he, "the servant of God, giving, himself, the mission to the poor workmen of the
quarries of Montmartre, instructing them in the mysteries of faith, and teaching them to pray to God.

St. Vincent de Paul spent a great part of his life at the foot of Montmartre, and there he wished to die.

He was scarcely a year pastor of Clichy, but the Leper Home of St. Lazare has not been forgotten: it is contiguous to the grounds of the abbey of which we have made mention above. In the seventeenth century, the hospital was served by the Regular Canons of St. Victor. We shall not recount here the negotiations, after which St. Vincent installed his rising Congregation, in that vast location. Despite the resistance of his humility, he took possession of it January 8, 1652.

Under the inspired action of this man of God, the house of St. Lazare became a centre of spiritual life which irradiated the entire world.

It was there, at the foot of Montmartre, that the retreats for the ordinations, and the ecclesiastical conferences which reformed the clergy, were begun. Nearly all the ecclesiastics of that epoch, distinguished by science, talent, and virtue, Bossuet, Abbé Rancé, Ollier, Abbé Fleury, Abelly, Abbé Coulanges, the excellent uncle of Madam de Sévigné, and others imbibed at St. Lazare, from St. Vincent, the spirit of their vocation.

It was there, at the foot of Montmartre, that the Congregation of St. Vincent received its spirit and its definitive Rules. It was there that the Sons of St. Vincent took their name of Lazarists.

One can readily understand, that they have had at all times, a marked predilection for the mountain where the first fathers consecrated themselves to God, and where their Holy Founder was, at the same time, an apostle and a pilgrim.

This it is that explains why one can rarely enter

1 The quarter of St. Lazare adjoins Montmartre.
the sanctuary of Montmartre, without perceiving the cor­nette of the Sisters of Charity. The Sisters of Charity are the Daughters of St. Vincent de Paul, and they have inher­ited their father's affection for the mountain of Martyrs. There is besides, in the meditations of their pious Foun­dress, Mme. le Gras, a truly, prophetic page relating to the destiny of Montmartre. On the feast of St. Denis, after thanking God for having drawn France "from nothing, from paganism," the venerable coadjutrix of St. Vincent de Paul continued, as if inspired: "Grant, O my good God! for the people whom thou hast purchased by thy Blood that this mountain still reeking may attract the flame of divine love! Enkindle all hearts!" This prayer unknown to men, has been heard in Heaven, and on the summit of Montmartre there arises a basilica consecrated to divine love! This mountain reeking with the blood of martyrs has become a furnace of love!"
This interesting pamphlet, enriched with very neat, and well executed designs, answers this question: What is the Berceau of St. Vincent de Paul? Under this title, is designated the birthplace of the Saint; but it may be understood in a sense more or less explicit. At Pau, is shown the marine shell, where the child, who was afterwards Henry IV., king of France, was placed at his birth: this was his berceau. We cannot understand in the same sense the "berceau of St. Vincent," who was contemporary with Henry IV. and who, a humble child, was born in a hamlet of Landes.

Sometimes it is written in the dictionaries: "France was the berceau of St. Vincent de Paul:" this is very extensive.

More accurately, by the berceau of St. Vincent de Paul, is understood the house in which the Saint was born, the surrounding buildings: the locality, even now, bears this geographical designation: at present there is a station where the trains stop, as may be seen by the Railroad Guides: "Berceau of St. Vincent de Paul."

In a more restricted sense, by berceau is understood the house in which St. Vincent was born, and the group of edifices adapted to divers works of education or of charity, which surround it.

But what remains of the house itself, in which the Saint was born?

Such is the question which has been the subject of historical controversy.—To believe that materially this house subsists, such as it was constructed, and such as it existed in 1576, when the Saint was born, is what no careful observer could suppose; it is easy, in effect, to remark how frail was the system of construction in wood and clay, employed at that time for the village houses, and still used, here and there, in the country. A house of that kind probably would not last through a century; now, that of St. Vincent would be more than three centuries: a case no one could suppose. Besides, it has been established and proved, that the house in which St. Vincent was born, fell into ruin in the second half of the eighteenth century.” (p. 15.)

But then, it can no longer be the house of St. Vincent? In one acceptation, certainly not, that must be admitted. But it is not necessary, either that it be materially the same clay and the same pieces of wood. — It is maintained, that the human body is gradually renewed, and that it is completely changed every seven years. Which of us however, on meeting
a friend, after an absence of twenty years would not press his hands, and embrace him, thinking that he throws himself into the same arms, and presses the same friendly hands that he clasped twenty years before? In reality, he is not deceived.—It will be said: it is the soul that has remained the same!—Without doubt; but in relation to the soul alone, this explanation would not be complete. Let us make another comparison: look at the flowing river. We may if you wish recall the Jordan, that river where our Saviour received baptism from the hands of John. Chateaubriand, we believe, at the time of his journey to the East, brought back water from the Jordan for the baptism of a prince; others have done the same. If they are asked why, they answer: it is because in the Jordan our Lord was baptized. Now, the waters of the Jordan, those waters in which Christ was baptized, are no longer there, certainly: long since they have flowed away under the bridges, supposing that the Jordan passes under bridges. But other waters have succeeded, and still succeed the first; and that between the same river-banks, or nearly the same, for no matter if the banks change place a little, the river is still the Jordan. Thus it is for the house of St. Vincent: more than once the clay and wood must have been renewed, but the situation is ever the same, or almost the same. A plan joined to the work indicates the limits of this displacement (35): One third of the new house occupies the site of the ancient. This leads us to go to pray "at the Berceau of Saint Vincent de Paul."

