We publish with much pleasure the following notes, which have been received from the Mother House of the Daughters of Charity at Paris. The work to which they refer responds to the most pressing needs of our time. If Saint Vincent who labored so earnestly to meet the demands of his own epoch, were alive to-day, he would undoubtedly be found at the head of those thoughtful and generous souls who are endeavoring to supply the material needs of existing society. Moreover, is not this a means of bettering moral conditions?

HOUSEKEEPING SCHOOLS

The conditions of human existence have changed, everywhere the struggle for life goes on. Under pain of perpetuating disorder, society must meet, promptly and efficaciously, new and imperious exigencies.

Unanimously it is deplored that, up to the present time, only a secondary place has been allotted to the study of material questions in the education of girls. Household duties, which form the basis of family life and were formerly so dear to the heart of the young girl, no longer present the same interest to her eyes. Frequently, she knows little about these duties; sometimes, alas! she is altogether ignorant of them; rarely has she an idea of what they are, and seldom does she entertain any esteem for them. Her intelligence, more and more allured by divers attractions, follows willingly the current which is carrying her out of her natural sphere.

As a fatal consequence of an education so incomplete, the family spirit, according to the testimony of close ob-
servers, is disappearing. Without arms sufficiently tempered to enable her to combat successfully against the difficulties which beset her on the very morrow of her marriage, the young girl of the present day finds herself in the midst of conditions most unfavorable for the organization and establishment of her new home. She is cast into the unknown.

Intelligence actuated by devotedness has sought to supply this lack, to illumine the situation; housekeeping schools have been founded.

To recall woman to a consciousness of her personal dignity and of her most binding obligations; to apply the forces of her intelligence to household duties rendered interesting by a methodical and well understood course of instruction; to develop for the benefit of the family that instinct which is born in her for all that is beautiful and good, such is the triple end which these institutions established years ago in foreign countries, propose to attain. They have been tried in Germany, Switzerland, Belgium, and England: each of these nations commends the results obtained. France has her part in this general movement, for throughout the country the need of housekeeping schools is sensibly felt.

The following article indicates how much the Daughters of Charity of Saint Vincent de Paul desire to second this movement and what they have already accomplished in that direction.
PARIS
NORMAL SCHOOL OF HOUSEKEEPING
DIRECTED BY THE DAUGHTERS OF CHARITY OF SAINT VINCENT DE PAUL
Paris, 3 bis, rue de l’Abbaye

The École ménagère normale of la rue de l’Abbaye, was founded in 1902 under the Patronage of the Mother House of the Daughters of Charity, the Agricultural Association of France, the Society of Education and Instruction, and annexed to the Syndicates for professional women organized at the same time.

Its object is manifold:
1.—To furnish efficient teachers of housekeeping.
2.—To give young girls of the working-class the training necessary to render them capable of keeping their homes in the best condition, from both the standpoint of hygiene and that of economy.
3.—To teach young girls of the world how to direct a house properly.
4.—To train young domestics.

To attain these results, different courses entirely distinct for each class, have been organized.

The Normal Course assembles once a week young ladies of the world or future teachers of housekeeping.

The morning is devoted to cooking, and to the explanation and discussion of recipes. The different menus include: soup, a dish of meat, one of vegetable, and a side-dish. The price of the meal has been approximately calculated in advance, and this calculation is verified on the return from market, after which the cooking begins.

At one o’clock, the sewing course teaches the young Normalités to cut out various articles of clothing: the patterns are first cut out from paper or muslin and afterwards from...
the material to be made up; the different parts are basted together, fitted, and sewed by each pupil who will later bring her work for inspection.

At three o’clock, a theoretical lesson in hygiene or domestic economy precedes a practical exercise (cleaning or washing) which is its application. These lessons by their scientific character may be considered as the complement of the instructions already received by the Normalites who generally aspire to add the diploma for housekeeping to that of primary instruction which, with few exceptions, they already hold.

Teachers and Sisters usually prefer the Normal Course open to them during the vacations, because it does not interrupt their ordinary occupations. This course lasts six weeks and is intended particularly to train directresses for the schools of domestic economy. All who have followed the course are invited to try their ability at teaching housekeeping in the establishments of which the greater number are inmates.

Some even receive, immediately after completing the course, the direction of the classes or industrial schools, and such positions by the opportunity they give for gaining experience enable those holding them to pass excellent examinations.1

Until the examination for the teacher’s diploma, which takes place each year in the month of April, they may send for correction, every fifteen days, the exercises given them to do.

The first board of examiners, assembled in 1904, conferred nineteen diplomas; this number has since increased and this year (1907) reached thirty.

1. The jury is composed of directresses or professors of Housekeeping Schools, of members of the Agricultural Society of France, of the Society of Instruction and Education, and of the Syndicate of private teachers. It subjects all candidates to a thorough examination in theory and practice, after which it confers a diploma.
Moreover, the applications to follow the normal course were so numerous in 1906, that it was necessary to organize courses in the provinces, namely: at Bordeaux, Montpellier, Besançon, where the best teachers from the Rue de l’Abbaye were sent. The Count de la Bouillerie is at present preparing to open one at Angers.

Besides these two courses, the pupil-teachers wishing to become more thoroughly and rapidly instructed, come to the house and remain there three months helping, as we shall presently note, the teachers charged with the direction of the course for the children of laborers. These pupil-teachers are afterwards placed at the head of an industrial school.

The mistresses thus formed at the house of the Rue de l’Abbaye have already opened fifty housekeeping schools with the most consoling results. The following are the names of the places where they are established with the date of opening:

1903. Vannes (Morbihan);
1903. Drancy (Seine);
1903. Paris, 15, rue des Bernardins
1903. Bône (Algérie);
1903. Paris, 60, rue Raynouard;
1903. Lille (Nord);
1903. Saint-Prim (Isère);
1903. Versailles (Seine-et-Oise), 46, avenue de Saint-Cloud;
1903. Rennes (Ille-et-Vilaine);
1904. Montceau-les-Mines (Saône-et-Loire);
1904. Rugles (Eure);
1904. Saint-Quentin (Aisne);
1904. Cambrai (Nord);
1904. Besançon (Doubs);
1904. Poissy (Seine-et-Oise);
1904. Vernon (Eure);
1904. Tours (Indre-et-Loire);
1904. Paris, 80, rue de Vaugirard;
1904. Paris, rue Popincourt;
1904. Sèvres (Seine-et-Oise);
1905. Bordeaux, 15, rue de la Trésorerie;
The course destined for the laboring class gathers together, twice a week, twenty-four young girls, from fourteen to sixteen years of age. This class is divided into two sections, one working from eight to twelve o'clock in the morning, and the other from one to five o'clock in the afternoon. Both sections are subdivided into three groups, each of which has at its head a monitor or one of the pupil teachers already mentioned. Each group, in turn, is employed in cooking, cleaning, washing, ironing, or mending. These different exercises are preceded by a lesson in theory at which all pupils assist, noting down the plan in a special memorandum book; they also copy the different recipes with the amount each is likely to cost, and the little cooks do this on the blackboard under the direction of the teacher; the price of the meal never goes beyond from six to eight cents per head.
Here is an example:

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Julienne (vegetable soup)</td>
<td>0.08 cents</td>
</tr>
<tr>
<td>Veal stew</td>
<td>0.36</td>
</tr>
<tr>
<td>White beans</td>
<td>0.16</td>
</tr>
<tr>
<td>Stewed prunes</td>
<td>0.12</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>0.72 cents</strong></td>
</tr>
</tbody>
</table>

For twelve persons; six cents per head.

We give also a resumé of the twenty-four lessons comprised in the two years' course.

Food: Utility of the various articles of food; bread, salt, flour, milk, butter, cheese, eggs, vegetables, meat, game, poultry; the causes of the deterioration of food; fruit, fish, fermented and spiced drinks, etc.

Cleaning: Kitchen and accessories; knives and table service; toilet articles, clothing, etc.

Mending, washing and ironing: white and colored clothes, etc.

Hygiene: Care of the skin; care and ventilation of the house; microbes and contagious diseases; heat, light, air, water, poisons, etc.

Agriculture: Soil, agricultural operations, fertilizers, distribution of crops.

The cultivation of the soil has its place in the plan. Unfortunately, up to the present, the small garden adjoining the industrial school afforded a field for experiment quite insufficient, but this year an annex has been opened at Neuilly and during the fine season the young housekeepers will be able to go thither to do some gardening.

Parents, we must admit, were rather slow in understanding the importance of the Housekeeping School but they are beginning to realize its advantages, and several have confided their children to us, permitting them to remain at the house in order that they may acquire more rapidly a knowledge of all household duties; some of these children are received gratuitously, others for a slight remuneration, and their kitchen furnishes each day a table open to the
members of the syndicate where the latter find a wholesome, well cooked meal for the small sum of fifteen cents. Some of these intern pupils return to their home where they render valuable services; others, obliged to earn a living, are placed as servants in reliable houses and the syndicate “Le Ménage” which is open to them, continues to watch over their welfare, moral and physical.

III

All the schools we have enumerated follow, with the modifications required by the locality in which they are established, the same plan as that of the Industrial Normal. A few assemble after school the children of the laboring classes, who instead of playing in the streets learn to sew, to take care of the poultry yard and garden. The Housekeeping School of Pavilly (Lower-Seine), founded by Mme d’Epinay, is a model on this point. We may then congratulate ourselves on the progress made in this line and desire the extension of a work which extends a powerful influence over society, since it is called to regenerate family life.

The School of the Rue de l’Abbaye is anxious to diffuse everywhere the benefits of instruction in housekeeping. It receives all teachers, secular or religious, provided the future pupil-teachers hold the Elementary Diploma. The School makes a pressing appeal to them either to take part in the Tuesday Normal Course or that of the vacations, opening each year immediately after the feast of the Assumption and closing shortly before the first of October.

May generous souls who love to devote themselves, take a lively interest in the Housekeeping Schools; there is question of the education of young girls from fifteen to twenty years, at that age when they need special help and when no lesson is lost; there is question also of furnishing to society wives and mothers who will be the honor and
strength of the home, and to the Church, Christian women of solid virtue and firm convictions.

Good-will alone does not suffice for this work; special training, a practical and methodical course of instruction is necessary. When there is question of becoming initiated into the art of housekeeping an ordinary intelligence with a small degree of attention will suffice. But for the teachers, serious study and a knowledge of the primary course are almost indispensable. Thanks to this preparation, the explanations given are better understood, and when the pupil in her turn becomes the teacher, her lessons will be more attractive, more solid, and more fruitful.

MARSEILLES


Marseilles, March 14, 1907.

Permit me to address myself to you, to ask your aid in prefecting the work of the Housekeeping School already established here.

I think the results obtained within the last few months will please you. An essential element however is wanting; that is a manual containing the theory which would give us the method to be followed in imparting the principal branches connected with this work, for instance, the proportions to be used in cooking, preparing the lye with ashes or crystals; the way to iron, etc. It is necessary that we conform ourselves to the ideas and methods generally used by competent persons, and it is important that our young girls be thoroughly conversant with them.
Our plan, which we have made simple enough to be comprehended by any young girl gifted with even ordinary intelligence, has been a powerful auxiliary in making this work appreciated by parents who are able to judge of the wonderful progress of their children.

At present, we have girls of fifteen capable, not only of making use of this plan but of teaching it to others. In these days especially, when young girls are attracted on all sides by stenography, dactylography, and telegraphy; by post offices, commercial bureaus, and government positions; when everything concurs to destroy all taste for manual labor or household duties; it in a manner becomes imperative for us to redouble our efforts in combating against the invasion of new professions, now so much in favor, but which, nevertheless, wean women from home and leave many, sooner or later, without situation or trade by which to gain a livelihood. The last fact has been verified, for there are many applicants who, although fully capable, cannot find employment; positions are becoming more and more rare and uncertain. As a consequence, misery and discouragement are on the increase, not to speak of other evils resulting from so deplorable a condition of things.

Such are my humble thoughts which I submit to you. They are inspired by my desire to train our young working girls, despite all difficulties, and thus to enter into the designs of Divine Providence which in permitting the destruction of some of our works opens to us new ways of procuring the welfare of these dear young people.

Sister Bonneauré.
BELGIUM

For Belgium, with regard to Housekeeping Schools, we will mention particularly that of Ostend. Next door to the Housekeeping School established in that city in connection with the Governmental School, the Daughters of Charity have opened one of their own. Both Schools receive aid from the government and on this account are subjected to official inspection. Two state inspectors—a man and a woman—visit the school and render an account of the manner in which the instruction, both theoretical and practical, is given.

When a school is well conducted, this inspection is not an inconvenience, it is rather a support. We know that both inspectors have expressed their satisfaction with regard to the manner in which the Housekeeping School of the Daughters of Charity at Ostend, is managed.

We have ourselves visited this school (1907) with great interest and are happy to give here the information communicated to us, at our request, by the Sister Superioress and the Sister Directress of the Housekeeping School, as also that received from Mr. Alphonse Sieben to whom we had addressed ourselves, as he had seen the School at Ostend in operation.

A. MILON.

OSTEND

Ostend, in Flemish Ostende (that is extreme east), is a seaport of Belgium, (Western Flanders) on the North Sea, almost fourteen miles north west of Burges. It is a popular resort for sea bathing and has about twenty-three thousand inhabitants.

The Daughters of Charity of Saint Vincent de Paul have here two establishments: a Marine Sanitarium, Sport Street, and a Dispensary, 85 Long Street. The Housekeeping School for the daughters of sailors is annexed to the dispensary.

This school owes its foundation to a naval chaplain, the Abbé Pype, well known for the many good works he has founded in favor of fishermen, a school for ship boys, a manner of preserving food for sailors, etc.
On October 17, 1899, he confided the direction of the Housekeeping School to the Daughters of Charity, 85 Long Street, who since 1895, had conducted a dispensary there.

GENERAL SITUATION (1906)

Since 1899, more than two hundred children have passed through the Housekeeping School of the Sisters of Charity at Ostend. This school has been established for the daughters of fishermen and is situated near the port. There is an average attendance of seventy-five children, from fourteen to seventeen years. After this age a few young girls remain in the school to learn the trade of seamstress; which course is completed in two years. During nine months instructions are given four days of the week, in the morning and afternoon. The program is as follows.

PROGRAM

The program, which is simple and practical, includes both theory and practice.

I.—Theoretical Courses. These embrace:

1. Lessons in Hygiene bearing on the care to be bestowed in case of slight accidents; symptoms of the diseases of children; means of preserving health; care to be given to children, to the sick, and to the aged; the preparation of certain drinks, the knowledge, use, application, and curative properties of a certain number of medicines contained in a small domestic pharmacy; the care of the sick room, etc.

2.—Some ideas of domestic economy;

3.—Some methods of keeping housekeeping accounts;

4.—Explanation of the method of washing;

5.—Explanation of the method of ironing;

6.—Explanation of the method of housecleaning.

7.—The nutritive value of certain foods; the properties of certain vegetables and some ideas about cooking.
II.—The Practical Exercises are as follows:

1. Care of the house, of its different parts and furniture; of the bedrooms, floors, etc. The cleaning to be done each day, each week, each season.

2. Washing of clothes, of the different articles of clothing, stockings, etc.; manner of removing ink spots, tar stains, paint, fruit stains, etc.; likewise, precautions to be taken before, during, and after washing. The manner of washing flannels, woolen goods, etc.

3. Ironing. Recommendations about the table, irons, and fire. Folding and fluting the clothes, etc.

4. Cooking. Series of cheap meals, restricting the cost of the bill of fare within the limits which the modest income of a laborer or artisan can afford and, at the same time, furnishing a wholesome and invigorating repast of nourishing food, varied and cheap. Manner of preparing to the best advantage what is left over of vegetables, meats, etc.

5. Manual Labor. Mending and taking care of clothes and linen. Patching, darning of stockings. Manner of utilizing old garments is given particular attention. Study is made also of the cost, the style, the make of bed linen, underclothing, simple garments, and working clothes, etc. The probable price of every article is also determined.

METHOD

In order to reap the greatest possible advantage from the Housekeeping School and Classes:

1.—Pupils are not admitted before the age of fourteen years into the school and classes for adults.

2.—Pupils carry out all the practical exercises inscribed on the program and they furnish as far as possible the clothes for washing, mending, or ironing.

3.—They assist together at the lessons in theory which are given as explicitly as possible and which always precede the practical exercises. The time devoted to theory is four hours a week.
4.—All household work is done at the same time. In order to make sure that everything will be properly done, the twenty-four pupils composing the class, are divided into four groups of six pupils each:

First group: cooking and cleaning;
Second group: washing;
Third group: ironing;
Fourth group: mending.

