ANNALS
OF THE CONGREGATION
OF THE MISSION

Published by Via Sapientiae, 1907
SAINT VINCENT DE PAUL

ANNALS

OF THE

CONGREGATION OF THE MISSION

OR

A COLLECTION OF EDIFYING LETTERS

WRITTEN BY PRIESTS OF THE MISSION AND
SISTERS OF CHARITY.

ISSUED EVERY THREE MONTHS

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SAINT JOSEPH'S HOUSE
EMMITSBURG, MARYLAND
U. S., N. AMERICA

1907

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THE YEAR 1906

The circular of the Superior General presents briefly the principal events of general interest for the year 1906.

I fail to see, Gentlemen and my dear Brothers, what news I can give you that you have not already received, either through our Annals or the public papers.

Notwithstanding the sad state of the times our intern seminaries of Dax, Panningen and Paris, give a sum total of sixty-one seminarians and one hundred six students. The Provinces of Spain and Poland are more prosperous in this respect; it is consoling to note that both are in a most flourishing condition. May it please God to preserve the first from the perils which menace religious communities in that country!

The other Provinces of Europe are in excellent condition, and labor with fruit at the works of our Institute. I recommend all to be specially solicitous in recruiting vocations and cultivating them in an apostolic school. We should not, however, seek to attract among us any subjects other than those chosen by Almighty God Himself.

In Italy, the bishops and clergy profess the greatest esteem for our confrères who exercise a salutary influence, through the ecclesiastical retreats and the confessional, over the priests as well as the simple clerics.

Our Holy Father has done us the honor to recommend us to the bishops for the formation of the clergy, and His Holiness has deigned to sanction by his sovereign authority several contracts submitted for his approbation, promising to accord his approval whenever we find it necessary to solicit this favor.
On the invitation of His Holiness, and at the request of Cardinal Vincent Vanutelli, we have accepted for the Roman Province the direction of the seminary of Palestrina, and for the Province of France, at the urgent entreaty of the bishop and the approval of the Holy Father, that of Piazza-Armenira in Sicily.

Our international house of studies is open to all our young priests whom the Visitors may be pleased to send us. It is to be desired that their number will be large so that all the Provinces will be provided with well instructed subjects who will respond to the needs of the present times and the requirements of the bishops. We should not forget that, according to our constitution, we are called to aid ecclesiastics to acquire, not only the virtues, but also the learning necessary to their state.

Besides, the proper training of young priests is better assured when they receive instruction and spiritual direction from the same masters. The wonderful spectacle presented by the French clergy of our epoch bears evidence to the wisdom of the system and methods of Saint Vincent and Mr. Ollier, consecrated as they have been by an experience of over two hundred years.

Our colleges and schools in the East are, thanks to God, very promising. The seminary of Zeitenlik in particular is becoming, more and more, for the Bulgarians of Macedonia, a centre of Catholic action created by the zeal of our Missionaries. The latter invite the popes and professors to the annual retreats, defraying not only their traveling expenses but the cost of their maintenance while at the seminary: to this work they have just added that of giving missions in the villages. Unfortunately resources are wanting to carry on these works so interesting and so necessary. May Almighty God inspire some generous souls with the thought of contributing to this work so dear to the heart of my venerated predecessor, Father Boré!
At Jerusalem, another extremity of the Ottoman Empire, we have established an apostolic school for the young Orientals, who may become at some future time the apostles of these countries.

In China, the blood of the martyrs continues to fertilize the vast field confided to us by the Father of the family. Catechumens multiply in all the vicariates, although security is far from being assured throughout the empire. You have read in our *Annals* the great disaster sustained by our mission of Nan-Tchang in Northern Kiang-si. The director of the mission, Father Lacruche, and five Little Brothers of Mary, were massacred. Father Salavert, a confrère, already sick died, a victim no doubt of this terrible catastrophe. All the establishments were destroyed with their works which had given the fairest promise of success. I must add that the French minister at Pekin takes a lively interest in this mission, and has obtained some reparations and indemnities.

The Province of China has sustained, besides, a great loss, by the death of Mgr. Bruguière, Vicar Apostolic of West Tche-Ly. By his intelligence, his prudence, and his goodness, this much regretted prelate has rendered important services to the mission of China, particularly throughout the events of 1900. During the war of the Boxers he was placed in the most trying circumstances but, like his colleague of Peking, Mgr. Favier, he surmounted all difficulties especially when, with the Christians and the Daughters of Charity, he was besieged for several days in the cathedral. At present the letters which reached us from Persia and Abyssinia are encouraging, but these poor people and their Missionaries have not as yet recovered from the privations of the past year, nor will they be able to do so for some time.

At Madagascar, our house of Farafangana and that of our sisters, have been in great danger from the lepers.
These unfortunates, preferring entire liberty to the care bestowed on them, resolved to rid themselves of their benefactors. Their project was defeated, but it is to be feared that the lives of our confrères and sisters will be in danger if the administration of the colony does not take proper measures to insure them against the results of a new plot.

Excellent news comes to me from the United States of North America. In the Eastern Province our large establishments are in a most prosperous condition, I am especially pleased to learn that the Missionaries attached to the houses of Germantown, Niagara, and Springfield, who are charged with the work of the missions, devote themselves with ardent zeal to this principal function of our Company. It is the same in the Western Province. I sincerely trust that in this province, as in the first mentioned, and in fact, throughout the little Company, the work of the missions will be strengthened and developed and that good laborers be selected for it. At Perryville, we have had to lament the death of the Visitor, Father Barnwell, but recently installed. His funeral took the character of a public demonstration, so well was this worthy missionary appreciated by the entire population on account of his rare qualities, which were enhanced by his amiable, unassuming manner and unaffected simplicity.

We feel no less sensibly, the loss which the grand seminary of Quito has sustained by the death of its worthy Superior, Father Reul. Father Reul was a confrère eminently virtuous, very learned, and gifted with special aptitude for teaching and ability for administration. He is much regretted by the clergy of that diocese and by our confrères who had the privilege of knowing him.

Notwithstanding the contradictions which it encounters in Mexico, the Congregation there pursues its works with marked success. The Visitor is able to interest himself throughout the Republic in the work of the Ladies of Char-
ity for the poor sick, which is very flourishing, and in the numerous associations of the Children of Mary the foundations of which were laid by our sisters and which have since been wonderfully developed, owing to some special concessions made by the Holy See.

The two Families of Havana have been the object of a very providential protection during the cyclone which visited the West Indies. This has likewise been the case in California and Chili. In all these places, as around Vesuvius, the Blessed Virgin has been faithful to her promises. She has covered with her powerful protection the children of Saint Vincent. This is a new motive for us to honor our Immaculate Mother and to increase devotion to her among those around us.

I have nothing especial to note about the Provinces of South America, unless it be to mention that the Missions have been established and are being conducted there with fruits of benediction.

In order to respond to the request of the Central Council of the Propagation of the Faith, we have placed in Chili, two confrères destined to organize the work of the Propagation of the Faith in each diocese, or to stimulate the zeal of the promoters and directors in divers localities: we are happy to render service to a work which has been so generous towards our own Missions.

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List of the Missionaries sent during the course of the year to foreign Missions.

Province of Constantinople.
Rev. Louis Saliba.
Rev. Julien Legouy.
Rev. Henri Lebarque.
Rev. Clément Vidal.

China.
Rev. Antoine Cotta.
Rev. Jean Riera.
Rev. Léon Dumortier.
Rev. Bernard Schirm.
Rev. Henri Crapez.
Rev. Ildefonse Lemoine.
Rev. Earnest Monteil.
Rev. Jean Perotti.
Rev. Constant Fiandin.
Rev. Jean Reymers.
Bro. Earnest Toth, Cleric.
Bro. George Marguillard, coadj.

Province of the Pacific.
Rev. Paul Dupistre.
Rev. André Azemar.
Bro. Émile Jacquel, Coadj.
Bro. Jean Ollier, Cleric.

Syria.
Rev. Jean-Marie Bonnerue.
Rev. Vincent Paskès.
Rev. Emile Picot.
Bro. Calixte Bès, Coadj.

Central America and Columbia.
Rev. François Pehau.
Rev. Gaston Balangué.
Bro. Louis Rouillé, Coadj.
Bro. Ferdinand Wetz, Coadj.

Brazil.
Rev. Louis Van Gestel.
Rev. Léon Deiber.
Rev. Pierre Girard.

Ecuador.
Rev. Léon Scamps.
Rev. André Farget.

Madagascar.
Rev. François Miéville.
Rev. Étienne Canitrot.
Bro. Félix Busseron, Cleric.

Catalogue of the Personnel. To gratify a legitimate desire, instead of sending one or two copies of the catalogue for the general use of the different houses, a copy will be sent hereafter to each priest. Fraternal love makes one wish to know, at least by name, and to follow in their missions those who belong to the same family and are devoted to the same works. In preparing this list of names, we have recalled the kind thought of Saint John when he said to his intermediary with the faithful: Saluta amicos nominatim. “Salute the friends by name.” It is with a like sentiment that I address to all our confrères this personnel.
Letter from Rev. BENIGNE BLANCO, Priest of the Mission, to Rev. MAURICE HORCAJADA, of the same Congregation at Madrid.

Ecija, Diocese of Seville, 1906.

On the fourteenth of January, 1906, at half-past seven in the evening, Father Rodriguez and your humble servant, took the train which was to bring us to Seville, where we arrived next day at four o'clock in the afternoon. After a few moments rest, we despatched a messenger to inform the vicar general, Reverend Barthélémy Romero y Gago, of our arrival, requesting him to let us know at what hour it would be convenient for him to have us call. This worthy ecclesiastic, who is very cordial and deeply attached to our Congregation, sent us word not to disturb ourselves, that he would pay us a visit at half-past six. He came at the appointed hour, placed himself at our disposal, and promised to render us any service of which we might have need.

As the sixteenth was the feast day of the Cardinal, a reception in his honor was being prepared at the seminary. Rev. Barthélémy Romero, wishing to present us to His Eminence, invited us to attend, which we willingly promised to do. But, in the designs of Providence, this plan was not to be realized.

In fact the Cardinal who had been quite well the preceding evening and who had received the good wishes of the seminarians, was on the morrow at eleven o'clock, in his last agony a serious operation had to be performed and it was only by means of stimulants that his life could be prolonged for a few days.
Unable, therefore, to ask the blessing of His Eminence, or to receive from him orders relative to the foundation, we had recourse to his co-adjutor, who with great affability granted us all necessary permissions. We left Seville on the eighteenth and in an hour and a half arrived at Ecija. We were lodged in the house of the crèche where we found Sister Teresa de la Vida, our worthy foundress and benefactress, who has given the larger part of her fortune for this foundation, without any conditions, leaving everything in the hands of Superiors.

We stayed at the crèche until the repairs of our own house were completed. Brothers Joseph Salamero and Gervasio Garcia joined us on the twenty-fifth; on the twenty-eighth the chapel of our new establishment was blessed, and Holy Mass celebrated, at which members of the principal families of the city and our sisters were present.

We were definitively installed on the twenty-ninth, forming a little community of four members.

The house is spacious and convenient, but unfortunately half of it is in a state of ruin and uninhabitable. However, the part which has been restored is well arranged and furnished, though as all the work was directed by persons unacquainted with community life, the result has been that superfluities abound, while necessaries are wanting; this occasions anxiety and expense.

On the second floor we have a pretty little chapel tastefully decorated. Above the main altar is the image of Saint Vincent, and on each side the Sacred Hearts of Jesus and Mary. A large apartment is destined for the use of the bishop, another for the library: there are besides seven large rooms freshly painted and well ventilated. The ground floor has also seven rooms, a fine refectory, parlor, and two rooms for the porters. In the centre is a large court which we have converted into a garden by planting fruit trees.

At the distance of a hundred feet is the church of which
we have charge; we are obliged to pass through the street to reach it, but we hope to remedy this later. The church, containing twenty-two altars, is large and fine but it is in a deplorable state. We were forced to throw down six altars, and erect them anew, as they were falling into ruin; another one fell of itself carrying with it the altarpiece. As to altar linen and ornaments, we found a few articles, but they are unfit for use and the only chalice is in a very bad condition. The missals, of which there are four or five—are so old and date from such antiquity that only those engaged in archæological studies would be capable of determining to what period they belong.

In the inventory mention is made of jewelry; I am not going to give you my own statement I will transcribe the text word for word: “A fine crown and rays in zinc for the magnificent Conception of the main altar; item, two candelabras and lamps in zinc.” Fortunately the color is not given it is not even worthy of the humble material of which these articles are made. The candlesticks are all of wood and broken in many pieces. Well, I will not say any more; I think I have told you enough to convey some idea of the poverty of our church.

On the twenty-fifth of March, we had the solemn opening at which the clergy and several families assisted, though not in great numbers, owing to the heavy rain. The evening of that same day we began the mission, given by Fathers Villazan, Murazabal, Urien, and Rodriguez. The first days the attendance was about three hundred; afterwards it reached eight hundred. We considered the congregation rather small, but the people here tell us that this is a great success.

The number of Communions reached two hundred; there were some general confessions and several important conversions which show that the mission has not been a failure.
We still continue to discharge our religious functions; we do what we can, but the people are not accustomed to attend church. I think that unless we follow the method of the foreign missions and go from house to house and to the country places to seek the stray sheep, we will not accomplish much.

May Almighty God enlighten us and grant us the grace to enkindle in souls some sparks of divine love! Of the twenty to thirty thousand souls belonging to this city, only a hundred men, according to the testimony of the pastors, fulfilled their paschal duty, this, alas! says all.

Benigne-Maria BLANCO.

ECIJA is a city in the province of Seville (Andalusia) at eighty kilometres north-east of Seville (Southern Spain.) It is the principal place of the district, forty-five kilometres south-west of Cordova, on the left bank of the Genil, a tributary of the Guadalquivir, and has a population of thirty-nine thousand. The valley is enclosed, consequently in summer the heat is intense. On the other hand, the river often overflows its banks leaving stagnant waters which produce endemic diseases. From a distance, the city surrounded by its numerous gardens and irrigated by abundant waters, presents a most inviting aspect. The streets laid out according to the Arabian fashion, are narrow and winding. The Moorish minarets of the churches are very curious. The theatre has no roof, almost useless under such a serene sky. The circus for the bull fights, in one of the suburbs, occupies the site of an ancient Roman circus, and accommodates ten thousand spectators. Outside the city, along the river bank, there extends a beautiful drive, ornamented with fountains. The surrounding country produces, in abundance, olives and cereals. EciJa which appears to be a Greek foundation, is in reality the ancient Astigi Colonie of the Romans, one of the most important cities of Boetica.
VALDEMORO

FORMAL OPENING OF THE PUBLIC CHAPEL

OF THE SISTERS OF CHARITY, HOUSE OF SAINT NICHOLAS.

March 21, 1906.

This letter will give you a few details concerning the formal opening of the public chapel of the Daughters of Charity, of the house of Saint Nicholas, at Valdemoro.

On the fourteenth of March, with the permission of the diocesan prelate, our kind Superior, Father Barona, blessed the church and celebrated Holy Mass.

The fifteenth was the day appointed for the solemn ceremony: a memorable date for the Sisters of Charity, as it is the anniversary of the death of the Venerable Louise de Marillac. At the first Mass, celebrated at six o'clock, two sisters consecrated themselves to God by the holy Vows; one belongs to the orphan asylum of the Civil Guard at Juncarejo, confided to the Daughters of Charity; the other to the school of Saint Nicholas.

At eight o'clock, Mass was offered at which the Children of Mary communicated; over six hundred associates, besides many other persons partook of the Bread of Angels.

Solemn High Mass was celebrated at ten o'clock, Father Arrambarri, assistant of the house, officiating. The civil authorities, the military officers, and a great many families were present, so that the church was crowded, although this was only an ordinary day.

Happiness and contentment filled all hearts. The Daughters of Charity sang very creditably the Mass by Bordese. The able preacher charmed his audience by the excellence of his discourse.

May our Lord bless this chapel opened under such favorable auspices! May it be the means of maintaining faith and piety among the simple and benevolent people who
surround us, in whose midst we desire to effect all possible good.

Joseph Sanchez.

Valdemoro is a town situated twenty-five kilometres south of Madrid in the district of Getafe, on the banks of a small tributary of the Jarama, an affluent of the Tagus. The city is built on flat and arid land; it is a station on the railroad line between Madrid and Seville. Population, 2170. Valdemoro has a school for the children of the Spanish Civil Guard.

ITALY

Letter of Sister Maurice, Visitatrix of the Province of Naples, to our Most Honored Mother Kieffer, Paris.

Naples, September 15, 1906.

The administrators of the Albergo have made the funeral of Sister Pancbœuf, a veritable triumph. Notwithstanding the wish, formally expressed by the venerated deceased, to have a simple interment with no other attendants but a few orphans and some old women; notwithstanding our urgent entreaties that the last wishes of good Sister Pancbœuf be respected, we could obtain nothing. “Let us act,” said the administrator, who took the place of the superintendent in the absence of the latter, “let us render homage to charity. We wish that it be glorified in the person of this holy sister; we will grant you only one thing, the hearse of the poor.”

We were obliged to submit. The day of the funeral, the flag, draped in black, was hoisted over the five establishments depending on the administration of the Albergo. A magnificent catafalque (as though for a chief administrator of the establishment) was erected in the centre of the large chapel. Innumerable wax tapers surrounded the ven-

1. The Albergo Reale or Royal Hospital is a very large hospital of Naples.
erated deceased who, with face uncovered, seemed to repose peacefully in the midst of her large family.

The office of the dead was chanted by the canons of the metropolitan church. A little before Mass, at which the administrators of the *Albergo* desired to assist, the younger orphans entered, and defiled in excellent order before the “good Mother,” to whom each gave the military salute, after which they ranged themselves around her as a guard of honor. The Mass was piously sung by the orphans, and the blind of the institute of St. Joseph, belonging to the *Albergo*. A short, but touching sermon, delivered by the chaplain of the house, preceded the last absolution given with the greatest solemnity. All the morning, from half-past five o’clock until noon, Masses succeeded one another without interruption at the different altars of the chapel.

In the evening at five o’clock we again united near our Mother, the faithful servant of the poor. It was the hour for the last sacrifice. With breaking hearts we placed our well beloved Sister Pancbœuf in the coffin, and after sprinkling her mortal remains for the last time with holy water, we beheld disappear from view this true and saintly Daughter of Charity.

One could not help experiencing a deep and lively emotion on seeing the coffin of her who had been the soul of this immense establishment, carried through the majestic and sombre corridors. The administrators had claimed the honor of carrying the coffin on their shoulders from the chapel to the poor hearse which was stationed at the foot of the imposing staircase leading up to the *Albergo*.

You remember, Mother, the immense square in front of the Albergo? It was literally covered by a sympathetic, recollected crowd, made up principally of the poor, convoked by the administrators, or who had come voluntarily. Passers-by, astonished at seeing so much pomp surrounding the hearse of the poor, exclaimed: “Why, who is dead?”
Before taking the road which led to the cemetery, the hearse went slowly around the square in order to allow the cortege, composed of about seven or eight hundred persons, to form. Our sisters who came from the Central House and other establishments of Naples surrounded the hearse, which was followed by the administrators of the hospital, as chief mourners; after them, came the orphan boys and girls, the old men and women, an important deputation from each of the five branch establishments of the Albergo, and, finally, a large number of other persons who came because they wished to attend the funeral. While the cortege slowly wended its way along the beautiful route leading to the city of the dead, the band, composed of blind musicians, played a sweet and touching funeral march.

The administrators wished to accompany the venerated deceased even to her last resting place. They did not stop there. On the eve they had declared that all the expenses of our dear Sister Paneboeuf's funeral should be defrayed by the administration; moreover, notwithstanding our protestations, they decided to have made, in bronze, the bust of her whom they regarded as the foundress, or, at least, the organizer of the "works for women" of the Albergo, and to place it with a commemorative slab in one of the halls of the administration.

The superintendent of the Albergo who was in Holland at the time of our dear sister's death, wrote me a letter filled with sentiments of esteem and regrets for Sister Paneboeuf.

Sister E. Maurice.
PORTUGAL.

A MONUMENT TO THE VIRGIN OF THE MIRACULOUS MEDAL.

Santa-Quiteria-Felgueiras, August 24, 1906.

For several years our venerated Superior, Father Leitão, has entertained the thought of placing a statue of the Blessed Virgin on the summit of the lovely mountain on which are situated the two colleges directed by the Children of Saint Vincent de Paul, the Priests of the Mission and the Daughters of Charity. This project became a consoling reality this year, on the tenth of June.

In the month of September of the preceding year, the imposing ceremony of setting the first stone took place. To obtain the resources necessary for the erection of the monument and the celebration of the inaugural feast, a committee, composed of several priests of the Mission and other extern priests, was organized.

The column is of Doric style, eight metres in height, and is made of handsome granite brought from a distance of fifteen kilometres. The statue, sculptured by a very distinguished artist of Porto, has for its base a magnificent kind of stone which is found here between Coimbra and Leiria and of which our Fathers constructed the most venerable monument of Portugal—the monastery of Notre Dame da Batalha; it is a limestone much more beautiful than marble. The expression on the Blessed Virgin’s face is ineffable.

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On the eve of the great day, so long expected, everything was ready. The statue had been placed on its magnificent pedestal amidst the harmonics of the chapel chimes, the acclamations of our pupils and many people, and the indispensable firing of guns which made the mountains re-
echo. Covered with a large veil the beautiful Virgin awaited there, on high, the moment of her triumph. All the population of the surrounding country prepared to climb, on the following day, the blessed mountain, henceforth consecrated to the Virgin of the Miraculous Medal.

The committee had invited all the pastors of that canton, composed of twenty-seven parishes to unite with their parishioners in the great procession which was to start from Felgueiras and march towards the column. Twenty-two pastors responded to this call. Thousands of the faithful could then be expected to attend this imposing solemnity. The bishop of Porto gave permission for everything that could attach to the ceremony the highest degree of splendor.

At last the great day came. About eight o'clock a small procession was organized near the chapel, to meet that which was to form at the church of Felgueiras, two kilometres from here. I call this procession small, only to distinguish it from the second one, for it was already immense. There were the two colleges of Santa Quiteria, the associations of the Children of Mary, of Christian Mothers, of the Angels, the men of the confraternity of Saint Joseph. Each association carried its banner and the statue of its patron on a brancard. It was a beautiful spectacle, to behold these people descending the mountain, singing hymns in honor of the Blessed Virgin. In this manner they arrived at Felgueiras where they waited for all the parishes to meet.

The great square of Felgueiras was crowded with people; it contained several thousand pilgrims. The chimes of the mountain and the bells of the parish announced the departure; two bands played joyful airs, succeeded by hymns. From the top of the mountain the spectators regarded with ecstasy a spectacle which moved them even to tears. The mass of faithful people, who walked, praying and singing, chaplet in hand; the many brancards scattered
through the crowd, the banners floating at the mercy of the breeze, the trumpets, the bells, the chimes, the guns which at that moment made the air resound; all this seemed to electrify every heart. The joy of the multitude made them forget their fatigue, as well as the dust and heat.

For me, a simple observer from one of the college windows, where I was preparing myself for the sermon of the day, I could not restrain my tears, moved as I was to the depth of my soul on beholding that crowd of the faithful who approached singing. One would have thought that the procession would never end, for it encircled the column while its extremity was still at Felgueiras. At length all the pilgrims could salute the mountain whereon the Immaculate Virgin will, hereafter, gloriously reign. The great esplanade which separates the church of Santa Quitéria from the column was filled with people awaiting the imposing ceremony soon to commence.

Before the column an altar had been erected whereon the pastor of the parish was to celebrate the Holy Sacrifice. On both sides of the altar were the clergy in great numbers; in the centre, the pupils of the college, and some musicians to accompany the hymns; to the rear of these were the pupils of the Daughters of Charity; then all the associations. It was calculated that there were about twelve thousand pilgrims. The statue was blessed and unveiled amid joyful acclamations to the Mother of God, the Immaculate Virgin.

After this the superior blessed a rich banner for the Children of Mary; Father Machado the sub-director of the association then gave a short discourse. It was almost noon when Mass commenced under a tropical sun, but the religious enthusiasm of the people made them forget the heat. While the Holy Sacrifice was being offered, beautiful canticles succeeded one another and at its end the preacher mounted a pulpit which had been erected near the column. He endeavored to thrill with sentiments of faith and
patriotism, the hearts of these people who at that moment saluted the Immaculate Virgin, the Patroness of the Portuguese nation from its very cradle. The sermon was followed by loud acclamations to the Virgin, the Church, the Pope, and Portugal. The beautiful ceremony of the coronation then took place, accompanied by the band, by guns, hymns, and shouts.

* * *

The first part of the feast terminated, the second commenced by a beautiful procession of the Blessed Sacrament, which, leaving the chapel, passed through the esplanade to the statue, where Benediction was given. After that ceremony, hymns were sung by different groups of Children of Mary and other persons who came and went on the esplanade. One after the other, before the beautiful statue, knelt fervent groups praying to the Holy Virgin. All this made a deep impression on every one present. Venerable old people were moved to tears on seeing the marvelous transformation of the mountain. "What a change!" said one of these worthy people: "I saw this hill in its primitive state, a wild forest, and now, behold the colleges, the church, the associations, and this magnificent monument!"

But night was drawing near, the sun was sinking below the horizon. A number of our pupils and others interested in the feast, lighted the numerous lamps artistically ranged on both sides of the great avenue of the esplanade. It was beautiful to see more than two thousand Venetian lanterns of different colors, burning in homage to the Blessed Virgin who, on her superb pedestal, reigned over all.

Towards nine o'clock in the evening a torchlight procession formed at the college. Professors and pupils left the central court, lights in hand, and marched in double file, singing a hymn to the Blessed Virgin, through the esplanade to the column: many people followed them.
They formed a large circle around the statue and rendered a delightful cantata. Everyone was charmed; it was a great pleasure to hear the voices of these young men under the starry sky which seemed to smile on their holy harmonies. Mr. Sousa, our great musician, had every reason to be satisfied with the success of this beautiful cantata.

After enthusiastically proclaiming the Blessed Virgin, Patroness of Portugal, they returned to the house in the same manner as they had left it. During this time the band, which was stationed on a tribune in the centre of the esplanade, played some beautiful airs. Finally a pyrotechnical display crowned this glorious manifestation in honor of the Immaculate Virgin.

Most favorable comments were made by the press of Portugal on the pilgrimage. The committee, in the name of all the pilgrims, sent a telegram to the Holy Father, greeting him and asking his apostolic benediction. His Holiness deigned to respond by a dispatch, blessing with all his heart the clergy and the faithful who took part in this feast. With great benevolence, he accorded three hundred days indulgence \textit{toties quoties} to those who would recite three Ave Marias before the statue of the Blessed Virgin.

We see with great satisfaction, that our holy monument has become a new centre of devotion for all the faithful of the surrounding country. Every day, groups of pilgrims come and kneel before the beautiful image of the Virgin, who seems to smile sweetly on the prayers of her children.

J. L. M. Garcia.

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ROUMANIA

Extracts from a letter of Prince Vladimir Ghika to the Superior General, Paris,

Bozieni (Roumania), August 2, 1906.