Glorious souvenirs and holy emotions will continue to console us there and encourage us to live that apostolic life of which he has given us the example. His first years were spent here.

The author of the pamphlet on the Berceau of St. Vincent has written an excellent work for which we are very grateful.


This seminary owes its origin to the zeal of the Abbé de Kerlivio: he purchased the ground necessary, and gave the first endowment. The buildings were begun in 1657, (p. 198). After divers vicissitudes (pp. 199-208) related by the author, Canon Le Mené writes: "The oft-repeated changes in the direction of the seminary, and the necessity of having uniform direction and a permanent personnel, induced the bishop (Mgr. François d'Argouges) to confide the seminary, to a religious congregation. He chose the Sons of St. Vincent de Paul." The text of the episcopal ordinance on this subject, and the acceptance of the conditions by Father Pierron, Superior General of the Lazarists follows: this is the contract (pp. 209-212); January 17, 1701.

The church of Notre-Dame du Mené which was administered by the directors of the seminary, and which was used as a chapel for the semina-
VANNES; THE FORMER GRAND SEMINAIRE.

rians, being adjacent to the seminary had fallen into decay: it was reconstituted (1720-1739); the belfry has never been completed.

The Revolution came. For this period we again borrow the excellent book of Canon Le Mené (pp. 229 and following) the details are:

In February 1790, the personnel of the Lazarists of the house comprised: Jean Mathurin Le Gal of Rochefort, (Morbihan), forty-four years, Superior;

Pierre René Rogue, of Vannes, thirty-three years, professor of theology;

Joseph Rouillon, of Rupt, thirty-three years, professor of Holy Scripture;

Vincent Maingue of Redon, brother, twenty-one years, in the procurator's office.

Joachim Boursain, of Cagnicourt, forty-two years, brother, in the kitchen;

Joseph Crognard of Valenciennes, forty years brother, in the dispensary.

Father LeGal promised, February 14, 1791, to take the oath of the Constitution, but enlightened by Father Rogue as to the consequence of doing so, he positively refused; all his professors refused to take the oath.

"The church of Notre-Dame du Mené was closed the following thirtieth of April. The directors of the seminary remained in the house until the end of the year; but, January 25, 1792, they were driven out on the street, at eight o'clock at night.

"A short time after, in September, Father Le Gal went away to Spain, leaving to Father Rogue, the care of the faithful of Notre-Dame du Mené, and the administration of the Sacraments of the Church.

"The Convention, before separating, renewed the persecution: the cathedral church was converted into a warehouse; the church of Notre-Dame du Mené was placed by a decree of the central administration of October 16, 1795, at the disposal of the inspector of provisions: "to lodge the cattle of the republic." The priests were again hunted, entrapped, imprisoned, and delivered to the criminal tribunal.

"In February, 1796, the criminal tribunal was transferred to the ancient house for the women's retreat, and the first priest to be judged there was Father Rogue, former professor of the seminary, and vicar of Notre-Dame du Mené.

"This worthy priest was returning after having attended a sick person on Christmas-night, when he was recognized, and arrested by a man whom he had helped. After two months in prison, he was arraigned before the criminal tribunal, March 3, 1796, and condemned to death as a refractory priest. The tribunal met in the old chapel of the retreat, where Father Rogue had often heard confessions. After his sentence was pronounced, he cast himself on his knees, and said in a loud voice, "I thank Thee, O my God, for having judged me worthy to die, today for the faith, and for permitting me to hear my sentence pronounced in a place where I have so often announced Thy word and exercised the function of an august ministry."

During the night he wrote two letters, one to his Mother, the other to his
persecuted confrères, and by his resignation, he converted the sergeant who was guarding him. The next day, March fourth, he was led to the marketplace, and there received the stroke of death, pronouncing these words:

\textit{In manus tuas, Domine commendo spiritum meum.}

He was held in so great veneration that several persons were seen to approach the gallows and soak linen in his blood, pieces of which were afterwards distributed as relics. Since then the piety of the faithful has erected a monument to him in the cemetery. As to the buildings of the seminary, here is the decree of the government Prairial 19, Year XI (June 8, 1803):

\textit{Article 1. The prefect of the department of Morbihan is authorized to place the buildings of the ancient seminary of the city of Vannes, at the disposal of the bishop, to be restored to their first destination.}

\textit{Article 2. The Minister of finance is charged with the execution of the present decree.}

\textbf{The First Consul, Bonaparte.}

By the first Consul:

\textbf{The State Secretary:} H.-B. Maret.

\textbf{The Minister of Finance:} Gaudin.

The first Superior of the seminary was Rev. Jean Mathurin Le Gal, who had governed the house before the Revolution, and who was then the bishop's vicar. He was a Lazarist of the olden time, but his Congregation, not being able to furnish him with subjects, he was forced to accept the priests of the dioceses for professors.

\textit{It was only in 1804 that studies were recommenced in the seminary.}

\textit{In terminating this study we should say a word concerning each of the Superiors of the house, during the nineteenth century.}

\textit{1. Rev. Jean Mathurin Le Gal, born at Rochefort (Morbihan), July 30, 1746; ordained priest, September 23, 1769, canon of Rochefort, then rector of Guigon in 1773, entered the Congregation of the Mission in 1774. After his year of novitiate, he was appointed professor of theology at Cambrai, and, in 1785, Superior of the seminary of Vannes and rector of Notre-Dame du Mené. Refugee in Spain in September 1792, he returned August 1797; he was in Oléron in 1800. Vicar general of the bishop of Vannes in 1802, and Superior of the seminary in 1803, he retained this double function until his death. It is seen above with what zeal he labored to restore the house of the clergy and to procure for it material resources.}

During the twenty-eight years he devoted to the formation of young priests, he acquired over the clergy an influence which counterbalanced even that of the bishop himself. He obtained from Mgr. Bausset, in 1816, the authorization to invite several Lazarist professors; he had therefore, Rev. Pierre Laumont in 1817, Rev. Jean Daudet, in 1821, and Rev. Charles Dacier in 1823; but his Congregation being few in number he was
he was obliged to have at the same time priests of the diocese. He often preached at the cathedral, and also occupied himself with the direction of the Ursulines. At last, worn out by his labors, he died September 5, 1831, aged eighty-five years.