5.—Each pupil of an ordinary housekeeping class or a central housekeeping class, is obliged to attend at least two practical exercises, from two and a half to three hours each week.

6.—Each culinary preparation comprises a meal for six persons, representing a workingman’s family—father, mother, and four children; this meal is composed of soup, vegetables, meat or fish, or another article of food commonly used in the locality.

The menu, the cost of which cannot exceed five cents per head, is inscribed on a blackboard with the following notes:

a) Time employed in the preparation;
b) Quality, name, and price of ingredients;
c) Cost of the meal and of each dish per head.

The pupils eat the meal they have prepared.

7.—The pupils wash not only small articles but also garments and house linen (except chemises and sheets) and iron them; precautions are taken in case of epidemics and contagious diseases.

8.—They bring clothes to be mended, to be washed or ironed; utensils to be cleansed, etc.

9.—They note the menu in their copy book, with the manner of preparation; they keep, moreover, a résumé of the principal theoretical lessons and they have also a book for housekeeping expenses.
OSTEND (BELGIUM). — DOMESTIC SCHOOL.

1. COOKING AND IRONING.
2. MENDING AND WASHING.
10.—The teachers keep regularly:

a) A register of names;
b) A register of attendance;
c) A book for housekeeping;
d) A journal noting, day by day, a summary of the lessons given and the details of work accomplished.

The regulations, as also a table indicating the distribution of time and work, are posted in the school or in the classroom.

11.—The teacher is careful that the change of the different groups takes place regularly.

These details are the application made from the observations addressed to the Housekeeping Schools by the Belgian Minister of Industry and Labor in 1899.

RESULTS.

As we have already stated, since 1899, more than two hundred young girls have passed through the Housekeeping School of the Daughters of Charity at Ostend. Some observations on the results obtained in the families of fishermen at Ostend may prove interesting.

1.—Health. Previous to the establishment of the Housekeeping School the families of fishermen seldom partook of any meal properly so called: they lived on coffee, slices of bread, fried fish. Consequently the poor children had misery depicted on their countenance. The reason for the existence of this deplorable state of things is that nearly all day the father and mother are absent from home.

The father is out in his boat while the mother is selling the fish, and therefore spends her time on the street or in the market.

Since the establishment of the Housekeeping School, the young girl before leaving home to come to school, prepares the vegetables, the potatoes, and the soup. She is sent
home about half past eleven, or at the proper time for preparing a dinner according to the lessons imparted at the Housekeeping School. When the mother comes home the dinner is ready; consequently happiness and an improvement of the general health in the family results.

2.—Cleanliness. A notable change has been remarked in the homes of the fishermen since the establishment of the Housekeeping School. These houses were formerly very untidy. Now everything is orderly and clean. When the father returns home, after leaving a dirty boat, he is glad to find a clean house and a well arranged household. Therefore, the fishermen themselves realize the advantages of the Housekeeping School and several young girls have attended it because their fathers had heard it spoken of on their boats. The fishermen are proud to display their well mended clothes, washed and ironed by their daughters. "That school is a treasure for us", said one of them. The Sisters who visit the sick notice the difference between the homes directed by the women or girls who have attended the Housekeeping School and those under the charge of others: the first are cleaner and more orderly.

3.—Appearance of the children. Formerly, when daughters of fishermen were mentioned, the term seemed to imply girls little esteemed, who cared neither for themselves nor for others. Now they present a good appearance and they possess a kind of dignity which in past days they did not have.

4.—Economy. In the beginning the young girls wasted their money or spent it in trifles on Sundays. At the Housekeeping School a spirit of economy is inculcated so that now they have acquired the habit of saving. They have been taught to permit nothing to go to waste. For instance, with the father’s or mother’s old clothes, garments are made for the children. Often with very little expense they
arrange and decorate the house; this also is taught them at the Housekeeping School.

With regard to the ouvroir and garments made or repaired by the young girls at the Housekeeping School, a mother of family remarked that they gain more at the school than at the workshop. The school at Ostend, owing to a generous foundation and the provision made by the government, is self-supporting; all the profit resulting from the children's work returns to them. These, therefore, are happy to accept all the work furnished them by their neighbors. The young girls themselves try to procure work which they bring to the school, where they do it, and after it is finished, they themselves collect the payment.

Finally, one of the most happy results obtained by the Housekeeping School and the ouvroir which is attached to it, as indicated in the program, is that the young girls when they marry are able, while superintending their home, to make the clothes of the different members of the family, husband, and children without infringing on their modest income to pay a seamstress.

If they need any information relative to work, for example some pattern, they come to the school to their former teachers who make it a duty and pleasure to help them, thus continuing an apostolate begun at the school.

We add that the Housekeeping School at Ostend obtained a first prize and bronze medal at the Universal Exposition of Liege in 1905.

The following is the text of the diploma conferred on this occasion:

**UNIVERSAL EXPOSITION, LIEGE, 1905.**

Under the patronage of His Majesty, the King of Belgium, and the presidency of His Royal Highness, Mgr. Count of Flanders, and the presidency of His Royal Highness, Prince Albert of Belgium.
A Diploma of High Honor is awarded collectively to the professional schools, industrial schools, apprentice workshops, and ouvriers which have worked in the Women's Palace during the time of the Exposition: particularly, to the Housekeeping School for daughters of fishermen, Long Street, at Ostend.

President of the Minister of Industry and Labor,
Executive Committee, President of the High Jury,
Digneffe. Francotte.

General Commissioner for the Government,
Lamarche.

To this information concerning the Housekeeping Schools conducted by the Daughters of Charity at Paris, Marseilles, Ostend, we will add a few other remarks.

Should the Housekeeping School be gratuitous or should a fee be charged?

Reply — In Belgium, the schools that require a fee are the best attended. Several free schools had failed; they re-opened, exacting a fee of one dollar from all pupils who presented themselves. The scholars returned and remained faithful. They had attached no importance to a free gift.

"Why," said Dr. Faidherbe, a physician of Roubaix, "why give the alms of free instruction to those who do not need it? Is not this to tax needlessly the purse of a foundation? Is it not to depreciate this instruction in the eyes, even of the poorer pupils and their parents? It is then necessary, on principle, to charge for attendance at the Housekeeping School, although this entails the finding of charitable persons who will remit discreetly to poor families, the sum required for the registration of children."
In France, where free institutions are more common, the gratuitous course would be more readily accepted. In fact, the greater number of our Housekeeping Schools are free; Mme de Diesbach has a paying and a free course. However, with us as elsewhere, the free course presents the serious inconvenience of overtaxing resources. It remains for each to see which is the best and most practical course to follow.

This response was taken from a small pamphlet which we recommend entitled: *l'Enseignement ménager*, by H. Quillet (Chez Lecoffre, rue Bonaparte 90, price five cents.)

One may also consult: *l'Enseignement ménager*, by the Countess de Diesbach (Chez Tequi, rue de Tournon, Paris); and *l'Enseignement ménager*, a monthly review (Chez Leroy, rue de Vanves, Paris, XlVe).

Information can be obtained by writing to *l'Ecole normale ménagère*, of which we have spoken earlier, rue de l'Abbaye 3, Paris.

**We claim,** said a Belgian inspector, "to Mme de Diesbach, "to solve the social problem by means of woman become the true mother of the family. We have three hundred Housekeeping Schools, teaching young girls their duties as wives and mothers. Suppose that every year six pupils go forth from each of our schools, well trained for their future mission, we shall have eighteen hundred women capable of filling their admirable rôle whom we will cast annually into society; in ten years we shall have eighteen thousand! Judge by this of the future!

"Of its nature," said Mme de Diesbach, "this training aims only at the improvement of material and economic conditions, but it will compass, no less surely, moral amelioration."
In my report of last year, which referred principally to the new foundation at Berlin, I merely mentioned several other foundations. They are now sufficiently established for me to give more ample details, so I will begin by writing you of the two new houses on the Moselle, in the diocese of Treves, and of one at Aix-la-Chapelle. In the latter place a new establishment has been opened, the fifth in the city, and a sixth will soon follow.

Wittlich (1904).—The institution here is a military orphanage, Kriegerwaisenhaus. It receives, not only the children of the soldiers who died during active service in the army, but those whose fathers have served their time as soldiers. It was after the war of 1870 that a kind of association was formed, having at its head as a protector, the heir to the throne, or Kromprinz. This association, which took the name Kriegerbund or Confederation of Combatants, has as its principal object the assuring of an education to the children of its members, when death deprives these children of both parents, or even when they are half orphans. The members pay annually a modest contribution of twenty pfennigs (five cents) which, owing to the extension of the association (it has about three million members), amounts to 600,000 marks (145,500 dollars) a year. Up to the present the society has built with this money, four magnificent orphanages, each accommodating one hundred children, boys or girls. Nothing is charged for the maintenance of these children and when the time...
they are to spend at the orphanage is completed, provision is made for their future.

The establishments are directed in a Christian manner and separated according to the two great religious communities, Catholicity and Protestantism, which unfortunately divide Germany. There are now two Catholic establishments and two Protestant or “evangelical”, as they are officially termed.

The establishment at Wittlich is the finest. It is situated on an elevation overlooking the beautiful city of Wittlich and is surrounded by hills which present to the sight an attractive panorama.

The ecclesiastical, military, and civil authorities celebrated in a solemn manner the opening of this establishment. Prince Eitel Frederick represented the emperor on that occasion, and Mgr. Korum, Bishop of Treves, gave the benediction. After the ceremonies the Daughters of Saint Vincent de Paul took possession and commenced their work September 27, 1904. The Dean of Wittlich celebrated the first Mass in the small chapel decorated by the ladies and, after a touching sermon, placed in the tabernacle the Divine Prisoner, henceforth to be the sustainer of the work which was beset by many trials during the first two years of its existence.

The regulations given to the establishment by the general management and the false idea entertained of the sisters’ duties occasioned these difficulties. As they called themselves “the servants of the poor sick” it was imagined that the sisters attended to the household duties only, without taking any part in the care of the children, who were confided to the superintendent and his wife. The sisters could not go on in this way, and after a year of many annoyances and fruitless efforts, they decided to withdraw and notified the directors at Berlin to that effect. These gentlemen opposed the departure of the sisters and offered
to change the existing system. A new order was established, according to the suggestions I had given, and after a formal inspection of the establishment, at which I was invited to be present, everything was regulated to the satisfaction of all interested and ever since the house goes on admirably.

*Carden* (1904).—All connected with the orphanage of Carden, also situated in this beautiful country of the Moselle, is most simple. It was formerly directed by the Sisters of Saint Charles very numerous in the diocese of Treves, but during the persecution of 1870-1880, they were forced to give up the work and to cede it to an old soldier and his family. It can readily be surmised that the administration of the department (arrondissement) to which the orphanage belongs were not well pleased with this state of things, and when the good old couple petitioned to be relieved, it was with joy that the authorities asked the Daughters of Saint Vincent de Paul, who were beginning to be known and appreciated in the diocese, to take charge of the establishment. On November 3, 1904, the first three sisters conducted by Sister Kratz, then Assistant, assumed the direction of the orphanage, which differed widely, by its great poverty from that of Wittlich, but where the population and the fifty children received them with a religious welcome, eloquently expressed by a little feast, such as the poor village could offer. The sisters, who are now four in number, work with benediction and strive to cause the misery of the preceding régime to be forgotten. It is to be hoped that resources will be furnished for the multiplication of works in this vast establishment, which in ancient times was a Benedictine monastery.

*Alf* (1905)—The second house at Alf was opened March 9, 1905. It was intended by the owners of the factories as a lodging for young girls, that they might be kept in the right path, but as these, at least the greater number,
prefer to be free, it is with difficulty that some are induced to enter the hospice of Saint Joseph. At present negotiations are being made to place there, by provincial authority, young girls whose education is not attended to by their parents.

Aix-la-Chapelle (1905).—We will mention the last two foundations, the first of which is worthy of special interest. On June 15, 1905, a house of education for crippled children of both sexes, was opened and placed under the direction of the Daughters of Saint Vincent de Paul. This is the fourth establishment confided to the Daughters of Charity at Aix-la-Chapelle, where ten years ago the cornette was known only from a few sisters of Belgium who came to the celebrated mineral waters. The Work is developing slowly but surely and is securing as well the happiness of the sisters who are engaged in it, as the welfare of the poor crippled children, for whom they labor with maternal solicitude.

Aix-la-Chapelle (1906).—Finally, the fifth establishment at Aix-la-Chapelle was opened July 1, 1906. This is a crèche, the second house of the kind founded by the ladies who are inspired with patriotic sentiments, under the auspices of the Empress Augusta Victoria, whose name it bears. Five sisters are devoted to this laborious work.

You will not regret that I am able to add in terminating this account of the new foundations that, notwithstanding some exceptional difficulties caused by the administration, the house in Berlin is very prosperous. The Daughters of Charity there preserve the spirit of piety, regularity, and simplicity, in spite of their daily contact with the members of the highest class of society, represented during the last weeks by the royal house of Sweden and the imperial house of Germany. While awaiting the establishment for the poor, promised them in the contract accepting this magnificent house, the sisters endeavor to see under their rich
apparel the poor, in a spiritual sense, and to serve them. God alone knows how much good they have effected among these people, who for the greater number are Protestants and Jews, by the spectacle their piety and spirit of sacrifice presents, a spectacle which astonishes the beholders and often influences and directs their selfish and indifferent hearts towards God.

Divine Providence, while furnishing us with work also sends us laborers. We have been able to clothe with the holy habit of the Daughters of Charity from thirty to forty sisters each year, and in the coming year, that is in 1907, I think we will have over forty.

Jules Schriever.

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DENMARK

THE MISSION OF HELSINGÖR (ELSINORE)

We read in the "Missions Catholiques" (August 9, 1907): "Although we seldom mention the missions of Denmark, the efforts which are being made in that country to bring back souls of good will, led out of the sheepfold of Rome by Lutheranism, are very interesting and worthy of encouragement. We, therefore, gladly reproduce the following communication received from Father Guasco:"

The readers of the Misions Catholiques are already acquainted with the foundation of the Daughters of Charity of Saint Vincent de Paul at Elsinore; it has been described to them. They will be pleased to learn that it is now firmly established and begins to effect much good.

The manner in which it was decided to found the Mission at Elsinore was truly providential and would appear incredible if we did not know that God sometimes makes
use of the most humble instruments to accomplish His designs; an infirm sister was, this time, the instrument. After a number of difficulties, an establishment of Daughters of Charity was resolved upon and the locality chosen was Elsinore or Helsingör, near Copenhagen.

Elsinore is a provincial city of some importance, situated on the borders of the Sund, in the midst of charming natural scenery. To the north and south the sight rests on a chain of thickly wooded hills which, with the sea, encircle the city as a lovely frame. On a little point projecting into the waters, the old Kronberg, a castle of the Middle Ages, overlooks the Sund, a maritime passage of the greatest importance for the commerce of the whole world, for through it about fifty thousand vessels of all nations pass each year.

Formerly, the custom house duty which each vessel was obliged to pay was a source of revenue to the city and state. The custom house has been closed and Elsinore to-day derives its principal support from ship-building and the divers industries connected with that work.

Previous to 1536, there were several convents at Elsinore; one of these belonging to the Carmelites, has retained its celebrity. From it went forth the famous monk Helgesen, well known in the history of the Reformation. Even before the preaching of Luther, he had denounced the abuses which had crept into the Church. When Luther appeared Helgesen joined him, but afterwards severed these ties when the heresiarch, not content with preaching against abuses, dared to attack the doctrine of the Church. From that time Paul Helgesen became a declared adversary of Luther and devoted his eloquence, his knowledge, and all his efforts to the defence of the Church. Helgesen was one of Denmark's greatest men, this fact Protestants themselves recognize.

The two Protestant churches of Elsinore, Saint Olaf's and
Saint Mary’s, date, as their names indicate, from the time when Elsinore, was a Catholic city.

A considerable part still remains of Saint Mary’s Convent, for the restoration of which the State has appropriated large sums.

About twelve years ago a few Catholic families were found in Elsinore: a Jesuit priest of Copenhagen was charged to go thither from time to time to celebrate Mass and exercise the pastoral ministry. A chapel was arranged in an apartment hired for this purpose; or rather in a second story room which served also as a classroom. A mission station was established at Elsinore by Mgr. von Euch, who placed there as catechist an old pastor converted to Catholicity. From November 1902, Mass was regularly celebrated, on Sundays, every fifteen days, by a priest from Copenhagen.

II

The Catholic Mission at Elsinore received a strong impulsion when Father Wattiez, a priest of the Mission, and four Daughters of Charity arrived there from France, February 29, 1904. Mgr. von Euch gave the sisters a most paternal and benevolent reception and promised an early visit to their new home. When they arrived at Elsinore they were objects of curiosity to the inhabitants, but there was nothing hostile in this curiosity, and the very next day a journal of the country wished a cordial welcome “to the four French lay sisters.” Their wearing no veils had given rise to the term “lay sisters.”