My most Reverend Father,

I owe you an account of our "beginning"—an account which has been delayed until now, because of my multiplied occupations, and the embryo condition of the work, with its variations of change and progress common to all beginnings.

The absorbing cares inseparable from the founding of a work prevented my getting a satisfactory view of the whole and left me no time to describe it. Besides, the unsettled state of things rendered it difficult to do so clearly or definitely. Now that all is in shape and that an enforced sojourn in the country has given me leisure to collect my thoughts I will try to give you, in a few words, the sketch you justly expect from me.

To begin then, "the history" of Bethlehem Maria during the two months of its existence is divided into periods by three dates—May twenty-first, the arrival of the Sisters; June twenty-first and twenty-second, the first Mass and the first free consultation; July nineteenth, the feast of Saint Vincent, which preceded by a few days that of my departure, when I ceased, so to speak, to be an eye witness, an active worker.

The first month was devoted to preparing what was absolutely necessary and indispensable, a task always laborious even when on a small scale: in this we were ably assisted by the Sisters of Notre Dame de Sion, who have furnished
“Bethlehem” at their own expense, with a generosity as touching as delicate. Voluntary contributions to aid the work, either in articles for household use or in money, have come to us from many persons. By degrees, everything that was lacking in the house, the dispensary, or the chapel has been supplied. The bestowing of these gifts interests the donors in the work and attaches them to it by the sweet bond of a service rendered to God. Everything, from the humblest to the most important, has been given with the same generosity of heart. A poor woman without means, brought two dish-cloths, and an invalid no better off, made two large bouquets of paper flowers for the chapel, as yet almost without ornament. I have admired on this occasion, the Christian advantages of this general co-operation, which draws together so many souls; the blessings of God which accompany these common actions; these wills united to do good; and the benedictions which follow sacrifices, the more meritorious because of their humility.

A period of activity began with the second month; the house was more completely furnished, the pharmacy better established, the chapel more suitably ornamented, the situation with regard to the authorities a little more assured, the first Mass celebrated, since which time our Lord has “a dwelling place” at “Bethlehem.” The day after the first Mass His poor came for the opening of the free consultations, which are especially valuable, because of the learning, faith, and charity of the doctor who has volunteered his services to our establishment (I shall speak again later of this doctor; he merits from us special mention, and besides you will have, in a short time, an opportunity of knowing him better: two reasons for telling you something about him). These consultations have had a success beyond all expectation. From seven who came the first day, twenty-eight the second, the number increased until at the ninth consultation it reached one hundred sixty-seven, and on the tenth day,
feast of Saint Vincent, two hundred ten. This is the maximum number that we can attend in one morning. Saint Vincent kept this beautiful present for his feast. We have received it as such, and consider it as a blessing from God and a sign of His servant’s approval. We hope that this great saint will procure for us gifts of another kind, to fill up the holes that so many clients have made in our purse.

Visits to the poor in their homes have brought consolation to the unfortunate during this month as in the preceding one, but these visits are less in number than we would wish, because of the vast distances to be traversed in making them, for with its low houses, its courts and gardens, our capital has the area of Paris, though its population is but one ninth that of the French city. From this point of view, the Ladies of Charity, established some weeks ago at Bucharest, will be the greatest help, as they will share a task which it is impossible for three Sisters, already overworked, to accomplish. Up to the present more than a thousand poor persons have been assisted.

With regard to the spiritual side of the work, besides what can be done through visits to the poor in their homes for the consolation of souls, the bringing about a return to a Christian life, and the frequentation of the Sacraments, we have sought to make the consultations themselves tend to the same end, and with this object in view have adopted various means. To the silent lesson of Christian devotedness and the graces emanating from our Saviour, present in the midst of His poor and His servants “united in His Name”, we have added pictures and inscriptions from the Gospel (in Roumanian), hoping to teach by these sensible objects the most consoling truths of faith. The texts of the eight beatitudes, each held by an angel, will soon be placed in conspicuous positions on the walls of the dispensary. Owing to the great number, two hundred or more, who come to the consultations, many of the poor are
obliged to wait a long time. We intend to establish, in
the waiting room, a little series of talks on the meaning,
the good use, the value, of suffering in union with God;
on the power of prayer, for the cure of the body and of
the soul; on the lessons of charity given here by so many
devoted souls, etc., etc. ... and we shall invite all present
to join in some common prayer; for example, the chaplet.
In the Middle Ages an effort was made to establish some­
thing analogous in the ante-chambers of the Vatican, to
prevent useless conversations, and an unprofitable loss of
time. The office of “Master of the Sacred Apostolic
Palace,” to which at present other functions are attached
originated thus. We also shall have our “Master of the
Little Apostolic Dispensary.”

The good done at “Bethlehem” extends not alone to the
poor. Our co-laborers, direct or indirect, meet frequently
in “the little stable,” led there by the desire to do all in
their power to extend the Kingdom of God. One of the
best features of the work is that it has rendered more cor­
dial, more fraternal, the relations between the Catholic el­
ements of the capital, ecclesiastics and religious communi­
ties as well as laics of the different social conditions.

The need of a place where they could meet without
keeping silence as in the church, was sensibly felt. This
is a phase of the mission of “Bethlehem” in which I am
interested and which I rejoice to see realized. We desire
that our house fully justify, absolutely and in every respect
the title which it bears “House of Charity.” of Charity,
that is to say, the love of God and of the neighbor in the
widest acceptation of the term—simple in its principle,
complex in its application.

Whether in its quality of first work of Catholic benev­
olence, perhaps the first work purely Catholic of the coun­
try, or by reason of some of its elements, or because of its
“spiritual genealogy,” I can say that it is the work of God
and that Providence brought about its coming and its es­

tablishment. And because it seems to please God “Beth­
lehem of Bucharest” is the most active centre of the Chris­
tian life that we have here.

The list of those who have assisted us directly or indi­
rectly in our work, would be too long to transcribe, but
among those from whom we have received either moral or
material support there are several who merit special men­
tion, because of their importance and the place they occupy
in the designs of God.

Among those who have sustained us morally, I must
name first our chief physician, Doctor Paulesco, who orga­
nized the medical side of our work. He volunteered to
conduct our beginning himself, notwithstanding the dis­
tance that intervenes between his residence and our house;
he procured for us, free of expense, a staff of assistant doc­
tors and students; and permitted us to profit by an au­
thorization accorded to himself, a rare and valuable favor
which it would have been difficult for Catholic religious to
obtain, and which assured our position with regard to the
public authorities. He gives us, finally, the co-operation of
one of the most sincere, most practical Christians, I have
ever met. I would add that he is the prime mover of the
great hospital project we have formed, one of its future “do­
nors” and “founders.” I terminate this enumeration of the
services he has rendered us by saying, that all this did not
suffice, this good doctor has placed himself at my disposal
for the coming year, to labor with a militant group now in
training for the diffusion of Christian ideas and the propa­
gation of our faith, through the press, public speaking (a
series of conferences), and associations. He left for France
about a week ago for a rest of two months at the House of
Our Lady of Perpetual Succor (80, rue de Villiers, Leval­
lois—Perret), where he practised several years, and where
the sisters are happy to receive him every Summer.
Still young, being only thirty-four years, a fact his prematurely white hair seems to deny, he is already a savant of the first order, up to all the new ideas and methods especially in the philosophy of the sciences. Scarcely had he come to this country when he was appointed to a chair in the Medical Faculty, and was accorded an exceptional position because of his incontestable merits and notwithstanding his pronounced ideas, so contrary to the aggressive materialism of the greater number of his colleagues.

At the side of this good friend I must place our archbishop. Won by the intrinsic merit of the work and the workers, he is one of our best and most intimate friends. Happy to behold the abundant fruits already gathered, he regards "Bethlehem" as a house of predilection. He said Mass there twice during the short time he spent at Bucharest before beginning his pastoral tour through the country.

Allusion must also be made to Queen Elizabeth who, although she, herself, had founded a society of orthodox, that is non-Catholic, Sisters of Charity, received very kindly the news of the entrance of the Sisters of Saint Vincent de Paul into the country. I was granted an audience which I had requested with her, and during our interview she promised me a visit. The Queen attended the distribution of prizes at Notre Dame de Sion, held quite a long conversation with the Sisters, and gave them a little offering in money, promising more later on. If God so wills, we shall have this autumn, the promised visit. I expect much from it because of its effects upon the dispositions of the government.

After the Sisters of Notre Dame de Sion, whom I cannot sufficiently bless for the devoted aid which they have rendered at all times, and who have conducted themselves as true Sisters, is it the mystical relationship which the grace of the Miraculous Medal creates between your family and
theirs?) I must speak of the other religious elements of Bucharest, the community of English ladies, and the pastor of the cathedral. A word should be said also of the lady infirmary, about fifty in number, all of the best society of Bucharest, who are very zealous and most faithful to their duty.

Among the donations received I shall note only two here, one of five hundred, the other of one thousand francs: in each case the contributor is "orthodox."

Several vocations seem to be developing. One of these is of such a nature that I think it will be followed by many others. Sister Pucci will no doubt soon write to you of this matter. The subject of vocations leads me to speak of the future. Belonging as they do to the present and the past, they serve me as a transition point to pass from the retrospective glance that I have tried to give you, to the designs we have, with the grace of God, upon the vast domain of tomorrow.

We have several projects in mind, some of which are very extensive. The first and most modest is that of having a chaplain in order not to be under the necessity of going out to Mass, sometimes at a relatively late and inconvenient hour, which deranges the good order of the house. This plan, I believe, will soon and very easily be realized.

The second is the utilizing of the buildings of the ancient seminary of Cioplea (former residence of the Catholic bishop, at the gates of Bucharest). This house will be given to us by the archbishop, on condition that we make the repairs which are urgent, as the roof is falling in; without them the house will soon be only a ruin, a fact much to be regretted as it contains twenty large rooms, well adapted to our various works. We would serve there two villages of Catholic peasants, numbering about two thousand five hundred. Immense good could be accom-
plished in this place, and solid vocations might be found (several excellent ones for the priesthood have already been discovered). The first works to be established should be an ouvroir and a primitive dispensary; then, as soon as possible, a crèche and an orphanage. There will be sufficient room for other things. The building opens directly into the parish church and adjoins the presbytery. In the beginning we should place there three sisters as at Bucharest, one or two of whom ought to have some knowledge of Bulgarian. These villages, Cioplea and Popesti are peopled by Catholics of the Latin rite, who immigrated from Bulgaria at the end of the seventeenth century. Sister Pucci has already some views as to the best choice to make.

The third project has for its object a model hospital, model in the eyes of faith and charity as to those of science, constructed pavilion by pavilion in the centre of a large piece of ground, planted with trees: the building should be conformed to sanitary requirements and to prudent economy. The establishment of this work would give us what is absolutely necessary, in the absence of any Catholic hospital, or even of one vaguely Christian.

We would commence by the department for children, whose health is deplorably neglected in the families. As a consequence, the mortality among the little ones is frightening: besides they can be cared for at less expense than older persons.

All this demands large funds which we do not possess. But the good God has everything: all comes from Him and we work but for Him. He will find a way, through the dispensers of His riches, to give us what is lacking for our works, which He must not only bless, but which He, Himself, inspires, and of which He is the responsible author, He the only good.

To defray the expenses of these works, especially the last two, contributions from outside would be very desirable.
The resources we are able to collect in this country, at present, are not enormous, hence for reasons of pressing necessity and that we may not frustrate the possible designs of Providence, I think it will be advisable to limit the application of them for some time to come to "Bethlehem" itself, the importance and requirements of which continue to increase. Under existing conditions we believe that we should use our modest funds to second the development and improvement of the work already established, without daring to apply them to the furthering of plans made for the future. On the other hand the two projects in question are of the greatest and holiest importance. These are "occasions" which God sends us, and which we cannot find again when lost. For several reasons, neither one nor the other can be delayed very long. With regard to Cioplea, it is a case of "the house is burning"—in this instance, it is falling into ruins without our intervention. — As to the other, we risk losing the opportunity of acquiring an excellent piece of ground and, besides, have the prospect of seeing in our place, disagreeable rivals.

Prompt help from outside is what we need. It will come to us, I trust. As I remarked before our country, until now, has been treated far worse than China, for we did not possess a single congregation of Charity, nor one truly Catholic work. What a difference between this land and the Celestial Empire in this respect! China interests many good souls. May Roumania interest them also!.... Besides, the latter is not so far away and can easily be visited. Let us try to bring it before the memory of the Catholic world!

May your paternal interest prompt you to recommend our work to those who have at heart the extension of God's reign upon the earth and who possess the means of advancing it by pious foundations! May it point out to them in our "little corner of the globe" the place chosen by God to initiate vigorously the great work of the twentieth century, the
return of the East to Christian unity! May it make known to them that country of the East in which there are the greatest number of Catholics; the only Latin country of the Orient; the most independent, the most civilized, the most strongly attracted towards Rome; and with all this, the most completely, the most culpably disinherited, perhaps, of the Church’s benefits! May it bring this poor dear land into fashion,” into the holy fashion of charitable works! It is worth the trouble. May Mary, our protectress, whose “garden” this land was called in our legends of former days, give us the means to cultivate it well! May Saint Vincent de Paul come to the aid of this new conquest of his family; may he put in good condition this “garden,” one part of which is henceforth confided to him; may he procure for us some “green-houses and lattices,” in order that we can offer to the Blessed Virgin, more easily and in greater abundance, fruits and flowers, from her own property!

Be pleased, my Father, to join your prayers with ours for this and our other intentions, and believe me always etc.

Vladimir J. GHIKA.
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| Confraternities of the Most Holy Trinity, of the Blessed Sacrament, of the Sacred Heart of Jesus, of the Sacred Heart of Mary, of the Holy Rosary, of the Holy Agony.—Associations of the Children of Mary, of Saint Joseph, for men; of Saint Ann, for women; of the Propagation of the Faith, of the Holy Infancy.—Scapulars of the Passion, of Mount Carmel, of the Immaculate Conception, of the Seven Dolors of the Blessed Virgin.
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### Orphanages

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### Children redeemed

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### Catechumenates

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### Dispensaries and Visits

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### Confessions and Communion

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### Marriages and Retreats

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### Associations and Confraternities

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SPECIAL CHART OF THE WORK OF THE HOLY INFANCY.

AND RESULTS OBTAINED DURING 1894 TO 1905

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<td>6</td>
<td>22</td>
<td>14</td>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Girls</strong></td>
<td>66</td>
<td>419</td>
<td>150</td>
<td>353</td>
<td>458</td>
<td>502</td>
<td>30</td>
<td>11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Industrial Schools</td>
<td>27</td>
<td>78</td>
<td>4</td>
<td>44</td>
<td>4</td>
<td>49</td>
<td>4</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Children placed in Christian Families during the year</td>
<td>563</td>
<td>666</td>
<td>55</td>
<td>332</td>
<td>262</td>
<td>747</td>
<td>44</td>
<td>65</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Boys</strong></td>
<td>27</td>
<td>78</td>
<td>4</td>
<td>44</td>
<td>4</td>
<td>49</td>
<td>4</td>
<td>4</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Girls</strong></td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Children</strong></td>
<td>563</td>
<td>666</td>
<td>55</td>
<td>332</td>
<td>262</td>
<td>747</td>
<td>44</td>
<td>65</td>
<td></td>
<td></td>
</tr>
<tr>
<td>General Total of Children belonging to the Holy Infancy</td>
<td>2,418</td>
<td>2,974</td>
<td>851</td>
<td>2,327</td>
<td>1,557</td>
<td>3,442</td>
<td>238</td>
<td>757</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Pharmacies</strong></td>
<td>32</td>
<td>9</td>
<td>4</td>
<td>4</td>
<td>1</td>
<td>4</td>
<td>3</td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
# SPECIAL CHART OF THE WORK OF THE HOLY INFANCY.

**AND RESULTS OBTAINED DURING 1894 TO 1905**

<table>
<thead>
<tr>
<th>DESIGNATION</th>
<th>NORTH TCHÉ-LY</th>
<th>WEST TCHÉ-LY</th>
<th>EAST TCHÉ-LY</th>
<th>General Totals of all the Vicarates</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1893-94</td>
<td>1900-01</td>
<td>1904-05</td>
<td>1893-94</td>
</tr>
<tr>
<td><strong>BAPTISMS of Pagan Children</strong></td>
<td>10,154</td>
<td>3,845</td>
<td>6,669</td>
<td>39,053</td>
</tr>
<tr>
<td><strong>CHILDREN redeemed</strong></td>
<td>3</td>
<td>67</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td><strong>INFANTS placed with nurses</strong></td>
<td>835</td>
<td>244</td>
<td>449</td>
<td>984</td>
</tr>
<tr>
<td><strong>Orphanages</strong></td>
<td>2</td>
<td>2</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Boys</strong></td>
<td>224</td>
<td>68</td>
<td>49</td>
<td>39</td>
</tr>
<tr>
<td><strong>Girls</strong></td>
<td>7</td>
<td>6</td>
<td>9</td>
<td>4</td>
</tr>
<tr>
<td><strong>SCHOOLS</strong></td>
<td>6</td>
<td>20</td>
<td>205</td>
<td>624</td>
</tr>
<tr>
<td><strong>Boys</strong></td>
<td>6</td>
<td>10</td>
<td>72</td>
<td>170</td>
</tr>
<tr>
<td><strong>Girls</strong></td>
<td>6</td>
<td>10</td>
<td>135</td>
<td>11</td>
</tr>
<tr>
<td><strong>Farms and Workshops</strong></td>
<td>285</td>
<td>450</td>
<td>2,264</td>
<td>335</td>
</tr>
<tr>
<td><strong>Boys</strong></td>
<td>9</td>
<td>18</td>
<td>135</td>
<td>11</td>
</tr>
<tr>
<td><strong>Girls</strong></td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Industrial Schools</strong></td>
<td>772</td>
<td>325</td>
<td>1,795</td>
<td>188</td>
</tr>
<tr>
<td><strong>Boys</strong></td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Girls</strong></td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td><strong>Children placed in Christian Families during the year</strong></td>
<td>661</td>
<td>152</td>
<td>400</td>
<td>403</td>
</tr>
<tr>
<td><strong>prec. preceding years.</strong></td>
<td>612</td>
<td>342</td>
<td>1,011</td>
<td>331</td>
</tr>
<tr>
<td><strong>General Total of Children belonging to the Holy Infancy</strong></td>
<td>2,578</td>
<td>1,844</td>
<td>6,452</td>
<td>2,394</td>
</tr>
<tr>
<td><strong>Pharmacies</strong></td>
<td>7</td>
<td>9</td>
<td>12</td>
<td>5</td>
</tr>
</tbody>
</table>
In the comparative tables of the preceding pages we have given some instructive and consoling information concerning the personnel and Catholic works of the vicariates of China confided to the Lazarists, during the last period of ten years, (1894-1905). We must mention here that our Missionaries are ably seconded by the Daughters of Charity of Saint Vincent de Paul.

To begin, we will indicate the vicariates entrusted to the Lazarists, with the chief place of the Mission or the episcopal residence.

North Tche-ly, principal residence at Pekin.
South West Tche-ly, " " Tcheng-ting-fou.
East Tche-ly, " " Young-ping-fou.
Tché-Kiang, " " Ning-po.
North Kiang-si, " " Kiou-Kiang.
South Kiang-si, " " Ki-Ngan.
East Kiang-si, " " Fou-Tchéou.

The procure of the Lazarists is at Shanghai; they have a novitiate and a scholasticate for Europeans and Chinese at Kia-shing.

The Daughters of Charity, who have been in China since 1848, have establishments; in the Tche-Ly, at Pekin (three houses), at Tientsin (two houses), at Tcheng-ting-fou;—in the Tche-Kiang, at Ning-po (two houses), at Hang-tcheou, in the Tchousan Islands, at Tso-foupang;—in the Kiang-si, at Kiou-Kiang (two houses), at Nantchang, at Ki-ngan, and at Yao-tcheou.
At Shanghai, the Sisters serve two hospitals, and have novitiate.

**Note.** — In the statistics which follow, to the sum total of Catholics of Pekin should be added the number (about five thousand eight hundred) of Chinese massacred, we may say martyred, during the war of the Boxers in 1900.

We here present, in a general way, the comparison of which the details may be found in the foregoing tables for each vicariate of the Lazarists from 1894 to 1905:

| **I.** | The number of Catholics has risen from 99,000 to 171,000. This is an abundant harvest, an increase almost incredible. |
| **II.** | With regard to the personnel of the Mission the number of European Lazarists, priests and brothers, has increased from 89 to 149; that of the native Lazarists, formerly 37 is now 35. Secular priests were 30; they are 76. The Trappists were 45, they are 68; the Marist Brothers were 14, they are 41. As to the communities of women, the Daughters of Charity, who ten years ago were 104, are to-day 168. Several pious native communities are remarkably prosperous, as may be concluded from the fact that the Sisters of Saint Joseph and the Sisters of Saint Anne have doubled their number, while the Virgins of Purgatory who were 365 are now 1273. |
| **III.** | A group of Christians without a church is as a flock without a fold. Many edifices have been erected during the past ten years. At the beginning of this period there were 89 churches, we now have 168; there were 473 chapels, at present there are 901; there were 362 oratories, we now have 437. |
IV. But the work of paramount importance and the one to which, if necessary, the others must be sacrificed, is that of the seminaries for the formation of a clergy which, in its turn, will form a Christian people. Has it not been said of the Council of Trent, that its decrees prescribing the creation of seminaries would suffice to immortalize the work of the Council? In the vicariates, already enumerated, there were, in 1894, 4 ecclesiastical seminaries; to-day there are 6. The students are not numerous, but the future promises a better attendance, because the 4 preparatory seminaries we had, with an enrolment of 107 students, have increased to 8, with an enrolment of 383.

Catechists are necessary auxiliaries of the priests; therefore, even at a great expense to the mission, there must be schools for catechists, as well as schools or seminaries for priests. Thanks be to God, this work is very prosperous. Ten years ago we had 349 women catechists, school mistresses; today we have 855, while the men catechists and school teachers, 365 at the beginning of the period named, are now 1278.

The pre-occupying consideration at present, for those who direct the work of evangelization in China, is the question of schools and of instruction. China sends to Paris, Berlin, and London, many students that they may be educated and bring back to their native land the methods and sciences of Europe. Every day, in some form, new edicts appear and with her own hands, China abruptly destroys her ancient methods. Are the Catholics going to find themselves all at once in a state of inferiority to Chinese pagans? We have previously stated, that during their assembly at Pekin, in 1906, the Bishops of China, discussed this question. Be that as it may, we can state, that for the vicariates of which we speak, the number of normal schools, that is to say, those destined to educate teachers for boys has increased from 4 to 6; the normal schools for girls from
7 to 9: the colleges for boys, formerly 10, are now 20; there are 42 colleges for girls; the number of ordinary schools for boys, including those sustained by the Holy Childhood and the work of the Propagation of the Faith has risen from 272 to 826; for the girls from 259 to 536.

V. On the same table may be seen the encouraging progress of works of charity and, at the end, the fecund results of the work of the Holy Childhood.

VI. We reserve for special mention the number of catechumens, which by a marvelous bound has risen, in this period of ten years, from 8,000 to 57,000.

These results are most consoling, but in presence of the fact that 71,000,000 of infidels people the territory included in the vicariates what, for apostolic hearts, are the one or two hundred thousand Catholics to whom these works have been profitable?

May God deign to send numerous laborers for the immense harvest, which in the land of China is waiting to be reaped!

NORTH KIANG-SI.

AFFAIR OF THE NAN-TCHANG.

We have already published, as they came to us, the details of the events of Nan-tchang; the burning of the Mission and the massacre. Today we are able to give a connected narration. Mgr. Ferrant, vicar apostolic, wrote the following letter to the Superior-General, and forwarded to him two reports which we reproduce

I.

Letter from Mgr. Ferrant.

Kiou-Kiang, September, 8, 1906.

Father Fatiguet having finished his account of the circumstances connected with the drama of Nan-tchang, I send it to you. This narration does not contain any state-
ment concerning the origin of the facts, with regard to which I sent you an account sometime ago: it will be necessary to add this, at least a resumé, to Father Fatiguet's work, in order to have a complete history. I hope you will request some one to combine the two stories of our sorrowful affair.

How edifying the death of Father Lacruzhe and the Marist Brothers! Surely, in the eyes of God they are real martyrs!

I have already written to you that Father Braets has gone to replace the unfortunate Father Lacruzhe. He has taken up his abode in the midst of the ruins, having had a rough temporary roof placed over some rooms of the college the walls of which being solidly built, are still standing. The front vestibule and corridor have become a provisional chapel where more than a thousand Christians assembled to celebrate the feast of the Assumption.

This is the dawn of the day of resurrection. But how much time and patience will it not require to rebuild and reestablish the works in their former flourishing condition. May we enjoy the tranquility so much desired that we may tend towards and attain this end!

We impatiently await the arrival of our recruits, who should have reached Shanghai yesterday.

II.

ORIGIN OF THE EVENTS OF NAN-TCHANG.

(February 22-25, 1906 — 29 of the First Moon — 3 the of Second.)

The suicide of the Mandarin Kiang-Tchao-Hang, sub-prefect of Nan-tchang, occasioned the massacre of which we have already spoken. This suicide took place, as previously stated, in the house of the Missionaries; it is a common practice in China to revenge oneself on an enemy, and to threaten to commit suicide in his house. The Chinese government recognized the fact of the suicide, at the close of the inquest that it had ordered to be held. But the question naturally proposes itself: What
caused the mandarin to act as he did? Relative to this subject we give some fragments of the report mentioned above.

1.

The Antecedents of the Mandarin.

Under this head are included: 1.—His anterior conduct; 2.—His character; 3.—His debts.

(a) Anterior Conduct.—With regard to the manner in which Mr. Kiang attained to the dignity of a magistrate, we received the following from Ngan-King, March 6, 1906: “Your suicide was originally of this place. His family belongs to Talong-wang. Mr. Kiang had in reality only the rank of Pou-ting. His brother, who had that of sub-prefect, was destitute of talents. They agreed to substitute fraudulently one for the other, and this scheme secured for Mr. Kiang the post of sub-prefect in the Kiang-Si. Soon after, the brother died, and the supposed sub-prefect wished to profit by this occasion to have his name, with the above title, inscribed on the family records. His nephew, Kiang-pangche, protested and in order to secure my protection, came and enrolled his name among the catechumens. I took him on trial, without consenting to meddle in his quarrel: he never came back.”

The name Kiang-Tchao-Tang is not, therefore, the real name of the mandarin, but that of his brother.

This fact alone — substitution of name and usurpation of mandarinal offices, very grave charges in China — indicates a man who would not scruple to employ even the most dishonest means to attain his end.

It is also well known, as it is a matter of public notoriety, that to be enabled to buy a first post as sub-prefect, he defrauded his patron, Mr. Tsu-Wuen-Hing, a salt merchant, belonging to one of the wealthiest families of Nantchang, to the amount of twenty thousand taels. Mr. Kiang was the pay-master of the house. Later, when

* 3
he became a magistrate, he effected a marriage between his son and the daughter of his former employer, Mr. Tsu-Wuen-Hing.