2. Father Hénin, Priest of the Mission or of St. Lazare, assumed the charge of Superior, and was named honorary canon, by Mgr. de la Motte. Very soon after, the bishop finding that the Congregation could not supply him with the requisite number of professors, because it was scarce in subjects, withdrew from him the direction of the seminary and gave it to the priests of the diocese, in 1833. "Rev. Father Hénin retired to Paris, and died there in 1861.

The ecclesiastical seminary of Vannes, is no longer in the ancient building of Notre-Dame du Méné. In 1863, the laying out of the avenue leading to the railroad station, was going to cut off some of the dependencies of the seminary. The religious of the Retreat established at the Grador, in the suburbs of the city on a large and beautiful estate, proposed at that time to Mgr. Dubreuil, bishop of Vannes, to give up their estate in exchange for the seminary; they desired to remove to the city on account of their school. Mgr. Dubreuil had this exchange accepted by the state, and it was sanctioned by a law of June 4, 1864; the state gave the religious a balance of (74,000 francs) fourteen thousand, eight hundred dollars and the seminary is now established on this estate.

(Cf. ibid. p. 242.)


The reader will see in the preface what is the object of this excellent little manual. "In publishing the present Guide spirituel," says the author, "we have proposed to ourselves to help the sick to sanctify their sufferings, to produce numerous acts of virtue, and to secure, with the remission of their sins, a holy death. We have added several advices and pious practices, for those persons who visit and assist the sick, and the dying. This is an excellent work of charity, and one very meritorious before God."

Besides the formulas of piety contained in this book, there is practical information found therein, very useful for persons who assist the sick, especially for the ceremonies of the administration of Viaticum and Extreme Unction. The book is of convenient size, and it is really worthy of being circulated.

287. — AT THE NATIONAL ARCHIVES

To complete the Répertoire bibliographique de la Congregation de la Mission (in-8; 1905) or the Book Notices of the Annals (Vol. XI., pp. 114, 127), noting the manuscripts deposited in the National Archives, Paris, (rue de Francs-Bourgeois, 60), we furnish here some information concerning documents relating to the Congregation of Lazarists and to the Company of Sisters of Charity with the numerai sign of each.—P. C.
1.—Priests of the Mission.

Responsibility and titles of the foundation of revenues of St. Lazare (1562-1592). H 3566-3574

Foundation of the Congregation; union of the parishes; foundations of missions; briefs in favor of the Leper-Home of St. Lazare of Paris (1191-1686).


Donations and legacies; decrees, legal proceedings and divers documents relating to property ceded (1625-1789). M 211, 1-2

Establishment of the Congregation at the Hotel des Invalides; union of the priory of St. Lazare; titles of the chapel of Boisseaux d’Orsigny (1348-xviii° s.). M 212, 1-2

St. Charles’Seminary; houses and revenues of the Congregation; legacies and divers foundations; political assemblies of charity in Brittany (xvii°-xviii°). M 213, -9

Memoirs and letters on the Congregation and on the missions of the Isle of France of Cochín-China of Pondicherry and of the islands of America M 214, 1-11

Foreign missions I: Missions of China (1708-1716) MM 523

Memoirs and Letters (xviii° s.) MM 526

Historical Memoirs (1665-1785) MM 529

Houses of France (1625-1683). MM 534

(1625-1787). MM 535

(1644-1685). MM 536

(1688-1680). MM 537

(1681-1707). MM 538

(1706-1787). MM 539

Catalogue of the Priests (1625-1764). MM 540

(1765-1790). MM 541

Catalogue of Coadjutor Brothers MM 542

Names of the Prisoners (1692-1734). MM 543

Titles of Property at:


1 These three cartons do not particularly concern the Priests of the Mission; but perhaps there may be found some useful information, here and there, in them.
Chapelle-Saint-Denis, La Courtille, La Villette, Les Près-Saint-Gervais, Le Val-Larroux;
Neuilly-le-Réal (Allier);
Bagnolet, Drancy, Fontenay-sous-Bois, Le Bourget, Montreuil-sous-Bois Pantin (Seine); Argenteuil, Attainville, Aulnay-lès-Bondy, Franconville, Fresneville (Commune de Valpuiseaux), Gonesse, Grigny, Lonjumeau Mespuits, Montfermeil, Orsiny (Commune de Saclay), Rougemont (Commune de Sevran), Saclay, Savigny-sur-Orge, Villedombé (commune de Saclay), Villetain (commune de Jouy-en-Josas et de Saclay) (Seine-et-Oise);
Vincelles, Vincelotte (Yonne);
Prieurés de Lac-Roy, Saint-Germain-de-Salles, Saint-Martin de Couches et Saint-Pourçain.
Foire de Saint-Laurent et de Saint-Lazare.
Establishment of Seminaries and of Missions at:
Albi, Aleth, Arras, Saint-Cloud, Paris-Invalides.
Agen, Amiens, Angoulême.
Bayeux, Beauvais, Béziers.
Bordeaux, Boulogne, Buglose, Cahors, Cambrai, Châlons, Chartreux, Saint-Charles or (Preparatory Seminary), Chaumont (Project of Foundation).
Dijon, Figeac, Fontainebleau, Fontenay-le-Comte, Langres (Project of Foundation).
Lyon, Luçon.
Le Mans, Munosque, Marséilles, Metz and Crécy.
Montauban, Montmirail, Nancy, Narbonne, N.-D. de la Rose, Noyon.
Pamiers, Pau, Poitiers (Ecclesiastical Seminary) Poitiers, Saint-Charles (Preparatory Seminary), Richelieu, Rochefort.
Saint-Brieux, Saint-Flour, Saintes, Sarlat, Sedan, Soissons.
Saint-Méen.
Saint-Cyr, Saint-Pol de Léon, prieuré de Saint Pourçain, Sens, Toul, Tours (Ecclesiastical Seminary) Tours (Preparatory Seminary) Tréguier, Troyes.
Isle of Bourbon, Poland, and Warsaw.
Inventories.
Memoir addressed to the Ecclesiastical Committee by the students of St. Lazare to expose their critical situation in consequence of the suppression of the Congregation (June 27, 1790).
Observations touching the Congregation of St. Lazare, of St. Sulpice, and of the Eudists charged with the direction of the Seminaries, on the occasion of Article 22 of the decree of June 15, 1790, concerning the nomination of directors (July 1790).
National Assembly, setting forth the object of its work, and soliciting, as a house of instruction and study, to retain the management of the property, with a letter from the administrators of the national property to the Ecclesiastical Committee, to submit to it the question and the answer of the Committee. (Sept. 1790)

Letter from the Ecclesiastical Committee, to the administrators of national property, declaring that the Lazarists and the priests of the Foreign Missions may not refuse to furnish the state of their revenues, (November 21, 1790).

Letter in which the Congregation petitioned to establish a house for the missions in each department, of five subjects at least in each house; petitions to keep the Foreign Missions; statement made of the revenues of Foreign Missions.

Sisters of Charity.

Record of the Rough Receipts of the Community, (January, 1747—August 1792).

Book of Rents from the Ménagerie (1768—January 1793), and from Loreto.

Record of receipts from a great number of particular establishments in alphabetic order. (xviii Century).

Record of the expenses of a great number of particular establishments in alphabetic order (June 1769—July 1792).

Record of the cost of the voyage paid by the Sister Treasurer for the sisters going to the place of their destination (1749—1792) 1. H 3725

Record of sums deposited by private persons on the occasion of new establishments of Sisters (August 27, 1713—May 28 1792) 2. H 3726.

Record of the receipts and expenditures of the following establishments Ardres, Bénévent, 3, Belestat, Clermont, Saint-Anne d’Eu, Guise, Montfermeil, Pennotier, Guermante, Rochefort, Sainte-Reine, Chassillée, Surgères Troyes, Varennes (1725—1791). H 3727.

Record containing the receipts and expenditures of Saint-Bartholomew of Paris (1770—1790). H 3728.

Record containing the receipts and revenues of the house of Criel (July 17, 1765 and June 5, 1792).

Record containing the receipts and expenditures of the seminary of Eu (1708-1791) and of Treport (1756-1791) 5. H 3730.

1 In this record the place of destination is indicated.
2 This record contains the names of the sisters, the houses in which they were placed, the sum disbursed in order to provide for their nourishment, voyage, clothing, surgery, etc.
3 History of the foundation of Benevent.
4 Record almost blank.
5 The contract for the establishment of the seminary of Eu, is found on this record.
Record of the receipts and expenditures of the house of Flamenville (1756-1792). H 3731.

Record containing the receipts and expenditures of the house of Saint Souplet (1726-1792). H 3732.

Record enclosing receipts in full from the butcher of the Daughters of Charity, St. Lazare and St. Laurent. H 3733.

Letters from the Archbishop of Paris, from the Legate of the Holy See and from the king, relative to the establishment of the Daughters of Charity. (1655—1658). Instruction relative to the vows of the sisters (copy from 1701). Briefs of Indulgences from Innocent xi., and from Clement xi. Letter from the bishop of Angers, relative to the house of Lublé.

Regulations of the Sisters of Charity. 1. Correspondence with divers houses: Belle-Isle (1660—1666), Montpellier (1667), Angers (1674-1675), Bezons (1678), Lublé (1709), Asnières (1720), Surgères (1720—1759), Sceaux (1724—1742). Rome 1675—1702), Warsaw (1668—1677), 2. Alphabetic list of the establishments of the Daughters of Charity. 3. Certificates of the liberation of the sisters, delivered by the Commune of Paris in 1792. 4. St. Vincent confirms the Officers of the Community, August 8, 1655. 5. Cardinal de Vendôme, Legate of the Holy See, confirms the institute of the Daughters of Charity. Decrees and permissions from the Archbishop of Paris, relative to the celebration of the offices in the chapel of the house of the Daughters of Charity (1683-1717). The Daughters of Charity give up their establishment of Véziers in Maine-et-Loire (1743). Record of the Daughters of Charity of Eu. L. 1054.

Record inclosing the Particular Rules of the sister infirmarians, kitchen, portresses of the lake house, etc...; advice on the rule for the confessions and communions of the sisters. LL. 1661

Advices and counsels given to the Daughters of Charity by Father Bonnet: divisions of the provinces; Authority and duties of the Visitatrices: manner of making the visitation. LL. 1663.