Fifteen days latter, the same journal remarked: “the Daughters of Charity, as the name indicates, have but one benevolent aim, the relief of the unfortunate,” and that they had been seen “modestly passing through the streets with their marvellous head-dress, the cornette, hanging down on their shoulders.” The picture was well drawn for
the cornette did hang on their shoulders because of the dampness of the climate.

Profiting by these friendly dispositions, the Sisters set to work. The humble chapel, ornamented by them, became a kind of parish church. An *ouvroir* was opened for little girls; a dispensary for the poor. Visits to the sick in their homes and lessons in the French language followed.

The chapel has been located in a rented villa, 17 Marienlst Allee: there the Holy Sacrifice of Mass is offered every day.

The chapel, a mere shed, is unfortunately too small, and before long will not answer the needs of the parish which is developing. During the summer, especially, the necessity of more extensive accommodations is felt as a number of Catholic families come to spend the several months at their country homes in the environs of Elsinore, or at the grand hotel situated on the seashore.

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Rev. A. Wattiez, of whom mention has been made previously, addressed to Rev. Father Villette, Procurator General of the Congregation, the following details:

Helsingor, July 24, 1907:

I hasten to communicate my impressions at the close of Charity Bazaar, held in the house of the Sisters of Saint Vincent de Paul, on the twenty-second and twenty-third of July. It was a beautiful manifestation of sympathy in favor of the Daughters of Charity, and attested the consideration and esteem in which they are held at Elsinore. The results have far surpassed their hopes. Protestants, as well as Catholics, contributed to the success of the bazaar by donations of money or articles to be sold, and by the purchases that they made.

The first day the Princess Marie came herself to sell the flowers which she had sent as a gift to the bazaar, and af-
ter spending two hours behind the counter, she gave the Sister Servant nearly sixty dollars for the flowers she had sold. The different tables were taken in charge by distinguished ladies of Copenhagen and Elsinore. After deducting expenses, the net profits amounted to about four hundred dollars; this is quite a success.

I send you a clipping from an Elsinore paper in which one of the most distinguished men of the place expresses his appreciation of the work done by the Daughters of Charity in this city. For my part, I am agreeably surprised that such an article should be published by a Protestant writer. This is the article:

**BAZAAR FOR THE SISTERS.**

Monday and Tuesday, the Sisters of Saint Vincent de Paul will hold a bazaar in their house, Nygade, 8. This is an opportune occasion for testifying our sympathy with these devoted ladies by sending them fine and useful objects, such as we ourselves would like to win in a tombola, and by going to visit the bazaar.

I believe these ladies deserve that sympathy be shown them in this city and its environs, as a grateful recognition of their work of charity and devotedness in our midst. We are not accustomed, in our times, to live with elect souls (fine spoele). We are, for the greater number, very much occupied with providing for our own wants, securing our material existence and in rendering our life as agreeable as possible. In the society wherein we live, it has gradually become the proper thing, not only to provide first of all for oneself but, if it be necessary, to crush one's fellow beings to maintain oneself...But there are still some noble souls who judge differently. Souls who heal and bind the wounds, where others injure or overpower their fellow laborers; souls who do not question to what party such a one belongs, but who behold only human beings like themselves in need of succor. Even though we are captives to our personal interests and too much attached to this material world and our own selfishness, let us show that we understand and appreciate those who do not abandon themselves to such egotism.

Let us show the French Sisters that we admire them because they devote their lives to works of mercy and the love of their neighbor. They could have lived in France in the broad daylight, often in sumptuous residences, or in their native city surrounded by luxury and attention (for those we know were distinguished ladies of the world), but they felt at-
tracted by something higher, by that something which we feel in our better moments without having the courage to follow its promptings. They have allowed themselves to be elevated, and now they wish to raise others by charity.

Many among us will sacrifice for this bazaar, some object of value in order to aid the poor and sick, but these ladies have sacrificed their home, their life, their worldly interests. Let us take advantage of this occasion to show that we admire them, that we thank them for their charity to our poor and sick, and let us sustain with all the means in our power their philanthropic work.

Alexander Suerstrup.

(Taken from the Nordsjælland, Saturday, July 20, 1907.)

Our new house is being rapidly built. The cupola was reached on the feast of Saint Vincent de Paul and the Danish flag was hoisted; we hope to be able to occupy it in the beginning of October.

Auguste Wattiez.

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SPAIN

HISTORICAL NOTES

ON THE

SEMINARY OF THE CONGREGATION OF THE MISSION

OF SAINT VINCENT DE PAUL

SEMINARY OF THE DIOCESE OF BARBASTRO


Humanity is greatly indebted to the enlightened zeal of that man of God, Saint Vincent de Paul, the founder of admirable works of charity which are an honor to the Church. Among the institutions established by him, we wish to mention that of the Congregation of Missionary Priests. The end of this institute is, to evangelize the poor country people and to give spiritual exercises to the
ordinands or to laics who desire to make a retreat in order to consider seriously the affairs of their salvation.

It was only in the eighteenth century that this Congregation made its appearance in Spain, but it afterwards spread throughout almost the whole kingdom. Under the administration of Mgr. Padilla, 1718, Rev. Francisco Ferrer y Paul, a priest full of zeal, founded a seminary for the formation of the clergy in the church of Notre Dame de la Bella de Castejon del Puente about seven and a half miles from Barbastro. This seminary was the progenitor and model of all the others. Its last director was Rev. Domingo y Borja, originally of Naval; left alone without confrères and having no hope of finding collaborators desirous of joining him to continue the work, he constituted the Congregation of the Mission heir of his property on condition, as is indicated in his will signed November 9, 1750, that the Priests of the Mission would continue to govern and direct the seminary of la Bella, or establish another in the diocese of Barbastro.

Father Forres having died shortly after, the bishop, Mgr. Fray Juan Ladron de Guevara, addressed himself to the Congregation of the Priests of Saint Vincent de Paul at Barcelona, asking for two priests for the Seminary of Notre Dame de la Bella. The request was granted by the Superior General and two Missionaries were sent to Notre Dame de la Bella; they took possession of the house April 2, 1752.

Seven years after, having secured the necessary permissions from the bishop and the Great Council of Castile, the Missionaries removed to the episcopal city of Barbastro and the seminary of Notre Dame de la Bella was transferred to that city and established in the ancient convent of the Capuchins, April 17, 1759.

The new church was begun October 10, 1768, the first stone being laid by the bishop, Mgr. Perodes. The church
was consecrated by his successor, Mgr. Juan Manuel Cor­
nel, October 19, 1777.
At all times, the seminary had many distinguished ben­
efactors who deserve a special mention, among others Mme. Rosa Maria de Castro, Countess of Lemos, widow of Guillerno de Moncadas, Marquis of Aytona. This ben­
efactress used all her influence to obtain from the council of the king the transfer of the priests of La Bella to Barbas­
tro; moreover, she donated thirty thousand ducats for the building of the church and twenty thousand for the main­
tenance of the Missionaries, without any other condition but the annual celebration of an anniversary, and a mission given from time to time on her estate.
She also donated ornaments for the church and a precious altar screen from her own oratory; this served as a model for another which the Countess and her husband pre­
­sent­ed to the church of Notre Dame del Pilar, of Saragossa.
The seminary of Barbastro became one of the finest in the kingdom. It possessed an income which served not only to maintain the house, but likewise defrayed the ex­
penses of persons who came at different times during the year to make a retreat and from whom no compensation was exacted. The building itself is large and beautiful; there are three galleries with vaulted arches almost one hun­
dred ninety-seven feet in length by thirteen feet in width; the rooms are spacious and well ventilated, exposed to the sun, and affording a view of the surrounding country. The church, which forms one single nave in cut stone, is over one thousand one hundred eighteen feet long by five hun­
dred fifty-one feet wide; it contains six chapels, three on each side, separated one from the other by a graceful arch as well as, from the choir and the stalls which are in the centre. An elegant cupola, ornamented with frescoes crowns the structure which presents an ensemble capable of attracting the attention of visitors.
The personnel of the seminary was composed ordinarily of eight priests and four brothers who followed the rules of their institute. They taught moral theology with great advantage for the diocese, and they continued to render important services until the departure of the missionaries in 1836, when they were forced to leave the house.

At that epoch the house was despoiled, little by little, of all it contained, and, finally, was made use of for particular purposes, even the church which was utilized as a store. In consequence, the public instruction which had formerly been given by the priests was considerably reduced and met the same fate as other establishments of learning.

The seminary having been restored in the lapse of time to the diocese, there was question of re-establishing a course of philosophy and theology, but the want of resources to realize this project retarded its execution. Moreover, the building had been considerably damaged and many repairs were necessary. This condition lasted until the close of the year 1853.

It was then that Rev. Basilio Gil Bueno, dean of the church of Barbastro and professor in theology, again took up the question. It seemed to him that it would not be difficult to restore the seminary, with the support promised by some influential members of the congregation, and he imparted his ideas on the subject to His Lordship, Mgr. Jaime Fort y Puig. The bishop who shared the sentiments of the dean, gave him a favorable hearing and, moreover, charged him to execute the work in whatever manner appeared to him best. One of the first persons to whom Father Gil communicated his praiseworthy project was a very charitable man, Mr. Pablo Saun y Palacin, a property holder of the city, from whom Father Gill hoped to obtain all necessary resources. His hope was realized for this generous man contributed a large amount towards the important work: he took upon himself the greater part of the ex-
pense, being interested, he said, in the restoration of a house for whose construction his uncle had formerly given a considerable sum, ten thousand duros (over ten thousand dollars).

Relying on this support and that offered by the municipal council, and depending besides on other promised aid, the work of restoration was commenced with the hope that in a few months it would be sufficiently advanced to permit the taking possession of that part of the building destined for the seminary. In this confidence the statutes for the direction of the establishment were drawn up, as well as the regulations, which were conformed to the prescriptions of the Council of Trent and to the usages established in other seminaries. The bishop nominated the directors and professors.

October 1, 1854, had been selected for the opening, which was celebrated with the greatest solemnity and was honored by the presence of the venerable prelate, several members of the senate, and some officials; other distinguished persons also attended the ceremony, as well as a large concourse of faithful who manifested much joy on beholding the house of Saint Vincent de Paul occupied once again by young students who could prepare themselves in retreat, by study and prayer, for their ministry and thus promise to render valuable service to the Church and State.

After the Gospel of the Mass of the Holy Ghost, chanted by the choir, the Reverend Dean, Father Basilio Gil Bueno, mounted the pulpit. He had valiantly labored to overcome all obstacles that opposed the restoration of the seminary and by his zeal and constancy had triumphed over all difficulties. In a discourse full of unction and emotion he traced the history of seminaries from their origin; he showed their necessity, their utility, and closed by returning thanks to all who had aided by their concurrence and co-operation in so important a work.
More than once, we beheld tears falling from the eyes of the venerable bishop who had looked forward to this day with longing aspirations.

The seminary followed its regular course with much fruit and benediction until the year 1856, when the teaching of philosophy and theology was suppressed. Besides these painful trials, the seminary of Barbastro was destined to encounter many others. Notwithstanding all this, the energetic firmness and prudence with which Rev. Gil Bueno knew how to conduct himself in perplexing circumstances, succeeded in overcoming all obstacles. Since the death of the bishop which happened in October 1855, Rev. Gil Bueno had been charged with the government of the diocese.

After triumphing over these difficulties he re-established a complete course, and at the same time improved the material condition of the house. The seminary, once more restored, is able at present to comply satisfactorily with all the conditions required of an establishment where young clerics are prepared for the priesthood.

The zeal of the capitulary vicar did not, however, rest here; he made every possible effort to place the seminary on an equal footing with other institutions of the same kind, and to attain this end he procured experienced directors and learned professors; he organized the course of instruction in such a manner that it now embraces all branches of science, while the system followed is such that it produces the happiest results. The best proof of this is that some of the students having completed their course in the seminary and received the highest degrees, occupy today, in a most creditable manner, chairs in the same seminary. Others have become pastors in the churches of the diocese or elsewhere, and distinguished men are to be found among those formerly intern or extern students, who, after terminating their studies, at present occupy a position in the world.
wherein they will no doubt render, at some future time, valuable service to the Church and State.

COLLEGE OF THE DAUGHTERS OF CHARITY
AT BARBASTRO

In Spain, and in those countries where the Spanish tongue is used, the name “college” is given to educational establishments for girls as well as to those for boys.—The following information is taken from the aforementioned work.

The institution of the Congregation of the Daughters of Charity is due to the zeal of Saint Vincent de Paul, who founded it in 1633.

The end of this institution is the service of the sick in hospitals; the care of orphans and of foundlings, and the instruction of young girls in Christian Doctrine and in the works proper to their state and sex. In founding this congregation, the great apostle of charity seems to have had in view the uniting of the works of mercy, spiritual as well as corporal, by which men can become useful to their neighbor. Properly speaking, the Daughters of Charity are not religious. At the end of their novitiate they make, for one year only, the vows of obedience, poverty, chastity, and that of service of the poor; and when that time is passed they must renew their vows each year if they wish to persevere in their vocation. By this prudent legislation, their holy founder has wished, no doubt, to avoid the grave inconveniences which might result from their life in the world in the midst of dangers, and in the performance of works so delicate and so painful.

Their Rules above all contribute to preserve them and aid them to secure their salvation in that sort of life. Among others those which prescribe mental prayer every day, spiritual exercises during ten days each year, frequentation of the sacraments, the common life, and in fine, re-
treat and recollection, as often as these are sanctioned by obedience. With such powerful means, they preserve everywhere their good reputation, and the esteem they enjoy is augmented by the exactitude and zeal with which they discharge their delicate and laborious duties.

The development of the Congregation of the Daughters of Charity was so rapid in France, in Sweden, and in Poland, that, according to the author of a Life of Saint Vincent de Paul, it possessed in 1730, over three hundred houses. However, notwithstanding this extension, the Congregation was not known in Spain at that time except from the reports of travelers who had beheld the important services rendered by the Daughters of Charity in other countries. The moment at last arrived when Catholic Spain was to be favored with so benevolent an institution.

Among the first who had at heart the realization of this desire, was the virtuous Canon of Barbastro, Rev. Antonio Jimenez who, in 1783, gave his property for the foundation of a college for young girls in that city, to be under the care of the Daughters of Charity. While a petition to this effect was being presented to the king, and the necessary measures were taken for the foundation, the Priests of the Mission established at Barbastro, who ardently desired the introduction of the Daughters of Charity into Spain, sent to Paris, six young ladies of whom four were natives of Catalonia, and two of Aragon. These last were Marie Blanc, of Barbastro, and Manuela Lecina, of Besians. They went to Paris for their novitiate and after being thoroughly instructed in the practices of their institute, they were to be placed, some at Barbastro, others in the hospital at Barcelona, where they had been asked for at the same time. On their return to Spain, in 1790, they were installed in the said hospital, but finding that the rules would not permit them to comply with the conditions imposed by the administrators of the establishment, they
withdrew shortly after their arrival. The two sisters from Aragon retired into a convent at Sigena where they were cordially received and where they remained while waiting the time when they would be able to establish themselves at Barbastro.

The royal authorization having been granted in 1792, foundations were begun at the same time, at Barbastro, Lerida, and Reus. These three permits were granted through the mediation of His Excellency the Count of Aranda, Minister of the Interior, who when ambassador at Paris, had occasion to become acquainted with the great advantages procured by the Daughters of Charity to all the people amongst whom they are established.

The legacy of Canon Jimenez did not suffice to defray the expenses of the establishment and maintain the sisters, nor was the house destined to serve as a college commodious enough to accommodate sisters and pupils. On the other hand, the number of young girls seeking admission was so great that in order to respond to the demands of the people it was found necessary to have recourse to the supreme council of Castile. This petition was favorably received and the sum of forty thousand reaux (one thousand nine hundred fifty dollars) was appropriated for the purchase of a suitable house, and four thousand forty reaux (about one hundred ninety-seven dollars), each year, for the maintenance of the six Sisters. A contract was drawn up which fixed the duties and obligations of both parties. This contract was approved by the council of the king, who took the house of the Daughters of Charity under his immediate protection by a decree published at Madrid, August 9, 1799.

The following year, five sisters, having at their head Sister Manuela Lecina, left Barbastro for Madrid. Later, according to the testimony of Rev. Ramon de Huesca, eight sisters, destined like the first sisters for the care of
the foundlings left Barbastro for the capital. In 1805, another foundation was made at Pamplona and since, several in other parts of the kingdom.