It is reported also (I give this with reservation) that this was not his first attempt to commit suicide. When employed in the establishment of his patron, if debtors refused to pay what they owed he used, as an efficacious means of forcing them to do so, the threat of going to their homes to commit suicide or to kill himself on the spot. Payment was not delayed, and the shrewd clerk, it is said, transacted most successfully the business of his employer, by making use of this method, quite common amongst the Chinese.

The usurpation of the office of mandarin is liable, under the Chinese law, to heavy penalties. As the ambition and cupidity of Mr. Kiang did not recoil before this prospect, there is no excess to which they would not conduct him.

(b) His Character.—Mr. Kiang having successively occupied the position of subprefect of Kiu-Kiang, Nan-Chang, Fu-Chow, and Ki-An, the Missionaries of the three vicariates were well acquainted with him. He has always been considered as a man most skilful in making use of any means, however dishonorable, to satisfy his ambition. Insinuating and flattering with the ministers of every creed, he multiplied visits, presents, etc. His reputation had become proverbial and in the three vicariates, among the Missionaries, he was known as “the cheat.” Mr. Kiang led a loose life, was most extravagant, loved good cheer, drank to excess, and constantly sought occasions of being invited out.

His visits to the residences lasted usually several hours, even when paid without any motive of importance. Certain Missionaries who, wearied by these frequent calls, excused themselves from receiving him so often, incurred his displeasure and he looked on them with ill favor as he expressed to me on several occasions. His life was far from being edifying.
In the beginning, at Kiang-Si, he was only an ordinary clerk with a monthly salary of two thousand sapecks. Yet, even at this time, he led a most scandalous life in connection with a woman whom he enticed, after he became mandarin, to Chang-Kao and Nan-Chang.

In 1905, he was seriously compromised in a disreputable affair, the abduction of a woman in favor of a public official. The latter was degraded, but Mr. Kiang, owing to the protection of influential persons, escaped all punishment.

(c) His Debts.—Mr. Kiang kept up a large establishment and spent money extravagantly. He owed considerable sums, about seventy thousand taels, both to the public treasury and to private individuals, as has been stated to me by several mandarins. What has become of that money?

No doubt, Mr. Kiang possessed some personal resources, but he had been, especially on the part of his family, the object of unbridled extortion. His relatives were continually going from Ngan-King to his tribunal, taking advantage of the irregularity of his situation, to wrest large sums from him under the threat of revealing this fraud. He was constrained either to steal or borrow in order to satisfy their demands and escape the worst kind of punishments. Thus straitened on all sides, by suicide he escaped at one blow from all penalties, entirely exculpated himself, and even acquired some appearance of glory by dying in the struggle against foreigners.

2. His Conduct Previous to the Suicide.

(a) In the Home Circle.—As Mr. Kiang had threatened several times to hang himself in his tribunal, the members of his family were, on different occasions, very uneasy. It is said that during the days immediately preceding the commission of the crime, the mandarin wept frequently. The reason
is that he had overwhelming debts and needing money could find no one willing to lend it to him. He had been warned that he was on the eve of losing his post of sub-prefect of Nan-tchang. He wished another position, that of Lin-tchuen, but for this he needed money, because certain higher officials opposed his nomination. He requested his eldest son who had married Mr. Tsu’s daughter, to send his wife to borrow for him from her father a sum of money, but it was refused. He was desperate and his two wives confided to each other that he was thinking of suicide. (Testimony of Mr. Tcheou, father-in-law of Mr. Tsu’s son).

(c) His Dissatisfaction Regarding the Affair of Sin-Chang.—As by liberating the guilty persons he had been the cause that our plans were frustrated in 1904, I had denounced him several times to the governor, to the viceroy, to the consul-general, and to His Excellency, the French minister. Mr. Kiang was very angry and endeavored to clear himself by every kind of lie.

On our part, convinced that if this affair was brought to an end, and the offenders allowed to go unpunished, a door would be opened to new uprisings in a country where the murders of Christians have succeeded one another periodically, and have remained unpunished for the last thirty years, we persisted in exacting some kind of penalty, if not for all the criminals, at least for those, the most culpable. The French minister had obtained of the Waï-ou-pou a formal promise that the guilty ones should be chastised. The sub-prefect Kiang, compromised and bound to the chief citizens of Sin-Chang by his oath, taken before the idols, sought by every means to spare the accused persons.

Towards the middle of February, owing to the instances of Mr. Dubail new mandates were sent from Pekin to the governor, ordering him to take action in the affair.
It was then, that Mr. Kiang thought of an extreme measure to obtain what he desired. There are two probable suppositions: Either the superior officials, having been pressed to treat of the affair, sent for Mr. Kiang, charged him with its failure in 1904, and enjoined him to make new advances to the Missionaries, threatening to deprive him of his office if he did not succeed. In this case Mr. Kiang, without making the fact known to Father Lacruche, had an official mandate which he had resolved to carry out, intending, in case of failure, to revenge himself on the Catholic Mission.

Or else, the authorities of Kiang-Si, discontented with the sub-prefect, thought of sending another mandarin to confer with the Missionary. For Mr. Kiang, this was to lose standing and to run the risk of incurring a still greater loss, if the affair terminated by the punishment of the criminals. In this hypothesis, according to Chinese ideas, Mr. Kiang had only one thing to do,—commit suicide, thus at one stroke revenging himself on his superiors and on the Catholic Mission. Finding himself in this situation, he made a last attempt to conciliate the Missionary with the intention of resorting to suicide if he did not succeed.

In the several conversations with the mandarin, the questions to be settled were discussed in a most friendly manner.

In that of the twenty-fourth, they spoke of the railway, and of the college (French School). The magistrate announced that he had been commissioned to build a large college for the teaching of European sciences and languages, that professors from foreign countries would be invited, that the work of construction would begin in the near future, etc. All this was said in the most courteous and familiar terms.

The day after the suicide, Father Lacruche said to Father Rossignol: "Who would ever have suspected that the man-
da rin intended to kill himself? He proposed, of his own accord, the most excellent conditions, more favorable indeed than I had dared to expect. I did not have to urge; he was most condescending. Willingly would I have accepted his conditions, but I did not trust his word, especially as he refused to tell me whether he had an official mandate to treat of affairs, for which reason I demanded conditions in writing."

These different items prove that during the three visits everything went on smoothly and in a friendly manner on the part of the Missionary who used no violence. The mandarin had decided to commit suicide independently of the affair of Sin-Chang, being convinced that on that point Father Lacruche would make no concessions. If he referred to this affair at all, it was with the intention of furnishing matter for suspicion that there was some moral pressure on the part of the Missionary.

From which it results: 1. Mr. Kiang had other motives for suicide, without supposing either on the part of the Missionary or his employees, any attempt, either physical or moral, to injure him.

The mandarin was in a state of despair on account of: (1) his debts; (2) his defeated ambition; (3) his quarrels with his superiors.

2. The repast and conversation with Father Lacruche were not a cause but simply an occasion, sought for by the mandarin, to make his suicide reflect glory upon himself and prove detrimental to the Catholic Mission.

3. He committed the deed in our residence: (1) to revenge himself on the Missionaries and foreigners, because, up to this date, his petition to pardon the criminals had not been granted; (2) to place the Mission in such a position that it would be impossible to settle the affair of Sin-Chang; (3) to give himself a certain renown in the eyes.
of the notables of Sin-Chang; (4) to destroy the prosperity of our French school.

**Conclusion.**—1. The voluntary suicide is a fact fully established;
2. It is of the greatest importance that this crime be publicly and officially condemned as it deserves, that it may not establish a precedent in China.
3. It is important also that the magistrates be made to understand that a Missionary should not be obliged to renounce lawful rights through fear that one may commit suicide in his house, otherwise there will be neither right nor justice.

**III.**
**SUICIDE OF THE MANDARIN.**

The account has been given in the preceding volume of the Annals (1906), Vol. XIII, p. 412.

**IV.**
**THE DRAMA OF NAN-TCHANG; THE MASSACRES.**

1. The Preliminaries.

Thursday, February 22, 1906, the suicide of the mandarin took place at about six o'clock in the evening.

Immediately, Father Lacruche runs to the house of the governor. On his way the thought strikes him to stop at the house of a Christian to write a telegram for Mgr. Ferrant, this is done in a few minutes. The governor apparently accepts the explanations of the Missionary and promises him to protect the Catholic Mission in case of danger. Notwithstanding the report, rapidly circulated, that a European has assasinated a sub-prefect, nothing occurred to disturb the ordinary course of the day, Friday, February twenty-third. Moreover, the principal magistrates had issued a proclamation, exhorting the people to wait peacefully, that light would be thrown upon a subject which had roused
the whole city. As a measure of security, about thirty soldiers were set to guard the main entrance of the French establishment.

It is well to note in passing that this small detachment were armed with inoffensive sticks, and it is not to be imagined that such a handful of men could effectually oppose an ever increasing mob.

Meanwhile, the magistrates were holding a council and taking important decisions. To this council is attributed the project of convoking, in a general assembly, all the inhabitants of Nan-tchang, a plan which was unfortunately put into execution, Sunday morning. However, this decision did not at once reach the people.

This was a good omen for the personnel of the Mission, and confidence was restored to the hearts of the Missionaries. Saturday, it was still hoped that this affair would be discussed apart from all popular movement, but towards four o’clock that afternoon, a number of messengers appeared in the city, who distributed to the merchants and passers-by, invitation cards for an assembly to be held the next morning, at ten o’clock, in the city hall called Pe-how-Kiou. Mandarins, lettered men, students, merchants, laborers, farmers, every one was invited to attend a general meeting where sentence should be pronounced against the Catholic mission.

Among these sinister-looking distributors, could be seen the rich and the poor, some carried in chairs, others walking. Not a passer-by, not a store, not a house was left with out these cards, thrown in numbers even on the public roads. The Christian inhabitants were the only ones overlooked in the general distribution.

There could not be for the establishment of the mission a danger more serious than the convocation at a stated hour and place, of the inhabitants of Nan-tchang, who numbered two or three hundred thousand.
What will the governor do in presence of so formidable a situation? He contents himself with calling to his palace, during the night, some of the notables of the city, whom he exhorts to lend their aid to prevent the next day's assembly from degenerating into a mob.

The distributors of invitations had scarcely appeared in the city, when the Christians and even the pagan friends of the Missionaries hurried to Father Lacruche advising him to think of his safety and that of the Brothers of the French school, at the same time urging him to send away the Sisters in charge of the houses in the suburbs.

What was to be done? A telegram was at once sent to Mgr. Ferrant, who informed the French minister at Pekin of the danger menacing the Missionaries of Nantchang. On receiving the telegram, the representative of France addressed himself to the Chinese authorities who ordered the government to take all necessary measures for the protection of the personnel and establishments of the Catholic Mission. The governor answers that he will be responsible for the maintenance of good order. This response transmitted to the French minister was despatched by him to Father Lacruche; who received the telegram in the middle of the night.

At daybreak, the next day, Sunday, the Christians hastened to the Missionary and represented to him the gravity of the danger and the insufficiency of the measures taken by the governor. To each and all, Father Lacruche showed the telegram received from Pekin during the night and full of confidence, he gave as the motive of his assurance the positive promise made by the Chinese authorities, and the responsibility of the governor. However, as a further means of security, he decided to write a letter to the governor, calling his attention to the meeting announced and pointing out the dangers which would inevitably result.
This letter was sent by a trustworthy man who promised to deliver it to the governor and interpret it to him.

At this moment, a proclamation from local mandarins was being pasted on the walls of the city, exhorting the people to remain in peace. This was the second, but it was soon covered by placards in red letters to excite the people of Nantchang to the wildest excesses.

The governor sent word to Father Lacruché that he had guarded against all danger by special instructions to the military officers. Still more assured by this last message and the promises given to the French minister, Father Lacruché persisted in the belief that the people would not dare to stir, or that if they did so, the soldiers would quickly repress the tumult. It was because of this conviction that the Missionary remained all day in his residence, without taking any precaution against either a surprise or a possible assault. When he decided to have recourse to flight he found, shut and barricaded by himself, the very door which would have afforded him a way to escape from his pursuers.

This same conviction inspired the orders he gave others, whether the domestics of the house, the Brothers of the French school, or the Sisters in the suburbs. This is why the employees of the residence were forbidden to take their effects out of the house; the Christians received the order to assist, as usual, at the office of Sunday. The Brothers of the school and the Sisters were advised to remain tranquil and not to lend an ear to the rumors which were being circulated.

The Christians, therefore, came at the appointed hour to assist at the Sunday service, but all with one accord renewed their advice to retire to a place of safety and take with him the other Missionaries, the Little Brothers of Mary and the Daughters of Charity. Vain counsel! All that they could obtain from Father Lacruché was to advance the hour of Mass and retrench the sermon which ordinarily
accompanied the Holy Sacrifice. Mass was immediately celebrated. In place of a sermon Father Lacruche addressed a few words to his hearers bidding them share his confidence.

Meanwhile the hour of the meeting had tolled and, notwithstanding the bad weather, the people in a mass pressed to the place of assembly. This is a vast establishment with an immense hall in the centre, surrounded by small rooms where the principal citizens meet to hold council. At the farther end is a meadow interspersed with hills and lakes. This building may be considered as the city hall of Nan-tchang and at the same time as the casino of the nobility. It is called Pé hou Kiou.

For this occasion, a feint was made of stationing police at the entrance and before being admitted each person’s name had to be given; these names were inscribed on registers. There was an uninterrupted file of mandarins, of lettered men, of students, the greater numbers carried in chairs. If the number of privileged ones permitted to enter the meeting hall was considerable, what can be said of the immense crowd, the mass of people constantly increasing outside the doors of the Pe hou Kiou?

We have not been able to ascertain precisely what passed at this tumultuous assembly.

If those are to be credited who pretend to be acquainted with the facts, the meeting could not agree as to the manner of proceeding, some being of the opinion that they should commence by assassinating all the Christians of the city, others suggesting that as a beginning they kill the Europeans.

In the midst of these sanguinary discussions the voices of a few prominent citizens were heard, advising the assembly not to resort to any crime. These prudent men were no doubt those convened by the governor the previous night in order to recommend to them the public peace.
However, threatened and insulted by the other members of the assembly, they hastened to leave the Pe hou Kiou, declaring that they refused to assume the responsibility of the sanguinary projects so much extolled in this meeting. Massacre and incendiarism, such was the decision of the meeting.

During all this time the most alarming news was being conveyed to Father Lacruche. Some came and pressed him to flee, the servants begged to be permitted to depart with their simple baggage, several advised him to make another appeal to the governor. But he, preserving all his self-possession and alas! all his illusions, declared that he relied on the promises made by the public authorities, and remained convinced that, if there was a popular uprising against the Mission, the mandarins would suppress it.

(To be continued).
AN ACCOUNT OF THE MISSIONS.

Puebla, August 18, 1906.

As you desire an account of our labors here, for publication in the Annals, I am happy to send you a resumé by Father Roja, in which is summed up what our house has done for the poor.

It gives us pleasure to inform you briefly of what we have accomplished for the inhabitants of the city of Puebla, through the principal functions of our vocation, during the course of the missions, 1905-1906.

Besides four series of exercises directed by us that is to say, two for numerous children of Mary Immaculate, and other young girls; two for the priests of the diocese of Tehuantepec, to assist our illustrious confrère, the bishop of this diocese, in instructing the clergy confided by God to him; we have also given nineteen missions, some of them of only a few days to the simple people of the villages; others of a month or more, to the inhabitants of the city. In all these missions God has been pleased to give us His blessing.

Concubinage, religious ignorance, neglect of the sacraments, and even error in matters of faith, are the great evils which ordinarily afflict the poor people of the country. Against these four principal enemies, we direct all our efforts and by the grace of God, we have obtained the follow-
ing results: 349 illegitimate unions rehabilitated by the bonds of lawful marriage: 1,110 children and 16,014 adults have been prepared to receive worthily the sacrament of Penance and the Holy Eucharist: many had been away from the sacraments for a certain number of years, in some cases for many years; several of them, indeed, during all their past life. In no place, did we find the frequentation of the sacraments, a condition due, not only to the negligence and religious indifference of the faithful, but also to the almost insurmountable difficulty which the pastors experience in watching over the spiritual welfare of souls, either on account of the number confided to their zeal, or because of the great extent of their parish.

Here is verified, to the letter, the words of the Gospel: Messis quidem multa, etc. It is consequently difficult, not to say impossible, for these Christians to confess and communicate every year.

We also collected a great number of reviews, bibles and other Protestant books, which we cast into the fire, with the consent of the owners. The result of this was that many Protestants abjured their errors and entered the true Church after having been reconciled to God by the sacrament of Penance. We met many heretics in some of these villages where, with American money, a chapel and a school called "Evangelical," have been opened; during the mission however our enemies concealed themselves, and the apostates re-entered the fold of Christ.

We must mention among the great and precious fruits of the mission, the reconciliation of enemies; animosities and old grudges ceased, charity and love of the neighbor returned to all hearts. In one of these villages there was a quarter entirely separated from the others, through which no one could pass without being molested; the Missionary, convening a general assembly of the principal men of the village, pointed out to them the evils which animosi-
ties and mutual hatreds caused to their souls, and even to their material interests; he made them understand that, as Christians, it was their duty to love one another and, finally, he showed them the great advantages to be derived from fraternal union. The result of the assembly was most satisfactory; an act was drawn up in which all promised, on solid reasons and firm foundations, ever to live in the most perfect concord.

Once again during these missions, we have experienced the powerful assistance of the Blessed Virgin in triumphing over all the obstacles which the enemies of our salvation oppose to correspondence with divine grace. Miraculous medals, blessed and indulged, were distributed in abundance, and many persons wore them suspended from their neck, when presenting themselves at the confessional and at the Holy Table. Glory be to God and to His Immaculate Mother!

Three of our priests, with a brother coadjutor, go in this manner, for nine months every year through the country districts, to instruct and confess principally the poor, and in all places, thank God, they are very well received. Cr. G. Torres.

ANTILLES

HAVANA

Letter from Sister Edwige Laquidain, Vice Visitatrix of Havana to Most Honored Mother Kieffer.

College of the Immaculate Conception, (Island of Cuba.)

Havana, October 25, 1906

Knowing as we do your maternal heart, which embraces all your daughters dispersed throughout the world, sharing their sorrows and their joys, I hasten to acquaint you with
the details of the havoc wrought in one part of this island, during the night of October the seventeenth, by the passage of a cyclone.

The feast of Saint Edwige had gathered quite a number of our sisters at the College of the Immaculate Conception, where, far from expecting such a misfortune, we were spending the day in the most cordial gayety. We did not know that the observatory of the Reverend Jesuit Fathers had prognosticated a cyclone, for mid-day.

At nine o’clock in the evening, we began to fear what was about to happen. The violence of the wind already predicted it, as also the vehemence of the rain, but from eleven o’clock until midnight, the scourge reached its terrible intensity. We brought the children down to the ground floor, which offered more security to shelter them from the rain, because, although the doors and windows were closed, the dormitories were flooded.

The night was spent in anxiety. I thought of our sisters of the other houses, several of the buildings being in a very bad condition, and we expected help only from Divine Providence and from Mary Immaculate.

I am sensibly touched, my Most Honored Mother, when I consider the particular care with which our heavenly Mother watches over the double Family of Saint Vincent in this poor island, whether during the time of war, or as now in this terrible trial. We have no death to deplore, no wounded, only material damages, more or less considerable.

In many of our houses, our sisters and children were very much exposed; at the school of la Purissima, among others, they saw themselves obliged to ask help, which their neighbors were eager to lavish upon them; the cyclone had opened the windows, and caused the shutters to slam sending the broken glass flying around the sisters and children, who positively assert, that it was only by a miracle they escaped safe and uninjured.
At la Bienfaisance (House of Charity), which shelters nine hundred ninety-three persons, the damage is estimated at three thousand dollars. The same protection was felt in all our establishments, but it was not thus elsewhere. Whole houses were demolished; the dead, the wounded, lay together among the rubbish, and the number of persons who disappeared is not known; they were borne away by the wind or engulfed in the sea. Several schooners with their cargoes were cast on the sea-shore, and on the southern coast (at Batabanó) the disasters were terrible: one vessel was thrown upon a house, which was very much damaged, and in the morning, many small steamboats which had been the sport of the storm, were found on land.

The dynamo-electric machine was destroyed, and Havana was left in complete darkness; at the same time, the multitude of electric wires with which the city was almost covered, fell to the ground, causing many deaths and forming a network which prevented all traffic the next day. Each morning they bring us heart-rending details; the harvests are lost and the ruin is complete.

I hasten, my Most Honored Mother, to tranquilize your fears, by these few details about your poor distant daughters, who, protected by God and Mary Immaculate, are always, on this island, like the children of Israel in Egypt, surrounded by scourges, not one of which dares to touch them.

SISTER EDWIGE LAQUIDAIN
SOUTH AMERICA

BRAZIL

NOTICE

ON THE HOUSE OF CORITIBA, OR CURITYBA.

I

Curityba, January 12, 1906.

It will be ten years on the twenty-seventh of this month, since the Sons of Saint Vincent arrived in Curityba: Rev. Bartholomew Sipolis, at that time Visitor, who was there to install his confrères; Rev. Benjamin Fréchet, first Superior; Rev. William Vollet, and Rev. Désiré Deschand.

The diocese of Curityba was founded, four years before that time, by the Bull *Ad universas Orbis Ecclesias* of April 27, 1892, but its first bishop, Mgr. Joseph de Carmargo Barros, had not been consecrated, and did not take possession until 1894.

The foundation of the seminary was, from the outset, the great preoccupation of the zealous and truly apostolic prelate, Mgr. de Carmargo Barros. He began immediately a correspondence with the Provincial Visitor of the Priests of the Mission, and so urgently pleaded to have Missionaries, that despite the scarcity of subjects, the Visitor yielded to his entreaties, promising, however, but three confrères for the commencement.

These confrères, who came from afar, embarked with the regretted Father Sipolis, at Rio de Janeiro, on the feast of the Conversion of Saint Paul, January 25, 1896.

After a rough and unpleasant voyage of thirty-eight hours, we sighted Paranagua, the principal port of the
State of Parana, where we soon landed with joyful hearts.

Paranagua is, as a port, quite animated, whilst the city presents rather a sad appearance. But, at a distance of about thirty one miles we saw arise the imposing Serra do mar, the chain of mountains behind which extends the immense plain, on which Curityba is situated; the fine railroad which is to bring us thither; the pleasant climate in which we are to live; and the state, so prosperous despite its scanty population.

The journey of about sixty-nine miles from Paranagua to Curityba, is truly one of the most delightful a person could make. All travelers are unanimous in praising the grandeur and beauty of the scenery which unfolds itself to view as the locomotive bears the spectator to an altitude of more than three thousand feet, over precipices which remind one of Switzerland.

A last long tunnel, and all is changed: climate, flora, the appearance of nature. To the plants of the Tropics, have succeeded forests of innumerable fir-trees (araucarias), scattered here and there in the immense pastures. We were shown the tree, from the leaves of which is made the maté, a kind of tea: this tree, with the fir-tree, and cattle raising, constitutes the only wealth of Parana, which is one of the richest states of Brazil.

At last, we reach Curityba! Judging from its size, one would say that it is a town of fifty thousand inhabitants. But space is not limited in America, and the cities are all very much spread out. Curityba had, at the time of our arrival, twenty thousand inhabitants; in ten years it numbered ten thousand more.

It is a city of a very agreeable aspect, with streets from sixty to seventy-five feet wide, all very regular. Many of the houses are built like Swiss cottages. A
mere glance shows that, at least, one third of the population is composed of Europeans of all nations. Several fine buildings, large commercial houses, and the intense activity on the streets, prove that we are in a city of great future prospects.

But here ends the poetry. As soon as we arrived, we were informed that we were to lodge at a hotel, because there was not even a bed nor a chair in the house which had been rented to begin the seminary. The following day, we went to present our respects to His Lordship, who received us with open arms. He charged us with the preparation of the house, told us to order the school furniture, and to make whatever arrangements we considered necessary, so that the classes might be formed as soon as possible.

In order to avoid expense (the purse of the bishop not being well filled, and only from offerings), we left the hotel immediately, and took up our quarters in our own house, receiving our food from a neighbor, transforming our traveling trunks into tables and chairs. All was ready at the end of a month, and the beginning, though very modest, was quite encouraging. The formal opening took place, with great solemnity, March nineteenth, and Saint Joseph became our principal patron.

About thirty boys soon assembled in the house which, at most, could accommodate but forty. Although they had good hearts and heads, these first pupils were real little savages in character, always having been accustomed to do as they pleased. They submitted, however, to the yoke of discipline, and even now, they preserve a kind remembrance of us.

They belonged to the principal families of the city and had no thought of the priesthood. In Parana vocations should not be wanting, especially in the Polish and in the
Italian colonies, and among the good people of the interior. But these people are generally poor; resources are necessary. Now, with regard to income, the seminary had only hope, and this hope was never realized. The State Congress had voted (notwithstanding the separation of Church and State), lotteries in favor of the seminary, the net profit of which would be *mille contos de reis*, that is to say, according to the exchange of the time, one *million francs*, or about two hundred thousand dollars... That was too good... In three years, the seminary received but forty-five *contos*; the government withdrew the privilege from the company to which it had been conceded, because of abuse and fraud. To console ourselves we may say that the right is acquired and that one day or another the government must find the means of doing what will be just... I must add besides that, since 1894, each one of the presidents has shown himself very favorable to our work and quite in harmony with the diocesan authority. We are dispensed from every tax, and it depends only on ourselves that the examinations of our pupils be recognized by the state, as is the case with regard to several colleges and seminaries of Brazil.

After the second year a few vocations appeared, and at the same time several young men came hither to make their ecclesiastical seminary. It is not difficult to imagine the great labor that overburdened the three confrères under these conditions. Fortunately, a reinforcement soon came from Rio de Janeiro.

At the end of one year of superiority, Father Fréchet was recalled to Rio de Janeiro, and Father Vollet succeeded him. In 1897, the bishop, trusting in Divine Providence, blessed the first stone of the building destined for the seminary and began to collect funds with great success throughout the state. His Lordship wished to make all grand and beautiful,—to construct for ages. And really,
the seminary, although not yet complete, is one of the finest monuments of Curityba. The plans were drawn by our distinguished confrère, Father Clavelin. Our installation took place June 23, 1901, and the next day, the solemn benediction and a magnificent feast, at which the bishop, the president, all the authorities, and an assembly of almost two thousand persons assisted.

Since that time our work has continued to develop, not very speedily but regularly; vocations are quite numerous. Sectarians had waged a real war against the work, for two or three years, hoping, undoubtedly, to cause it to succumb. After our entrance and definitive establishment, they lost that hope and the war almost ceased.

In 1900, the house had lost its esteemed Superior, Rev. William Vollet, who was recalled to Rio de Janeiro to direct the works of Petropolis, and I was named to succeed him in the direction of the seminary.

During the first years, our confrères could not occupy themselves exclusively with the seminary; they were obliged to direct pious associations and schools, besides assisting many works of charity. Everything in Curityba was at its commencement; a new and immense diocese composed of the states of Parana and Santa Catherina, with seven hundred thousand, or eight hundred thousand souls. In Parana, especially, there were but thirty or forty priests, all foreigners; no religious, no sisters, no associations of piety nor of charity, except a few antiquated confraternities to which many freemasons belonged. Even in Curityba, on our arrival there were but two priests!...