1. The regulation is joined to the letter from the Archbishop of Paris.
2. The greater part of these letters are from Mother Chetif.
3. This record mentions each house, the date of foundation, and the number of sisters. A subsequent hand has retouched the primitive list, effacing the houses abandoned and adding new houses, or modifying the number of sisters.
4. The certificates number one hundred seventy.
5. The folio bears the name of all the sisters present, and the signature of St. Vincent.
6. In the environs of Paris, fifteen houses are enumerated, four of which are effaced; in the province of France, nineteen, of which three are effaced; in the province of Picardy, thirty-seven, of which two are effaced; in the Province of Poitou, twenty-seven; in the province of Champagne, thirty-seven, two of which are effaced; in the province of Aquitaine, twenty-six; in the province of Languedoc, eighteen houses, one of which is effaced.
Taking of the Habit of the Seminary of Eu (Dec. 1685-1777) 1. LL. 1664.
Common and particular Rules of the Daughters of Charity; statutes;
formula of the vows; letter from Father Jolly on the Rules. LL. 1665.
Contract of a sale passed between Vincent de Paul and Mlle. Le Gras,
of a house and dependencies, situated in the suburb St. Denis opposite the
house of St. Lazare.

Decision of the bureau of finance, and letters patent allowing the sisters
to construct on their property a front wall six feet from the house.

Ancient titles, contracts and full receipts of the disbursement of hypothet­
ical revenues on the above-named house. Sale of a house and a garden sit­
uated in the precincts of St. Denis by Madame Elizabeth Binet, wife of
Joseph, marquis de Ségur (1593). Processes verbal, inventories recollement,
conditions, memoirs and other acts made by the municipality of Paris, in
1790. 1791. 1792. Evacuation of the house of the faubourg St. Denis by
the order of the municipality in 1792. Inquiry of July 10, 1790, to know
the condition and the property of the Sisters of Charity. State of endow­
ments which are due and upon which instalments have been rendered. The
sisters complain to the Convention by letter, of the annoyances of the sol­
diers who lodge with them, and pillage. Declaration of their property, in­
come and debts. Inventory of 1789. S. 6157.

Acquisition of buildings, July 30, 1671, and of others Suburb St. Mar­
tin: houses of Notre Dame de Loretto and of the Ménagerie. Titles of prop­
erty, designs and leases of three houses purchased in 1671, 1674 and 1675,
by the Congregation of St. Lazare, from Claude Chivray and from Libéral
Bruant (1542-1780) Land sold to the St. Laurent manufactury (1681-
1689). S. 6158.

Letters of liquidation; memoirs, of reduction in taxes; full receipts
of the rights of liquidation. Decisions of the bureau of finance, which
give the plans of buildings drawn by the Sisters of Charity. Conven­
tions for the repairing of joint walls. Proceedings relative to the pos­
session and holding, by the same sisters of a lane called of le grand Michel,
and to the opening of a door, which they had made, for the use of their
inclosure. Receipts in full for the payment of taxes, for the cleaning
of streets and lanterns, and for the furnishing of lanterns, and pumps,
and for the cleaning of Paris. (1745-1781). Leases to rent from divers
houses and marshes, belonging to the sisters (1704-1791). Report of the re­
venues and charges furnished to the assemblies of the clergy; information
on the sixth and eighth rates of interest. Full receipts for the tithes and
other ecclesiastical imposts. The city of Paris allows the sisters twelve water

1. This record bears the names of the sisters, the dates of their entrance,
the taking of the habit, the vows; of the decease, mentions what the sis­
ters have brought, designates the parents, marks the aptitude, gives the
motive of dismissal, if motive exist.
lines for the use of their house, opposite St. Lazare's. The Countess of Remiremont bequeaths one half of her property to the sisters, January 31, 1792. State of the pensions, and of the supplements of pensions, of the sisters, in our establishments.

Acts of foundation and divers contracts treating of the augmentation in the number of sisters, or for other causes concerning the following establishments:

Abbeville. Agde (Hérault), Agen, Avignon (Loir-et-Cher), Aire (Pas-de-Calais) Alais, Albert (Somme), Alençon Amiens, Angers, Act, Ardres (Pas-de-Calais), Arras, Assé-Boine (Sarthe), Attichy (Oise), Auch, Au­male (Seine-Inférieure), Auneau (Eure-et-Loir). Ault (Somme), Autun.

Avallon, Ax ou Dax.


Then follow the Charities and Schools of the parish of Paris:


Bagnoles-de-Bigorre, Bagneux, Bagnolet Bannost, (Seine-et-Marne), Bar-le-Duc, Baguny, Baye (Marne), Bayeux, Beaumont-du-Gatinais (Seine-et-Marne), Beaune, Beauvoir-en-Brie (Seine-et-Marne), Belestia (Haute-Garonne), Béthune, Beynes (Seine-et-Oise) Béziers, Bezons, (Seine-et-Oise), Blangy-sur-Bresle (Seine-Inférieure), Blaye, Blère (Indre-et-Loire).

Bagnères-de-Bigorre, Bagneux, Bagnolet Bannost, (Seine-et-Marne), Bar-le-Duc, Baguny, Baye (Marne), Bayeux, Beaumont-du-Gatinais (Seine-et-Marne), Beaune, Beauvoir-en-Brie (Seine-et-Marne), Belestia (Haute-Garonne), Béthune, Beynes (Seine-et-Oise) Béziers, Bezons, (Seine-et-Oise), Blangy-sur-Bresle (Seine-Inférieure), Blaye, Blère (Indre-et-Loire).