The Daughters of Charity at Barbastro, six in number, are occupied in teaching; they have both intern and extern pupils. The former are admitted from the age of seven to sixteen years; besides receiving religious instructions, they are taught reading, writing, arithmetic and grammar, as also the elements of history, and politeness. They learn besides to sew, iron, embroider and, in their free moments, divers kinds of useful and agreeable things; finally, those who wish to do so, study music and drawing.

The intern pupils are entirely separated from those attending the extern classes and are taught by special teachers who, under the direction of the superioress of the college, endeavor to give them a moral and social education without neglecting anything that may contribute to fit them for their position in society.

The school for extern pupils has ordinarily an attendance of three hundred young girls, divided into three classes, each of which is subdivided into four sections. These children learn reading, writing, and simple arithmetic; they are also trained in domestic duties and to do plain sewing.

Such are the important services rendered to society by the Daughters of Charity. It is to them that many fathers of family are indebted for the religious spirit and well-finished education of their daughters, while many husbands may trace back to the kindness and excellent training of the Sisters the virtues of their wives.

Every one knows how zealous the Daughters of Charity are with regard to the sick they visit, and it is with good reason that they have been called "angels of charity."

1 At present (1906,) there are in this house of Barbastro, fifteen Daughters of Charity. The pupils educated there include thirty-four boarders, thirty extern pay pupils, and four hundred children who attend the municipal schools.
Letter addressed to Rev. Eladio Arnaiz, Provincial Visitor of the Congregation of the Mission, Madrid,

(Annals, Spanish edition, 1907, p. 388.)

Luisiana, February 16, 1907.

Eight days ago, after receiving the blessing of our esteemed Superior, Father Blanco, we left our house at Ecija and directed our steps towards the village of Luisiana.

The reception we received on our arrival was cold and indifferent; I was about to add, rather ridiculous.

The pastor, the mayor, the judge, the sacristan, and the altar boys, came to meet and welcome us. We passed through the streets and squares without anybody's taking the least notice of us. The pastor was singing in a loud voice the Litany of the Saints to which we, to speak truly, responded with some difficulty as we could scarcely refrain from laughing, realizing as we did that our actions must appear strange, perhaps indeed like those of persons a little demented.

The nearer we approached the church, the more the pastor seemed to become inspired with his litany; the bells were ringing as on grand feast days, but no one joined us; we walked by ourselves, singing away with the pastor, the mayor, and the sacristan.

At the entrance of the church, one of the three who accompanied us said to me: "Gentlemen, you must not be surprised, but there cannot be any more enthusiasm." I answered him that evidently the enthusiasm was very moderate and that I had never seen the like during the eighteen years that I had given missions in Spain.

After entering the church, I addressed a few words to the ten or twelve persons who were listening to me and in this wise the mission continued the first two days. It is probable we should have done nothing more, were it not that on the
third day we assembled twenty boys and as many girls. With these forty children, the professor who taught the boys, and the teacher of the girls, we went out, led by the pastor, and walked through the streets reciting the rosary and singing as loud as we could the *Ave Maria* and hymns of the mission. This procession took place at night; six children bore large colored lanterns and the altar boys carried two bells which they rang vigorously. From time to time Father Rodriguez called out: “Gentlemen, come to the mission, come to the mission!” His words were echoed and re-echoed through the streets and squares.

The following night more than two hundred persons came to the mission; the day after, there were more than three hundred.

I must tell you that the people of Luisiana, which is one of the colonies founded by Charles II., are of German and Flemish extraction. It would be impossible to tell what theories they hold in matters of religion; all that I can say is that they are profound materialists and frightfully indifferent. What the pastor has seen in the way of indifference during the four years he has had charge of this parish, is almost incredible. Moreover, these people are entirely taken up with politics.

The first night that we were able to assemble two hundred adults, I tried to convince them that we had nothing to do with the different parties, that we were not engaged in political work, but that we preached and sustained the great principles of justice and of truth, which belong not alone to Spain but to the entire world, and extend to all nations; that our war cry is: “Long live the religion of Jesus Christ! Long live equity in the government and states! Long live truth in the education of the people! Long live charity and love among men! We wage war against sin, I told them, but we absolve the contrite sin-
ner; we wage war against usury, but in God's name, we pardon the usurer who repents.

Now the people have changed their attitude in our regard; they listen to us with eagerness and the church is so crowded that it is difficult to enter. We hope to hear many confessions. At first sight, the act of screaming through the streets to arouse the people seemed like folly, but saints have used extraordinary means to attain the same end, and in this case, it has proved to be successful.

We beg you to recommend us to the fervent prayers of the Community: we have need of them more than the other Missionaries, because there is so much indifference and moral misery in this little country.

Jose M. Rodriguez, Rufino Osaba
Priests of the Mission.

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

Our work, one of the most humble and least known in Madrid, is developing, little by little, under the care of Divine Providence. As is the case with all works in the beginning, difficulties are not wanting, but this it seems, is a good sign; we would then be ungracious to complain.

You know, Most Honored Mother, that the object of our hospederia (or hotel) is to give shelter to young girls who come to Madrid seeking employment. Those who have neither relatives nor friends here are exposed to many dan-

1. The institutions distinguished as Hospederia in Spain are known elsewhere under different titles; in Switzerland they are called Houses of Reception, elsewhere "Homes" (that is house of the family), in France, they say "bonnes gardes" but to-day this term is commonly replaced by the more simple and better understood title of Association for Young Working Girls.
gers, for conditions are the same in many respects as in other large cities.

We receive the young girls gratuitously and when we are apprised of their arrival in time to do so, we send some one to meet them at the station. It often happens that young girls are brought to us by charitable persons. We keep them long enough to find out for what kind of work they are best adapted and then place them in good families, either as maids or servants. Every Sunday they come to the hospederia; a pious instruction is given them by the director of the work, after which they have recreation. They tell us about any troubles or annoyances they may have and we do what we can to help them. These young girls know that they will find here help and advice, and in case of need, protection.

Although the home has been in existence only four years, it has sheltered over eight hundred girls who have all been placed in situations. This number is relatively small, and yet it is quite large when we consider our limited resources, for we have no assured income and live from day to day.

Our preoccupying consideration at present is that the house we now occupy is for sale. Few buyers present themselves because of the exorbitant demands of the owner; the ladies belonging to our committee had thought of buying, but the fact that the price asked is so high may prevent their doing so; besides, these ladies have other works depending on them, for here, as everywhere, it is the same purses that are always taxed.

We are confident that our heavenly Mother, who is the patroness of our work, will withdraw us from our embarrassing position and inspire some good souls to come to our aid.

Our ouvroir is doing very well. We had our share in preparing the layette of the royal infant, and Her Majesty the Queen had the kindness to send us word, by one of her ladies of honor, that she was well pleased with the work.
done at the hospedería. This is an encouragement for us. When the royal family pass in front of our windows, every Saturday, on their way to the Church del Buen Suceso, where they assist at the chanting of the Salve Regina, Her Majesty the Queen, and her daughter, the Infanta María Theresa, never fail when they see the cornette, to wave their hands, an amiable and much appreciated recognition.

Another branch of the work, not less interesting, is that of the governesses, who are quite numerous in Madrid. For the sum of three pesetas (about sixty cents) per day, they find board and lodging here, while waiting for employment. The best families address themselves to communities, preferably to other places, when they wish to engage a governess who can furnish good references. We have had the satisfaction of securing places for a great number, French, English, and German.

At present our excellent president, the Marchioness de la Mina, in concert with a Jesuit father, is trying to establish an association for these teachers which will meet twice a month. The poor girls would derive great benefit from such meetings, if they can be made practicable. They really need to be sustained and encouraged in work which is not always easy, and in the performance of which they sometimes encounter great difficulties.

I do not know if I have told you, Most Honored Mother, that among the ladies composing the committee there are several belonging to the Apostolate of the Sacred Heart. These ladies, who are called Ladies of Christian Doctrine, go twice a week to catechise the poor in remote quarters of Madrid. There are four groups in this city. Each group comprises several thousand poor of both sexes. These poor are divided into sections, each lady has her own section and also her ensign, a small banner representing the Sacred Heart, or the Blessed Virgin under one of the many titles given her in Spain. At an appointed signal the
banners are waved and carried out of the immense hall where the poor are assembled, then each section gathers around its particular banner to hear the explanation of catechism given by the charitable señora.

As the pavilion for the fourth group is not finished, we have the consolation of receiving here some of these poor people. A large glass hall which formerly served as store-room, has been repaired, a temporary altar erected, and every Sunday at half past ten o'clock nearly four hundred poor assist at Holy Mass. Three or four ladies preside; we help them as best we can. You understand, Most Honored Mother, the poor are our portion and in their midst we are in our element. At the approach of the Feast of Pentecost they are given a mission and they come here for confession and Holy Communion. This year they numbered over eight hundred. Our garden presented a strange scene; here and there, at a short distance from each other, were the groups, each with its banner and the presiding lady of the section. There were twenty confessionals in the house, one in every corner, even in the corridors which are large. A Jesuit father heard the deaf in a separate room but, as he is also afflicted with the same infirmity, it is hard to tell who screamed louder. At times, many interesting little incidents fell under our observation.

The next day, Saturday, eve of Pentecost, the Señoritas del Arco, directresses of the groups, and who are also vice president and treasurer of the hospederia, the soul of our work by their zeal and devotedness, were at our door at half-past three, accompanied by some poor people came to assist at the first Mass which was to be celebrated at four o'clock. Three other Masses followed, during which the ladies sang hymns appropriate to the occasion.

How touching it is to see these ladies devote themselves so zealously to the work of making our good God known and loved by so many poor souls! If you could see, Most
Honored Mother, how simply they dress when they go to these poor people! They all have this delicate consideration, and yet they belong to the highest aristocracy. May our Lord bless them!

This long letter will give you an idea of what your Daughters of the hospedería are doing. I do not wish to conclude without assuring you of our respectful, filial, and constant remembrance of you to our Lord and our Immaculate Mother.

Sister Ravaud.

Note—For information about works of this kind, so successfully directed by the Daughters of Charity, see Annals, 1903, pages 363, 368.

IRELAND

The following notes on the foundation and development of the works of the Congregation of the Mission in Ireland, are but a continuation of those recently published in the Annals on the relations of St. Vincent with Ireland and Scotland.

The Priests of the Mission had come to London in the reign of James II., King of England, but on the downfall of that monarch, they returned to France. The Congregation was re-established in Ireland, in 1839, during the generalship of Father Nozo; in England in 1853, during that of Father J. B. Etienne; and in Scotland, in 1860, also under Father Etienne.

To the notes sent us we will add only some fragments of the Circulars of the Superiors General, which refer to Ireland. These Circulars are a source of valuable information.

THE CONGREGATION OF THE MISSION IN IRELAND

HISTORICAL NOTES

BY REV. JAMES CARPENTER, C. M., (1906)

The desire has been expressed that some short notices would appear in our Annals regarding the inception and progress of the Congregation of the Mission in this Prov-
ince. It should be a matter of interest to the whole Congregation, to learn a little more about its spread, and the ways, quite providential, by which it was accomplished. Nor is the preparation of such a notice a task of any difficulty in Ireland, for, before me is a somewhat lengthy account of the principal houses, left by the late Father McNamara, C. M., who had a leading part in the works he describes.

THE ORIGIN

It is scarcely necessary to say that the Congregation of the Mission was well and favorably known in Ireland, in the time of our holy Founder himself. The labors of his Sons in Limerick, and elsewhere, still live in memory;—memory which was kept alive by the residence early in the last century of Father Ferris, C. M. in the National College of Maynooth.

He came as a refugee, and held the position, first of dean and then of professor in theology. He was beloved by the students, many of whom cherished and brought with them from the college, a copy of his portrait. He died in the year 1809, and his remains were laid in the parish cemetery, till, by the care of Father O'Callaghan, C. M., at present Superior in Cork, they were translated in 1875, to Castleknock, where they now repose with his confrères.

About two hundred years had passed since the institution of Missions, before any Province, or even house of the Congregation, was established in these “Isles of the North”. The Missions were working wonders in France and in other countries of Europe, while they were not even thought of in Catholic Ireland.

For that long period and longer, Catholicity was under a ban; and, if gradually, the persecuting laws were modified, or repealed, the churches were not restored to their rightful owners. They might indeed erect churches or chapels if they chose; and this they spared neither time nor mon-
ey in doing. Early in the last century, when the want of church-accommodation was partially supplied, the desire was entertained by some leading ecclesiastics, of having the Vincentians, or some similar institute established as Missioners amongst them. Those were Father Fitzgerald, O. P., the President of Carlow College; the well-known Dr. Doyle ("J. K. L."), Bishop of Kildare and Leighlin, who had seen them in Coimbra; and Dr. Maher of Dublin, who had lived with them at Monte-Citorio. Their attempts, however, fell through; God's time had not yet arrived. But what the dignitaries, favorably disposed and earnest as they manifestly were, failed to accomplish, was soon to be brought about by other agencies.

Certain events followed, the consequences of which are summed up in the passages we are about to quote from the Circulars of the Superiors General. On resuming our narrative we will enter into the detail of these events.

In his circular of January 1, 1840, Father J. B. Nozo writes thus: "The founders and directors of a preparatory seminary in Dublin, having petitioned to become associated with us, and their establishment united to the little Congregation, we have, after mature deliberation, decided to grant their frequently reiterated request. Fathers Dowley and Kickam, who at present, are at the head of this seminary, came here and spent six months as novices in our intern seminary. They gave great edification by their good example and showed unmistakable signs of having a vocation to our holy state. On returning to their native country where the affairs of their establishment required their presence, they sent us another seminarian endowed with the best qualifications, who is now fervently following all the exercises with our other students.

"If, as we have reason to hope, this union is consolidated, it will prove most advantageous to Ireland, procuring for that country the benefit of the missions, whilst at the same time it
will be an aid for us as several of our houses are in need of English speaking Missionaries."— *Circulars* Vol. II., p. 319.

And in his Circular of January 1, 1841, Father Nozo, again writes:

"We can now say that we have an establishment in Ireland. This people of Ireland, once visited by Missionaries sent by our Blessed Founder to oppose the fanaticism of Cromwell, always preserved the remembrance of the services rendered them by the zealous apostles.

"In recent times a society was formed under the title of Priests of St. Vincent; these pious ecclesiastics tried to imitate the virtues of their holy patron and to be penetrated with his spirit of zeal and charity. Having heard of the progress of the Congregation, they conceived the plan of associating themselves to it, and wrote to us on the subject. The correspondence opened between them and us determined the Superior to come to Paris with one of his priests.

"When he understood the end for which our Congregation was established, he petitioned to be admitted, with his co-laborers, into the Company. After sojourning among us, long enough to become fully acquainted with and formed to the practice of the Rules, he returned to his Irish confrères to instruct them in the customs of the Congregation. But this means appearing to them insufficient, they asked that one of our confrères be sent to them in order to initiate them the better into the spirit of our Institute. We deputed for this purpose one of our Missionaries who remained several months with them, and if these pious ecclesiastics had cause to congratulate themselves on the guide sent to lead them in their new career, our zealous and worthy confrère had, in his turn, ample reason to be pleased and edified by the happy dispositions of these new disciples of Saint Vincent. This year God has abundantly blessed their house, by sending them a great number of postulants,
which leads us to hope that the Congregation is destined to prosper in Ireland. Besides directing the seminary, at present filled with promising subjects, these confrères have charge of Saint Peter’s Church, near Dublin. Thither, from all parts, flock the people who usually seek pastors worthy of their confidence and who like to listen to simple sermons that touch the heart. Several confraternities have been established in this church and these powerfully contribute to the glory of God and the salvation of souls. Thus does St. Vincent accomplish, through his children, the prophecy he uttered two centuries ago, when, writing to one of his Missionaries, at the time Cromwell caused the Catholics to be massacred, he said: The blood of these Martyrs will not remain unproductive before God; it will be as seed from which, sooner or later, will spring forth new Catholics.”— Circulars Vol. II., p. 522.

We will now return to the origin and give the history of subsequent events, the results of which, we at present behold.

In the year 1832, four young men, nearing the end of their studies at Maynooth, after much and serious comparing of notes, agreed on two things—the dangers of the ordinary ministry and the importance of working for God’s glory and the salvation of souls. Their names are deserving of record; they were Messrs. Lynch, Kendrick, Reynolds, and Burke, all of the archdiocese of Dublin. To realize the twofold object of their thoughts, they saw nothing better than a life in common; but, as was right, they sought advice on the important subject. Taking the senior dean and one of the professors into their confidence; their attention was directed to the Congregation of the Mission. The suggestion pleased and was warmly taken up; but a difficulty soon confronted them. They were young and needed some person of experience to be their head. This difficulty,
and others were, however, soon surmounted by the kind Providence that directed their every step.