Very soon, the apostolic zeal of the bishop gave rise to the Apostleship of Prayer, the Conferences of Saint Vincent de Paul, and the Association of Ladies of Charity. The Franciscans, the Fathers of the Divine Word, and other congregations established themselves here, and in the interior. Many communities of sisters also came to
open colleges and direct hospitals. Numerous schools were commenced for the Christian education of sadly neglected children.

For all that florescence of works, laborers and directors were needed. We were forced, with the benediction of obedience, to supply what was wanting and God seemed to bless our feeble efforts.

As the number of evangelical laborers augmented, we were able to confine ourselves to the work for which we had come and which, in developing, required all our devotedness. It was at that time, that God Himself saw fit to expand the work of the Sons of Saint Vincent in Parana.

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On the occasion of his first visitation of this house, in 1901, Rev. Peter Dehasne, Provincial Visitor, entered into an agreement with Mgr. Comargo Barros, in relation to the work of the missions, which did not yet exist in the diocese, and which His Lordship ardently desired to found. The Superior General, Very Rev. A. Fiat, approved the agreement, and at the end of that same year, two Missionaries arrived in Curitiba. During the four years which have passed since then, the good effected by our Missionaries has been considerable.

The year 1904, deprived us of the most excellent Mgr. Camargo Barros, first Bishop of Curitiba, who was transferred to the very important See of Saint Paul. His successor is not less benevolent towards the Sons of Saint Vincent de Paul.

We have already presented six young men for ordination. They are the first who have made their ecclesiastical seminary, and even their preparatory seminary, under our direction. Hereafter we shall present a few every year, as all the courses are established. Therefore, in a short time, the diocese will have a native, instead of a cosmopolitan clergy, as at present.
May God bless our works and make them prosper, more and more, because they are His own!

May we not be too unfit for our task, and may we perform here the good works, which our deceased confrères have accomplished in so many other dioceses of dear Brazil!

DÉSIRÉ DESCHAND, C. M.

II.

Account of the labors of the Missions, addressed from Curityba by Rev. John Quintao, Priest of the Mission, to Very Rev. A. Fiat, Superior General.

Curityba, November 7, 1906.

Three years have elapsed since I gave you an account of our first two years of mission work, in the diocese of Curityba, which comprises the two states of Parana and Santa Catharina.

During these three years we continued, according to our strength and to the best of our ability, this important work of the Company. If on the one hand, the apparent result has not responded to the measure of our desires, on the other, those who know the former state of things, especially in Parana, are forced to admit that our labor has not been fruitless in procuring the glory of God and the salvation of souls.

At the beginning of 1903, we started out to give four missions in the parishes bordering on the sea. These people did not know the meaning of a mission, and they were quite ignorant of all that relates to salvation.

Despite the obstacles which we had to surmount during these four missions, there were, thank God, nearly one thousand five hundred Communions and the same number of Confirmations, sixty-one marriages restored to validity, three associations of Ladies of Charity established.

After these four Missions were closed, with the appro-
bation of Superiors, we accompanied Mgr. Camargo Barros, Bishop of Curitiba, in his pastoral visit of nearly four months. As he remained in each parish, or chapel, from three to ten days, we tried, as far as possible, to accomplish the work of a mission as well with regard to the time as to the exercises.

For this the bishop left us at perfect liberty, and he appeared quite satisfied with our good will and the result of our labor. The most cordial understanding reigned between the attendants of the bishop and ourselves. We have thus visited eighteen parishes or chapels.

In the village of Lapa we preached a mission of ten days. There were five hundred thirty-six Communions and six marriages. We founded there an association of Ladies of Charity, which is doing well; there has also been established in that place this year, a small hospital intrusted to the Sisters of Saint Joseph. This is the city in which the pastor, Rev. Francisco Pinto, was assassinated only a few years since.

At Rio Negro (Black River), a very prosperous city on the right bank of the river of the same name, our visit lasted six days. Communions four hundred eighty-two; marriages, six.

At Lucena, Saint Stanislaus, a Polish colony, and at Conceícaio of Lucena, seat of the civil district, we remained six days. There were in that place eight hundred sixteen Communions; fourteen marriages.

We remained eighteen days in the towns of Palmeira, Ponta-Crossa, and Tastro; there were one thousand three hundred eleven Communions, fourteen marriages.

His Lordship remained seventeen days in the small towns of Piraihy, Jaguariahyva, Saint Joseph de Boa Vista (Fair View); there were nearly seven hundred Communions, fourteen marriages rehabilitated.

In the small town of Barboras, the village of Jaboti-
cabal, and Maria Ferreira, twelve days; we had nearly two thousand Communions, sixty-five marriages.

We remained seventeen days at Ourinho, Platina, Calo-ニア Mineira, and Thomarina with the little chapel of the Serrado. It was at Ourinho, during the visit, that we heard of the death of our Most Holy Father, Pope Leo XIII. His Lordship ascended the pulpit, and informed the people, who were not able to restrain their tears and sobs.

Here follow the details of the missions of 1903 and of 1904. We shall quote only what relates to the missions of 1905.

The whole of this year of 1905, since the beginning of February to the end of October, we were engaged in a pastoral visit with Mgr. Duarte Leopoldo e Silva who succeeded Mgr. Camargo in 1904, when the latter was transferred, by the Holy See, to the diocese of Saint Paul. Mgr. Duarte, filled with apostolic zeal, a worthy emulator of his predecessor, immediately traced out on an extensive scale the prompt visitation of his immense dio­ese. But, not readily finding priests to assist him in this great undertaking, he obtained permission from our Superiors to take us with him. I can assure you, Most Hon­ored Father, that labor was not wanting.

In May, we had already visited more than thirty parish­es, or chapels, and we counted five thousand nine hundred confessions, four thousand fifty-six Communions, eighty­nine marriages, and more than seven thousand seventy-two confirmations.

Towards the end of May, we had seven thousand seven hundred seventy-two confessions, four thousand four hun­dred seventy-eight Communions, one hundred thirty-five marriages. The visitation of the State of Parana, being terminated, we passed over to Santa Catharina, where we remained more than four months, beginning our ministry in the parish church of the capital—Notre Dame de l' Exil
(Our Lady of Exile), Desterro or Florianopolis, a town of twelve thousand inhabitants.

The people of Santa Catharina are much more religious and fervent than the people of Parana. But it must be admitted that there are in that province, colonies of Germans, of Poles, and of Italians, directed by good priests and also by the Franciscan Fathers, who are very numerous there; they have even a novitiate in the parish of Rodeio, and a large convent, which is the scholasticate, in the town of Blumena, where the Father Provincial resides. When we passed through, there were in that place twenty priests, twelve students, and twenty lay brothers.

The German language is spoken everywhere; even the Brazilians of Santa Catharina almost all speak German. There are many schools in which that language alone is learned.

There exists in Brazil a great prejudice against the German religious, on account of what they call “the German danger.” Be that as it may, the Franciscan Fathers labor unceasingly, and we remarked while in Santa Catherina, that the most flourishing parishes are those administered by these worthy religious, or those parishes which have benefited by their missions.

The pastor at the capital, Father Topp, a secular German priest, has made of the parish a model one. His parishioners practise their religion without human respect, and the best families are very fervent. The Apostleship of Prayer and the Conferences of Saint Vincent de Paul are in a very good state.

We visited the whole island of Santa Catharina in one month and a half—six parishes and a few chapels; we heard two thousand one hundred eighty-six confessions, gave Holy Communion to one thousand three hundred one persons, and performed ninety-seven marriages.

In the beginning of July, Mgr. Duarte presided at the
ecclesiastical retreat made by about thirty pastors. He made the retreat himself, to the great edification of all the priests who knew well that he had made his retreat with the pastors at Curityba, Parana, the preceding November.

I profited by this retreat to give a little mission to about forty criminals who were in the prison. On the last day, I invited the bishop, several pastors, the civil and military authorities to the closing exercises. His Lordship celebrated the Holy Sacrifice in a room of the prison and made a touching allocution. The poor prisoners sang the canticles which I had taught them and every one wept on beholding a scene so beautiful, and at the same time, so sad.

I obtained for one of the prisoners from the president of the state, through the intervention of the bishop, a dispensation from the remainder of the punishment which he was to undergo.

His Lordship placed sixty dollars in my hands that evening, to be distributed in alms to these poor prisoners.

We afterwards visited more than forty parishes or chapels, traveling sometimes in a little boat, again on horseback.

...I shall resume here the details of all that I might say, by these words of the Bulletin Eclesiastique of the month of November 1905:

“On the nineteenth of November, the bishop returned to Curityba, having terminated the pastoral visit of that year.

“During almost nine months of labor, His Lordship traveled about fifteen thousand two hundred miles, not including the distance covered during the eight hours of sea voyage.

| Parishes, rectories, or chapels visited. | 103 |
| Confirmation. | 34,965 |
| Confessions. | 29,357 |
| Communions. | 20,388 |
| Marriages. | 644 |
| Baptisms. | 1,150 |
During the whole visitation, His Lordship was ably assisted by Father Daniel Lepich, O. F. M., Father Alves, C. M., Father Macagnon, deacon and secretary and Father Quintão, C. M.

João Borges Quintão, C. M.

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The Priests of the Mission of the Province of Cracow, as well as the Daughters of Charity of that same Province, have interesting and important works in Parana, for the benefit of the Polish emigrants. They were begun in 1903.

These are the establishments of Thomas Coelho, of Lucena, and of Prudentopolis, conducted by the Priests of the Mission, as also the establishment of Abranches, where the Daughters of Charity have schools.

We have already given information respecting several of them. See Thomas Coelho, \textit{Annals}, Vol. II., p. 67; Vol. XII., p. 377; and Vol. XII., p. 577; relating to Abranches, see also \textit{Annals}, Vol. XII., p. 380.

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CHILI

EARTHQUAKE IN CHILI

August 16, 1906.

The following extract is from \textit{the Cosmos} of November 24, 1906.

On the evening of August 16, 1906, before and during the earthquake, the sky appeared to be on fire; it presented the aspect of a huge conflagration, from the bosom of which reddish gleams issued, like great flames. Enormous serpents of fire seemed writhing in the heavens, across which flashes of lightning continually darted. It was frightful. After the catastrophe the horizon sank into the blackness
of night: the fire in the sky ceased; the burning of Valparaiso commenced.

These manifestations seem to indicate that the earthquake of August sixteenth was accompanied by electric shocks, powerful currents between the heavens and the earth.

After the earthquake it was discovered that the coast of the Pacific, at Valparaiso, had been raised several centimetres, and a new crater, a short distance from the old one, had opened in the Chilian volcano. At the time of the shock a vessel at sea in the direction of Valparaiso was so violently shaken, that it was believed to be foundering. Sailors and firemen rushed to the deck.

The earthquake of August sixteenth is the most terrible in duration, intensity, and in consequences, recorded in history. Duration: five minutes. Area disturbed: eleven provinces, that is 120,000 by 750,000 square kilometres, total superficies of Chili.


Santiago, April 25, 1906.

We should, indeed, intone a Te Deum in the midst of our ruins, especially in the central part of the city of Valparaiso and its environs. We might have been buried beneath the mass of débris which still covers thousands of corpses, although the work of clearing it away has been carried on steadily for the past ten days..... and we are saved!

You will hear from other quarters the details of the awful disaster which, while it almost deprived us of reason, seemed at the same time to dull all realization of our danger. I mean that what we experienced during four minutes, may be compared to the terror which, according to

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the Holy Gospel, will seize upon those who are to behold
the final destruction of the world.

It will, I am confident, be a consolation for you to learn
that during this tragic event, so trying to all, each one of
your children was faithful to his or her duty, discharging
it simply and bravely. The public papers have rendered
testimony to the devotedness of the Daughters of Charity.
As to my confrères, whose heroism was not made so public,
I am happy to say that they were equal to the circumstance. At Valparaiso, Fathers Georges and Rigaud, who
happened to be in that city on account of the affairs of the
mission just confided to them, multiplied their efforts, as­
sisting night and day, spiritually and corporally, thousands
of dying and injured. At Santiago, the confrères charged
with the spiritual direction of the houses under the care of
our Sisters, at my suggestion went thither in the middle of
the night, passing through the midst of ruins and falling
buildings, notwithstanding the earthquakes which succeed­
ed one another at different intervals, to bring succor and
consolation to the Sisters, the sick, and the children, who
having left the wards and the dormitory were gathered to­
gether in the yards and corridors expecting death at each
new shock.

Of the other confrères who remained at home, some spent
the night hearing confessions (for God was speaking in
His own way and had converted in an instant many unbe­
lievers), the others stayed with our children in the parlors so
as to be near the street in case of immediate danger. At four
o'clock we celebrated Mass for the victims of the night's
catastrophe. About the time of the elevation another shock
was felt, but we were confident that the walls and roof of
the chapel were solid; in fact they remained intact—only
four small towers of the façade had to be torn down as
they had been rendered insecure.

As to the material losses suffered by the houses in charge
of the Daughters of Charity, four establishments at Val­paraiso were entirely demolished; two others have received some damage more or less considerable. Here, in Santiago, the ten houses are standing but there are cracks in the walls which call for examination. In the cemetery the tombs of the Daughters of Charity, built in two sections above ground, each containing forty small vaults and perpendic­ularly enclosed at the back by the tombs of the Mission­aries, were greatly injured by the earthquake. Three coffins were to be seen amidst the ruins; the eighty bodies will be temporarily deposited in a place of security until the monument is rebuilt.

M. FARGUES.

Letter from Rev. Theobald Lalanne, Priest of the Mission.

Santiago, August 24, 1906.

Here are the few details which our Visitor wishes me to communicate to you relative to the earthquake of August sixteenth.

At eight o'clock in the evening we were assembled for recreation in the court-yard, when we felt the ground shak­ing under our feet. The children of the apostolic school, just then at prayer in the chapel, ran out affrighted and took refuge around us. Meanwhile the shocks were becoming more and more violent; we seemed to be standing on heaving billows which rose and fell, so that we could hardly remain erect, but clung to one another that we might not be thrown down; the window panes were shivered, the tiles from the roof dashed to the ground, and the four walls
of the house which imprisoned us, shaken in their foundation, swayed to and fro with a terrifying cracking sound. The skies were ablaze with such a glare as to cause one to believe that a volcano was in a state of eruption. Those among us who were not dazed, prayed and prepared for death, apparently fast approaching. The court-yard is so narrow that the first wall to fall would infallibly bury us beneath its ruins. This horrible suspense lasted five long minutes.

At last the earth beneath our feet having become steadier, we ran into the street. Frightened women accosted us: "Father, absolution! It is the end of the world!" We endeavored to calm them telling them the danger was over, but just then another shock took place of the same intensity but lasting only a few seconds. Naturally, we did not think of sleep. Before long, distressing reports were circulated. Some houses had fallen, killing many persons. There were deaths from fright, even among the men. To add to the horror of the situation a warning was issued by the observatory and made known to the people by government commissaries who delivered notes from door to door, announcing another shock still more violent at two o'clock in the morning; we could not but credit the prediction as scarcely an hour passed without some rather severe shocks. The city had become like an insane asylum.

On an order from our Visitor we repaired to the different chapels of which we had charge to try and restore calm and, if necessary, die at our post.

Fortunately the forecast was not verified, and the rising sun found us alive. When the first moments of terror had passed, people in the capital began to think of those in the surrounding country. But we were completely isolated: telephone and telegraph wires had been destroyed, railway tracks had sunk into the ground or were covered with stones and earth from the mountains; tunnels had caved in, and
bridges were carried away. The next day a man from the North arrived; he had two daughters at the boarding school of the Sisters of Charity, and had come, he said, to get their bodies, as he supposed they had been buried under the ruins of Santiago. He related that his journey had been a strange one; he had traveled partly on foot, partly on horseback; at one place, jumping on a locomotive, pistol in hand, he ordered the engineer to take him as far as he possibly could. As he passed along he beheld most heart-rending sights; whole villages destroyed and he had counted sixty dead bodies on the way.

In the meantime we had no news of Valparaiso, and were very anxious about the Sisters of Charity, Father Rigaud, whom we knew to be there, and Father Georges, very probably with him. At the end of two days, exhausted travelers mounted on fagged-out horses, rode into the city, having come from a distance of one hundred and thirty kilometres. They brought the news of the catastrophe—half of the city had been destroyed and the number of victims was frightful, computed to be about ten thousand. Our inquietude was doubly increased. The younger confrères wished, cost what it might, to mount their horses and go to Valparaiso. At length a letter from Father Rigaud reached us. He begged that we would unite in thanksgiving to God, for the providential protection extended over the family of Saint Vincent. All the hospitals had been either burned or thrown down, but not one of the eighty Sisters had been injured. Up to this date we have had no more news from Valparaiso. Father Rigaud will no doubt give you an account of what he has seen.

Tranquillity is gradually being restored, but frequent shocks, though slight, are felt from time to time. It is a common occurrence after nine o'clock to see some one gliding like a shadow along the corridors; it is no other than some confrère, who becoming aware of a new crack in the
wall of his room, seeks a safe asylum in an hospitable neighbor's. One's prudence is measured by the number of nights spent without undressing. I know some who waited eig htdays before they summoned enough courage to do so. In the refectory, a few not the most active, take their seats only after quietly opening the nearest window, thus preparing for a rapid exit. And yet the astronomers and the municipal authorities have done all in their power to reassure us. May it please God that we be indeed at the end of our trial!

Theobald Lalanne.

II.

Valparaiso sustained more damage than Santiago. We give an outline of the history of this city and some information about the earthquake of August sixteenth.

"Vale of Paradise"

Valparaiso does not evoke the scene its name implies. It is not the "Vale of Paradise", the land of ease, idleness and voluptuousness, its name would lead one to believe, It is a city full of enterprise and business, most delightful on account of its progress, the stir and bustle of its thoroughfares. Encased between the great waters of the Pacific Ocean and the granite rocks of the Cordilleras, it has by dint of persevering efforts overcome all obstacles to its advancement and acquired a certain importance, the result of its wonderful enterprise.

In the middle of the sixteenth century, Valparaiso was a desert port. A vessel sent from Peru anchored in its harbor. It was in the winter season; the mildness of the climate and the luxuriant vegetation filled the navigator Juan Saaredra, with enthusiasm and he named it the "Vale of Paradise." Some fishermen afterwards came to fish in its waters and the harbor began to show signs of activity
which increased to such an extent that it was designated as a port of war and fortified against pirates and corsairs. At the opening of the century the convulsions caused by attempts to throw off foreign domination over American territory, agitated Valparaiso; she saw herself elevated by Spain to the dignity of a city, but this did not satisfy her; she desired total independence. This she obtained only after many struggles, but the day on which her freedom was assured marks the beginning of her prosperity.

Valparaiso is the principal port of a country covering an extent of seven hundred fifty-three square kilometres. It numbered early in the century three hundred fifty thousand inhabitants; today it has four million. The commerce of the port is carried on by four hundred sixty ships.

The plan of the city is clear and geometrically precise, as in all modern cities: a quay extends along the sea and the streets run in parallel lines. From the hill sides whereon the cottages of the poor are to be found near the villas of the rich, a panoramic view may be enjoyed of the sea or of the mountains, both equally grand.

The city still occupies the place where the poor fishermen gathered their nets and the deer hunters kindled their fires. The wealthier class have built for themselves, in close proximity to the older city, a new and elegant one. — Vina del Mar; it has about fifteen thousand inhabitants. There were to be seen fine houses, elaborately decorated and painted in vivid colors, surrounded by gardens wherein all the beautiful flowers of the temperate zone bloomed early and in profusion. Concerts, dances and parties of pleasure were given there. What remains of all this now?

There was nothing superfluous about the city buildings, either as to what regarded luxury or appearance. The ornamental had given place to the useful; this might be seen from the Custom House, the Post Office, Arsenal, etc., all of which were of a simple style. They have neither time
nor space at Valparaiso to seek after the useless splendor of palaces.

It would probably be rash to construct anything too palatial. The land is unstable. The gigantic mountains surrounding the city, which lift their lofty summits to a height of seven thousand metres are volcanic, as they manifest by constant rumblings. In 1843 the business portion of the city was partly destroyed by fire and, in 1858, the central part met the same fate. Valparaiso has also suffered from water which, breaking through the dikes, submerged the city, and from frequent volcanic eruptions, the most terrible being that of 1835.

It is said that just now in presence of the last frightful disaster, the inhabitants, beholding the ruins of the earthquake and the number of their dead, are giving way to discouragement. This they will certainly overcome, for theirs is a courage which, transmitted from generation to generation, has withstood the test of many trials.

Letter from Father Emile George, Priest of the Mission, to Very Rev. A. Fiat, Superior General.

Valparaiso, August 25, 1906.

By a miracle of divine protection your Daughters at Valparaiso have no death to mourn. In the midst of the catastrophe which destroyed, in less than ten minutes, one of the most important cities of Chili, burying beneath its ruins more than sixty thousand persons, neither the Sisters, the sick, nor the children, received any injury; they have to deplore only the material loss of their establishments. Father Rigaud was awaiting my arrival at the house of the Reverend Fathers of Picpus. We intended to return to Santiago on the seventeenth. Leaving Serena
on the fifteenth, I embarked at Coquimbo that same day about nine o'clock at night, but the boat only left the next day at two o'clock in the afternoon.

Towards eight o'clock that evening, although the weather was delightful and the sea apparently calm, we felt a strange shock which presaged nothing good. A Chilian passenger, well acquainted with the phenomena of the country, declared that something, perhaps very serious, was surely happening on the sea coast. In fact, when the next day at eight o'clock we came in sight of Valparaiso, what a spectacle met our gaze! The city in flames, the houses entirely or partially demolished; one would have imagined it had been bombarded by thousands of cannon.

On the eve, at eight o'clock in the evening, terrible shocks were felt just at the hour when preparations were being made for the evening meal: kitchen fires, gas and electric lights, or other simpler means of illumination, were burning when suddenly, in less than ten minutes, the people wild with fright, ran out of their houses falling to pieces around them. Those unable to get out were buried beneath the ruins, whilst the fire spread everywhere, consuming with terrific fury the buildings thrown down by the earthquake. It was horrible! All thoughts reverted to the great and terrible day of the last judgment.

Your Daughters were admirable, full of self control and courage. Devoted to their poor, they were spared in the midst of great danger. I feel incapable of telling you all they did on this sorrowful occasion or of the Christian heroism which they displayed in the highest degree.

E. GEORGE.

September 3, 1906.

Cablegrams have already apprised you of the awful calamity which has just befallen a portion of Chili. Other confrères will furnish you with information relative to Santiago; for my part I will give briefly some details about Valparaiso, the city most damaged by the earthquake, in which section it assumed the form of a catastrophe more terrible, some say, than that of San Francisco. I add, for your consolation, a few lines which will show you the protection, visibly providential, extended over the Sisters of Charity and those confided to their care.

Called by the duties of my new ministry, I arrived at Valparaiso, August thirteenth; I stayed at the residence of the Fathers of Picpus, whose hospitality has been most graciously extended to the two Missionaries in charge of the work of the Propagation of the Faith.

On the sixteenth, I was enjoying a moment’s recreation in the company of the Fathers, when suddenly, at seven fifty-five, subterranean noises like to a violent thunder storm were heard. At the same time, the skies, across which flashes of lightning were darting, appeared to be on fire; rain fell in torrents, and the shock, at first manifested by a slight trembling, assumed all at once, fearful proportions; oscillation succeeded oscillation, interrupted only by still more terrible shocks. During three minutes, which seemed three long hours, the ground was agitated by frightful convulsions that caused it to rise and sink in all parts of the city; the horror of the scene was such that one might believe we were beholding the precursory signs of the destruction of the world.

A few moments after the first seismic shock, we experienced a second, more violent and of longer duration than
the preceding one: this last put a finishing stroke to the destruction of the city. A horrible cracking sound was heard, a portion of the residence and the church of the Fathers was collapsing. Seized with terror and believing that the earth was about to open under our feet, all—Fathers, Brothers, and children of the college, recited aloud the act of contrition.

At this time the thought of the Sisters of Charity came to my mind, and, after recommending myself to God and imploring the protection of Mary Immaculate and my good Angel, I took the resolution of going to the help of the Sisters, their sick, and their children.

It was then twenty-five minutes past eight, half an hour after the first evidence of the earthquake; the electric current having been broken, the night was very dark, and without the dim light of the fires now spreading on all sides, it would have become impossible for me to put my plan into execution on account of the accumulated ruins of fallen houses which encumbered the streets and obstructed my passage. It was only by forcing my way through the débris, increasing with every new shock, that scarcely conscious of the danger I was in, I arrived at the hospital of Saint John of God. What a spectacle! There, nothing was heard but cries and tears of despair; members of the same family sought one another fruitlessly; a mother crazed with sorrow, ran to me and catching hold of my cassock, asked me in accents of the deepest anguish: “Father, where are my children? Tell me.” “Console yourself”, I answered, “console yourself, poor mother, they are probably in heaven praying for us!”

As soon as the crowd of people who filled the plaza perceived me, they ran towards me, begging me to remain and to pray with them. Two women presented two little children to be baptized; I took in the hollow of my hand a little of the running water in the street and administered the
sacrament. Some persons asked for absolution; taking ad-
vantage of the occasion, I addressed a few words to the
crowd exhorting them to repentance for past sins and firm
purpose for the future—future, if such were to be for
them; then I gave general absolution. While I was speak-
ing, I perceived the ruins of the hospital of St. John of
God; rushing towards the front door I found that it was
blocked up by heaping fragments. Just as I was asking
myself how to effect an entrance, I beheld the old sacristan,
pale as death, standing alone under the half crumbled port-
ico. On entering, I found new ruins; the chapel com-
pletely destroyed, and near by, in the yard, the Sisters, the
sick, and the employees. Without losing time, I addressed
a few encouraging words to all, excited them to contribu-
tion, and gave the general absolution. I asked the Sisters
if any one were buried under the débris; they answered
me, that, thanks to God, every one was safe.

I hastily proceeded to St. Augustine's Hospital; in that
locality, a prey to the flames, not one house was standing;
the wide streets and public squares afforded some assurance
of preservation from the fire and falling fragments, conse-
quently the people had taken refuge there.

Three times on my way, I spoke to the people; three
times, I gave general absolution. In the neighborhood of
the hospital, I encountered seven victims lying among the
ruins; five were still alive. Approaching the latter, I ex-
horted them to trust in the mercy of God and gave them
absolution; a few minutes later, returning by the same
way, I saw they were dead.

At St. Augustine's, an hospital for women, I found the
Sisters, the sick, and the personnel assembled in the yard.
There, as at St. John's, all were praying, weeping; lament-
ing. I had some trouble to restore calm and to induce
these poor women to stop screaming. At length I began
to prepare them for the reception of the general absolu-
tion which I gave, after all had recited together, aloud and in accents of profound piety, the act of contrition. The chaplain, who was trembling more than the earth, begged me to come again. I promised, and left them to direct my steps towards the asylum San Salvador, in charge of Sister Senac.

On my way, I continued giving general absolution and a few particular ones, to men who confessed walking beside me. The personnel of the Salvador were in two groups, to each of which I was able to afford spiritual consolation. It was impossible for me to penetrate into the house of our Sisters of Dolores on account of the accumulated débris in the streets. I succeeded in finding the Sisters and the children in the Victoria, the principal square of Valparaiso. They had had time to escape. Here again I gave absolution in general and in particular.