Boissy-sur-Saint-Yon (Seine-et-Oise), Bollon, Bordeaux (hôpital Saint-André, hôpital Saint-Louis; paroisses Saint-Eloi, Saint-Michel, Saint-Projet, Saint-Remy), la Bove (commune de Bouconville dans l'Aisne), Bourlogne, Bourbon-l'Archambault, Bourg-Achard (Eure), Bourg-Égalité (dis­trict des sœurs), Bray-sur-Somme (Somme), Brienne (Aube), Saint-Brieuc, Bruyères-le-Chatel (Seine-et-Oise), LaBussière (Loiret), Buzançais (Indre).

Caen, Cahors, Calais, Carcassonne, Castel-Sarrazin, Castres, Caoussé-le-Béziers (Hérault), Chalais (Charente), Chalon-sur-Saône, Châlons-sur-Marne, Champrosay (commune de Droueil dans la Seine-et-Oise), Chantilly et Saint-Maximin (Oise), Charenton, Charleville, Charmont (Aube), La-Celle-Saint-Cloud (Seine-et-Oise), Cetom (Orne), Cette (Herault).

Chartres, Chassilly (Sarthe), Châteaudun, Châteauroux, Chatenay (Seine), Châtillon-sur-Seine, Chaumont, Chauny (Aisne), Chaville (Seine­et-Oise), Saint-Chéron (Seine-et-Oise), Choisy-le-Roi (Seine).

Chaulieu, Saint-Clair-sur-Epte (Seine-et-Oise), Clermont-Ferrand, Saint-Cloud (Seine-et-Oise), Collet-de-Dézès (Lozère), Colombes (Seine), Com­mercy, Compiègne, Corbeil, Combigny (Nièvre), Cossé-le-Vivien (Mayenne),

Published by Via Sapientiae, 1906
Coulommiers, Coutances, Crécy-Couvé (Eure-et-Loir), Crévecœur (Oise), Criel (Seine-Inférieure), Cusset Allier 1. S 6165
Dammartin (Seine-et-Oise), Saint Denis, Saint Die, Dijon (paroisses Notre-Dame, Saint-Jean, Saint-Michel, Saint-Médard et Saint-Philibert, Saint-Nicolas), Domfront et Saint-Bonner-lès-Forges (Orne), Douai, Dourdan, Étanges (Marne), Évreux, Falaise, La-Fère, La-Ferté-Gaucher, Flamanville (Manche), Fleury-en-Bière (Seine-et-Marne), Saint-Flour. S 6166
Fontainebleau, Fontenay-aux-Roses, Fontenay-le-Comte, Fresnay-sur-Sarthe, (Sarthe), Fronsac (Gironde), Saint-Germain-en-Laye, Gex, Saint-Gilles (Gard), Gimond (Gers), Gonesse (Seine-et-Oise), Gourdon (Lot), Goussainville (Seine-et-Oise), Gretz (précédemment Tournan-en-Brie), Guermantes (Seine-et-Marne), Guingamp. S 6167
Ham (Somme), Hébécourt (Eure), Hennebont (Morbihan), Hesdin (Pas-de-Calais), Saint-Hippolyte-du-Fort (Gard), Houilles (Seine-et-Oise), Île de Ré (Saint-Martin dans la Charente-Inférieure), l’Isle-Jourdain (Gers), l’Isle-Marie (Manche), Javron (Mayenne), Jouarre (Seine-et-Marne), Saint-Julien-sur-Suran (Jura). S 6168
Langres, Laon, Lauzerte (Tarn-et-Garonne), Lauzun (Lot-et-Garonne), Lavaur, Lectoure, Lézignes (Yonne), Liancourt (Oise), Libourne, Notre-Dame-de-Liesse (Aisne), Limoges, Lodève, Longué (Maine-et-Loire), Loudun, Louvois (Marne), Lubéjoux (Indre-et-Loire), Luçon (Vendée), Ludon (Gironde), Lunel (Hérault), Lunéville, Lyon. S 6169
Mailly (Somme), Maintenon (Eure-et-Loir), Saint Malo, Maran (Charente-Inférieure), Sainte-Marie-du-Mont (Manche), Marly-la-Ville (Seine-et-Oise), Marmande, Martel (Lot), Saint-Maximin (Oise), Saint-Méen (Ille-et-Vilaine), Meilhan (Lot-et-Garonne), Melun, Metz, Meudon (Seine-et-Oise), Mitry (Seine-et-Marne), Montargis, Montauban, Montceau (Saône-et-Loire), Montdidier, Montfermeil (Seine-et-Oise), Montferrand (Puy-de-Dôme), Montignac (Dordogne), Montlhéry (Seine-et-Oise), Montluçon, Montluval (Ain), Montrevel (Aveyron). S 6170
Montreuil-sous-Bois (Seine), Montrevault et Saint-Pierre de Montlimart (Maine-et-Loire), Morée (Loir-et-Cher), Morlaix, Moulin, Moussy-le-Neuf (Seine-et-Marne), Moutiers-Saint-Jean (Côte-d’Or), Mouzon (Ardennes), Montpellier (hôpital Saint-Benoît, la Miséricorde). S 6171
Nancy, Nangis (Seine-et-Marne), Nantes, Narbonne, Nemours (Seine-et-Marne), Nesle (Somme), Nîmes, Nogent-le-Rotrou, Noyon (Oise). S 6172

1 Cholet and Saint-Malo have one same paper.
2 On this house, see also the papers relative to Villaines-la-Juhel. S 6178.
3 On this house, see the papers relative to Chantilly, S 9178 and to Versailles, S 6178.

https://via.library.depaul.edu/annals_en/vol13/iss4/1
Pamiers, Pantin (Seine), Pau, Penautiers (Aude), Péronne, Persan (Seine-et-Oise), Petit-Bourg (Seine-et-Oise), Pierre-de-Bresse (Saône-et-Loire), Pérè (Ille-et-Vilaine), Pithiviers (Loiret), Plonèr (Côtes-du-Nord), Saint-Servan (Ille-et-Vilaine), Saint-Pol (Pas-de-Calais), Poligny (Jura), Pons (Charente-Inférieure), Saint-Pons (Hérault), Pont-à-Mousson (Meurthe-et-Moselle) Pont-Audemer (Eure), Pontchartain (commune de Jouars), Pontchartrain (Seine-et-Marne), Pont-Saint-Esprit (Gard), Pont-sur-Seine (Aube), Puisieux (Seine-et-Marne).