1. Having had more than a suspicion that their friend, the Dean (Dowley) was moved by the same spirit as they were themselves, overtures were made to him by the young acephalous body. About this time, the Dean was promoted to the office of vice president in the great college, yet he declined the position, and relinquishing all its advantages, placed himself at the disposal of his young friends, and above and before all, at the disposal of divine Providence.

2. Two other accessions were made to the little company: one, a Mr. McCan, a young gentleman of property, who had just completed his ecclesiastical studies at Carlow; the other was a friend and class-fellow of Mr. Lynch's at Maynooth, no other than Mr. McNamara, whose notes are before me. Of himself he says little, the situation was embarrasing; but we may now say that he was indeed an acquisition. For whatever of success has attended the missions and the other works of the Congregation in Ireland, was, under God, mainly due to his organizing powers. He will be remembered in Paris, as the late rector of the Irish College.

With these important increments to the little body, they felt in a position to do some work, not yet indeed missionary work, their ultimate object, but work that while otherwise useful, would serve as a preparation for the missions.

And so they bethought themselves of opening a lay college for day boys, in the city. The project was blessed by the archbishop, Doctor Murray, who also gave them charge of a chapel in the Phibsboro district, of the parish of Saint Paul, promising a foundation, which was afterwards made good, for two missions annually to the archdiocese. For the time being this college served as a make-shift for a little seminary. But this state of things was not to be of long duration, for a brighter prospect opened out before them.
SAINT-VINCENT'S COLLEGE.—CASTLEKNOCK.

First Establishment of the Congregation in Ireland, 1839.

The dwelling house and demesne of Castleknock, a historic site, came into the market, and was purchased. Away from the distractions of the city—about four miles—the archbishop saw in it a suitable place for his preparatory seminary, and required his young students to be educated there. One or two of the other bishops followed, to some extent at least, the example of His Grace. This college was opened in 1835, and about the same date, probably some time after, that in the city was closed.

The charge of this college with that of the church in the city, would seem to be sufficient for their number and their zeal; yet they could not lose sight of the missions for which they had banded themselves together. Indeed, as a beginning, they gave missions in the three churches of the parish in which they were then living; while the little church in the city was overcrowded by congregations drawn by their simple manner of preaching which they called instructions. Here was a standing mission; for they preached up general confessions and heard them, a thing little known heretofore, even in the city.

It was now the year 1838, and the little community, though their hands were full of work and the results were encouraging, felt uncomfortable. They had lost two members by death, from, it would seem, overwork; and others through disappointment, or because they saw elsewhere a more promising field to labor in; their principal object, the missions seemed far from attainment. Yet it was not so; for, in the autumn of the year just given, a visit paid to Castleknock by a Reverend gentleman from the Irish College, Paris, a Mr. O'Toole, changed the whole situation, brightening the prospect. Having made enquiries about the life and aims of the new community, his holidays ended,
I suppose he returned to Paris. Soon after, Father Dowley received a letter from the Superior General, inviting him and any of his community he might wish to bring, to spend some time at the Mother-House. This was totally unsolicited, but gladly and gratefully accepted. It was, in fact, an invitation to enter the novitiate; and so the Superior and Mr. Kickham entered.

Six months were spent at the Mother-House, the seminary to be continued at Castleknock, under the direction, as was requested, of a French confrère. The confrère chosen was Father Gérard, from the mission-house of Tours, than whom a better selection could scarce be made. To the present day his name is held in grateful and, I would say, in loving remembrance, even by some who never saw him. He remained in Ireland until the Superior was admitted to the vows, and established, in 1839, the first house of the Congregation of the Mission in Ireland.

The change was effected quietly and without a hitch; quite naturally, for there was little to change. It was in fact a repetition, in a small way, of what was done at the inception of the Congregation — the community practising the Rules, before they were formally put into their hands. Naturally I have said; yet still more supernaturally. It is easy to observe the Digitus Dei throughout. The members of the new community were men of good will, fired with zeal for the salvation of souls, and above all seeking direction for every step they took, and so Divine Providence conducted them to the longed-for end.

Soon after Father Dowley’s profession, he admitted his fellow-novice to the vows; and in the year following, four others having completed the two years, were admitted.

Very soon the new community showed signs of life and fecundity; for some desirable subjects came to them from Maynooth, and they could now think of missionary work as a thing of the near future.
So it was, the first mission opened at Athy, archdiocese of Dublin, followed by Kingston, same diocese. Space will not suffer me, however interesting it would be, to detail the marvels of those early missions. For a time—it was a short time—some parish priests, not understanding the idea of the missions, were slow to avail of them; but the people attended in thousands. The streets and roads were crowded with people going to and returning from the mission: it looked as if, for the time being, no other work was being done in the parish. The mission was the great, engrossing subject of conversation among the people, who discussed what was heard from the pulpit, and sought some way of getting near the confessional. From early morning till late at night it was besieged:—and through the night, a congregation for another day was gathering. Such difficulty in opening the door of the church and then what a rush! What was to be done? As many as could not be heard in two days were assembled in five minutes! Call in non-Missioners? Few would avail of them, at least till the late stages of the mission, when other hopes had vanished. Throw open the door during the night? This was done, and the vigils were strictly kept on, and in some cases through paid substitutes.

But a better expedient was resorted to, admission by ticket only; this was continued for many years, and perhaps it has been to the present day.

Father McNamara has left us an example of how these tickets were appreciated.

A woman who felt greatly despondent because unable to obtain a ticket, on meeting a young orphan girl so fortunate as to have one, asked the latter to let her have it, and in return, promised to take the girl into her family and treat her as one of her own children. The offer was accepted and the promise was being redeemed with fidelity.

Nor was it a passing excitement, as some who did not
understand would say; the fruits were visible and most consoling; enmities composed, the sacraments frequented; occasions of sin given up at whatever cost; faction fighting and other great scandals abolished.

One such scandal deserves special mention, for it was dealt with successfully, as it could not have been by any other conceivable means — the scandal of the proselytiser. Such scandals were not of rare occurrence in the famine years, which synchronized with those early missions.

Let us have one case of long standing, and independent of the famine.

In the parish of L......, a few miles from Dublin, was a school richly endowed, to the amount of twenty-five thousand pounds (£25,000), and holding out, besides gratuitous education, many substantial advantages to the children. It was staffed by Protestants, with a minister at the head; yet, this notwithstanding, it attracted the Catholic children for many years. The parish priest made repeated efforts combating the evil but in vain; the archbishop at his visitations and on other occasions, did likewise, but failed. The mission came, and fearing for the school which had been serving their temporal purposes so well, a deputation waited on the archbishop, deprecating any interference with it by the Missionaries. The latter had their say with him also, with the result that His Grace left them to their own discretion, showing at the same time what little hope he entertained by saying that theirs would be the responsibility. The mission went on successfully; the piety and fervor of the people every day increasing; The time has now come,—the word of denunciation is spoken with the happy result that of the four hundred children who were in attendance on the previous day, not one appeared on the morrow. And having put their hand to the plough, the parents looked not back but proceeded to the erection of new Catholic schools, which were completed within a year. In that

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CASTLENOCK, NEAR DUBLIN: SAINT VINCENT'S COLLEGE

conducted by the Priests of the Mission (Vincentians). From "Saint Vincent de Paul, by a Lover, published by Dumoulin, Paris."

Published by Via Sapientiae, 1907.
year the church was made to serve the purposes of a school. One other example, different in kind and perhaps still more striking. In a certain parish two factions were arrayed against each other in fierce hostility. It went on for years, and for what cause in the beginning, no one can tell. Whenever business brought them to fairs or markets, or without business at all, if only they could muster up a sufficient number of fighting men, they fought like savages, as for the time they were. Their priests had exhausted all their powers of entreaty and denunciation, and the bishop too, on occasion of his visitation, but in vain. The last resource was a mission which the parish priest applied for.

The mission commenced in the ordinary way. Meanwhile, they fell in with individuals of these factions, from whom they could learn the state of feelings that prevailed. The members or many of them were willing to break away, but the fear of being called unmanly, or renegades, made it necessary to effect a general reconciliation. But, to this another obstacle presented itself. — They were, both sides, members of secret societies, banned by the State and amenable to the law, and should they assemble even for peace-making, they would stand self-condemned.

But the authorities should know that the contemplated meeting would effect the business of the police better than they could themselves. This, they fortunately recognized, and promised to take no notice of the meeting: and so the Missionaries could promise the parties perfect security on that head. They assembled in the church at an appointed hour and, to avoid unnecessary publicity, late in the night. The director of the mission delivered an address, the purport of which one can easily conjecture. It had a telling effect on his audience; for those men, who but lately could meet each other with the ferocity of tigers were subdued to the meekness of lambs. At the end, he asked them in token of their forgiveness, to join hands in brotherly affec-
tion; which was done in the best order and with all the appearances of cordiality. "Quam speciosi pedes evangelizantium pacem!" Here surely was a work that gave great glory to God; joy to the angels, messengers of peace to men; and, we may add, to the heart of our holy Founder. Had Saint Vincent been director of that Irish mission, it is difficult to see in what particular he would have acted differently from his Sons, whom we trust have been long since with him in glory. And we may profitably think how it would have been, if, instead of the prudence that directed and tempered their zeal, and the prayers which, no doubt preceded and accompanied the work, they dealt only in denunciations strong and irritating. A great work would have been spoiled; the mission itself would, in great part at least, have been a failure; and many souls already in the hands of Satan, would have continued in that most wretched slavery, only held with firmer grasp.

Other instances might be multiplied, showing the influence of those first missions, and the consideration in which they were held. Not the least difficulty of a mission was that experienced at the end; of breaking through the masses of weeping men and women, who would fain accompany the Missionaries on their homeward journey. It was often a reënacting of the scenes witnessed in the deserts of Judea two thousand years ago. And then, oh! for a relic of the mission! Failing a better, the improvised confessionals were, in one case at least, broken up and the fragments carried off to be treasured in loving remembrance of the tribunal whereat the penitent laid down the burden of his sins and found peace to his weary soul.

Meantime, let us look back to Castleknock working out its destiny, first as an extern seminary, principally for the archdiocese of Dublin, and then, admitting lay boarders, in increasing numbers.

The régime was strict and the Church students being
the older and more numerous, had a favorable influence on the juniors, so that discipline was well kept up. Not only this, but the place became a nursery of Missioners, which it continues to be down to the present day, supplying annually an average of, say two or three subjects for the intern seminary.

Later on, but now about forty years ago, the archbishop having created a seminary in close connection with the residence of his successors, the students were withdrawn from Castleknock which soon became simply a lay college for boys. In this capacity it has gone on increasing till the number has attained the high average of one hundred eighty. It is one of the Intermediate Schools of the country, whilst it also prepares graduates for the Royal University.

From the latter class, the subjects for our own seminary are mostly taken. The staff are all confrères and priests, in number thirteen, assisted by a few extern professors. Their duties outside, are the spiritual charge of a home for poor boys taken from the work-house; and, near this, a chaplaincy to the convent of Dominican nuns at Cabra with a boarding school for young ladies, and a large institution for deaf-mutes. The confessions of the latter are received by a confrère from Phibsboro.

How the missions progressed for half a century and more must be told under another heading. The state of things had become abnormal—the Superior residing at Castleknock, while the mission staff was attached to the church in the city. The time had come for a new foundation; and this is what we shall now see accomplished.

SAINT PETER'S, PHIIBSBORO, DUBLIN

The Second House of the Congregation in Ireland, 1839

In the "Personnel" we find the same date assigned to this foundation as to the house at Castleknock out of which it grew, 1839. I should expect to see it somewhat later;
but as our chronicler is silent on the point, we shall let it stand. This silence is easily accounted for when we remember that the chronicler himself was appointed the first Superior of the new house.

It was but poorly equipped; a mission-house had to be erected by the church; and the church itself had to be enlarged; for although the priests had not the Cura animarum the congregations are overflowing. The Presbytery was erected but had afterwards to be enlarged. The same process had to be gone through with the church four or five times; the last is in hands at present and near completion. This was needed, not so much for accommodation as for symmetry; and it now stands a fine Gothic church with tower and spire (the latter not yet appearing) dominating the whole city.

And as the congregations increased, so also the community, from five or six up to fifteen, the number at present. Of these, some five or six, are devoted to missions; the rest give retreats to parishes, colleges, schools, and other institutions, while they also attend to the duties of the church, in which they are often assisted by confrères from the other houses. Such assistance is needed particularly on two Saturdays every month. But why on "two Saturdays particularly?" The answer will be of more than ordinary interest to every pious soul.

On Passion Sunday, 1873, the bishops of the Church in Ireland consecrated their flocks to the Sacred Heart of Jesus, as a protection from the vice of drunkenness and other vices, and as a means of drawing them to the sacraments, sadly neglected by many. Before that date, devotion to the Sacred Heart was little known in the country, outside colleges and religious houses; but then, the first note was sounded for spreading it more widely, and making of it a general devotion. Very soon this note was taken up in good earnest by the Community at Phibsboro; and with
what results may be learned from the following extract.

"Soon after this solemn consecration, the Priests of the Mission, at Saint Peter’s, Dublin, invited the people around this church to band themselves together, in large associations in honor of the Sacred Heart, one for men and one for women. Rules were drawn up, the approval of the archbishop was obtained, and a great work was thus inaugurated to the honor of the Sacred Heart of Jesus. Month after month, the people of every class, from the man of toil to the gentleman, assembled in the church, on the appointed evening, to hear a lecture (spoken), and to unite in devotions to the Sacred Heart. No doubt the angels looked down with deep interest on a scene in which God’s glory was so much concerned. But still more interesting was it, to see them on the following Sunday morning in their guilds, devoutly approaching the altar to receive the Body of their Lord, thus honoring His Sacred Heart, in the way principally pointed out by Himself, when He appeared to Blessed Margaret Mary.

And when we remember that many of those who now approach worthily and through love, would in the past approach only yearly and compelled by a precept, and some not at all, we can imagine what blessings descended on the district around, and what rich fruits were produced in so many souls.

Since that time, the association has been established in almost every parish of the city wherein that of the Holy Family had not yet been introduced, and with the same happy fruits.

From Dublin the association has extended to other cities and towns, and even to country parishes. With the approval of the pastors, and by the authority of the bishops, the Priests of the Mission have formed associations of the Sacred Heart towards the end of the principal missions and the same work still goes on with the happiest results.
To return after this rather long episode which, however, bears upon our subject, the Community at Phibsboro has also charge of a juvenile Temperance Society; and of two large schools erected by themselves near the church, one for boys and one for girls. These schools are for primary education, principally of the poor, under lay teachers, and enjoy a liberal grant from the Government. The children are instructed by the priest in the church, while he is free to give religious instruction in the school also, every day at an appointed hour. The confessions also are heard.

Another work of no slight difficulty is the chaplaincy of a deaf-mute institution for boys, under the Christian Brothers, with the duty of instructing and confessing them, and those of the female institution in charge of nuns, as told already.

There is yet another work and it deserves a higher place in our recital. A lady of great zeal and some property, directed by a member of this Community, the late Father Gowan, founded an orphanage on the boarding-out system, and opened a school in the poorest districts of the city, as a protection to the faith of destitute children. These were numerous owing to the want of employment for the parents, and—sad to say—owing to the intemperate habits of the latter. Homes were open to these children, but only at the cost of being brought up in heresy. And not only were the children cared for, but a bribe was held out to the wretched mothers with the result that hundreds of poor little ones, baptized Catholics are stalwart Protestants to-day. To meet this pressing evil, a new community of Sisters of the Holy Faith was founded under episcopal sanction; but later, quite recently, has been approved by Rome. The sisters have grown into a large community with schools in some of the poorest and most congested quarters of the city, and a few houses in country places as well. The spiritual care of this community (communities
rather), and of a boarding-school from which their postu-
lants are principally drawn; and further, visiting the or-
phans and their foster parents, give full and (I think it
will be admitted) profitable occupation to one confrère.

Now, if we bear in mind that there are five houses of
our sisters in or near Dublin, who would expect and do
receive help and sustainment from the confrères at Phibs-
boro, we have a programme of duties, principally to the poor,
quite according to the mind of Saint Vincent and a sub-
ject of envy to all who are his children indeed.

But the Missions, the principal work—how has it fared
with them since the first rush when Castleknock was their
centre. Well, half a century has since passed, and, though
other missionary bodies have entered the field, our Mission-
aries have been in constant demand, and no slackness in
attendance observable.

Recently many of the applications are for sodality re-
treats, which practically means a retreat for the parish, since
all are invited to attend.