Finally, at five o'clock in the morning, I reached St. Ann’s Asylum, where I found Sister Pinto, her companions, and the children, in the square near the asylum. In order to calm all these people, here, as elsewhere, I exercised the sacerdotal ministry.

After this night spent traversing the streets of the city, a night during which I had the consolation of giving general absolution eleven times, and a particular one eighteen times, to the dying half buried in the ruins; and of administering baptism to four newly born infants,—I took a little rest and then paid a second visit to the establishments. This last was a journey of thanksgiving to God and gratitude to St. Vincent.

The day after the catastrophe, Father George arrived from La Serena, just in time to devote himself to St. John’s Hospital, here he remained several days, administering the comforts of religion to the numerous sick and wounded brought in every day.

The different houses of the Sisters of Charity, hospit-
tals, asylums, misericorde,—have sustained materially severe losses and to a great extent will have to be rebuilt. But not one among the Sisters, the sick, the children, has met with any accident: we are indeed forced to recognize the action of Divine Providence and the special protection of Saint Vincent.

After such a disaster what is to be done? Devote one’s self? This the Sisters have not failed to do. After spending the night in the open air, wrapped in blankets, they are ready the next day to go wherever duty calls them. Newspapers and letters will, no doubt, give you more ample details. I will only add that calculations approximate the number of victims at one thousand wounded, and from three to four thousand killed; a number of the latter are still buried beneath the ruins.

We have but to bow in submission beneath the hand which has afflicted us and proclaim the infinite justice of God who has permitted everything. For my part, I thank our Lord, for having allowed me to exercise the duties of my ministry, during the never to be forgotten night of the sixteenth and seventeenth of August, either in the streets or in the houses of the Sisters.

Jean Rigaud.

Letter from Sister MAS, Daughter of Charity, to Most Honored Mother Kieffer.

Valparaiso, St. Augustine’s Hospital, September 3, 1906.

My Sister Servant, who is very busy just now, has requested me to give you some details of the terrible catastrophe which has made Valparaiso and our hospital of St. Augustine a heap of ruins.

About half past seven, in the evening, our Sister Servant and the other Sisters were in the community room. Your
humble servant was in the hall of the administrators with a group of singers; we were rehearsing a few pieces for the feast of St. Augustine. Suddenly, in the twinkling of an eye, I saw our young girls rushing out; screams of terror were heard, the floor seemed to give way under my feet, and the lights were extinguished. Unconscious of the danger, which I experienced for the first time, I was asking myself the meaning of the screams, the flight, when I was roughly seized by the arm and in a despairing tone a voice said: “Come quickly, the house is falling; it is an earthquake.” A new vibration, more violent than the first then shook the hall, large pieces of the walls fell down, the statues of St. Vincent and the Blessed Virgin were thrown from their pedestals, the bells began to toll and send forth the most lugubrious sounds. I ran to the front court-yard, where I found the sick who had fled from their wards, and the employees of the house. I was surrounded and pressed on all sides.

Who can describe the spectacle! On the ground, wet from the rain, women, only partially clad, were beating their breast and uttering loud outcries; the gas jets, violently agitated, swung from right to left; the sky of a deep red, illumined the livid faces of the frightened people;—it was a picture of the last judgment.

In the small garden near the community room, our Sister Servant and our companions, grouped around the statue of the Blessed Virgin, awaited their last hour. When the first shock was over, they came to join us, and our good Sister Peyrard, dominating with courageous energy the terrors of this tragic scene, gave directions, precisely and calmly, for the safety of the sick and children who had remained in the wards. Every one strove to obey, but we had scarcely begun to work, when a third shock came to paralyze our efforts. Sparks commenced to fly in all directions; Valparaiso had become the prey of the flames.
By this time the panic had reached its height. All attempted to flee and it was with difficulty that we could prevent our sick and employees from running away; screams of terror redoubled and the situation had become horrible. Just at this moment a voice was heard, strong and powerful, but vibrating with emotion; it was that of Father Rigaud, one of our Missionaries, passing through Valparaiso. He had seen the house of the French Fathers, where he was staying, crumble to the ground, and the thought of the Sisters came to his mind. At the peril of his life, he traversed the distance that separated him from St. Augustine’s Hospital, walking on smoking débris and giving absolution to the victims heaped in the streets. Appearing in the midst of our sick and servants dazed with fright, he recalled to them the truths of faith and prepared all to receive absolution; an act of contrition sprang spontaneously from the hearts to the lips of these poor people, a moment ago so agitated.

We resigned ourselves to die, but, even with this prospect before us, the thought came of succoring those in greater danger than ourselves. Our Sister Servant converted our chapel, the only room left standing, into an ambulance. In the meantime we went through the wards calling and seeking amidst the ruins for our patients whom we transported to a place of safety; not one was found to be missing. Admirable indeed has been the protection of Providence! Again we have seen realized the prediction of Saint Vincent to his first daughters: “You shall behold all around you perish, but you will be saved.”

The work of rescue over, we wrapped ourselves in blankets and spent the remaining part of the night in uninterrupted prayer and acts of abandon to God.

Who can retrace these hours of anguish? Explosions from the barrels filled with powder, terrified us at every instant. The prisons being now open, the bandits made
their escape and were pillaging and burning; they were captured and executed without mercy: shots were heard without interruption. Wounded were brought to us, we had no more room; the neighbors came and begged for help and protection; the house was open on all sides—the scene was indescribable! Gradually the darkness of the night disappeared and the first rays of the sun lit up one of the most awe-inspiring pictures that one could behold. St. Augustine's is nothing but a mass of ruins; the pharmacy, located above the front entrance and only recently equipped, seems to have opened like a book and in the streets were to be found barrels and glass bottles from which all the essences and syrups had escaped. The statues of St. Vincent and St. Augustine are reduced to powder. On the two sides of the garden, the wards of St. Rose and St. Rita are broken in and through the cracks of the walls one can see the ruinous state of the interior. The two wards below, Mercedes and St. Philomena, are very much damaged and uninhabitable. Facing these, the wards Purisima, St. Louis and St. Ann, are in the same condition. The one of the maternity, opening on the street, has also gradually fallen in. The sacristy of our little chapel used as an ambulance, has sheltered the most urgent cases.

The kitchen building, situated between the wards, is damaged, but can be used, nevertheless, to prepare food for our poor; the laundry and the room for isolated cases, are still standing; something at least to fall back on.

The morning of the disaster, holy Mass was celebrated in the open air, then the Blessed Sacrament was deposited in the small chapel of the Children of Mary. There we assemble for our community exercises. What more can I say? All the days which have followed the catastrophe of the sixteenth of August, have been marked by divers incidents, which it would take too long to narrate, laborious undertakings that you can readily surmise, fatigue
and privations accepted without a murmur, and by the courage, ageous self-abnegation of our good Sister Peyraud, who has devoted herself unsparingly and without a moment's respite.

Entreatying you not to forget at the feet of our Immaculate Mother, your little family of St. Augustine at Valparaiso, I beg you to accept, etc.

Sister Marie-Thérèse Mas.
ANSWERS AND INFORMATION

51. — Faculty accorded to the Priests of the Mission of attaching the Plenary Indulgence for the Dying to the Crucifixes of the Daughters of Charity. (S. C. of Indulgences, August 22, 1906, for Ten Years.)

Superior Generalis Congregationis Missionis et Filiarum Caritatis S. Vincentii a Paulo, ad pedes S. V. provoluit, exponit quod sequitur: Per rescriptum S. Congregationis Indulgentiarum, d. d. 27 Februarii 1886, obtinuit facultatem, pro se et pro Presbyteris suae Congregationis, benedicendi crucifixos, dictis filiabus Caritatis tradendos, iisque plenariam Indulgentiam adnectendi, lucrandam a constitutis in articulo mortis, qui huiusmodi crucifixos a praefatis sororibus deosculati fuerint, vel etiam tetigerint.

Cum autem terminus praecitati Rescripti, renovati ad decennium, die 4 Augusti 1896 elapsus sit, Orator humilime implorat eiusdem facultatis prorogationem. Et Deus, etc.

SSmus Dnus. Pius PP. X. in audientia habita die 22 Augusti 1906, ab infrascripto Card. Praefecto S. Congnis Indulgentiis Sacrissque Reliquiis praepositae, benigne annuit pro petita prorogatione ad aliud decennium, a die praesentis computandum, servatis forma et tenore primevae concessiionis. Praesenti valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae e Scripta eiusdem S. Congregationis, die 22 Augusti 1906.

L. S.

A. Card. TRIPPEI, Praef.


52. — Abyssiniae. Assignantur limites vicariatus apostolici Abyssiniae. (Decret. S. C. de Prop. Fide, 10 Septemb. 1906.)

... Quare in Generali Conventu diei 12 Martii 1906, rationibus hinc et inde allatis, ac rerum adiunctis mature perpensis, eadem S. Congregatio, periculo praeeritim permota, ne forte discessu Patrum Capulatorum a Civitate Addis-Abeba catholica religio iis in regionibus aliquid detrimenti caperet, decrevit fines utriusque Vicariatus sic esse regundos, ut eadem urbs Vicariatus Apostolico pro populis Gallas, ipsis Fratribus Capulatis concredito, tribueretur.

Quam Emorum Patrum sententiam SSmus Dnus Noster Pius, divina providentia, Papa X, in audientia ab infrascripto Secretario eiusdem S. Congregationis pro Negotiis Ritus Orientalis habita die 13 Martii 1906, in omnibus adprobavit ac confirmavit, praesensque Decretum edi jussit.

Datum Romae, ex Aedibus eiusdem S. Congregationis, die 10 Septembris, anno 1906.

L S. Fr. H. M. Card. GOTTI Praefectus.
Hieronimus ROLLERI, Secr. 52. — INDULT FOR THE VICARIATE OF SOUTH MADAGASCAR. FAST AND ABSTINENCE. (September 4, 1906; ex Audientia Sanctissimi.)

By virtue of the foregoing Indult, the Vicar Apostolic may dispense from the obligation of fast and abstinence on all days except the Fridays of Lent, Holy Saturday, and the eve of Christmas.
OUR DEAR DEPARTED

OUR MISSIONARIES

Rev. Frederick Schlerando, Eornio, Italy, August 23, 1906; 22 years of age, 7 of vocation.

Rev. John Baptist Negro, Turin, Italy, August 30, 1906; 59 years of age, 36 of vocation.

Brother Joseph Sigalo, cleric, Dax, France, September 1, 1906; 26 years of age, 6 of vocation.

Rev. Gaspard Dumond, Smyrna, Turkey-in-Asia, August 28, 1906; 76 years of age, 51 of vocation.

Rev. Joseph Hilarion Lizarribar, Madrid, Spain, September 12, 1906; 28 years of age, 12 of vocation.

Brother Faustin Dominguez, cleric, Madrid, Spain, September 19, 1906; 23 years of age, 8 of vocation.

Brother Frutos Arnaiz, cleric, Madrid, Spain, September 22, 1906; 23 years of age, 7 of vocation.

Rev. Francis Schiller, Gratz, Austria, October 15, 1906; 34 years of age, 9 of vocation.

Rev. Joseph Jobst, Schwarzach, Austria, October 16, 1906; 72 years of age, 29 of vocation.

Mgr. Jules Bruguière, Vicar Apostolic of West Tché-ly, China, Shanghai, China, October 19, 1906; 59 years of age, 34 of vocation.

Rev. Denis Healy, Los Angeles, U. S., October 13, 1906; 33 years of age, 17 of vocation.

Rev. Emmanuel Catheline, Tien-tsins, China, November 1906; 37 years of age, 16 of vocation.

Rev. Felician Muzzi, China, November, 1906; 45 years of age, 24 of vocation.
MGR JULIUS BRUGUIÈRE, C. M.

VICAR APOSTOLIC OF SOUTH WESTERN CHIH LÎ

The Congregation of the Mission has sustained a great loss, through the death of Mgr. Bruguière, who for thirty years had evangelized the vicariate of Southwest Tché-Ly. The lamented prelate passed away at Shang-hai, October 19, 1906: he was only fifty-six years of age.

Mgr. Bruguière was born in Rouergue, Nant (diocese of Rodez), August 12, 1850. He belonged to a truly Christian family which, at the epoch of the Revolution, gave evident proof of its attachment to the Faith, by receiving proscribed priests and furnishing them with the means of celebrating holy Mass.

In his childhood, during a serious illness, he was consecrated to the Blessed Virgin, of which circumstance he reminded his mother when, as he was on the point of starting for the foreign missions, she gave vent to the grief which naturally filled her heart, on seeing him about to go so far away: “Would you wish,” said he, “to take back what you yourself gave to the Most Holy Virgin?”

After distinguishing himself in his studies at Saint-Geniez-d’Olt, and at the preparatory seminary of Belmont, he entered the ecclesiastical seminary of Rodez. The frankness and generosity of his character won for him the esteem of his teachers while he seemed to possess special tact for keeping on the most excellent terms with his companions. One day they drew lots for the privilege of carrying the flag. The honor falling to him, he could be seen clad in his soutane, marching at the head of the joyous band through the street, bearing the flag in his hand.

This flag he was destined to unfurl over the land of China during the five months’ siege which the revolution of the Boxers obliged him to sustain, and beneath its folds
he was to shelter many lives and works dear to his heart.

Entering the Congregation of the Lazarists, in 1871, at Paris, Mr. Jules Bruguière there finished his theological studies and, in 1876, left for China.

With his keen intellect, and a certain personal magnetism, he was a model missionary, devoted to his work and beloved by all. In 1894, he was consecrated bishop and named vicar apostolic of the vicariate in which he had already labored. The number of residences soon multiplied around him.

At the time of the revolution of the Boxers, in 1900, he was forced to take refuge in his Cathedral where, having secured provisions, he barricaded himself with the railroad engineers and the entire personnel of the Catholic Mission. A Sister of St. Vincent de Paul, one of the besieged, wrote from Tcheng-tingfou on October eighteenth, the day of the deliverance: “We have just seen the brave French soldiers. We are saved! The French flag floats from the tower of the Cathedral which so many times was nearly burned. You can understand our joy and our gratitude to God. Oh! what terrible days! Martyrdom seemed near; we had made our sacrifice!”

A short time afterwards the French government sent the decoration of the Legion of Honor to Mgr. Bruguière. The worthy prelate set to work immediately to reconstruct the ruined buildings of the Mission and to reorganize the work. Unfortunately, his health began to fail and he seemed destined not to survive long the strain of the terrible siege.

Father Guillou, Procurator of the Lazarist Missionaries in China, wrote from Shang-hai, October 23, 1906:

“The recovery of Mgr. Bruguière, of which I wrote you, was but a respite of a few months, in an illness that was serious from the first. Towards the close of September fever added to his sufferings. The physician urged upon Monseigneur a change of climate and entreated him to make
no delay in leaving for Europe. But the voyage (thirty-six hours on the train and three days by boat on the Blue River) greatly fatigued him. He was cared for at the General Hospital of Shang-hai, in charge of the Daughters of Charity, and died there on the nineteenth of October, three days after his arrival. “I had left him two days before to go to Ningpo, where the assembled confrères were awaiting me, for the retreat, but I was recalled by a telegram announcing his death. Our confrères Fathers Ciceri and Boudier assisted him in his last moments, as did also our dear Sisters.

Yesterday, a solemn service took place at which the whole French consulate assisted, together with representatives from all the missions in Shang-hai.

This evening the body will be sent to Tcheng-tingfou, where it is claimed by both Christians and pagans. What a loss he is to our mission! How can we fill his place!”

OUR SISTERS:

Sr. Jeanne Renault, Villenoy, France; 35, 9.

Constance Pancbeuf, Naples, Italy; 79, 58.

Anne Constant, San Salvador, Cent. America; 61, 31.

Hortense Lecorne, Senlis, France; 36, 5.

Jeanne Béard, Castres, France; 41, 15.

Marie Thilloy, Clichy, France; 49, 24.

Mathilde Fioranelli, Sienna, Italy; 40, 12.

Marie Zgoda, Cracow, Poland; 80, 54.

Pauline Peyre, Beyrout, Syria; 30, 7.

Prudence Foulon, Paris, France; 89, 64.

Sophie Loubet, Barcelona, Spain; 29, 7.

Marie Ricart, Valdemora, Spain; 29, 13.

Francisca Valverdu, Alicante, Spain; 67, 48.

Pauline Losiaux, Paris, France; 46, 22.

Elizabeth Antin, l’Hay, France; 81, 52.

Philomene Dell’Aira, Naples, Italy; 34, 13.

Anna Delobelle, Paris, France; 42, 10.

Marie Devèze, Châlons-sur-Marne, France; 83, 66.

Françoise Horen, Casakvar, Hungary; 36, 8.

Simona Artegas, Buenos-Ayres, Argentina; 43, 19.
Sr. Marie Conchies, Lille, France; 74, 51.
Térèse Basso, Placentia, Italy; 27, 6.
Catherine Bellino, Turin, Italy; 32, 6.
Marie Vidic, Cilli, Austria; 38, 7.
Marie Bachat, Limoges, France; 39, 13.
Maria Deimel, Pinksfo, Hungary; 71, 50.
Louise Davanture, Guatemala, Central America; 70, 40.
Marie Cazes, Châtel-Saint-Denis, Switzerland; 45, 27.
Marie Rollet, Denain, France; 75, 53.
Maria Filgueira, Valdernoro, Spain; 59, 31.
Pauline Garcia, Santiago, Cuba; 24, 7.
Maria Gomar, Madrid, Spain; 48, 29.
Maria Teresa Izacelaya, Valdemoro, Spain; 55, 32.
Maria Concepcion Hermoso, Frontera, Spain; 60, 34.
Marie Cazaux, Montolieu, France; 79, 51.
Thérèse Solinc, Cilli, Austria; 21, 5.
Luciana Bonnel, Buenos-Ayres, Argentine Republic; 65, 44.
Maria Blasi, Seville, Spain; 31, 8.
Serafina Lopez, Valdernoro, Spain; 27, 2.
Angela Leoz, Lasencia, Spain; 23, 2.
Marie Delbos, Libourne, France; 61, 37.
Marie Pernot, Clichy, France; 43, 21.
Maddalena Garbarino, Sienna, Italy; 77, 53.
Celestine Hubert, Blangy, France; 75, 49.
Marie Blanchat, Douera, Algeria; 70, 46.
Catherine Viviani, Naples, Italy; 60, 38.
Ernestine Gailet, Clichy, France; 74, 50.
Leontine Le Pennec, Lisle, France; 25, 4.
Marie Evesque, Rio de Janeiro, Brazil; 54, 32.
Marie Chapon, Paris, France; 71, 54.
Jeanne Grépinet, Lyons, France; 40, 18.
Clotilde Ederra, Burgos, Spain; 39, 3.
Maria Sanchez, Valencia, Spain; 23, 2.
Antonia Masias, Arequipa, Peru; 72, 57.
Françoise Aubinais, Lisle, France; 28, 5.
Anne Salpointe, Mustapha, Algeria; 69, 50.
Maria Dobrowolska, Warsaw, Poland; 72, 44.
Anne Michel, Vichy, France; 41, 13.
Claudine Bartin, Amiens, France; 69, 48.
Josephine Bottin, Catania, Italy; 44, 23.
Maria Aurreggi, Sienna, Italy; 88, 65.
Maria Lamy, Arezzo, Italy; 40, 18.
Ernestine Brissonet, Nîmes, France; 78, 54.
Maria Dalbanne, Lyons, France; 53, 25.
Casimira Daleszynska, Bialykamien, Poland; 24, 2.
Sr. Anne Renaudot, Paris, France; 65, 40.
Berthe Maurel, Montolieu, France; 60, 31.
Anne Dides, Rio de Janeiro, Brazil; 74, 51.
Angelique Chmielecka, Neustadt, Poland; 33, 11.
Marthe Oder, Vigane, Austria; 34, 16.
Jeanne Giviard, d'Estaimbourg, Belgium; 71, 52.
Luiza Gonzalez, Valdemoro, Spain; 30, 8.
Asuncion Moreno, Salamanca, Spain; 36, 10.
Teresa Solergibert, Vich, Spain; 35, 15.
Maria Alarcon, Madrid, Spain; 33, 12.
Gabriela Oribe, Barcelona, Spain; 44, 24.
Joaquina Torrens, Valdemoro, Spain; 55, 27.
Maddalena Prete, Sienna, Italy; 67, 46.
Thérèse Binier, Limoges, France; 82, 62.
Marguerite Rougelot, Pau, France; 38, 17.
Marie Murat, Montolieu, France; 76, 54.
Philomena Figl, Schwarzach, Austria; 28, 9.
Barbe Hechenberger, Salzburg, France; 71, 43.
Sarah Doran, Rochester, U. S.; 33, 12.
Mary Veara, Richmond, U. S.; 34, 6.
Mary O'Hara, Emmitsburg, U. S.; 79, 56.
Olivia Isabella Moore, Emmitsburg, U. S.; 74, 49.
Elizabeth Buckley, Bridgeport, U. S.; 49, 23.
Elizabeth Sweeny, Dearborn, U. S.; 74, 53.
Elizabeth Moran, Boston, U. S.; 67, 46.
Mary Brandel, Emmitsburg, U. S.; 77, 57.
Margaret Aloysia Smith, New Orleans, U. S.; 64, 38.
Julia Kehoe, Dallas, U. S.; 34, 12.
Anna Bernardina Fraser, Alton, U. S.; 71, 51.
Margaret Sharkey, Richmond, U. S.; 77, 54.
We have just returned from the funeral of good Doctor C..., five discourses were delivered at his grave: Doctor Soulié, dean of the college, spoke in the name of the medical faculty; after which a member of the hospital, and the vice-presidents of the Confederated Burgundian Mutual Aid Societies, each, in turn, vied with one another in extolling the exquisite politeness of the regretted deceased, his unparalleled affability, his love of duty, and his philanthropy; one point alone was left untouched, Mary's mercy in his regard; I would fain supply this omission.

Doctor C..., you know as well as I, was never a scoffer; indeed, far from showing any hostility against our holy religion, he, on the contrary, regarded it with respect and veneration. Priests and Sisters, at least during the last years of his life, were the persons in whose society he took most pleasure; for the poor he had also a marked predilection; yet, notwithstanding all this, the good doctor was far, very far from practising any form of religion.

It appears he had not always been thus. Only recently I was assured by an old Sister, that when the young physician first came to the hospital, he was a fervent Christian, and took delight in reading the *Imitation*, a book he never gave up.

But times changed, he married a woman of no piety, and, carried away by the turmoil of business, perhaps also by too great a desire of human recompense, the glittering gold of fortune first dazzled, then blinded him, and this naturally Christian soul, this good doctor, who never in his life had had to reproach himself with grave faults, little by little slumbered in the most profound indiffer-
ence—a heavy sleep, out of which it was not easy to awaken him.

For a long time, certain pious souls had employed in vain, all the means their zeal inspired to bring about his conversion.

What was to be done? Recourse to the Mother of Mercy, that was our only hope. At different times, our dear doctor was recommended to the prayers of the Archconfraternity of Notre-Dame-des-Victoires, but we perceived nothing that could lead us to think our petitions were on the point of being favorably heard.

Meanwhile the venerable old man had completed the proverbial four score years, and he began to feel his age. For nearly two years he had been suffering horribly from eczema, and had been all that time a close prisoner in his apartments in Isly Street. I often went to call on him, but could never broach the subject of religion; politely but promptly the conversation was always changed.

This was the state of affairs, when last spring, the Confederated Burgundian Mutual Aid Societies, which he had founded, and of which he was president, asked the Republic to award a gold medal to him: a very flattering honor that gave him great pleasure. He shared his joy with his friends; you were of the number, my dear Sister. Your reply, if I remember well, did not keep him waiting long. You had not a gold medal to offer, but you were very happy to send him a silver one of the Immaculate Conception, which you were sure he would be pleased to receive.

Your confidence in Mary was destined not to be deceived; the holy Mother of God had cast a pitying glance upon this soul, and soon, triumphing over all resistance, she would bring him in repentance to the feet of her Divine Son.

Meanwhile, our dear invalid received the medal with lively gratitude; he had it sewed in his waistcoat pocket and at my first visit showed it to me with delight.
Wonderful to relate! from that day the old gentleman never appeared to me to be the same; certainly a great change had been wrought in him; for, far from avoiding as formerly, the remarks that naturally I felt urged to make on the necessity of his reconciliation with God, he, on the contrary, seemed to wish to talk of it. But was I certain of this change in his interior dispositions? Was I not under an illusion? Had I not mistaken my desires for reality? After having once more recommended him to Mary Immaculate, I sent one of his old friends to propose to him the advisability of sending for the pastor. "It is not worth while," said the doctor, "I shall settle my affairs with the chaplain."

Early next day, I rapped at his door under pretext of asking his counsel. To my great joy, the tables were turned, I became counsellor; he begged my ministration with deep and touching humility. I shall never forget the happiness of this good old doctor at the moment when I pronounced the words of God's merciful pardon. The most pure joy lit up his countenance and, in transports of gratitude, he kissed my hands. I retired, very much moved, and the next day administered the holy Viaticum and the sacrament of Extreme Unction, which he received with sentiments of lively piety.

Meanwhile his return to God was his own secret; no one in his family had been informed of it. I profited of an indisposition more serious than usual to remind him of the good example he owed his household, and I offered to bring him holy Communion again, for his strength continued to diminish, his sufferings increased, and it was well to have recourse to the God of strength and consolation. Without the slightest hesitation he acceded to all my wishes, and thanked me profusely for the charity I manifested in thus reminding him of his duties.

A few days later, I found him confined to bed. He had
been obliged to give up: it had cost him a great struggle but he was nevertheless fully resigned. "We have done well to prepare," said he, "I am smothering, I shall not last long." He spoke the truth, death was coming with giant strides. Calmly he watched its approach, and I was edified at his serenity. The next day finding him still weaker, I again gave him holy absolution and proposed the plenary indulgence in articulo mortis: he was anxious to receive it, and as I remarked this indulgence is gained only at the precise moment that the soul leaves the body: "Wait then," said he, "I am not yet that far gone."—-

"But, doctor, though it is gained only at the moment of death, I can, nevertheless, apply this indulgence now."—

"Ah! do not delay then, I am ready."

Two days later, he had but a few hours more to live, and he prayed without ceasing. Was he entirely conscious? The good woman who watched beside him, wished to assure herself of it. "Will the priest be here this morning?" she said to him.—"Yes, he will come before noon."

He was wrong: I was detained all morning and could not make my usual visit, until nearly two o'clock in the afternoon. There was yet time, though his agony had begun. His eyes were glazed, his speech was gone. I suggested short invocations to the Mother of God, and proposed to renew again the holy absolution; at that moment I saw him move and endeavor to take a respectful posture, he then made an effort to press my hand; it was his last farewell. Three hours later he had ceased to live.

You will admire, as I do, my very dear Sister, the great mercy of Mary towards this poor wandering sheep, and realizing the active part you have had in bringing back to our Saviour this precious soul, which had strayed far off for so many years, you will unite your voice with ours in sending heavenward to the throne of our Immaculate Mother, accents of gratitude and love.