S 6173

Rambervillers (Vosges), Rambouillet, Raray (Oise), Ravenet (Oise), Rebais (Seine-et-Marne), Sainte-Reine (Alise) (Côte-d'Or), Rennes, La Réole, Rethel, Réveillon (Marne), Richelieu (Indre-et-Loire), Riom, Rochefort-sur-Mer, Rochevague (Drôme), Rosay (Eure), Rosey (Saône-et-Loire), Ruillé-en-Anjou ou Ruillé-Froid-Fondé (Mayenne), Rumilly (Haute-Savoie), Saint-Quentin (Aisne), Saint-Quentin-le-Petit (Ardennes). S 6174

Sablé (Sarthe), les Sables d'Olonne, Sacconex (canton de Genève), Saintes, Sarcelles, (Seine-et-Oise), Sartrouville (Seine-et-Oise), Saint-Saëurnin (Puy-de-Dôme), Saujon (Charente-Inférieure), Savières (Aube), Sceaux, Sedan, Senlis.

S 6175

Serqueux (Seine-Inférieure), Saint-Servan (Ille-et-Vilaine), Sévres (Seine), Sézanne (Marne), Silly-en-Multien (Oise), Saint-Souplet-sur-Py (Marne), Stains (Seine), Sully-Sur-Loire (Loiret), Surgères (Charente-Inférieure).

S 6176

Taden (Côtes-du-Nord), Tamerville (Manche), Tarascon (Bouches-du-Rhône), Tarbes (Hautes-Pyrénées), Thibouville (Eure), Saint-Thierry (Marne), Thisy (Rhône), Tonnay-Charente (Charente-Inférieure), Touing (commune de Gex dans l'Ain), Toul (Meurthe-et-Moselle), Toulouse (Haute-Garonne), Tournan (Seine-et-Marne), Tournus (Saône-et-Loire), Tours, Tréport et Eu (Seine-Inférieure), Trois-Montiers (Vienne), Troyes (Aube), Trouard (Calvados).

S 6177


S 6178

Vic (Moselle), Vichy (Allier), Villacerf et Savières (Aube), Villaines-la-Juhel (Mayenne), Villers-Cotterêts (Aisne), Villevaudé (Seine-et-Marne), Vincennes (Seine), Vineuil (Loir-et-Cher), Vitry (Ille-et-Vilaine), Vitry-le-François (Marne), Vitry-sur-Seine (Seine), S.-Waast (Pas-de-Calais).

S 6179

Yerres (Seine-et-Oise), Yvré-l'Évêque (Sarthe).

S 6180

Printing of the letters-patent confirming the establishment of the sisters (November 657); divers receipts in full; permission from the bureau of finance for divers constructions. Acknowledgement of receipts of divers titles. Documents concerning the sisters of Montreuil. Documents jus-

*
tifying the account rendered to the municipality of Paris, by the Supe­
riorress and Officers of the sisters in 1792. 1 Papers of Sister Dhuy, Su­
prioress of the Hotel Dieu of Corbeil, deceased, February 15, 1792. State
of the property of the sisters of two years annuity in arrears 1712 and
1713 converted into funds, for the reduction of the rents of the money 20
per cent or 25 per cent, and of the loss of some money in 1714. S. 6180.

LIST OF ESTABLISHMENTS

OF THE SISTERS OF CHARITY

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

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 the 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 Hos­
pice; Conservatorio, an Ouvroir.—For Spain and Latin America, College
Colegio a School or a Boarding School for young Ladies.—Those estab­
ishments whereof the nation is not indicated but only the department,
are in France.

1863. Saint-Cyr-les-Tours, Indre-et-Loire, H. C.
Saint-Saturnin, Puy-de-Dôme, H. C.
Salzburg, Austria, Central House of the Sisters of Charity.
San Giuseppe Jato, H. C. Orph.
Saint-Joseph, Mortilli Italy, Sicily, H. C.
Savigliano, Italy, Cuneo, M. H.
Sterdyn, Russian Poland, H. C.
Syracuse, Sicily, Italy, M. H.
Tavel, Switzerland near Friburg, Orph.
Tripoli, Syria, H. C.
Toledo Spain, New Castile, Hosp. of the King.
Valence, Spain, Asile d’enfants.
Vermelles, Pas-de-Calais, H. C. F. S.
Versoix, Switzerland, H. C.