During the lapse of half a century the people were being
better educated in the schools, and in the churches by their
priests and by the Missionaries, and so the latter were re-
lied of much heavy work, or rather the work of instruc-
ting was made lighter. And, as time went on, the general
confession came to be, in the case of most people, neither
necessary nor useful, for that work had been already done;
and so on all hands, the work was done more easily and
satisfactorily as well.

But the question of Perseverance still remained, and will
always remain. The mission will not make people impec-
cable, and there will be cases, not a few, of the dog returning
to his vomit, and the washed sow to her wallowing in
the mire.

And so, the great aim of the Missionaries in the closing
sermon and before it, is to minimize the evil of relapse by
pointing out the means of perseverance. These must be different for different persons; but there is at least one general means, which has proved powerful to keep thousands on the right path, the association in honor of the Sacred Heart. The sodality at Phibsboro has recently been raised to the rank of an arch-confraternity, which gives greater facilities for erecting it at the missions; so that soon few parishes will be found without this or some kindred association, working on the same or similar lines as the one at Phibsboro.

From the pulpit and in the confessional, to “join the association” is urged as one great means of perseverance; and, thank God, it is generally adopted. The monthly conference, followed by general Communion has become quite common in Ireland, when fifty years ago the sacraments at Christmas and Easter only, was the rule.

These associations are kept up by the zeal of their Director; and by a retreat given annually, or nearly so, by a Missionary priest or by some member of a religious order.

GENERAL SITUATION IN 1841; OPENING OF AN INTERN SEMINARY IN 1844

Before relating what concerns the founding of the house in Cork in 1847, it may be well to state two facts mentioned in the Circulars addressed each year to the whole Congregation: the continued success of the missions and the founding of an intern seminary in 1844.

In his Circular of January 1, 1842, Father Pousson then Vicar General, wrote: “The Mission in Ireland, recently united to the Congregation, already realizes in a most consoling manner the hopes we had conceived, for besides the seven seminarians or Irish students now in Paris, six have made their vows in the house in Dublin, and everything seems to indicate that the number will increase: All
are models of regularity and labor with benediction."—Circulars, Vol. II., p. 539.

One year later, January 1, 1833, Father Poussou again wrote: "The establishment founded in Ireland a few years ago seems destined to effect much good in that Province; the confrères composing that new mission are few in number, it is true; only seven have made their Vows, but the report sent me by the Superior is most consoling and gives fair hopes for the future. 'Their conduct,' he writes, 'leaves nothing to be desired on any point; they work, teach, give missions, and do as they are told in a most edifying manner, and our good God blesses all their work.'

"In fact, the missions opened there about the first of November, and after a week of labor the confrère in charge of one of the missions wrote us: that not only in the village in which they were then, but in all the surrounding country within a circumference of ten miles, the people are stirred up; all work has been suspended and from all parts crowds come to listen to the Missionary. 'Nothing is more admirable,' says this dear confrère, 'than to see these men visibly touched by grace coming several miles and, at the risk of being discharged by their Protestant employers, waiting three or four days their turn for confession.'

"Such beginnings are a forecast of the abundant harvest in fruits of salvation, which Divine Providence reserves for the little Company in Ireland."—Circulars, Vol. III., p. 550.

In 1843, Very Rev. John Baptist Etienne became Superior General of the Congregation. On January 1, 1844, concerning Ireland and the establishment that had been founded there he wrote: "The letters that reach us from this house lead us to bless God, for having been pleased to choose the little Company to render valuable service to the Church in this land for which Saint Vincent entertained so tender an affection, and where our Fathers have given rare
examples of virtue. Already will the considerable number of confrères there allow the duties of the missions and the retreats of the clergy to be undertaken without detriment to the interests of their college and parish. I have had from the lips of the Superior himself, Father Dowley, who came recently to Paris, most consoling details relative to the development of this new work; these details herald the prosperous issue to be expected."—Circulars, Vol. III., p. 46.

The year following, Very Rev. J. B. Etienne had the satisfaction to announce that the steady progress of the works in Ireland led him thither to establish what is to each Province its very life,—a Novitiate or intern Seminary. January 1, 1845, he wrote: "Providence, it would seem, consoles us by the blessings it sheds upon our rising colony of Ireland. Its progress appears to indicate that the time is opportune for the opening of an intern Seminary. Our hopes have been realized this year (1844), and the outset has been so successful that we are now confident this Seminary will shortly become one of the most interesting in the Company."—Circulars, Vol. III., p. 77.

CORK, SAINT VINCENT'S HOUSE.

Third Establishment of the Congregation in Ireland 1847.

The beginning at Cork was to a great extent a copy of what happened at Phibsboro, Dublin. A priest of high standing had set his heart on opening a house for missions on the model of the Congregation of the Mission, with some changes which he thought would be an improvement. As a means to this, he opened a day college in the city. His name, Very Rev. Michael O'Sullivan, was most likely to attract students, being as well known for piety and zeal as for learning and accomplishments, and holding the position of Vicar General in the diocese. And so it was;
the college went on successfully for some years; but later not so well. However, this would seem to have been a Providence; for, failing to see his way to the desired end, he applied to the Superior at Castleknock, offering him the college, and himself, if accepted, as a member of the Congregation. The offer was considered and referred to the Superior General who gave his approval. Three confrères were sent to Cork; these, with Father O'Sullivan and a cleric who had adopted his project, were to take up the college, but with a view to the Missions.

Here then is a Community of five, constituting a third house of the Congregation in Ireland, which now becomes a Province, with Father Dowley as the first Visitor.

Here my Notes fail me, and I must suppose a vacancy for some time in the position of local Superior. Tradition names no other for this office of first Superior than Very Rev. Michael O’Sullivan, C. M.

In addition to the work of teaching and the care of two chaplaincies in the city, the little Community had to erect a church; no slight undertaking, when we consider there were no means in hand, no rich postulant, nor endowment of any kind. But they had already some experience of the kindly feeling of the people, the great majority of whom were Catholic; and an abiding trust in God’s Providence, whose work it was, and so it was straightway undertaken. A site was purchased at the western end, high above the River Lee and the city through which it flows, enlarged by tidal water; and a collection was set on foot. The people who were nine tenths Catholic, were thoroughly prepared; money came in, sometimes in rich donations, and steadily the work went on. When it had reached its greatest height and the roof was partially on, it was brought down in the night with a tremendous crash by a violent storm.

This was a stunning blow to the Missionaries and to their friends; but it was the Will of God; and rarely is
any great work for His glory carried through without difficulty, unforeseen, or downright opposition. Here the difficulty, the opposition was not the work of an enemy, it was heaven-sent; and, we may suppose, to try the constancy of the workers.

They adored the Will of God and set to work again with increased energy, the people, whose sympathy was called forth, surpassing in generosity. The building of this second temple went on apace, and was soon opened for divine service, though as yet wanting a façade.

It is now finished without and within, and stands a fine Gothic church dominating its surroundings,—a monument to the generous piety of Cork City and the country around.

The opening of this church, "St. Vincent's on the Hill," or Sunday's Well," marks an epoch for the city of Cork.—First, there was the simple manner of preaching and instructions (the little method) attracting large and larger congregations as it became better known. This, of course, affected the other congregations unfavorably; for the Sunday's sermon was not then a matter of course, and when given it was somewhat high, or flowing rather than plain and practical.

Cork at the time had the reputation of being given to literature, and preachers thought, probably, that an humble style would not be acceptable. The contrary was now proved to be the case, for the high and the low, the learned and the unlearned, were attracted by the simple method of Saint Vincent.

Secondly. The confessional was sadly neglected, and the word General Confession was seldom heard, and, perhaps, still more seldom understood; but here an opportunity was given, with every facility, every day, and every hour of the day. Thirdly.—The ceremonies of the Church were not well carried out; and, therefore, had scant attendance; even Benediction was but rarely given. But now
CORK (IRELAND)

HOUSE AND CHURCH OF THE CONGREGATION OF THE MISSION OR VINCENTIANS (1907)
the frequent functions in the handsome new church, with its numerous lights and altar decorations proved a great centre of devotion and was appreciated by many as a very heaven upon earth.

But, why not have the same in the other churches; and thus keep people in their own, at least on Sundays? So it would seem, thought some who had charge of the administration, for not many years had passed, when a great improvement was observable, followed by the desired effect. This was appreciated in every way, for the Community at Saint Vincent's was overworked.

It will be remembered they had charge of a college, and with this a chaplaincy, as they have to-day, to the "Religious Sisters of Charity," with spiritual direction of their asylum for fallen women. They also conducted seminary retreats, with retreats for the Conferences of Saint Vincent de Paul Society, and the Ladies of Charity.

Nor were they unmindful of the missions. The poor people of the country—the bashful poor—for whom Saint Vincent originated the missions, were crying out for the little method, and the general confession and all the blessings of the mission. A great harvest was prepared: Regiones albas sunt ad messem, and must be reaped; or, at least, a beginning must be made.

During the summer vacations of their college, as many of the Community as could be spared from the service of the church, banding themselves together, and with the aid of confrères from Dublin, gave missions, not only in their diocese, but in Cloyne and Ross as well. The blessing God had given to these first efforts, served as an encouragement to increase the Community and form a mission staff. But for this purpose there was need of a Mission House, for up to this, they had but a makeshift residence, for a small Community. The idea was a presbytery and house for retreats, and forthwith preparation was made for hold-
ing a bazaar and lottery, which, with the answer to another appeal to their benefactors resulted in four thousand, two hundred pounds (£4,200). This time collections were made outside the diocese, for the missions were intended for all who call for them. And so the work went on and was soon finished and occupied, or rather partially occupied, for in our humble judgment it was either too large or too small. It was too large for a Community suitable to the place; and too small for a diocesan retreat.

But however that may be, it is unquestionably a fine palatial building (some would think too fine), looking down from the highest of three terraces, upon the River Lee before entering the city. Within you will see nothing to offend the eye of the severest religious, and if there be fault in the exterior, the blame should be borne by the kinds of stone of the country artistically arranged by architect or builder.

Now the Community is increased to eight or nine priests; a mission staff is appointed, and the missions formally inaugurated.

We may add that two of those who, as Superiors, had a leading part in the works just named, were raised to the episcopal dignity in Ireland, Doctor Gilhooly and Doctor Mac Cabe.

Some other items of work that engaged the Cork Community might be added here. The spiritual care of a house of our sisters in charge of a large Infirmary, and to some extent, of a house in the country about thirty miles distant where they teach primary schools, and sometimes educate postulants for the Seminary; and, casually, at least, some work done for other communities.

Of the missions, having told of those given by the Dublin staff, it will suffice to add the same here. For over thir-
ty years, the work has been going on, principally in the southern province, and sometimes in the other provinces as well; and not unfrequently in Great Britain. At present, three confrères are engaged in London, where another mission awaits them after a rest of less than a week. A most arduous work these missions generally are, and without the encouragement of prosperous results. They are indeed missions to the poor, and the poor Irish Catholics driven by stress of poverty, for four or five generations, to seek a living in that big, wicked Babylon. Many are Catholics only in the name, forgetful of the traditions of their country, and withering from the foul breath of heresy. And so it is in their measure, not indeed the same measure, with our countrymen in the other large towns and centres of labor throughout England. The announcement of a mission is not sufficient; visitation of the houses, with urgent, but gentle entreaty is found necessary; and sometimes nothing short of the “Compelle intrare” will bring them in.

In Scotland they are not such hard cases. The low Calvinism of the country serves as a mutual repulsion. And, if only the drink-evil could be rooted out, the example of Irish Catholics would serve as a light penetrating the darkness of that land which itself was once so Catholic. But alas, John Knox!

May God powerfully assist the Missionaries who labor in these countries, which for centuries have been lost to the Church.

(To be continued.)
ITALY

SESSA AURUNCA

Letter from Sister Carusio, Daughter of Charity, to Sister Maurice, Visitatrix of Naples.

Sessa Aurunca, May 23, 1907.

On the twentieth of this month, Whit-Monday, just after the noon examen, when half way between the chapel and the kitchen we heard a terrific clap of thunder. On investigating we found that the lightning had wrought complete destruction to the cupola of our church, injuring in part the main altar as well as the candelabra and ornaments, whilst shattering the glass in all the windows. Traces of the lightning's course had even touched the tabernacle.

We marveled to see the statue of our Immaculate Mother uninjured, for the lamps at her feet had been broken to pieces. This seemed one of the special marks of the Divine protection so visibly manifested throughout the whole event.

After thus damaging the church and removing the inner door, the lightning pursued its way to the women's ward where it ignited the electric wires, smashed the glass in all the corridor windows and made its way through another door disfiguring everything in its path. It glided to the pharmacy where it demolished all the bottles, destroyed the door handle, and passing through the wall of an adjoining room, continued its course to some marble steps which it reduced to atoms. Next it encountered the water-pipes, melted the plug, and in a few seconds all the corridors were flooded. It was a trying moment! I know not how we survived it!

Thanks be to God, throughout all no one was killed.
The kitchen girl was slightly burned on the arm and suffered from a contraction in the nerve of her mouth, but she has now entirely recovered.

A consumptive child who was alone in an isolated room remained unharmed, for whilst the lightning left its marks on the walls, it halted just near the child’s bed.

This remarkable preservation of the inmates of the hospital, who remained unscathed in the midst of ruins, is looked upon as truly miraculous: everyone declares that God would thus manifest His protection of the sisters and their works.

I fully realize, my dear Sister, that an invisible hand guided us from the places of danger, for at the moment of the disaster we had scarcely left the church, a short time before we had all been together in the pharmacy dispensing remedies to the poor, and in that contracted spot all would inevitably have died or at least have been asphyxiated.

Help us to thank God for our providential escape, and believe me, etc.

Sister Carusio.

The French orientalist, Abbé Martin, in divers reviews, and Father Zingerle in his *Monumenta Syriaca*, have also published various fragments from Jacques de Saroug. During the year 1876, the Abbé Martin in publishing the homily on, *la Chute des idoles*, by Jacques de Saroug in the *Zeitschrift der Deutsch Morgenl. Gesellschaft*, vol. XXIX, p. 107, prefaced it by the following observations:

"What excellent and, absolutely correct ideas against the love of riches appear among the passages of the Syrian poet. This little poem contains well laid scenes, considerable life and action and although it has few characters, is decidedly interesting. In the words and actions of his characters, this monophysitical poet finds means to disclose thoughts sparkling with originality and truth, which would do honor to more than one European moralist.

"This little poem will make its author better known; it will also reveal to us various phases of his genius and will show, to advantage, the versatility of the most prolific Christian Syrian writer of the sixteenth century."

Such is the author whose *Homilies* Father Bedjan has undertaken to publish, and from whom he has already given us numerous unedited articles. They are the result of laborious research; in his introduction (p. 6), he says: "The
following is a list of the *Homilies* of this third volume, which is a continuation of two preceding ones and which contains references to the manuscripts from which these homilies have been taken.” He observes most justly: “One can form no idea of the travel, expense, and labor falling to the lot of him who must consult so many manuscripts!”

During the past few years he has introduced a number of these writings into the current historical and religious literature of Chaldea.

We note with pleasure that Father Bedjan has placed an historical and critical outline at the opening of each volume. Although it would be impossible for one man to accomplish more than Father Bedjan has given us, it is to be regretted that he had not a collaborator by whose aid he might have furnished us with more copious historical notes, and a Latin translation of these works. Had this been done, these publications on the liturgy, history, religious and civil legislation, etc., could be far more useful, and hence their value would be increased tenfold. Perhaps it is not too late to offer this little suggestion.

A. M.
In the early part of November 1906, as the time for my departure drew near, I was pressing you to give me help for our mission of Madagascar. You defended yourself but feebly, like a father who had already foreseen what was to come. "Write," said you, "to Father Miéville, who is at Marseilles. True he is fifty years of age, but he is still strong and full of good will. I think he may even render you long and valuable services.

I was not acquainted with Father Miéville, nor had I ever met him; but, conformably to your advice, I wrote him that very day. His reply was prompt: would that I could transcribe it in full, but it suffices to say that our dear confrère was most willing to come to share our labors and our trials. He gave himself to our vicariate wholly, but without enthusiasm and without illusion. He entertained neither regrets nor apprehensions, looked not back, but accepted all honestly and simply as became a true Missionary. He made himself known to me, explained in what ways he thought he could be of service to us, and placed himself at my disposal to be made use of as far as his physical strength would permit. From that moment, Father Miéville was our own.
I arrived at Marseilles on November twenty-fourth, and we were to sail the next day. My first interview with our new collaborator afforded me great consolation. In him I saw a strong, active, enterprising man, one ready for everything, and by no means a novice in foreign missions, for the many years he had spent in Algeria and the East had furnished him with valuable experience.