P. MARC.
WORK OF BLESSED JOHN GABRIEL PERBOYRE
IN FAVOR OF THE MOST NEEDY MISSIONS
OF THE DOUBLE FAMILY OF SAINT VINCENT DE PAUL

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

Seminary (Portugal), April 2, 1906.

I have the pleasure of sending you an offering which one of the principal citizens of the city promised, in honor of our holy Martyr, if he obtained his restoration to health. This gentleman, having heard of the holy life and cruel sufferings of Blessed John Gabriel Perboyre, conceived great confidence in his intercession. Some weeks previous to his own attack his wife had been dangerously ill. Perceiving that no good effects had been produced by the physician’s remedies, he had recourse to the martyr and placed a picture of him under the invalid’s pillow. She recovered almost immediately. Hence, it is not surprising that when he himself was in danger of death from a serious malady, he addressed himself to our Blessed Brother. The first time he went out during his convalescence, he came here to fulfill his promise.
**THE CONGREGATION OF THE MISSION**

**DURING THE REVOLUTION**

**AND UNDER THE ADMINISTRATION OF THE VICARS GENERAL.**

**(1788-1827)**

Nearly every diocese of France possesses a work specially devoted to recounting whatever related, during the period of the Revolution, to the administration of the diocese or the clergy: experiences, always terrible; sometimes heroic examples and glorious memories. It is meet that such a work should have been written with regard to what concerned the Congregation of the Mission.

This work exists in manuscript, and we are indebted for it to the Missionary to whom we also owe those works, invaluable to us, and most interesting even with regard to general history itself, our *Memoires* of the Work of the Congregation of the Mission in Poland, Madagascar, Tunis, and Algiers. This Missionary is Father Gabriel Perboyre, whose qualities as an historian we have already praised: tireless patience in research, clearness and precision in exposition, singular care in stating facts, and with these qualities an almost excessive disregard of all that appeared to him to be merely ornamental, and that resembled purely literary research. His style is always clear and correct.

Father Gabriel Perboyre (1808-1889) was a cousin of Blessed John Gabriel Perboyre who was martyred in China. Father Perboyre resided at the Mother House in Paris for many years, where, under the title of Assistant, he was charged with the direction of this important establishment.

As a few years ago, we published in the *Annals* the manuscript of the *History of the Congregation of the Mission* left by Father Joseph Lacour, thus placing within the reach of all, what had before been at the disposition of only the few Missionaries living in Paris who could personally consult this document, so we shall commence here the historical notes of Father Perboyre on the period of the Revolution and the years that followed it, to the restoration of the Congregation by the nomination of a Superior General (1827).

There will be two parts: 1st. The Congregation of the Mission during the Revolution; 2nd. The Congregation of the Mission under the Vicars General.

The manuscript we have before us is only a copy, but this copy was reviewed by Father Perboyre himself, for, here and there, it is retouched by his hand. We shall proceed as in the manuscript of Father Joseph Lacour. (See *Annals*, Vol. IV., p. 140.)
FATHER GABRIEL PERBOYRE, C. M.
THE CONGREGATION OF THE MISSION
DURING THE REVOLUTION
1788-1800

GENERALSHIP OF VERY REV. FELIX CAYLA DE LA GARDE
Tenth Superior General.

§ I — First years of Father Cayla de la Garde.

The Holy Spirit wishing to give us in the person of Moses the model of an accomplished leader, says: "He was beloved of God and men, whose memory is in benediction." The summary of the life of Father Cayla de la Garde will prove that this beautiful eulogy may justly be applied to him.

Father John Felix Joseph Cayla de la Garde was born February 19, 1734, at (Rodez) in le Rouergue, diocese of Rodez, of which Mgr. Abelly, the friend and first biographer of St. Vincent de Paul was formerly bishop. He belonged to a distinguished family from whom he received an education at once careful and religious. From his childhood the young John Felix knew how to appreciate the tender solicitude bestowed upon him by his parents, and he proved this to them by his docility and his piety. Sent to Cahors to study under the Jesuits, he gave entire satisfaction to his teachers by his constant application to his school duties and his exactitude in conforming to their wise counsels.

Having attained his philosophy at the age of fifteen, he presented himself at the seminary of Cahors to be received into the Congregation of the Mission. Father Jacquier, then the Visitor of the Province of Cahors, thought it his duty to test him by quite a long delay. However, his perseverance triumphed over the obstacles placed in his way by the prudence of his Superiors and on October 18, 1749, at the age of sixteen, he was admitted to the intern
seminary that the company had in the city, and there October 20, 1751, he made his vows. He profited by these two years to acquire the love and the true spirit of his vocation, to form himself to the practice of the virtues which constitute the spirit of the Congregation of the Mission, and to establish himself in that solid and tender piety which was ever afterwards one of his principal characteristics.

§ 2. — Father Cayla, Director of the Seminary.

Father Cayla’s brilliant success in philosophy and theology determined his Superiors to select him to teach these branches. Successively, and always with distinction, he taught philosophy, and dogmatic and moral theology in the seminary of Cahors, where the students of the Congregation were instructed with the seminarians of the diocese. Long afterwards, ecclesiastics who had been his disciples spoke with admiration of his talents, and of the edification his lessons and examples had given them. He was afterwards employed as professor of theology in Toulouse. Although his stay there was not long, it was sufficiently so to make him known, and to prepare the way for the great good Providence destined him to operate there.

The suppression of the Society of Jesus had left vacant the direction of the seminary of Rodez. Mgr. Grimaldi, bishop of that city, proposed to the Congregation that they replace these Fathers. Father Jacquier, with whom he treated concerning this affair, accepted the new establishment. Father Cayla was only thirty-four years of age when, in 1767, he was named Superior of this seminary, in which the number of students was very great. Notwithstanding his youth, it soon became evident that his Superiors were justified in their choice. During the few years he remained there he gained the general esteem, and made on the clergy of the diocese an impression that endured many years after his departure.
The needs of the seminary of Toulouse demanded a Superior of more than ordinary merit and capacity. This city, one of the largest in France, possessed a university which attracted to its bosom a great number of students; young ecclesiastics from there were received and educated in several seminaries. The seminary directed by the Missionaries, who were besides obliged to give missions, was burdened with debt and in such a state of dilapidation as to render it impossible henceforth, to receive and train students from the university.

The Superior General judged Father Cayla capable of re-establishing the house, and on March 8, 1778, he was appointed its Superior. Placing his confidence in Him who speaks by the mouth of His representatives, Father Cayla fearlessly sounded the depths of the abyss he was charged to fill up: he began the work, and his success soon surpassed all expectation. Wise and well-regulated economy was his first resource. He was not slow in winning the confidence of the public, and his virtue and other amiable qualities opened to him the purse of several disinterested persons. These advantageous loans enabled him to cancel the onerous debt, and furnished the means for repairing the buildings. Limiting these repairs to what was absolutely necessary, he soon placed the house in a position to receive a number of young clerics, which number in the space of a few years rose to one hundred thirty; several of the dioceses in Languedoc and the neighboring provinces preferred to confide their subjects to the new Superior of the Mission.

Not content with having re-established the temporal affairs of this large house, Father Cayla restored its ancient splendor. Still more, he procured to it new glory: for perceiving that the plan of ecclesiastical studies at Toulouse could be improved, he submitted his ideas which, adopted by the archbishop and approved by every one, were not long in producing the happiest effects. A noble emulation was
soon established, not only amongst the students of each seminary but also amongst the seminarians themselves. Impelled by the desire for a recompense more honorable than lucrative all the young clerics of Toulouse could be seen giving themselves up to the study of the sciences of their holy state with quite a new ardor.

Nevertheless, Father Cayla’s attention was not entirely engrossed by the course of study. His first care was to instil into the hearts of these young men, the hope of so many dioceses, a true ecclesiastical spirit. He knew so well how to impress on them the necessity of uniting the practice of piety to study, that, ordinarily, his pupils gave themselves up to their religious exercises as willingly as to the pursuit of the sciences. Never could the most remarkable talents nor any human consideration induce him to open the portals of the sanctuary to subjects whom he deemed unqualified to give edification there. Faithful and vigilant shepherd, he kept watch, night and day, over the flock confided to him; rarely could hypocrisy escape his penetration, and if he was lenient with regard to faults committed through the thoughtless vivacity of youth, he was inexorable towards vice. Firm, when it became him to be so, he did not hesitate to dismiss subjects whose presence he judged prejudicial to the house. Either by public instructions full of unction, or by private admonitions tactfully managed and seasoned with all that mildness is capable of insinuating, he inspired these young men with a love of virtue, a taste for piety, and a desire to conform themselves to Rule. To say he led them to love and practise the wise regulations of the seminary is to say too little; he knew how to make the most consoling fervor reign there. The attachment, the veneration, that so many ecclesiastics of all ranks, formed in his school, preserved for him all their lives, the marks of esteem they gloried in giving him, the firmness that they manifested under circumstances which
occasioned the downfall of so many others, are evident proofs of the rare talent he possessed for gaining hearts, and of the purity and solidity of the principles in which he knew how to establish them.

Equally cherished and respected by the confrères who labored under his direction, he was himself the exemplar of the regularity he required from others. In him they had a living Rule. He foresaw their wants, anticipated their just desires; in their doubts and embarrassments he was by his enlightened prudence, their counselor and helper. If he could not always dispel their pains and afflictions, the goodness of his heart at least shared them. By his mildness, honesty, and affability, he was the bond of their society, and his virtue, not less amiable than solid, made him, moreover, the soul of their recreations.

His zeal was not restricted to the diocese wherein he labored; having become a shining light amongst the clergy of Toulouse, and indeed, of many other dioceses, he was consulted from all directions and he never refused assistance to any one. Who can number the ecclesiastical retreats given by him, or who recount the astonishing success attending them? The clergy of Languedoc and the adjacent provinces vied with one another in praising the forceful eloquence with which he presented truths, practically illustrated to them by his example. At Beziers especially the clergy were in admiration at the instructions addressed to them, and at the marvellous fruits they produced. Even during the last illness of Father Cayla, these wonders were recalled and extolled by Mgr. de Nicolaë, whose grief was extreme when he heard of the death of the holy priest.

The Archbishop of Toulouse was at this time the too famous ex-Cardinal de Loménie. This man, renowned for his scandals, understood, at least at this period, how to respect virtue in others, and wished his priests to possess the
ecclesiastical spirit. His diocese, had the reputation, and with reason, of being well governed. He singled out and honored Father Cayla in a very special manner. On his part Father Cayla, by reason of the respect borne him by his bishop, took a most active part in the government of the diocese, and in the good operated therein. But he procured the welfare of the flock without flattering the vices of the pastor. He himself has described his own conduct and made known the principles upon which he acted, in a reply he made to one of his confrères, probably the only person who ever thought of blaming his relations with Mgr. de Loménie: "Without telling you," replied Father Cayla, "that I gave him my confidence, I made it a duty to accept his. Would to God he had given it to me entirely! I would have used it only to do good. I respect him as archbishop, and I concur in his desire that his diocese serve as a model to the others." It is difficult to unite purer views with greater wisdom under circumstances, perhaps the most critical in which a person of virtue could find himself. Such facts prove how thoroughly Father Cayla was animated by the spirit of God, and what follows will prove it still better.

§ 3.—Father Cayla, Substitute of an Assistant of the Congregation, and Assistant of the House of Saint Lazare.

Although Father Cayla was held in great consideration in Southern France, he was not yet known to the Congregation as he deserved to be. The Province of Cahors or Aquitaine in which he had been received, and where he had always lived had, because of the distance and the difficulty of communication, little intercourse with Paris. This Province, as well as that of Lyons, having its own intern seminary and its own school, had less frequent intercourse with the House of Saint Lazare, and less intimate relations with the other five Provinces to which Paris
furnished subjects and numerous workers. By a necessary consequence, it had fewer opportunities of making its Missionaries known.

A single occasion had presented itself, a circumstance wherein Father Cayla had appeared to advantage at St. Lazare’s. Sent by his Province as deputy to the General Assembly of 1766, he was named secretary of the assembly. This appointment and the manner in which he acquitted himself of its requirements, sufficiently displayed his merits, to attract all eyes towards him and to win for him the esteem of the entire assembly. The foreign delegates said afterwards with great satisfaction that if on this occasion they had not leisure to become well acquainted with Father Cayla and to appreciate him fully, they at least, knew and liked him better than any other French deputy.

At last the moment had arrived when he was to be set upon the candlestick. On June 23, 1789, the death of Father Holleville, at the age of seventy-six, Assistant of the Congregation and of the house of Saint-Lazare, left vacant this double position. The other Assistants General, suggested divers subjects to replace the deceased, whom the whole Congregation justly mourned. But Father Jacquier, who had been for a long while Visitor of the Province of Cahors, was well acquainted with the Superior of the seminary of Toulouse, and proposed him as Father Holleville’s successor, designating him substitute for the Assistant General, and special Assistant of Saint-Lazare’s. This unexpected choice, worthy the wisdom of one of the most estimable of the successors of Saint Vincent, was received with universal approbation. A serious illness which at this time, had obliged Father Cayla to go to the Pyrenees to take the waters, did not permit him to start immediately for Paris, although Father Jacquier had informed him of the favorable replies received from the
different provinces of the Congregation; Father Cayla deferred directing his steps towards Saint Lazare's for some time.

On arriving there he found the Community plunged in grief; Father Jacquier was no more. On November 6, 1787, at eighty-one years of age, he had gone to receive the reward of his labors. Father Pertuisot, first Assistant, was Vicar General. The reputation of the new Assistant had preceded him, and the general expectation was not destined to be disappointed. His piety, modesty, and regularity edified every one, the instructions his duty obliged him to give to the Community every week, made a deep impression and contributed not a little to diminish their sorrow. The nobility and purity of his diction were what they admired least; the holy unction with which he spoke, and the zeal that animated his discourse produced truly salutary effects. The frank, simple politeness, which seemed natural to him; his mild, affable, preventing manners which were, nevertheless, full of dignity, soon won, with few exceptions, the hearts of all.

The advanced age of the deceased Assistant had not permitted him to exercise, for several years previous to his death, a firm direction over the divers offices of the house; the result was that some of those placed at the heads of the inferior offices had contracted a habit of independence in their relations with the Assistant of the house, an independence quite opposed to the customs of the Community, and to the regulations left by Saint Vincent. It did not take Father Cayla long to discover the cause of the evil, and he endeavored as was his duty, to apply the proper remedy, namely, the observance of the Rules in these offices. Notwithstanding the prudence and mildness of his proceedings, it was difficult to bring within the limits of duty all those who had become negligent, without at the same time producing some coldness in the less well in-
tentioned. Nevertheless, the moderation made use of by the new Assistant, and the purity of his intentions, founded on the wisdom of the regulations the observance of which he prescribed, disarmed all opposition. His love for regularity made the coadjutor-brothers fearful lest perhaps other important limitations, more restrictive of their independence, be made, if, as they had reason to surmise, the authority of Superior General were placed in the hands of Father Cayla by the General Assembly. It is related that to avoid the choice they apprehended, some of the brothers had recourse to the only means at their disposal—prayer: long before the Assembly was held, many of them made novena upon novena. Our Lord who had different views upon the Company, and who knew the importance of having at its head during this critical time, a man prudent, enlightened, and inviolably attached to sound principles, remained deaf to their supplications.

§ 4.—Father Cayla, Elected Superior of the Congregation of the Mission.

The General Assembly began its sessions and its work, May 31, 1788, and on June 2nd., Father Cayla received a sufficient number of votes in the first ballot. His resistance, tears, and humility were ineffectual; he was proclaimed Superior General. His election altered neither his manner of acting towards the different departments of the house, nor anything in his private conduct. Such as they had seen him when Assistant, such they beheld him when he became Superior General; he regarded nothing in his new position but the obligations it imposed. Those Missionaries who were animated with the spirit of their state, received the news of his election with lively satisfaction, and the hope of seeing the fairest days of the Company re-appear.

Providence had bestowed upon Father Cayla qualities
well calculated to realize these justifiable hopes, had not political events covered with ruins the whole of France. Such was the opinion, even of persons outside the Company. The author of a book entitled, “Les Délices de la Religion,” wrote at this time: “The Congregation of the Mission, ever enlightened and always happy in the choice of Superiors, has just elected as the successor of Father Jacquier, a man who unites rare talents and distinguished merits, virtue worthy of apostolic times, and that moderation and wisdom which render a Superior the model and delight of all his subjects.”

The new Superior General proposed to the Assembly the means which his great soul had conceived to reanimate fervor in the Company and to enable it, at the same time, to render to the Church the services our Lord had a right to expect. All the members, as the circular of September 8, 1788 attests, gave their assent to the proposed measures of reform and renovation.

In this circular Father Cayla said: “I have come in difficult times, I behold immense needs, an abundant harvest and few laborers. If, on the one hand, I am consoled by the regular and edifying conduct of a great number of Missionaries, on the other, there are a great many who are subjects of pain and distress to me........ The spirit of novelty, and the love of the conveniences of life are making rapid headway and are spreading their ravages everywhere.

“Whilst viewing this sad spectacle, I have sought consolation in pouring my grief into the hearts of the members of the Assembly, and they have shared my affliction. I owe them this acknowledgement that they have shown the greatest zeal for the correction of abuses, nothing has escaped their zealous scrutiny or the wisdom of their deliberations.

“To establish the reform on a solid foundation we have
endeavored to trace the evil to its source, we have followed its course and have marked its progress. After this searching examination we have discussed the means best calculated to arrest the evil, and to procure, under existing circumstances, the best possible results. It is universally recognized that to attain these ends most effectually, it is necessary, first of all, to look to our young men, to exercise the greatest care in the admission of subjects, and in the manner of forming them to the sciences and to the virtues of our state.

"As a means to establish the spirit of subordination, without which we cannot hope for good order, the Assembly reminds the Visitors of their duties. Hereafter, the visits will be made exactly every two years and the process-verbal sent to the Superior General.

"Superiors are supported in all the authority given them by their position, according to our customs. However, we remind them that if they possess this authority they should at the same time have the tenderness of a father, and they will be unworthy of their office, if they manifest indifference or hardness with regard to the needs of their confrères, and if they do not lead them onward in the path of regularity.

"The General Assembly has left nothing undone that could aid me to carry the immense burden it has imposed upon me; it has given me as first Assistant, Father Pertuisot, who fulfilled this duty so well during the whole administration of my predecessor; for second Assistant, Father Brunet, Superior of our house in Poitiers, and Visitor of the Province of Poitou; for third, Father Ferris, Superior of our house in Amiens, and for fourth, Father Sicardi, Superior of our house in Turin. The votes were unanimous in giving me Father Pertuisot in quality of advisor."

In his circular of January 1, 1789, the Superior Gen-
eral states in the following words the good effected by the preceding circular: “How well recompensed shall I be if this first year of my administration becomes the happy epoch of a renovation in piety and fervor! If the evils I wished to remedy are replaced by fairest virtues! I have this confidence in our Lord that my efforts and my prayers will not be without fruit. Already my circular letter has produced the happiest impressions; all had felt the need of opposing an impenetrable barrier to the spirit of the times, which, breathing on all sides independence and a taste for false liberty, strives to penetrate into asylums of piety and to extend its ravages even there. From all hearts a vigorous cry arises in favor of exact discipline, and I see it being established with such holy emulation for good, as to give me the most flattering hopes of entire obedience. That he might be still more useful to the Congregation, to the well being of which Father Cayla had completely devoted himself, he undertook to visit the houses, to ascertain their condition, to inform himself as to their needs, to excite to fervor those Missionaries who had fallen into some relaxation, to fortify the pusillanimous, and to encourage those who were already well disposed. He directed his steps first towards the Province of Poitou, where he visited several houses, but the troubles which followed obliged him to return to Paris. Champagne, enjoyed somewhat more tranquillity than elsewhere, so he visited a few houses in that Province. He purposed when his occupations would permit, to visit in the same way each Province successively; moreover his visit to Poitou and Champagne had already been crowned with a success that surpassed all expectation. Father Cayla had won in these places the veneration, the affection, the confidence of all the Missionaries and, consequently, had acquired an authority still more potent than that conferred by his position. The sentiments which he had awakened in all hearts would, un-
undoubtedly, have rendered easy of execution the projects he had in view.

Two days, however, after his return from his journey into Poitou, the house of St. Lazare was tried by the horrible catastrophe of which we are about to speak.

(To be continued.)
BOOK NOTICES


We are indebted to Rev. Ignace Martin, C. M., and Rev. Maurice Horcajada, C. M., for the appearance of a new edition, revised and annotated, of the Life of St. Vincent de Paul, written in Spanish by Brother John of the Blessed Sacrament.


The author presents to us a graceful collection of poems which celebrate the festivals of the year: Christmas Night, Month of May, Sun of Grace Around the Monstrance, etc. These poems of a young priest are strains such as gush from the heart, as says the title of the collection, when one is still in “the spring-time of life.”

IN THE NATIONAL ARCHIVES.

In the last number of the Annals (page 606) we gave the list of documents relative to the Community of the Daughters of Charity which are found in the National Archives. As one of these documents may have a statistical interest, we transcribe it here:

LIST

OF THE HOUSES OF THE DAUGHTERS OF CHARITY

IN THE RECORD OF 1705 OR 1706

NATIONAL ARCHIVES, L, 1054.

(The dates which follow the name of the town, indicate the year of the foundation of the establishment.)

Angers, February 1, 1640; in 1705, twenty-three sisters. (Subsequent to 1705, another hand changed twenty-three to thirty-three.)

Arras, February, 12, 1696; twelve sisters.
Autun, August 10, four sisters. (Subsequent to 1705, another hand subjoined; and four at the hospital.)

Alençon, August 11, 1676; eighteen sisters.

Agen, August 6, 1696; five sisters.

Aumale, archdiocese of Rouen, March 20, 1690; four sisters.

Amiens, February 12, 1696: twelve sisters.

Albert, May 1, 1697.

Alais, May 4, 1703; four sisters. This establishment was begun by order of M. de Basville, of Montpellier, who had two of our sisters conducted thither by three hundred men, and eight hundred who went before, to nurse the poor soldiers wounded in the war of the fanatics.

Brienne, diocese of Troyes, 1652: two sisters.

Bernay, diocese of Lizioix, 1654; three sisters.

Belle-Isle, diocese of Vannes, June 1660; fourteen sisters.

Bourbon, diocese of Bourges, August 15, 1665; three sisters.

Brouyères-le-Châtel, archdiocese of Paris, September 6, 1668; two sisters.

Bézons, archdiocese of Paris, March 14, 1675; two sisters.

Hérou, diocese of Tours, April 21, 1677; three sisters.

Baye, diocese of Châlons, May 25, 1678; two sisters.

Bénévant, diocese of Limoges, May 6, 1678; three sisters.

Beauvoir, diocese of Sens, June 13, 1678; two sisters.

Besse, diocese of Mans, April 14, 1679; two sisters.

Bourgachard, archdiocese of Rouen, May 24, 1683; three sisters.

Blangis, archdiocese of Rouen, December 18, 1685; four sisters.

Boulogne, September 23, 1687; eight sisters.

Bourgdault, diocese of Amiens, 1688; three sisters.

Beaune, diocese of Autun, May 15, 1690; two sisters.

Bordeaux: 1. Sainte-Eulalie, October 10, 1690; three sisters. 2. Saint-Rémy, August 11, 1700; three sisters. 3. Saint-Michel, November 29, 1700; three sisters. 4. Hospital Saint-André, 1706; twenty-four sisters. (Another hand subsequent to 1705, added this fourth establishment.)

Bagneux, archdiocese of Paris, March 22, 1691;

Bannost, diocese of Meaux, April 2, 1691. (Another hand subsequent to 1705, added, after having erased the house: It was closed for want of pecuniary support.)

Béziers, June 19, 1692; five sisters.

Bellesme, diocese of Seez, March 31, 1695; three sisters.

Bar-le-Duc, diocese of Toul, October 8, 1696; three sisters. (Another hand, subsequent to 1705 added: the number was augmented in 1712.

Bazas, June 25, 1698; three sisters.

Braye, diocese of Amiens, April 10, 1700; three sisters.

Blaizy, diocese of Langres, July 29, 1700; two sisters.

Blaye, archdiocese of Bordeaux, October 27, 1792; four sisters.

Brie, archdiocese of Paris, May 21 1704; two sisters.

Belesta, diocese of Mirepoix; two sisters. (House effaced subsequent to 1705.)
Cerqueux, diocese of Rouen, 1647; two sisters. (A hand subsequent to 1705, effaced the house and subjoined; disbanded for want of income.)

Chantilly, diocese of Senlis, 1647; three sisters. (Another hand subsequently added: Eight Daughters, by contract, in January, 1737.)

Châteaudun, diocese of Chartres, July 16, 1654; four sisters.

Cahors, 1. Saint-Joseph des orphelines, 1657; three sisters.
2. Saint-Projet, hôpital des malades, 1672; four sisters.
3. Les orphelines, October 8, 1683; four sisters.
4. Saint-Jacques, September 24, 1697; three sisters. (Another hand subsequently added; augmented by a fourth in 1713.)

Coudray, archdiocese of Paris, 1661; two sisters. (Another hand, subsequent to 1705, effaced the house.)

Chartres, 1664; six sisters.

Chassy, diocese of Laon, June 6, 1668; three sisters.

Chaville, archdiocese of Paris, September 14, 1670; two sisters.

Chaumont, diocese of Langres, April 12, 1672; four sisters.

Châteaulavalière, diocese of Angers, 1672; two sisters.

Clichy, archdiocese of Paris, 1674; two sisters.

Chassillon, diocese of Mans, July 15, 1675; three sisters.

Clermont: 1. Saint-Genest; 1678; two sisters.

Coulombe, archdiocese of Paris, August 19, 1681; two sisters.

Charenton, archdiocese of Paris, 1682; three sisters.

Châlons: 1. La Trinité, January 12, 1682; three sisters, one of them is for Saint-Alpin founded September 24, 1692.
2. Notre-Dame, February 19, 1684; three sisters.

Choisy, archdiocese of Paris, May 29, 1685; two sisters.

Chollet, diocese of Poitiers, August 7, 1690; three sisters.

Crève-Cœur, diocese of Beauvais, August 4, 1691; two sisters.

Criel, archdiocese of Rouen, March 6, 1695; four sisters.

Culm, Poland, 1694; four sisters.

Castelsarrasin, diocese of Montauban, June 1, 1697; three sisters.

Chastenay, archdiocese of Paris, July 5, 1698; two sisters.

Champ-Rosay, archdiocese of Paris, April 2, 1700; three sisters.

Cambrai, June 21, 1702; three sisters.

Celle-Saint-Sire, diocese of Sens, July 23, 1704; two sisters.

Coulombiers, three sisters. (This house was added to the register at a later period.)

Dourdan, diocese of Chartres; four sisters.