1 These are mostly receipts in full.
1864. Albacete, Spain, Mancha, Hospital.
Alton, United States, Illinois, Hospital.
Babia, Brazil, Hospital.
Bailleul, Nord, H. C.
Barcelona, Spain, H. C.
Bobigny, Seine, H. C.
Le Bois, Ile de Ré, Charente-inférieure, H. C. F. S.
Bordeaux, Gironde, H. C. F. S.
Bosisio, Italy, Coma, Hospital.
Cagliari, Italy, Asy. Marine.
Carthagena, Spain, Murcia, H. C.
Chevresis-Montceau, Aisne, H. C. S.
Fermo, Italy, Civil Hospital.
Guatemala, Guatemala, Hospice.
Jerez de la Frontera, Spain, Cadiz, Orph.
Jujuy, R. Argentine, Hospital.
Kosten, Prussian Poland, H. C.
Leon, Madrid, Spain, Hosp.
Louveciennes, Seine-et-oise, H. C. S.
Manila, Philippines, St. Joseph’s School.
Marchena, Spain, Seville, Hospital.
Marseilles, Bouches-du-Rhône, la Petite-Œuvre.
Marseilles, Bouches-du-Rhône, La Capelle, H. C.
Mondovi-Piazza, Italy, Asylum.
Montagnac, Hérault, G. H.
Mouzaïa-Ville, Algeria, C. H.
Onate, Spain, Guipuzcoa, Hospital.
Papa, par Raab, Wezprem, Hungary, School.
Paris, Belleville, St. George, H. C. F. S.
Pontedera, Italy, School.
Portici, Italy, St. Joseph’s Institute.
Porto Rico, M. H.
Porto Rico, Asylum.
Pregiato, Italy, H. C.
Rimini, Italy, Orph.
Rivarolo-Ligure, Italy, Hospital.
St. Cyprien, Dordogne, H. C. S.
St. Vincent de Paul, Landes, Hospice.
Santiago de Cuba, Bienfaisance, H. C.
Santiago de Cuba, M. H.
Sassari, Italy, St. Vincent’s Hospital.
Seville, Spain, St. Lazare’s Hosp.
Shanghai, China, G. H.
Treignac, Corrèze, C. H.
Valladolid, Spain, Old Castle, Hosp. Ste-Marie de Esgueva.
1864. Vietri sul Mare, Italy, Orph.

1865. Albany, United States, N. Y., School.
Beauval, Somme, H. C. S.
Boghar, Algeria, H. C.
Bordeaux, Gironde, G. H. F. S.
Bra, Italy, Hospital.
Briemann, Haute-Garonne, H. C. F. S.
Bry-sous-Morin, Seine, H. C. School.
Buenos Ayres, R. Argentine, College.
Callao, Peru, Hospital, place de la Merced.
Capestrang, Hérault, C. H.
Carthagena, Catalonia, Spain, Hospice.
Corogne, La, Espagne Galicia, Municipal Hosp.
Châtel-St.-Denis, Switzerland, H. S.
Condures, Landes, H. C. F. S.
Fortaleza, Brazil, College.
Germantown, Philadelphia, United States, Pa., Class ext.
Gleichenburg, Austria, Hospice.
Gony sous Bellonne, Pas-de-Calais, H. C. S.
Guadalajara, Mexico, H. C.
Harblay, Seine-et-Oise, H. C. F. S.
Kalicy, Russia, Hop. de la Ste-Trinité.
Lanark, Scotland, Orph.
Léon, Mexico, Hosp.
Lowell, United States, Mass., Class ext.
Manila, Philippines, St-Joseph's Hosp.
Madrid, Chamberi, Asile St-Vincent de Paul.
Mazzorra, Cuba, Asile d'aliénés.
Mérida, Mexico, Hop. St-Jean de Dieu.
Montreuil, Seine, H. C. F. S.
Mont-St-Jean below Waterloo, Belgium, School.
Orihuelo, Spain, Valencia, H. C.
Oristano, Italy, Asylum, School.
Paris-Auteuil, Hospice, Chardon-Lagache.
St. Pierre de Montmartre, rue Caulaincourt, 33, H. C. F. S.
Placencia, Spain, Estramadura, Hospice.
Sarvar, near Steinmanger, Hungary, School.
Smyrna, Turkey, Hosp. St. Anthony.
Soissons, Aisne, H. C. S.
Somma, Vesuviana, Italy, Orph.
Taragona, Spain, Catalonia, Providence.
1865. Tolentino, Italy, Hospital.  
Tours, Indre-et-Loire, H. C. S.  
Tronchet le, Ille-et-Vilaine, H. C. S.  
Turin, Italy, C. H., St. Charles.  
Vera Cruz, Mexico, Hosp. for men.  
Vera Cruz, Mexico, Hosp. for women.  
Veury, Isere, H. C. S.  
Virginia City, United States, Nevada, H. C.  
Washington, United States, Day School.  
Zeitenlik, near Salonica, or St. Vincent’s of Macedonia, H. C.

1866. Albacete, Spain, Mancha, H. C.  
Andelys, Les, Eure, School.  
Ans, Belgium, Providence, School.  
Astorga, Spain, Léon, Hospice.  
Aubigny Ville, Cher, H. C.  
Billens, Switzerland, C. H.  
Boston, United States, Mass., Orph.  
Boulay, Moselle, C. H.  
Bourbon l’Archambault, Allier, Asy., F. S.  
Brussels, Belgium, Béthania, H. C.  
Clermont, Meuse, Hospice.  
Constantinople, Turkey, Municipal Hosp.  
Deshane, United States, Orph.  
Florence, Italy, Refuge Caponi.  
Fuenterrabia, Spain Guipuzcoa, Hospital.  
Genoa, Italy, Deaf Mutes.  
Gézincourt, Somme, C. H. S.  
Girgenti, Italy, Orphelinat Schifano.  
Gautemala, Gautemala, H. C.  
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Juvisy, Seine-et-Oise, Old Men.  
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Lourches, Nord, H. C.  
Louvain, Belgium, Orphelinat Ste-Famille.  
Mahon, Balearic Isles, H.  
Manila, Philippines, Ste-Rose, School.  
Marienburg, Prussian Poland, H. C.  
Mobile, Alabama, United States, Orph.  
Monchlar, d’Agenais, Lot-et-Garonne, H. C. S.  
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