The good impressions I had received were but confirmed during the seemingly interminable voyage of one month, from Marseilles to Fort Dauphin. Father Miéville never forgot himself, although his cheerful disposition and inclination to pleasantry might easily have led him to depart from that priestly gravity that won him the esteem and respect of all the passengers.

The eve of the beautiful feast of Christmas found us on the annex boat that plies between the East coast and the island. We were between Manaryary and Farafangana. The sea, usually rough in these parts, "had fallen," as the sailors say, so Father Canitrot and I had the consolation of offering the Holy Sacrifice at midnight, but Father Miéville asked to be allowed to wait, for we were to land that morning, although the hour was uncertain, and he had a great desire to ascend the altar at Farafangana, thus to consecrate his first steps in the land he had come to evangelize under the protection of the Infant Jesus. He looked upon this happy coincidence not only as an encouragement but as a veritable promise and guarantee of success. And so it happened. I parted from this worthy Missionary, my heart filled with the hopes and consolations he had engendered therein.

Father Miéville went immediately to join Father Leclerc, at Vangaindrano, the centre of a very populous district; for more than ten thousand Malagasy have grouped themselves in several villages around the residence of the Missionaries. Here zeal does not lack aliment, and if obstacles are en-
countered, courage to surmount them is sustained by the prize in view. There is not time to fall asleep, for, in these parts, souls and hearts are attracted, led, and won, by him who knows how to draw them, by him who knows how to hold them fast.

Father Miéville courageously faced all difficulties. Despite the number of years he had been on foreign mission, or rather because of those years, he at once wrote me a full account of his new situation. This letter leaves nothing to be desired, revealing the man as he confronts himself, and measures his obligations, thus forming the grandest eulogium that could be addressed to his memory, for you know, Most Honored Father,—Father Miéville is no more. God has called him to introduce him, according to the expression of Saint Vincent de Paul, into the great "Community of heaven," where he is ours for ever.

Here then is what this dear and lamented confrère on April 5, 1907, wrote me:

"Your friendly reproach for the brevity of my letters touches me; but until now it has been difficult to give long and numerous details. The days at Vangaindrano are much alike, and the persistent rains do not break the monotony. Of course, there is always something to say but is it worth the saying? Everything is new to me and so far, I have not a clear insight into my position. I have yet to become acquainted both with persons and my environment.

"It is evident, however, at the outset, that we cannot expect our mission to develop until we are able to put ourselves more in touch with the people, by conversing freely with them as our confrères at Farafangana and elsewhere, who speak the language of the natives admirably, have been doing for a long while. I so fully understood this even before you drew my attention to it, that notwithstanding the difficulties inseparable from my age, I had put my shoulder
to the wheel, and I have forced them to understand me. With time and the grace of God, I shall succeed.

"—‘Whilst waiting, I hear you ask, what are your occupations?'

"I have endeavored to create them, and after consulting with Father Leclerc, the following is the share I have assumed.

"First, I compose short, simple instructions which our catechist immediately translates, and then reads to the people in quite an animated style. This is not precisely my dream, but our good people are satisfied. I employ the same method in teaching and explaining the catechism. When I interrogate the children they answer me, which makes me feel sure that I am generally understood.

"I also teach school, and I avail myself of this occasion, to put our young pupils upon their guard against certain ideas that civilization has brought in her train, but which do not belong to her. I assemble the young people who come from our confrères of Farafangana, Ivato, and Vohipeno, and endeavor to preserve in them the excellent principles they have imbibed, but from which they would soon stray, if left to themselves. In a word, I strive, in my humble sphere, to make my poor, miserable self useful to the mission and its works."

This letter, which needs no comment, was written, as stated above, April 5, 1907, but did not reach me until April eighteenth. On May sixth, I received within the same hour, telegrams from Fathers Leclerc and Lasne, apprising us of the illness and death of our zealous Missionary. He had been with us exactly four months and a half, and he has been called away just as his concurrence was to have been still more useful to us. I had destined him to be the director of the teaching faculty of Vangaindrano, as his degree of Bachelor of Letters, and his title of form-
er professor would have insured our obtaining an authorization which will soon be absolutely necessary.

Doubtless you will tell me that in these events we must recognize the Will of God, adoring the hand which strikes, to multiply our trials; but, these trials, Most Honored Father, you can alleviate, and if our good God ordains that we mourn a confrère who had compelled the esteem of all who knew him, you will not forget that the place which he so well filled, cries out for laborers, and you will not leave without a pastor this flock which Divine Providence has confided to us.

† J. Crouzet, C. M.
Vicar Apostolic.


Vangaindrano, June 22, 1907.

It is not difficult to understand what must have been your surprise and grief on learning through the cablegram sent by His Lordship, Mgr. Crouzet, of the sudden death of our much lamented Father Miéville.

If he is an immense loss to the mission of Madagascar in general, and to Vangaindrano more especially, to me personally, what must he be! Oh! how long and how impatiently had I awaited the arrival of a confrère. I heard of the coming and destination of Father Miéville with the greater joy, as I had known and appreciated his eminent qualities in the three years we spent together in Kouba, Algeria. During the four months that he was with us here, I became better acquainted with him, and I rejoiced at the thought not only that I would henceforward live somewhat more of the Community life to which I was no longer accustomed, but that my confrère, with his wide experience,
would do great good amongst the natives and especially amongst the children.

But God in His inscrutable designs had ordained otherwise; and, satisfied with Father Miéville’s good will and his desire of self-sacrifice, has called him to Himself. Attacked with that terrible bilious fever from which one rarely recovers, on the night of May fourth, at twenty minutes before one, Father Miéville gave up his soul to God. Notwithstanding my own condition, for I myself had had the fever for several days although only intermittently, I was able to hear his confession on Friday, and he then told me that he thought he was going to leave us. I could not bring myself to believe that such a thing would happen. Towards four o’clock in the afternoon, myself trembling with fever, I went to see Father Miéville, whom I found very weak and even then almost unconscious. Fearing that the end was near,—I administered the last Sacraments whilst my poor confrère barely recognized me. I would have wished to do more, to watch beside him until the end, but my strength forsook me and I was obliged to seek some rest, leaving Father Miéville to the care of my young schoolmaster with directions to notify me should danger be at hand.

I was called about one o’clock in the morning, but dear Father Miéville had just yielded his soul to God. At that moment, Most Honored Father, my grief was inexpressible; it overcame me, and aggravated by the fever left me barely sufficient strength to see that the last duties were rendered to our dear deceased, as well as circumstances would permit.

I had telegraphed Father Lasne to send some one, but notwithstanding Father Hiard’s haste; for he made the seventy kilometres that separate Vangaindrano from Farafangana, in fifteen hours, he arrived only after Father Miéville had expired.
And now, Most Honored Father, behold me once more alone! I saw Monseigneur on his way to Tuléar, he assures me that he will not again leave me alone so long, as he has been obliged to do in the past, and that he has written to beg you to send us help. There are really too few of us in Madagascar, and in case of illness we are too far apart to be of assistance to one another.

I fully understand your embarrassment in these troublous times, Most Honored Father, but yet I place my confidence in God, and with all the fervor of which I am capable, I implore our Holy Founder not to desert his dear mission of Madagascar which he so loved, and to benefit which he formerly imposed so many sacrifices upon himself!

Please accept, etc.

Joseph Leclerc.

FARAFANGANA


Lazaretto of Farafangana, March 19, 1907.

How time flies! I have been three years and a half in Farafangana, always as happy as when I first arrived, the only drawback being that I have not yet mastered the Malgash language. I begin to make myself understood in a general way, better than I myself understand, which is very tantalizing.

The pupils that have been with us for three years are now taller than I. Nine are married and fifty have been baptized. Unhappily some have not been faithful to the grace of God; led into evil by their own parents, drawn away by bad example, they are excusable; fortunately, however, their number is but small. Nevertheless, I can assure you,
my dear Sister, that these poor strayed sheep are my burden and my sorrow, and when I meet them in the street, sometimes I overwhelm them with reproaches; sometimes I speak gently to win them back; then, for the time being, whether for good or for evil, all my Malgash deserts me.

Our little brides are very good; five of them have lovely babies. It makes us happy to see them come to church on Sunday each carrying a baby on her back; the mothers take their own places near us. Seldom does any one miss her monthly Communion, and should a feast fall during the month each again approaches the Holy Table, always with her baby on her back. The mother and baby are never separated, even to go to confession. Last month I noticed one going toward the confessional with her sleeping baby on her back; as for myself I became quite restless: If it wakes up, how it will cry! but everything went on well.

After Easter, we hope to marry off four more of our young girls. May our good God bless and protect them! They come to school until the eve of their marriage, and when the morning of the great day arrives the bride comes again to be dressed, then we take her to church, escorted by all her companions. After the ceremony, the couple with their relatives and friends come to Ambotoabo (the lazaretto), to greet our good Superioress who gives them some little presents; our Superioress also offers them tea which pleases them all very much. After dinner canticles are sung and at four o'clock the entire party returns to church for Benediction. Weddings always take place on Sunday at high Mass, and on these occasions Father Lasne never fails to give a very practical sermon.

The little brides continue to come to school now and again, sometimes bringing material to be made up into one thing or another, sometimes with mending which they find great difficulty in managing unaided, or to show us their sick babies to get remedies for them, for we have a small
pharmacy, the precious gift of my former good Superioress and companions, which enables us to do a great deal of good. Indeed every morning from seven to eight o’clock, there is an endless procession of the women of the parish who come with their sick children to seek remedies; for some of these little ones there is nothing to do but close their eyes, and to them we quickly secure the precious passport to eternity.

After school hours, we make our rounds in the villages, always carrying with us a good supply of medicines for every ailment. In the beginning our good people regarded our coming with suspicion, but now they send for us, especially for the children. We also “make friends” with the good old grandparents, by taking them some simple remedy, and in this way we instruct them as well as we can, and when we see their condition growing dangerous, we ask them if they would not like to see the Missionary who is so good to the sick of the parish; ordinarily they are willing and as a result, leave this world with the grace of baptism! In regard to the children, we do this ourselves, for we generally find them near the last extremity.

On Sunday, the church is filled, the parents of the children are beginning to come, always carrying the children on their back, so sometimes we have a delightful concert! After the high Mass, the Missionary, Father Lasne, has a catechism class for adults. Our children that have made their first Communion also assist. There are usually from eighty to a hundred. Last year some good old women attended the catechism class and greatly desired to receive baptism, but as there was much difficulty in getting these things into their heads, Father Lasne asked us to teach them their prayers after class, which we did with our whole hearts. Seeing this, others asked permission to come likewise; some children persuade their parents to do the same, and the number of grown up pupils has so increased that
we now register about sixty of them. Every Tuesday, from
nine to ten, while the children are at recreation, our adult
pupils assemble in class, and Father Lasne comes to hear
the catechism. At a quarter before nine the children, dis­
missed, go in search of their parents and joyfully return
with them. Of course we encourage our little charges in
this self-imposed task. One morning as I passed through
the street, I said to the mother of one of our children: “Do
not forget that to-day is Tuesday.” “I cannot come,” she
replied, “I must prepare the food.” When I returned to
class I told her little girl who is about ten years old. “I
shall go for her,” she said, “she must come and I will cook
the rice.” Off she started and her mother arrived, wreathed
in smiles, carrying a child on her back, and one under her
arm.

Yesterday, the beautiful feast of Easter, the church was
unusually crowded; Christians and children were at their
post, and there was a grand general Communion. Next
Sunday our little class teacher is to be married.

The steamer of the twenty-fifth brought the long-desired
package, and oh! the treasures we found in it. Thanks once
more for all your kindness, I pray the good God to reward
you, my very dear Sister.

Sister Jourdain.
NORTH AMERICA

WEST INDIES (ANTILLES)

CUBA

ESTABLISHMENTS OF THE DAUGHTERS OF CHARITY

(Extract from Annals, Spanish edition, 1906, p. 530.)

May 1, 1906.

The Daughters of Charity, established in Cuba in 1851, notwithstanding the number of houses they were forced to abandon in 1898, when the independence of this Island was proclaimed, have now (1906) sixteen establishments in the republic.

HAVANA.—1. College of the Immaculate Conception

(259 Ancha del Norte street.)

This establishment is the central or provincial house of the Daughters of Charity in Cuba. It was founded in 1873; there are more than thirty sisters including the aged and the infirm. The building is well constructed; there are spacious halls for dormitories and classrooms and all the necessary equipments for so important a college; it possesses besides, sufficient land, should it be needed, to enlarge the edifice. At present, the number of pupils attending the college is 507, thus divided: boarders, 41; day scholars, 28; for half tuition, 51. There are 317 free pupils, of whom 167 are colored, besides 70 very small children. This makes altogether 120 pay pupils, and 387 taught gratuitously. Among the latter, many receive their board besides instruction.

In this college, as has been said, young girls of all
classes are admitted: white or black, rich or poor, with those of limited means. Since the foundation of the college 261 boarders have been received, and 1,165 day-scholars; thus giving a total of 1,426 pupils.

The boarders and day-scholars have each an Association of the Children of Mary. The boarders' Association was canonically erected May 30, 1878, and has at present 37 members. From its foundation 184 members have been registered; twelve of these have joined religious communities, whilst many others have become model Christian mothers. The intern Children of Mary observe exactly the rules of the Association and perform their spiritual exercises in common. They frequent the Sacraments and approach the Holy Table at least twice during the month.

It has been remarked that from their entrance into the college the pupils strive to render themselves worthy of being received as aspirants. The Association of the Children of Mary is a powerful incentive to these children to correct their faults; without its influence the maintenance of discipline would be difficult, nor could they be so easily drawn to piety.

The Association for the day-scholars, canonically erected, May 29, 1880, now numbers 80 members; from its foundation, 685 have been registered. Four of these members have consecrated themselves to God in religious communities.

These Children of Mary have much to overcome, in the exact observance of the rules. It is very edifying to see the generous efforts which many among them have to make to fulfil their religious duties, and to assist at the reunions and exercises of the Association.

Many of the former pupils, obliged to earn their livelihood attend the reunions and profit by this occasion to go to confession and receive Holy Communion; they also enjoy meeting again their old companions of the Association.
HAVANA. — 2. Extern Pay-Pupils;
Saint Hedwige's School.

This class was established September 4, 1899, to facilitate the means of education for young girls belonging to families, in reduced circumstances, who are unwilling to send their children to a free school.

The tuition is only thirteen pesos in silver ($5.00), some are received for even less. The pupils are instructed in all branches of the primary course and needlework. English grammar is also taught, but, especially, do they receive solid instructions in Christian Doctrine. The average attendance is from fifty to sixty. To encourage the practice of virtue an Association of Children of Mary was erected in this school on May 31, 1900.

By the religious instruction imparted to so many young girls, this establishment is destined to effect untold good among the Cuban families.

Manuel Burgos, C. M.

(To be continued.)
You are aware that His Holiness, Pius X., has chosen our confrère, Rev. E. Arboleda, Superior of the preparatory seminary of Popayan, for the Archiepiscopal See of that city. From his arrival at the seminary, his rare virtues, his great charity, his prudence and profound erudition attracted universal attention. Moreover, as a native of this country and a member of a very distinguished family, he has held intercourse with the best society, not only in Popayan but throughout the whole valley of the Cauca. Last year on the Feast of the Translation of the Relics of Saint Vincent, all were charmed with his sermon on humility. Henceforth he was spoken of as Archbishop of Popayan. His anxiety, his fears are not unknown to you, nor how earnestly he besought Almighty God not to permit that the weight of this charge be laid upon him. He several times begged his spiritual children to offer their Communion for his special intention. But God, who exalts the humble, willed that the apostolate of His servant be extended beyond the limits of a seminary.

On Easter Sunday, March 31, at one o’clock in the afternoon, His Eminence the Apostolic Delegate at Bogota, sent a telegram to Father Arboleda to notify him of his elevation to the archiepiscopal dignity. At the same time
it was communicated to the dean of the chapter and to the governor. Immediately all the bells of the city rang out to announce the welcome tidings: Cauca had a new pastor.

The governor and all the civil officers called on the new prelate whose nomination Rome had confirmed on the preceding day. Visits were uninterrupted and every moment brought cards and telegrams. The officials in a body and having at their head the son of the minister of war came to pay their respects to Father Arboleda. At eight in the evening a military band played a serenade in front of the seminary. But there is sorrow among our students, who do not rejoice, as they are about to lose a father who loved them tenderly, and who was wholly devoted to them.

My grief and that of my confrères cannot be expressed. You understand this as you appreciate Father Arboleda, having met him two years ago in Paris, whither he went for the benefit of his health, broken by excessive labors. On his return to Colombia he came here, and during the two years that he has been my Superior, I ever found in him a father and a friend.