Dijon: 1. Notre-Dame; two sisters.
2. Saint-Michel, May 26, 1698; two sisters.
3. Saint-Pierre, August 28, 1702; two sisters.
4. Saint-Jean. (House added subsequent to 1705 by a different hand.)
Eu, archdiocese of Rouen: 1. Saint Anne; two sisters.
2. Le Séminaire, May 20, 1685; six sisters.
Evreux, 1673; six sisters. (Another hand subsequently added: and four at the house of Providence)
Estoge, diocese of Châlons, September 11, 1685; two sisters.
Fontainebleau, diocese of Sens: 1. La Charité, 1647; five sisters.
2. Montpereux, la Sainte-Famille, 1691; six sisters.
Fontenay-aux-Roses, archdiocese of Paris, March 30, 1649; two sisters.
Fronsac, diocese of Bordeaux, November 2, 1683; two sisters.
Fresnay, diocese of Mans, March 14, 1692; three sisters.
Gex, diocese of Geneva, about 1660; five sisters.
Guise, diocese of Laon, August 7, 1676; six sisters.
Grest, archdiocese of Paris, 1678; two sisters. (House effaced by another hand, subsequent to 1705.)
Guermande, archdiocese of Paris, October 31, 1686; two sisters.
Goussanville, archdiocese of Paris, November 10, 1696; two sisters.
Hennebon, diocese of Vannes, December 31, 1652; four sisters.
Houille, archdiocese of Paris, about 1655; two sisters.
Huisseau, diocese of Blois, about 1668; two sisters. (Another hand effaced the house subsequent to 1705.)
Hebecourt, archdiocese of Rouen, September 7, 1689; two sisters.
Hesdin, diocese of Saint-Omer, February 16, 1699; five sisters.
Jouy, archdiocese of Paris, June 18, 1692; two sisters.
Javron, diocese of Mans, February 25, 1695; three sisters.
Liancourt, diocese of Beauvais, 1645; four sisters.
La Ferre, diocese of Laon, July 1656; three sisters.
La Ferté-Vidame, archdiocese of Chartres, April 25, 1663; two sisters. (Another hand subsequent to 1705 changed two to three.)
Luzon, July 22, 1673; six sisters. (Subsequent to 1705 another hand subjoined: the number was augmented by a seventh sister.)
Lezou, diocese of Clermont, 1675; three sisters. (At first, they were two.)
Louvols, archdiocese of Reims, January 11, 1676; two sisters.
Lezines, diocese of Langres, January 11, 1676; two sisters.
Lyons: 1. Saint-Pierre-le Vieux, February 6, 1679; six sisters.
2. Saint-Michel, November 1695; three sisters.
3. Saint-Paul, October 22, 1798; three sisters.
Leuville, archdiocese of Paris, 1681; two sisters.
Lublé, diocese of Angers, October 11, 1683.
La Valette: diocese of Périgueux, August 30, 1685; two sisters.
La Tremblade, diocese of Saintes, 1685; four sisters.
L'Ile d'Oléron, diocese of Saintes, 1686; five sisters.
L'Ile de Ré, diocese of La Rochelle, 1636; four sisters.
La Buissière, diocese of Sens, April 27, 1689; two sisters.
Langres, October 7, 1690; eleven sisters.
L'Ile, Marie, diocese of Coutances, September 19, 1693; two sisters.
Les Sables d’Olonne, diocese of Luçon, December 30, 1695; three sisters.
La Ferté-Gaucher, diocese of Meaux, August 2, 1697; two sisters.
Longué, diocese of Angers, June 21, 1698; three sisters.
Lunel, diocese of Montpellier, November 21, 1699; three sisters.
Ludon, archdiocese of Bordeaux, June 6, 1702; two sisters.
La Réole, diocese of Bazas, May 8, 1703; three sisters.
Les Trois-Montiers; two sisters. (This house was added to the list, subsequent to 1705, by another hand.)
Montmirail, diocese of Soissons.
Metz: 1. 1653; three sisters.
2. Saint-Nicolas, March 31, 1687; sixteen sisters. (Another hand, subsequent to 1705, changed sixteen to eighteen.
3. Notre Dame-du Bons-Secours, June 6, 1699; six sisters.
Maison, diocese of Langres, 1663; two sisters.
Melun, diocese of Sens, March 9, 1666; two sisters. (Another hand, subsequent to 1708, wrote and four at the hospital.)
Montluçon, diocese of Bourges:
1. Notre-Dame, December 17, 1667; two sisters.
2. Hotel-Dieu, April 26, 1671; three sisters. (Another hand, subsequent to 1705, added and an augmentation.)
Montpellier: 1. Saint-Eloy, February 9, 1668; eight sisters.
2. The Parishes, February 11, 1669; five sisters.
Monthlery, archdiocese of Paris, 1668; two sisters.
Mauré, diocese of Blois, September 9, 1675; three sisters.
Moulins, diocese of Autun, January 9, 1684; six sisters.
Marennes, diocese of Saintes, 1685; four sisters.
Montauban, August 13, 1685; six sisters.
Maran, diocese of La Rochelle, 1686; four sisters.
Monpaon, diocese of Périgueux, May 5, 1687; three sisters.
Maintenon, diocese of Chartres, August 30, 1687; two sisters. (House effaced by another hand, subsequent to 1705.)
Mouzon, diocese of Reims, May 31, 1692; three sisters.
Marly, archdiocese of Paris, December 29, 1692; two sisters.
Meaux: 1. May 30, 1695; three sisters.
2. Hospital, September 30, 1700; three sisters. (Subsequent to 1705, another hand added: and augmented by one more.)
Mitry, diocese of Meaux, July 7, 1698; two sisters.
Mendon, archdiocese of Paris, March 29, 1700; three sisters.
Marmande, diocese of Agen, April 22, 1704; three sisters.
Nanteuil, diocese of Meaux, September 1641; two sisters.
Narbonne: 1. August 1659; three sisters.
2. Hôpital Saint-Paul, September 22, 1696; four sisters. (A handwriting, subsequent to 1705; added: and an augmentation of one sister.)
Nogent-le-Rotrou, diocese of Chartres, July 1, 1672; three sisters.
Neubourg, diocese of Evreux, April 24, 1698; three sisters.
Noisy-le-Grand, archdiocese of Paris, April 9, 1699; two sisters.
Nancy, diocese of Toul, January 12, 1701; two sisters.
Pithiviers, diocese of Orleans, July 29, 1670; three sisters.
Petit-Saint-Quentin, diocese of Reims May 1, 1632; two sisters. (Subsequent to 1765, another hand added: This house was abandoned because the sanction of the founder was wanting.)
Piré, diocese of Rennes, March 9, 1684; three sisters.
Pantin, archdiocese of Paris, October 8, 1688; two sisters.
Ayron, two sisters.
Pau, en Bearn, 1688; three sisters. (Another hand, subsequent to 1705, added: and an augmentation of one sister.)
Pont-a-Mousson, diocese of Toul, February 6, 1690; two sisters.
Pont-Saint-Esprit, diocese of Uzès, November 27, 1694; four sisters.
Pontchartrain, diocese of Chartres, May 8, 1698; four sisters. (Subsequent to 1705, another hand subjoined: and increased by one who was asked for by the Chancellor's lady.)
Péronne, diocese of Noyon, February 8, 1700; two sisters.
Plounir, four sisters. (House added by another hand subsequent to 1705.)
Pennautier, two sisters. (House added by another hand subsequent to 1705.)
Richelieu, diocese of Poitiers, 1641; two sisters.
Romainville, archdiocese of Paris, 1661; two sisters.
Rennes, 1672; seven sisters, two for the prisoners, established August 8, 1694.
Réveillon, diocese of Troyes, September 28, 1677; two sisters.
Rochefort, diocese of La Rochelle. 1 May 21, 1685; twenty-one sisters.
2 Petit Hôpital, February 21, 1690; four sisters.
Rosay, diocese of Rouen, April 21, 1695; three sisters.
Riom, diocese of Clermont, July 3, 1699; three sisters. (Another hand subsequently subjoined: and augmented by one more sister in 1713.)
Rethel, diocese of Reims, April 4, 1704; three sisters. (Another hand, subsequent to 1705 subjoined; increased by one)
Rethel, Les Orphelines; three sisters. (House added by another hand, subsequent to 1705.)
Rambervilliers; three sisters. (House added, subsequent to 1705.)
Sedan, diocese of Reims 1639; eight sisters.
Saint-Germain-en-Laye, archdiocese of Paris; 1. 1645; fourteen sisters.
2. Petit Hôpital, 1682; four sisters.
Saint-Denis, archdiocese of Paris, August 22, 1645; four sisters. (Subsequent to 1705 was added: augmented by one sister.)
Sainte-Marie-du-Mont, diocese of Coutances, 1650; three sisters.
Saint-Fargeau, diocese of Auxerre, 1654; three sisters.
Sainte-Reyne, diocese of Autun, 1666; five sisters.
Seigneley, diocese of Auxerre, 1668; two sisters.  
Saint-Méen, diocese Saint-Malo, August 30, 1670, three sisters. (Subsequently to 1705 was subjoined: a school mistress augmented this number.)  
Saint-Flours, March 6, 1681; three sisters (Subsequent to 1705 was subjoined: augmented by one more.)  
Saint-Malo, May 15, 1681; six sisters.  
Sezanne, diocese of Troyes, December 10, 1681, three sisters.  
Sceaux, archdiocese of Paris, 1682; two sisters.  
Senlis: 1. June 8, 1682; two sisters.  
2. L'Hôpital, November 9, 1696; three sisters. (Subsequent to 1705 was added: and three at the Hotel-Dieu.)  
Saint-Quentin, diocese of Noyon, August 16, 1685; four sisters.  
Soubise, diocese of La Rochelle, 1686; three sisters.  
Saint-Cloud, archdiocese of Paris, April 11, 1689; three sisters.  
Saint-Thierry, diocese of Reims, October 12, 1689; two sisters.  
Saint-Chéron, archdiocese of Paris, October 12, 1689; two sisters.  
Silly, diocese of Meaux, January 12, 1690; two sisters.  
Sarcelles, archdiocese of Paris, June 29, 1690; two sisters.  
Saint-Pons, May 26, 1694; four sisters.  
Savières, diocese of Troyes, July 13.  
Saint-Omer: 1. La paroisse, March 3, 1695; three sisters.  
2. Hôpital Saint-Louis, March 13, 1701; four sisters. (Subsequent to 1705, was subjoined: augmented by three.)  
Saint-Servan, diocese of Saint Malo, May 25, 1698; three sisters. (Subsequent to 1705, was subjoined; increased by one sister.)  
Sanjon, diocese of Saintes, June 26, 1699; two sisters.  
Saintes, June 30, 1700; four sisters.  
Saint-Aignan, archdiocese of Bourges, August 18, 1700; six sisters.  
Saint-Hippolyte, diocese of Alais, August 18, 1700; two sisters.  
Saint Clair, archdiocese of Rouen, May 30, 1704; two sisters.  
Saint-Souplet; two sisters. (House subjoined by another, later than 1705.)  
Surgères; two sisters. (House added by another hand, subsequent to 1705.)  
Saint-Saturnin; two sisters. (House added by another hand subsequent to 1705.)  
Thibouville, diocese of Lizieux, September 2, 1680; two sisters.  
Thisy, diocese of Mâcon, August 25, 1681; two sisters.  
Trévoux, October 20, 1686; four sisters.  
Triel, diocese of Rouen, May 16, 1688; two sisters.  
Toulouse: 1. April 28, 1689; nineteen sisters. (Another hand subsequently changed nineteen to twenty.)  
2. La paroisse Saint Etienne, October 23 1703; two sisters. (Another hand subsequently changed the number to five.)  
Tonnay-Charente, diocese of Saintes; March 14, 1698; four sisters.  
Tarascon, diocese of Avignon, August 19, 1699; six sisters.
Toul, (House added subsequent to 1705.)
Warsaw in Poland: 1. Les Orphelines, 1653.
2. Saint-Martin, l'Hôpital des Malades, 1683.
Varize, diocese of Chartres, 1653; two sisters.
Villers-Cotterets, diocese of Soissons, 1663; three sisters.
Villeneuve-le-Roi, archdiocese of Paris, March 17, 1665; two sisters.
Villecerc-Saint-Auge, diocese of Sens, 1666; two sisters.
Vilaines, diocese of Mans, 1668; three sisters.
Villeneuve-Saint-Georges, archdiocese of Paris, 1669; two sisters.
Vineuil, diocese of Blois, June 1670; two sisters.
Versailles, archdiocese of Paris: 1. La Charité, 1670; fourteen sisters.
2. La Paroisse, about the same time; six sisters. (Subsequent to 1705, another hand subjoined; and at the park, two sisters and two at Sainte-Anne.)
Vitry-sur-Seine, archdiocese of Paris, August 16, 1680; two sisters.
Villevaudvez, archdiocese of Paris, 1681; two sisters.
Vannes, November 11, 1682; four sisters. (Another hand subjoined; augmented by two sisters; this was subsequent to 1705.
Vitry-le-François, diocese of Châlons, July 6, 1686; three sisters.
Villacerf, diocese of Troyes, August 30, 1686; two sisters.
Varèges, diocese of Meaux, March 13, 1692; two sisters.
Verdun, May 2, 1693; three sisters.
Vic, diocese of Metz, April 5, 1696; three sisters.
Ussel, diocese of Limoges, May 31, 1696; three sisters.
Vichy, diocese of Bourges, July 25, 1696; three sisters.
Vincennes, archdiocese of Paris, April 2, 1698; two sisters.
Varennes, diocese of Bourges, April 11, 1679; three sisters. (Subsequent to 1705, another hand added: augmented by one sister.
Villeneuve-en-Agenois; three sisters. (House added subsequently to 1705.)
Villeloin; two sisters. (House added subsequent to 1705.)
Yvry; two sisters. (House added subsequent to 1705.)

ESTABLISHMENTS IN THE CITY AND SUBURBS OF PARIS.

La Grande Maison before Saint-Lazare.
Les Invalides; thirty-five sisters.
Les Incurables, thirty-two sisters. (Subsequent to 1705, another hand changed thirty-two to twenty-one.)
Les Petites Maisons; twelve sisters. (Another hand subsequent to 1705, changed twelve to twenty-two.)
Les Enfants Trouvés, before the Hotel Dieu; sixteen sisters.
L'Hotel-Dieu; three sisters.
Bel-Air.

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Le Saint-Nom-de-Jésus.
La Petite Maison; three sisters.
Les Galériens; three sisters.
Saint-André; three sisters.
Saint-Barthélemy; four sisters.
Saint-Benoist; three sisters.
Saint-Cosme; two sisters.
Saint-Eustache; three sisters. (Subsequent to 1705, another hand changed
three to four.)
Saint-Etienne; four sisters.
Saint-Gervais; five sisters.
Saint-Germain-l’Auxerrois; five sisters.
Saint-Hippolyte; three sisters.
Saint-Jacques la Boucherie; three sisters.
Saint-Jacques du Haut-Pas; three sisters. (Another hand changed three
to four, subsequent to 1705.)
Saint-Leu; three sisters.
Saint-Louis-en-l’Ile; two sisters. (Another hand, subsequent to 1705,
changed two to four.)
Saint-Médéric; three sisters. (Another hand changed three to four, subse­quent to 1705)
Saint-Martin; three sisters. (Another hand changed three to two, subse­quent to 1705.)
Saint-Médard; four sisters.
Saint-Jean; five sisters. (Another hand changed five to four subsequent
to 1705.)
Saint-Nicholas-des-Champs; five sisters.
Saint-Nicholas du Chardonnet; two sisters. (Another hand, subsequent to
1705, changed two to three.)
Saint-Paul; six sisters. (Subsequently to 1705, another hand crossed off
the six and added a five.)
Saint-Roch; three sisters (Another hand, subsequent to 1705, cancelled
the three and added a five.)
Saint-Sauveur; three sisters.
Saint-Séverin; two sisters. (Another hand subsequent to 1705, scratched
off the house.)
Saint-Sulpice; four sisters. (Another hand, subsequent to 1705, changed
four to five.)
La Villeneuve; three sisters. (Subsequent to 1705, another hand changed
three to four.)
Sainte-Marguerite; four sisters. (Another hand, subsequent to 1705 changed
four to five.)
I. Establishments of the Priests of the Mission, Existing, or Having Ceased to Exist.

II. Establishments of the Daughters of Charity, Existing, or Having Ceased to Exist.

Nota. We shall name all the houses of which we have any knowledge. Evidently many have ceased to exist, even for a long time. They have disappeared, perhaps through violation of treaty or, it may be, in a greater number, during the time of the Revolution, at the end of the eighteenth century, or at the time of the suppressions in the first years of the twentieth century. As regards the recent houses we have followed the Annals of the Ladies of Charity of 1901.

We shall give two lists of the establishments of the Daughters of Charity; one by districts, the other by parishes.

I. List of Districts

1. The Mother House of the Daughters of Charity, rue du Bac, 140; see the seventh district.

First District. — Louvre

2. Rue du Bouloi, 20; parish of Saint Eustache.
4. Place du Marché Saint Honoré, 32; parish of Saint Roch.

Second District. — Bourse

5. Rue Réaumur, 85; parish of Notre-Dame-de-Bonne-Nouvelle.

Third District. — Temple

6. Rue du Foin, 9; parish of Saint-Denis du-Saint-Sacrement.

Fourth District. — Hôtel de Ville

7. Rue Montgolfier, 22; parish of Saint Nicolas des Champs.
8. Rue des Ursins, 15 and 17; parish of Notre-Dame de Paris.
10. Rue Geoffroy-Lasnier, 30; parish of Saint-Gervais.
11. Rue Poulletier, 7; parish of Saint-Louis-en-l’ Île.
12. Rue du Clôtier-Saint-Merri, 8; parish of Saint-Merri.

Fifth District. — Panthéon

17. Rue Geoffroy-Saint-Hilaire, 32; parish of Saint-Médard.

Sixth District. — Luxembourg

22. Rue Saint-André-des-Arts, 30; parish of Saint-Séverin.
23. Rue du Cherche-Midi, 120; Ouvroir Saint-Vincent-de-Paul; parish of Saint-François-Xavier.
25. Rue de Vaugirard, 80; parish of Saint-Sulpice.
26. Rue d'Assas, 26; parish of Saint-Sulpice.
27. Rue de Sévres, 67; Convalescence or Saint-Louis; parish of Saint-François-Xavier.
28. Rue du Vieux-Colombier, 11; Mother-House after the Revolution; parish of Saint-Sulpice.
29. Rue Jacob, 47; Hôpital de la Charité; parish of Saint-Germain-des-Prés.

Seventh District. — Palais-Bourbon

1. Rue du Bac, 140; Mother-House of the Daughters of Charity; parish of Saint-François-Xavier.
30. Boulevard des Invalides, 6; Hôtel des Invalides; parish of Saint-François-Xavier.
31. Rue de l'Université, 159; Les Jeunes Économos; parish of Saint-Pierre-du-Gros-Caillou.
32. Rue de Grenelle, 77; parish of Sainte-Clotilde.
33. Rue Oudinot, 3; La Providence; parish of Saint-François-Xavier.
34. Rue Saint-Dominique, 105; Hospice Le Prince et rue Clerc; parish of Saint-Pierre-du-Gros-Caillou.
35. Rue de Grenelle, 182; parish of Saint-Pierre-du-Gros-Caillou.
36. Rue Perronet, 9; parish of Saint-Thomas-d'Aquin.
37. Rue Saint-Dominique, 106; Military Hospital of Gros-Caillou; parish of Saint-Pierre-du-Gros-Caillou.
38. Rue de Sévres, 42; Incurable Women; parish of Saint-François-Xavier.
39. Rue de la Chaise, and rue de Sévres; Hospice des Ménages; parish of Saint-Thomas-d'Aquin.

Eighth District. — Élysée

40. Boulevard de Courcelles, 9, rue de Monceau, 95; parish of Saint-Augustin.
41. Rue de la Ville-l'Évêque, 14; parish of Sainte-Madeleine.
42. Rue de Monceau, 11, 13, 15, parish of Saint-Philippe-du-Roule.

Ninth District. — Opéra

43. Rue Latour-d'Auvergne, 18; Parish of Notre-Dame-de-Lorette.
44. Rue d'Hauteville, 56; parish of Saint-Eugène.
Tenth District. — Entrepôt.
45. Rue des Récollets, 8; Military Hospital, Saint-Martin; parish of Saint-Laurent.
46. Avenue Parmentier, 149; parish of Saint-Joseph.
47. Rue du Canal-Saint-Martin, 10; parish of Saint-Laurent.
48. Rue de Rocroi, 6; parish of Saint-Vincent-de-Paul.
49. Rue du Faubourg-Saint-Denis, facing Saint-Lazare; parish of Saint-Laurent.
50. Rue des Récollets, 10; Hospital for Incurable Men; parish of Saint-Laurent.

Eleventh District. — Popincourt
51. Rue du Chemin-Vert, 140; parish of Saint-Ambroise.
52. Rue d'Angoulême, 81; parish of Saint-Joseph-Saint-Maur.
53. Rue Basfroi, 16; parish of Sainte-Marguerite.
54. Rue de Charonne; Hospice de Bon Secours; parish of Sainte-Marguerite.

Twelfth District. — Reuilly
55. Rue de Charenton, 28; Les Quinze-Vingts; parish of Saint-Antoine.
57. Rue des Menniers, 63 and 65; parish of Notre-Dame-de-Bercy.
58. Rue Ruty, 5; parish of Notre-Dame-Immaculée-Conception.
59. Rue de Reuilly, 77; parish of Saint-Éloi.
60. Rue de Charenton, 89; Hospital Sainte-Eugénie; parish of Saint-Antoine.

Thirteenth District. — Gobelins
61. Place Jeanne-d'Arc, 26; parish of Notre-Dame-de-la-Gare.
62. Rue du Chevaleret, 108; parish of Notre-Dame-de-la-Gare.
63. Rue du Chevaleret, 119; parish of Notre-Dame-de-la-Gare.
64. Rue Jenner, 37; parish of Saint-Marcel.
65. Rue Bobillot, 49; parish of Sainte-Anne, Maison-Blanche.
66. Rue de Glacière, 41; parish of Saint-Médard de la Glacière.
67. Boulevard d'Italie, 46; Saint Rosalie; parish of Saint Médard.

Fourteenth District. — Observatoire
68. Avenue d'Orléans, 17; Hospital La Rochefoucault; parish of Saint-Pierre de Montrouge.
69. Rue Pierre-Larousse, 5; Hôpital Saint-Joseph; parish of Saint-Pierre de Montrouge.
70. Rue Denfert-Rochereau, 92; Marie-Thérèse; parish of Notre-Dame-des-Champs.
71. Boulevard Montparnasse, 92; parish of Notre-Dame-des-Champs.
72. Rue de la Tombe-Issouire, 78; parish of Saint-Pierre de Montrouge.
73. Rue Gassendi, 29; rue de Liancourt, 31; parish of Saint-Pierre de Montrouge.
47. Rue d'Enfer, at present Denfert-Rochereau; parish of Notre-Dame-des-Champs.
Fifteenth District. — Vaugirard.

75. Rue de Sèvres, 151; Necker Hospital; parish of Saint-François-Xavier Vaugirard.
76. Rue Dombasle, 30; Hospital Saint-Michel; parish of Saint-Lambert Vaugirard.
77. Rue de Vaugirard, 149; parish of Notre-Dame-des-Champs.

Sixteenth District. — Passy.

78. Rue du Ranelagh, 68; parish of Notre-Dame-de-l'Annonciation de Passy.
79. Rue Raynouard, 60; parish of Notre-Dame-de-l'Annonciation de Passy.
80. Avenue Victor Hugo, 154; parish of Saint-Honoré de Passy.
81. Rue Chardon-Lagache, 1; House of Retreat; parish of Notre-Dame d'Auteuil.

Seventeenth District. — Batignolles-Monceau

82. Rue Bayen, 22; parish of Saint-Ferdinand des Ternes.
83. Avenue de Clichy, 164 bis; parish of Saint-Michel des Batignolles.

Eighteenth District. — Butte Montmartre

84. Rue Championnet, 8; parish of Notre-Dame-de-Chignanecourt.
85. Rue Stéphenson, 48; parish of Saint-Bernard de la Chapelle.
86. Rue Jean-Cottin, 7; parish of Saint-Denis de la Chapelle.
87. Rue Caulincourt, 33; parish of Saint-Pierre de Montmartre.

Nineteenth District. — Buttes Chaumont

88. Rue Botzaris, 36; Hospice Lebaudy; parish of Saint-Jean-Baptiste de Belleville.
89. Rue Bouret, 20; parish of Saint-Georges.
90. Rue Crimée, 160; parish of Saint-Jacques et Saint-Christophe.

Twentieth District. — Ménilmontant

91. Rue de la Mare, 73; parish of Saint-Jean-Baptiste de Belleville.
92. Rue de Ménilmontant, 129; parish of Notre-Dame-de-la-Croix de Ménilmontant.
93. Rue de la Chine, 2; Hôpital Tenon; parish of Saint-Germain de Charonne.
94. Rue du Jourdain, 7; parish of Saint-Baptiste de Belleville.

2. LIST BY PARISHES

Notre-Dame-de-Paris.
8. Maison de Charité, rue des Ursins, 15 and 17 (Fourth District).
Notre-Dame-d'Auteuil.
81. Maison de Retraite Chardon-Lagache, rue Chardon-Lagache, 1, (Sixteenth District)
78. Maison de Charité, rue du Ranelagh, 68 (Sixteenth District).
Notre-Dame-de-l'Annonciation de Passy.
79. Maison de Charité, rue Raynouard, 60 (Sixteenth District).

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Notre-Dame de Bercy.
57. Maison de Charité, rue des Meuniers, 63 and 65 (Twelfth District).

Notre-Dame-des-Blancs-Manteaux.

Notre-Dame-de-Bonne-Nouvelle.
5. Maison de Charité, rue Reaumur, 85 (Second District).

Notre-Dame-des-Champs.
74. Foundling children or children assisted, rue Denfert-Rochereau
(Fourteenth District).

Notre-Dame-des-Champs.
70. Infirmérie Marie-Thérèse, rue Denfert-Rochereau, 92 (Fourteenth
District).

Notre-Dame-des-Champs.
71. École Sainte-Marie, boulevard Montparnasse, 92 (Fourteenth
District).

Notre-Dame-des-Champs.
77. Maison de Charité, rue de Vaugirard, 149 (Fifteenth District).

Notre-Dame de Clignancourt.
84. Maison de Charité, rue Championnet, 8 (Eighteenth District).

Notre-Dame-de-la-Croix-Ménilmontant.
75. Orphelinat, rue de Ménilmontant, 119 (Twentieth District).

Notre-Dame-de-la-Gare.
61. Maison de Charité, place Jeanne-d’Arc, 26 (Thirteenth District).

Notre-Dame-de-la-Gare.
62. Maison de Charité, du Chemin de fer d’Orléans, rue du Chevaleret, 108
(Thirteenth District).

Notre-Dame-de-la-Gare.
63. Œuvre des Polonais Saint-Casimir, rue du Chevaleret, 119 (Thirteenth
District).

Notre-Dame de l’Immaculée-Conception.
58. Maison de Charité, rue de Ruty, 5 (Twelfth District).

Notre-Dame-de-Lorette.
43. Maison de Charité, rue de la Tour-d’Avergne, 18 (Ninth District).

Saint-Ambroise.
51. Maison de Charité, rue du Chemin-Vert, 140 (Eleventh District).

Sainte-Anne de la Maison-Blanche.
61. Maison de Charité, rue Bobillot, 49 (Thirteenth District).

Saint-Augustin.
55. Hôpital des Quinze-Vingts, rue de Charenton, 28 (Twelfth District).

Saint-Augustin.
59. Hôpital Sainte-Eugenie, rue de Charenton, 89 (Twelfth District).

Saint-Bernard de la Chapelle.
85. Maison de Charité, rue Stéphenson, 48 (Eighteenth District).

Sainte-Clotilde.
32. Maison de Charité, rue de Grenelle, 77 (Seventh District).
Saint-Denis de la Chapelle.
86. Maison de Charité, rue Jean-Cottin, 7 (Seventeenth District).

Saint-Denis-du-Saint-Sacrement.

Saint-Éloi.
56. Ouvroir de la ville de Paris, faubourg Saint-Antoine, 254 (Twelfth District).

Saint-Eugène.
44. Maison de Charité, rue d'Hauteville, 56 (Ninth District).

Saint-Eugène.
44. Maison de Charité, rue d'Hauteville, 56 (Ninth District).

Saint-Ferdinand des Ternes.
82. Maison de Charité, rue Bayen, 22 (Seventeenth District).

Saint-François-Xavier.
1. Mother-House of the Company of the Daughters of Charity, rue du Bac, 140 (Seventh District).
30. Incurmerie de l'Hôtel-des-Invalides, Boulevard des Invalides, 6 (Seventh District).
38. Incurables-femmes, Hôpital Laennec, rue de Sèvres, 42 (Seventh District).
75. Hôpital Necker, rue de Sèvres, 151 (Fifteenth District).
33. Maison du Providence, rue Oudinot, 3 (Seventh District).
23. Ouvroir Saint-Vincent-de-Paul, rue du Cherche-Midi, 120 (Sixth District).
27. Orphelinat Saint-Louis or Convalescence, rue de Sèvres, 67 (Sixth District).

Saint-Georges.
89. Maison de Charité, rue Bouret, 20 (Nineteenth District).

Saint-Germain-l'Auxerrois.
3. Maison de Charité, rue du Roule, 13 (First District).

Saint-Germain de Charonne.
93. Hôpital Tenon, rue de la Chine, 2 (Twentieth District).

Saint-Germain-des-Prés.
29. Hôpital de la Charité, rue Jacob, 47 (Sixth District).
24. Maison de Charité, rue de l'Abbaye, 3 (Sixth District).

Saint-Gervais.
10. Maison de la Sainte-Infance-de-Marie, rue Geoffroy-l'Asnier, 30 (Sixth District).

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Saint-Honoré de Passy.
80. Maison de Charité, avenue Victor Hugo, 145 (Sixteenth District).

Saint-Jacques-du-Haut-Pas.
16. Maison de Charité, rue Nicole, 9 (Fifth District).

Saint-Jacques-Saint-Christophe de la Villette.
90. Maison de Charité, rue de Crimée 160 (Nineteenth District).

Saint-Jean-Baptiste-de Belleville,
88. Hospice Lebaudy, rue Botzaris, 36 (Nineteenth District).
91. Maison de Charité, rue de la Mare, 73 (Twentieth District).

Saint-Joseph.
46. Maison de Charité, avenue Parmentier, 149 (Tenth District).

Saint-Joseph-Saint-Maur.
52. Maison de Charité, rue d'Angoulême, 81 (Eleventh District).

Saint-Lambert de Vaugirard.
76. Hôpital Saint Michel, rue Dombasle, 30 (Fifteenth District).

Saint-Laurent.
49. Principal House of the Company before the Revolution, rue du Faubourg-Saint-Denis (in front of Saint Lazare) (Tenth District).
45. Military Hospital Saint-Martin, rue des Récollets, 8 (Tenth District).
50. Hospice for Incurable Men, rue des Récollets, 10 (Tenth District).
47. Maison de Charité, rue du Canal-Saint-Martin (Tenth District).

Saint-Louis-en-l’Ile.
11. Maison de Charité, rue Poulletier, 7 (Fourth District).

Saint-Madeleine.
41. Maison de Charité, rue de la Ville-l’Évêque, 14 (Eighth District).

Saint-Marcel.
64. Maison de Charité, rue Jenner, 37 (Thirteenth District).

Saint-Médard.
17. Maison de Charité, rue Geoffroy-Saint-Hilaire, 32 (Fifth District).
67. Maison de Charité, boulevard d’Italie, 46 Sainte Rosalie (Thirteenth District).

Saint-Marguerite.
54. Hospice civil de Bon-Secours, rue de Charonne, (Eleventh District).
55. Maison de Charité, rue Basfroi, 16 (Eleventh District).

Saint-Merri.
12. Maison de Charité, rue du Cloître-Saint-Merri, 8 (Fourth District).

Saint-Michel-des-Batignolles.
83. Asile de la Compagnie des chemins de fer de l’Ouest, avenue de Clichy, 163 bis (Seventeenth District).
Saint-Nicolas-des Champs.
7. Maison de Charité, rue Montgolfier, 22 (Third District).

Saint-Nicolas-du Chardonnet.
18. Maison de Charité, rue des Bernardins, 15 (Fifth District).

Saint-Paul.

Saint-Philippe-du-Roule.
42. Maison de Charité, rue de Monceau 11, 13, 15 bis (Eighth District).

Saint-Pierre-du-Gros-Caillou.
31. Maison des Jeunes Économes, rue l'Université, 159 (Seventh District).
34. Maison de Charité, rue Saint-Dominique, 105. Orphelinat, rue Clerc. École, rue de Grenelle, 182 (Seventh District).
35. Hospice Le Prince, rue Saint-Dominique 105 (Seventh District.)
37. Military Hospital du Gros-Caillou, rue Saint Dominique, 106 (Seventh District).

Saint-Pierre-de Montmartre.
87. Maison de Charité, rue Caulaincourt, 33 (Eighteenth District).

Saint-Pierre du Petit-Montrouge.
68. Hôpital La Rochefoucault, avenue de l'Orléans, 17 (Fourteenth District).
72. École, rue Gassendi, 29, and rue de Liancourt, 31 (Fourteenth District.
73. Maison de Charité, rue de la Tombe-Issoire (Fourteenth District).

Saint-Roch.
4. Maison de Charité, place du Marché-Saint-Honoré, 32 (First District).

Saint-Séverin.
19. Maison de Charité, Orphelinat Bonar, rue de la Parcheminerie, 15 (Fifth District).

Saint-Sulpice.
28. Principal House after the Revolution, rue du Colombier, 11 (Seventh District).
25. Maison de Charité, rue de Vaugirard, 80, and rue d'Assas, 26 (Sixth District).

Saint-Thomas-d'Aquin.
39. Hospice des Petites-Maisons or Les Ménages, rue de la Chasse and rue de Sèvres (Seventh District).
36. Maison de Charité, rue Perronet, 9 (Seventh District).

Saint-Vincent-de-Paul.
48. Maison de Charité, rue de Rocroi, 6 (Tenth District).
HISTORICAL NOTES

ON THE

HOUSE OF THE CONGREGATION OF THE MISSION

RUE DE SÈVRES, 95, PARIS.

Two years ago we published in the Annals, historical notes on the Collège des Bons Enfants, first residence of Saint Vincent de Paul and his companions. Last year others were given on Saint Lazare, the second house of the Congregation, to which the Missionaries were transferred in 1632. We promised to add to these notes an account of the Mother House, in Paris, situated, since 1817, at Rue de Sèvres, 95: this promise we fulfil to-day.

I

It was, as is well known, in 1625 that St. Vincent de Paul took possession of the Collège des Bons Enfants, and, in 1632, that he transferred his community to Saint Lazare, from whence, in 1789, it was driven out and dispersed by the Revolution. In 1817, the community whose fecundity was not to be less in its second home than in the first, was re-established in the present Mother-House, 95 Rue de Sèvres.

But by what chain of events, by what series of vicissitudes is the past linked to the present? What happened from the time of leaving the ancient Saint Lazare, in 1789, to the entrance into the house of the Rue de Sèvres in 1817? These questions we shall endeavor to answer briefly.

After the pillage of Saint Lazare, and when the revolutionary tempest had become most violent, the Superior General was forced to leave Paris. From the north of France, he took refuge in the Palatinate and, finally, went to Rome where he died in 1800.
Father Cayla, Superior General, was succeeded by the vicars-general, to whom was confided the direction of the Company.

A decree of Napoleon re-established, in 1804, the Congregation of the Mission, but throughout the period of the Empire, especially during the administration of the worthy vicar-general, Father Hanon, difficulties did not cease, and the religious family of Saint Vincent de Paul merely paved the way towards a real re-organization. Father Hanon died in 1816; Father Verbert succeeded him.

In the *Life of Very Rev. J. B. Etienne*, Superior General, (Paris, 1881), the author, Father Rosset, gives on this subject the following information:

"The Congregation did not yet possess (July 1817) a place in Paris where it could establish itself properly. Whilst awaiting better accommodations, the first story of a house in the *rue du Cherche-Midi* was rented. Some Missionaries had received hospitality from Father Dubois, Priest of the Mission, then pastor of *Sainte Marguerite*, and there Father Grappin, first Missionary of the new generation, was received. Father Verbert, as soon as he was nominated vicar-general, thought of putting an end to this precarious condition, by obtaining from the government a house wherein the Congregation could place its second cradle. The house of Saint Lazare had not been sold, consequently, according to the terms of the Concordat, he could reclaim it and Louis XVIII. had recognized the rights of the Congregation in this regard. But, for divers reasons, which Father Etienne gives in his *Mémoire sur le rétablissement de la Congrégation*, this restitution was not made and Father Verbert was obliged to accept, in exchange, the ancient *hôtel de Lorges*, rue de Sèvres 95, purchased by the state to be appropriated to the use of the Congregation of the Mission. They took possession of this house November 9, 1817; and the sum of ninety
PARIS. — MOTHER-HOUSE OF THE CONGREGATION OF THE MISSION (VINCENTIANS)
THE CHAPEL AND PRINCIPAL ENTRANCE, rue de Sèvres, 95.

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thousand francs allotted by the government was immedi­ately expended for the most urgent repairs. The hôtel de Lorges comprised: a main edifice, two stories high, sit­uated between a courtyard and a garden; another build­ing, facing rue de Sèvres, such as it exists today, but then having only one story, connected on the right and left to the principal structure by two smaller buildings serving as stable, carriage-house, and barn; a very small wing, of only one story, situated on the spot now occupied by the refectory. The garden, less extended than the present one, was bounded, to the right of the entrance, by a wood yard, which was purchased later and on which was built the wing facing the refectory; the gently sloping flower plot which is at the other extremity of the garden was not included.

"The little community installed itself as best it could in this establishment, small and inconveniently arranged. It was only with a great deal of trouble that room was found for a chapel, apartments for the Missionaries, a hall for the intern seminary, a refectory, a small library, and an infirmary. The impossibility of adapting the house to the requirements of a community was, for a long time, an obstacle to the restoration of primitive regularity, but the privation most sensibly felt was that of a suitable room wherein to reserve the Blessed Sacrament. The only place which could possibly be converted into a chapel was a passageway, where it would not have been convenient to keep the reserve. They only said Mass there, and it served at the same time as a hall for the community exercises.

"We can readily form an idea of the poverty of this new Mother House of the Congregation. In his Mémoire, Father Etienne describes it in a few words; ‘It was the stable of Bethlehem.’ However, the Daughters of Charity in Paris and the provinces, came to the aid of the Missionaries, and by degrees, procured for them the most necessary articles
of furniture. Sister Mayran, Sister Servant at the Hospital for Incurables, and her companion, Sister Hinglaise, should be specially mentioned in this connection: their names and devotedness have been signalized by Father Etienne and they have been commended by him to the gratitude of future generations.

"The Missionaries themselves contributed whatever they could towards defraying the expense of re-opening the Mother House. Each one brought to the reviving family some furniture, linen, books, ornaments, sacred vessels, etc. Many eagerly offered their savings, sometimes considerable sums, gathered during the emigration in the hope that one day the money could be used for the restoration of the Company. Others who were prevented by age and infirmities from rejoining their confrères sent their modest contribution; by this voluntary tribute proving their sincere attachment to the Congregation." (Vie de M. Étienne, p. 16-19.)

II

The property designated under the title hôtel de Lorges, rue de Sèvres, faces the Hospital for Incurables, now called hôpital Laënnec. On the plan of Jaillot, Recherches sur Paris, 1775, this property may be recognized as described above.

It formed part of a group of buildings, still standing, which are situated between the rue de Sèvres and the rue des Vieilles-Tuileries (to-day Cherche-Midi), in one direction and in the other, between the rue Saint-Maur (to-day de l’Abbé Grégoire, and the rue Saint Romain. On the plan of 1775, at the angle of the rue de Sèvres and the rue Saint Maur the "Ecoles de Charité" are indicated and further on, partly on the site of what is now number 93, was a "Barracks of French Guards".

Following the description given of Paris during the eighteenth century, we give a few details regarding the quarter
and the rues de Sèvres and Cherche-Midi: we all like to know something of the early history of the places we have frequented and the remembrance of which we preserve with pleasure.

The rue de Sèvres and the rue Cherche-Midi, between which the Mother House is situated, have a common starting point at la Croix Rouge (the Red Cross) where they meet, forming an acute angle. From the book entitled les Rues et environs de Paris (in-12, Paris, 1757), attributed to Renou de Chevigné, we learn that towards the middle of the eighteenth century, Paris, which was then of more limited extent than at present, was divided into twenty quarters, as it is to-day into twenty districts (arrondissements). It was in the “Luxembourg” quarter that the places of which we speak were situated: this quarter was bounded on the west by the rues de Bussy, de Four, and de Sève inclusively.

The rue de Sève (or de Sèvres) extended from the crossing of the Croix-Rouge to the gate de Sèvres, that is almost to the place where that street is now intersected by the boulevard des Invalides. The rue du Cherche-Midi starting from the cross-road of the Croix-Rouge, twice changed its name; at the place where the rue Saint-Placide begins, it took the name rue des Vieilles-Tuileries which it retained until it reached the rue Saint-Romain; there it assumed the name rue du Petit Vaugirard keeping it until the terminus at the mill and road of Vaugirard. The great rue de Vaugirard, ran as at present, almost parallel to the rue Cherche-Midi (Description de Paris, vol. vii., p. 380).

Let us, with the author of the Description de Paris, Pignaniol de la Force, (Paris, 1765, vol. vii., p. 363) go through the streets du Cherche-Midi and de Sèvres. These streets, as we have already remarked, start from the public place of the Croix-Rouge “where five other streets also meet” continues our author, “making this a very suitable place for a fine square if ever the resolution is taken to embellish this quarter of Paris, as has been
done to several other quarters not so advantageously situated.” The angle formed by the streets du Cherche-Midi and de Sèvres was occupied by the church and convent of the reformed Prémontrés.

Later, the rue du Cherche-Midi was called the rue du Chasse-Midi, but it resumed the name du Cherche-Midi. This street, at first part of the rue des Vieilles-Tuileries “because there were tile works there” was afterwards called says the book Descriptions de Paris, rue du Cherche-Midi, which according to Sauval, was the title of a sign he saw there, on which was painted the face of a clock and figures of people who were striving to find “midi à quatorze heures.” “This sign,” he adds, “appeared so beautiful that it was engraved and so frequently placed on almanacs, that it passed into a proverb: “Il cherche midi à quatorze heures.” We give this explanation for what it is worth. “However,” adds the author, “the name Chasse-Midi prevails to day!” As we know, this name was again changed into Cherche-Midi, which it bears at present.

Let us return to the public place of the Croix-Rouge, to follow the rue de Sèvres, as we have done that of the Cherche-Midi.

“The rue de Sève,” says the Description de Paris, “anciently de Sèvre”, today de Sèvres”—was thus called from the village de Sève to which it leads” (page 388). This is the commune de Sèvres on the borders of the Seine, where the celebrated china manufactories of the “porcelaine de Sèvres” are located. “One can scarcely take a step in this street,” adds the description, “without encountering some convent or community.”

For instance, to the right is the convent of l’Abbaye-aux-Bois, which at the present time (1907) is being demolished to open a way for the boulevard Raspail. It extended to the rue de la Chaise. From the latter street to
the rue du Bac, the space was occupied by the hospice des Petites-Maison and by the cemetery Saint-Sulpice. The hospice des Petites-Maisons was founded on the following occasion: "The king of France, Charles VIII," says the Description de Paris, "having led his victorious armies into the kingdom of Naples the soldiers contracted a malady hitherto unknown in France." Parliament ordered the founding of an hospital for those attacked by this malady, and after several attempts, the hospital des Petites-Maisons, was established (1557) in the place we have indicated. A physician treated, besides the small-pox patients, other poor infirm persons, as well as the feeble-minded and insane: later, old people, men and women, were sent there. It is called hôpital des Petites-Maisons because it is almost surrounded by small houses which served as lodging, either to poor widows of Paris; to old men, widowers, who depended on alms given by the Great Bureau for the Poor; or for weak-minded and insane persons (p. 393).

At a later date, this locality was called les Ménages, on account of the numerous small houses which served as homes for groups of old men and women. We have described this establishment at some length because the infirmaries were under the care of the Daughters of Charity. Its site is at present occupied by the squares and stores of the Bon Marché.

To the right as we go down, after leaving the rue du Bac, is the hospital des Incurables. Its foundation is due to Marguerite Rouillé, wife of Jacques Le Bret, counsellor at the Châtelet, who wished to have it erected under the title hospital des Pauvres Incurables de Sainte Marguerite, and who bequeathed legacies to this end (1632). A priest, Jean Joulet, Sieur de Châtillon, willed for the same object a part of his estate, and in 1635, the incurables were received in the new building. Donations from a great number of benefactors, particularly the Cardinal François de La
Rochefoucauld, warranted the extension of the work. "The sick" says the Description de Paris (1765),—"are cared for in this hospital with great charity by the grey Sisters or Servants of the Poor, instituted by Saint Vincent de Paul" (page 411). They exercised their charitable ministry until the laicization of the hospital of Paris about 1880. This hôpital des Incurables received in the nineteenth century the title hôpital Laënnec, from the name of a celebrated physician.

In the Nouvelle Description de la ville de Paris by Germain Brice (Paris, 1725), after what refers to the hôpital des Incurables, established for the infirm, men and women, afflicted with incurable maladies, we find these lines relating to the property which was to become the Mother House of the Congregation of the Mission in the nineteenth century: "The large house on the opposite side of the street is remarkable for the diversity of the apartments, high and low, which it contains, and by the pleasure afforded by the large garden which, however, could be better laid out. This house occupied in 1719, by the Count de Roussy, belongs to the hôpital des Incurables, as well as others in the neighborhood; all these are a source of great revenue."

Occupied by the Count de Roussy, it became afterwards the residence of the Duke de Lorge. A plan of 1763, still extant, bears this manuscript note: "Plan of the house belonging to the hôpital des Incurables, rue de Sèvres, occupied by the Duke de Lorge."

We give here an act (Arch. nat.,) relative to the said plan of this property. We transcribed it from a photograph of the original.

"The present plan (and duplicate) has been signed and paraphed on the occasion of a lease made before the undersigned Notaries, this day, the thirteenth of May, one thousand seven hundred sixty-three, by the governor and administrators of the Hôtel-Dieu and of the Hôpital des
Incurables, stipulators for the said hospital, to His most high and powerful Lordship, Lord Louis de Durfort, Duke de Lorge, Lieutenant-General of the Royal army...(?) of His Highness the Dauphin, Commander of His Majesty in the province of Guienne, Governor of the cities and castle of Rhedon, Baron of Quintin, Viscount of Pommeril, Lord of Davaucourt, l'Hérage and other places, and of the most high and powerful Lady Marie Marguerite Butault de Marzan, Duchess de Lorge, his wife, lady of honor to her Highness the Dauphiness. The present duplicate for His Lordship and Lady, Duke and Duchess de Lorge.

Paris, May 13, 1763.

Duke de Lorge.

Butault de Marzan, Duchess de Lorge.

Signatures of the Administrators and Notaries.

Such was the property, which as we have said, the French government, wishing to retain the old house of Saint Lazare which it had converted into a prison, gave in compensation to the Lazarists or Priests of the Mission. (Royal Ordinance of Louis XVIII., December 3, 1817.)

III

As the Community was increasing, either by the return of the venerable priests who had belonged to the Congregation before the Revolution, or by the reception of new subjects, it became necessary to think of better accommodations.

The need of a chapel caused, as we have already said, one of the greatest inconveniences. To secure a proper place for one was, therefore, the first question proposed. Owing to the benevolence of Mgr. Frayssinous, Bishop of Hermopolis, minister of ecclesiastical affairs, the State purchased the Thierry property, number 93 rue de Sèvres. (Royal Ordinance of June 14, 1826), and appropriated it to the use of the Congregation in acknowledgment of the
services it had rendered and that it proposed to render France in the distant foreign missions. The first stone of the chapel was laid by Father Boujard, then Vicar General of the Congregation. It was to be opened the following year by Father de Wailly, the new Superior General of the Congregation.

Father Rosset, in his life of Father Etienne, gives the following details: “The pontifical brief nominating Father de Wailly, Superior General of the Congregation of the Mission and of the Daughters of Charity, is dated January 16, 1827; but unexpected difficulties retarded its execution, and it was only in the month of July that Father de Wailly was able to assume the direction of the Congregation and address to it his first circular. He immediately organized the government of the Company. It was then that Father Etienne was nominated Procurator General and Secretary General of the Congregation: this double title he preserved, fulfilling all the duties pertaining to both offices, until his elevation to the Generalship in 1843.

“Thanks to the activity that he knew how to instil into the works, the chapel was at last finished, and on November 1, 1827, Mgr. de Quélen blessed the new edifice wherein the piety of the Missionaries, so long without a shelter, could offer thanksgiving to God and render Him a worship more solemn and less unworthy of His infinite Majesty. The Ami de la religion gave an account of this ceremony in a few lines which we deem it our duty to reproduce (Issue of November 3, 1827):

“On All Saints’ Day, the new chapel of the Priests of the Congregation of the Mission, rue de Sèvres, was blessed by His Grace, the Archbishop. The prelate arrived a little before nine o’clock, and was received by the Superior General at the head of his community. All proceeded to the chapel which was blessed with the customary ceremonies, after which His Grace celebrated Mass. A great

Over the altar, the shrine containing the relics of saint Vincent de Paul.
number of Daughters of Charity and faithful from the city, assisted at the ceremony. The chapel is simple but elegant; the choir large, and such as it should be for a community. The nave, destined for the public, accommodates quite a number. The chapel is dedicated to Saint Vincent de Paul whose shrine is to be placed back of the altar.”

To complete this account, we add that at the close of the ceremony, the pious archbishop, wishing to give a testimony of his affection for the children of Saint Vincent, left in the sacristy the alb and ornaments worn by him during the Holy Sacrifice.”

As the religious family increased and its works developed, especially in the foreign missions throughout the East and Extreme East, it was necessary to enlarge the Mother House. The Congregation did this, little by little, by purchasing with its own money, according to circumstances, portions of land on which were built a school for the students, an infirmary for the old and sick, etc. These were the results of purchases made in 1853, of the ground rue de Sèvres; in 1854 of the Saudrans property, rue du Cherche-Midi; in 1859, of the grounds, numbers 92, 94, 96, of the same street, presented for sale by the Public Assistance; in 1875, of the Flamand property. These purchases were authorized by decrees bearing the dates: October 31, 1855; January 10, 1859; November 13, 1859 March 8, 1879.

Father Rosset, in his life of Father Etienne, mentions these purchases, successively necessitated by the increasing needs of the Community, and most happily realized by Father Etienne. “It was,” he says, “at this period of Father Etienne’s life (1869), that the buildings of the Mother House, begun forty years before, were completed.

“In 1827, Father Etienne, then Procurator General, had the building constructed which contains, besides the chapel, a number of rooms for students, and a dormitory.
for the seminarians. About 1846, he undertook on the garden side, a new edifice destined to contain a large refectory, a hall for community exercises, rooms and a special oratory for the seminary. Thus enlarged and transformed the ancient hôtel de Lorges sufficed during many years* for the accommodation of the community.

“One thing, however, preoccupied Father Etienne; the shrine of Saint Vincent was entirely out of reach and the altar itself was very ordinary. To remedy this, he erected, in 1854, an altar of remarkable beauty, back of which two staircases leading up to the shrine, afford easy access to it, and permit the Missionaries to satisfy their devotion by praying beside the relics of their holy Founder.

“Meanwhile, the personnel was becoming more numerous and the community found its accommodations too restricted. It became evident that the primitive structure must be enlarged to respond to the needs of a Mother House. Therefore, in 1857, a vast field to the right end of the garden was purchased and, on this ground, Father Etienne had the wing which faces the refectory built.

“Later, about 1864, he had the right wing of the front entrance reconstructed and added side aisles† to the chapel then too small. On this occasion the façade of the main building was remodelled and attached symmetrically to the other buildings; these improvements were crowned by an elegant belfry which gave the entire establishment the aspect of a religious house.

“It only remained for Father Etienne to put a finishing touch to the great work by constructing a separate edifice, where those following a retreat, or the Missionaries staying temporarily at the house, could be accommodated. This he did in the course of the year 1869, by having a plain building constructed on the portion of ground known as Num-

† Built in 1859
ber 93, rue de Sèvres. Then was completed the restoration of the Mother House.

"The same man who had re-established the Congregation in its primitive spirit, at last succeeded, after forty years of persevering efforts, in lifting it out of its material ruins and thus acquired a new right to the gratitude of the Missionaries. Well could the venerable Father Vicart say to Father Etienne, when on the first of January, 1873, he presented the good wishes of the Community: "We love to regard you as our second founder, and if ever this title is contested, if one day the Company forgets all that it owes you, the stones will cry out and proclaim our ingratitude." (Rosset, Vie de M. Etienne.)

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Who can enumerate the groups of valiant apostles that have gone forth from this Mother House of the rue de Sèvres, Paris? Scarcely was the Company re-established when apostolic men started out for the Levant to carry on the works in Constantinople, Salonica, Tripoli, Syria, Antoura, to-day so flourishing, and later on in Persia; from this house also went forth the apostles who at the price of hardships and sometimes of their blood, like Blessed John Gabriel Perboyre, infused new life into the great mission of China where, at present, seven apostolic vicariates are entrusted to the Congregation of the Mission. From it have departed those colonies of Missionaries who have founded the flourishing provinces of South and Central America.

While Spain sent evangelical laborers to Mexico and her colonies in the West Indies and the Philippines; Ireland, to the colonies in Australia; Italy and France to the United States of North America, Mgr. de Andreis, who died in the odor of sanctity, and Mgr. Odin, the valiant Vicar Apostolic of Texas and, later, Archbishop of
New Orleans; from the Mother House of the rue de Sèvres, Missionaries were sent to Brazil in 1852, to Chili in 1853, to Peru in 1857, to Buenos Ayres and Argentina in 1859, to Guatemala in 1862, to Columbia and Ecuador in 1870. In these latter days have not the distant lands of Madagascar in Africa, Bolivia in America, and nearer to us, Portugal, Belgium, Holland, and Denmark, received from this same Mother House, not only laborers but also resources? The remembrance of the house des Bons Enfants and of the ancient Saint Lazare forms as it were an aureola for the Mother House of the rue de Sèvres, while around it clung the affection and gratitude of those who have lived there and acquired within its walls that apostolic zeal which they have carried, it may well be said, “even to the extremities of the world.”

A. M.