Called to Bogota by His Eminence the Apostolic Delegate, Father Arboleda left us a few days ago for the capital of Colombia. Their Excellencies the Archbishops of Bogota and of Medellin, their Lordships of Garzón, and Ibagué, apprised of the nomination, telegraphed congratulations to our illustrious confrère. The same courtesy was extended by Mr. Reyes, the Catholic President of the republic.

Conformably to the desire of His Excellency, the Apostolic Delegate, Father Arboleda will be consecrated at Bogota. I have not yet mentioned the incidents of his journey to that city which journey necessitated his passing through Cali and Cartago his native place. Both the faithful and clergy are overjoyed at his nomination. At Cali, the military were in line to honor the Archbishop elect and he made his entry into the town to the sound of martial music, pre-
ceded by a regiment of soldiers and accompanied by one hundred and fifty citizens on horseback. The same triumphal reception was repeated at Cartago. In all truth may we say: *Exaltavit humiles.*

If obedience leaves me here in the preparatory seminary, rest assured, Most Honored Father, I shall labor with unwearying devotedness at this important work of the education of boys,—boys destined, later on, for the sacred ministry. The sublimity of this work, as well as the hope of helping our venetated confrère by cultivating vocations for his immense diocese, will sustain me amid the difficulties of my task.

Your prayers, Most Honored Father, will aid me to secure this result.

Believe me, etc.  
A. Castiau.

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CHILI

FROM BUENOS AYRES TO SANTIAGO, CHILI,  
*via* THE ANDES


Santiago; *Alameda de Las Delicias*, May 1, 1907.

My Very Dear Brother,

In the second week of April, Father Bettembourg received a telegram directing him to send me at once to Chili. I prepared immediately to set out, as I wished to reach Santiago *via* the Andes, and thus avoid the long and expensive voyage to be made by doubling Cape Horn through the Straits of Magellan, then sailing northward to Chili. From May tenth, the direct route across the Andes from Buenos Ayres to Chili is dangerous, rendered more so, by
the cold and snow. The transit requires ten or twelve days and costs from $160, to $180; whereas by land, the journey is of two or three days only, costing about sixty dollars.

On Tuesday, April twenty-third, at six A. M., our preparations being completed I bade adieu to all at the Central House of the Argentine, and was soon on my way to Santiago, via the Andes. The skies were somewhat overcast—best weather for traveling—the temperature resembled a September day in France. From Buenos Ayres to Mendoza I took the morning train which crosses the Argentine territory. Few accidents are recorded on this line, and its construction must have been an easy undertaking as there were no mountains to tunnel, no ravines to bridge over. The rails are laid on a flat surface which, however, in some places is marshy. The general aspect of the country is that of an immense pasture land, and throughout the day the traveler's eye vainly seeks variety in the landscape. Here one man owns thousands of sheep, and counts his cattle by hundreds. Shepherds on horseback guard these herds which graze on the plains both night and day. The animals that die from disease or cold are left to be devoured by birds of prey. As the train rolls on, one catches a glimpse of the skeleton of a horse or a cow, some isolated huts, groups of trees, and occasionally a running stream; cornfields whose giant stalks have been scorched by the burning sun and blackened by the dust. Sometimes near the little dwellings laborers may be seen working in the fields where they expect a rich harvest; for in this vast plain of the Pampa nothing is wanting but the labor of man.

On Wednesday morning we changed train at Mendoza. This city has an altitude of seven hundred fifty metres. The surrounding country is fertile and well cultivated. For a few moments we admired the beautiful vineyards, the long lines of poplars, and the rich stacks of hay. Then
the train whirled us along to very different landscapes: a rocky soil, most desolate in its aridity. We had reached the foot of the Andes. Innumerable peaks crowned with snow and bathing their summits in the clouds seemed to rise before us. We were lost in awe and wonder as we contemplated this wild but sublime view,—those majestic mountains entirely destitute of vegetation.

Four P. M. brought us to the last station of the Argentine railway. This spot has an altitude of three thousand one hundred fifty-one metres. The journey from this point will shortly be made through a tunnel, and travelers will go from Buenos Ayres to Chili, without encountering peril or fatigue, by a subterranean railway which will connect the Argentine line with that of Chili. Meanwhile, the journey includes an ascent to the top of the mountain,—where a colossal statue of the Redeemer has been erected,—then a descent on the other side. In favorable weather this may be done on horseback, but even then it is not a safe venture. On this particular Wednesday of April twenty-fourth, it was almost an impossibility, the temperature being low. In the snow storm that greeted us the feathery flakes seemed to sport in the brisk North wind. Except in Auvergne, I had never experienced such intense cold. With two fellow-travelers, I entered a small carriage, protected by a plain oilcloth cover, and drawn by four strong horses. Our driver was a robust fellow who possessed all the daring and dexterity of an Auvergne peasant, lacking, however, his prudence. In less than an hour and a half we had reached the highest point of the mountain and we knelt at the foot of the statue of our Divine Redeemer. We were then at an altitude of about four thousand metres. Our descent on the Chilian side was yet to be achieved. This feature of the journey we record as the most thrilling of that never-to-be-forgotten twenty-fourth of April. Our intrepid postilion lashed his horses and off we drove at full
speed, almost precipitated down the mountain along a steep, narrow road glistening with snow and bordered with frightful precipices. The very sight made us dizzy and at least ten times we marveled that we were not dashed headlong into the yawning abyss.

At seven P. M., we arrived at the Chilian station. All unnerved and shivering with cold, we put up at a miserable wayside inn, hoping for a few hours repose, and next morning very early resumed our journey without notable incident. That evening I arrived at Santiago where Father Bouvier and Brother Hervaud were awaiting me at the station.

Joseph Caussanel

P. S.—I learn here that I must embark for Bordeaux.
OCEANICA

PHILIPPINE ISLES

THESE ISLANDS VIEWED FROM AN ECONOMIC, POLITICAL, AND RELIGIOUS STANDPOINT.—WORKS OF THE MISSIONARIES AND OF THE SISTERS OF CHARITY IN THE PHILIPPINES.

(Annals, Spanish Edition, 1907, p. 394; Translation.)


Manila, April 10, 1907.

Rev. Dear Confrère,

Our appearance in the Catalogue allows no doubt to be entertained as to the existence of the Province of the Philippines. There are no tidings, you say, from that section of the globe! Some may even ask: What has become of those men from whom we hear nothing?—Well, here we are in these far-off regions, and we spend our days laboring amid many difficulties in our humble sphere—the field, now so circumscribed.

As no one seems inclined to write, my pen must fulfill the promise made in a former letter, published in the Annals.

Distressing indeed is the present condition of the Philippine Islands, and who shall solve the problem of its future, economic, political, and religious,—this last being, to some extent, bound up with the first and the second?

Daughters, as they are, of our dear Spain, the Philippine Isles seem, in religious matters, to be imitating the mother country. Indeed, religion, which was rather on the surface than deeply rooted here, appears to be dying out.
During the four years of my sojourn in these parts, formerly so flourishing, the once abundant harvests no longer yield what is necessary for the subsistence of the inhabitants; in certain sections, cassia, sugar, and tobacco are, it is true, regularly cultivated, but the products of the same are reduced by more than half of what was formerly obtained. Rice which was the staple in these islands, and the exportation of which once constituted a source of wealth, not only does not now suffice to supply the demand, but it must be imported at great cost.

Immense fields are left uncultivated; from the want of energy and the indifference of those who could improve matters, it follows that this land, mostly yet untilled, but which in point of fertility compares favorably with any other country, remains, nevertheless, only moderately productive. If to the aforementioned causes are added those peculiar to these latitudes, as for instance, the torrential rains, or the droughts of the past years, an idea may be formed of the prostration to which agriculture and commerce have been reduced. Moreover the heavy taxes imposed by the Americans are draining these poor islands.

As to the political situation, here and there, we hear continually of insurrections breaking out; for the people are ruled by one idea,—independence! Will this expectation ever be realized? But it may be argued by some one who has read the treaty of Paris: did not the United States in the presence of the nations, promise to instruct the people of the Philippines until they were able to assume self-government, and then secure to them their independence?—Yes; and the people feed on this idea. The provincial and the municipal governments are in the hands of the Philippines, and next October, a Legislative Assembly and other institutions will be inaugurated; but what will be the outcome of all this? I recall what my mother did in moistening the lips of her son with a sip of chocolate, instead of
giving him the cup: she was deceiving, whilst she satisfied my gluttony. Will not the Americans act in like manner with regard to the Philippines? May the Lord take pity on them and on us! Some predict that greater evils are yet in store for us, and that these islands must again change masters!

What most interests you is to know something of the present condition of this country, and its future prospects, as well. Religious unity has been destroyed by absolute freedom of worship,—not according to the Jacobin system of some European nations, but, to use the word in its broadest signification, as in the United States. One instance will suffice to convince you: It happens occasionally, that two processions fall into line at the same hour, one of Catholics and the other of Aglipayanos (schismatic sect); they meet in the same street, neither taking precedence, for according to law, all have an equal right to consideration.

Availing themselves of this extensive liberty, two sects have been established; Protestantism and the absurd Aglipayano schism. The first will find few sympathizers here, for the reason that the people love pomp and splendor in religious ceremonial, hence Protestantism, dry and cold will not reach their hearts. This sect has, however, several chapels and a cathedral, built last year, not far from our house. As to the Aglipayanos, they work evil to the people, either through their false ministers, in the clothing of sheep, or through the independence which they preach, and which fascinates our poor Philippines. This sect is losing ground, and must soon be buried beneath its own ruins.

On the other hand, the condition of religion is somewhat encouraging in the villages; in the cities, affairs are much as elsewhere. You must know—and bear this fact in mind—that for the greater number religion is only pinned to the sleeve; it is but superficial, and is fed by ancient su-
perstitions. Were it not for the numerous Catholic educational institutions, for girls especially, we would see the faith disappear before twenty years, and already we perceive the falling off of Christian customs. What is to be thought of the rising generation, leaving God out of their lives, growing up without either faith or religion, will they provide more bountifully in the spiritual order for their children?

The girls, educated by the Daughters of Charity, or in other religious institutions, average about two thousand annually. We might say as much of the boys who receive solid Christian instruction; upon these we build our hopes for the faith in our islands.

And should the Japanese come to the Philippines how will it be with the Catholic Religion? The answer shows a diversity of opinion. Some declare that religion will be enslaved by the arbitrary rule of the Japanese; others believe, et est opinio probabilior that, as in Japan, complete liberty will be allowed, although should the mixing of the races conflict with the religious question, the whites will suffer. We confide in the paternal Providence of God, whilst we strive to labor perseveringly, — satisfied that God disposes all events for His own greater glory and the good of the elect.

From what has been said, you may infer how matters stand with our Congregation here. It will appear evident that all is not so prosperous or satisfactory as might be desired, but you must reflect that things are but in a state of evolution and consolidation, as the result of the political upheavals, as well as of our personal misfortunes, such as the destruction of the seminary of Jaro.

Our Province has opened a new house at Calbayog, Isle of Samar, one of the richest of the Archipelago. Our prospects are cheering, if we can secure the necessary resources. Our confrères are highly appreciated by the inhabitants, which circumstance promises much to our Con-
negation; meanwhile, all, from the Superior to the last Missionary, labor as true and worthy Sons of Saint Vincent de Paul know how to labor.

Our Missionaries of Jaro have suffered a great loss from the burning of their seminary, which total destruction was the work of an incendiary; but the Bishop who is enterprising and full of energy has begun a new seminary, which will be ready for the next scholastic course. There are forty seminarians. This diocese is of all others the one most in need of priests, for there are only fifty to attend two hundred parishes. God be praised, they are aided by thirty or forty Recollect Fathers who labor with zeal and fervor. May it please God to pour forth His mercy upon this diocese so sorely tried, that through His goodness our Missionaries may train an exemplary clergy, so that souls may not perish from the dearth of priests.

The seminary of Cebu is very prosperous thanks to the exceptional qualifications of its head, who is both able and willing to do much for the advancement of religion, thus to enhance the merit of our Congregation. That of Nueva Caceres feels the effects of the economic reverses which extend through the diocese.

From this house of San Marcellino, you are aware that we exercise the ministry for the schools and colleges of the Sisters of Charity, throughout the parishes of Paco. Two years ago, our Archbishop who, by the way, is a worthy and most holy man, issued an ordinance that ecclesiastical retreats be held; so far we have given three of these retreats to fifty-eight priests; our limited space did not permit us to receive all the applicants, therefore, some were obliged to have recourse to other religious. They protested, however, against being sent away, preferring to remain with us, even should they be two or three in the same room, rather than go elsewhere. On their departure after the exercises, they expressed their satisfaction and begged the Su-
perior to have the house enlarged so that hereafter they may all be accommodated with us.

After this glimpse of our establishments, a word about those of the Sisters of Charity. They have eleven houses, nine of which are "colleges," or educational institutions. These are our hope, the sole means upon which we can rely to check the tide of evil and corruption that inundates society, threatening to engulf the faith. The annual average, as already set forth, is two hundred pupils in attendance at each of these schools, or colleges. The economic crisis which desolates the entire country now diminishes the number registered, and the families that continue to send their daughters, do so at the cost of many sacrifices. Of these eleven houses, five are Community property; the others belong to the Church, with a superintendent and administrative council.

The Concordia (Manila), Central House of the Sisters of Charity, has the best college. This has also a day-school for girls, whose meals are provided gratuitously by the college. For several years the sisters have owned this property and there are two hundred pupils.

The College-Asylum of Looban, Manila, foundation of a native sister for poor girls, shelters one hundred fifty, almost all gratuitously.

The College of Santa Isabel, Manila, belongs to the Church. It was founded for the orphan daughters of Spanish soldiers, with this special privilege that besides board and tuition they receive a monthly allowance of four pesetas, and a dower of five hundred pesetas when they settle in life. Pay-pupils are admitted, but of the total number two hundred, one half are received gratis.

The Ermitage, Manila, in a suburb of the same, was founded by the Archbishop, four years ago. This school for boys and girls numbers two hundred fifty.

The College of Santa Rosa, Manila, belongs to the
Church. It was formerly an asylum for pious ladies who devoted their lives to teaching. There are one hundred pay pupils.

The Hospice, Manila, which also belongs to the Church, is like a village, for it is the home of six hundred individuals: children, old men, and the insane of both sexes. There is likewise a Maternity department, and a reform school for boys. The expense is borne mostly by the government. This house is now in great distress by reason of the disagreement of the members of the administration, which causes the sisters much suffering. Two months ago the Superioress, who had directed this house for forty years, died; she had won the esteem and admiration of all; her virtues and her rare prudence will never be forgotten.

Hospital of Saint John of God, Manila, is administered by a junta or committee, and belongs also to the Church. It has passed through a trying ordeal; its prosperity seems about to be restored, as it possesses property from which an annual rent of eight thousand dollars is secured; it is aided, moreover, by the alms of public charity.

At Cavite, a port in the vicinity, there is a school for girls; one hundred fifty attend. This also depends "on the Mitre," as we say here, that is on the Bishop of the diocese.

At Ilo-Ilo, second capital of the Archipelago a school for one hundred fifty girls has been opened; this is an annex of the College of Jaro, and belongs to the sisters.

Nueva Caceres and Cebu have also a school of one hundred girls; the latter has besides, an asylum and a small hospital founded by a Sister of Charity.

In this Vice-Province of the Philippines, there are one hundred fifty sisters for the service of all these houses. Deducting from this number the aged and the infirm, we have but one hundred twenty; still the ancient sisters must labor beyond their strength, for they are not replaced. Certain houses seem to be a hospital for sisters, but all going about.
Their spirit and their labors are a subject of admiration, and the Daughters of Saint Vincent de Paul are spoken of in a manner that glorifies God. They are wanted everywhere.

A lady, very wealthy, wishes to bequeath them her fortune, to open a college, but they cannot accept her offer. May our good God, in view of these fervent desires, send us a steamer filled with sisters, they will be most welcome!

Likewise to us, Priests of the Mission, a foundation is proposed, which for the present we must decline. The clergy and the people are most favorably disposed towards us. By laboring and acting with discretion, we shall guaranty our peace and tranquillity whatever difficulties the future may unfold, especially if we are impressed with the thought that we are in the hands of God: *Ipse sit refugium et adjutorium nostrum.*

**Bruno Saïz.**
Towards the close of the eighteenth century at the epoch of the French Revolution, when the persecution against the faithful children of the Church raged with greatest fury, there were found courageous women, of almost masculine fortitude. These servants of God and daughters of the Most High appeared beautiful in the purity of their lives, and most admirable in the strength of their faith; for which cause they were condemned by an iniquitous judgment. They besought the Lord not to abandon them, nor suffer them to be delivered into the hands of the wicked. The God of clemency did not reject their petition, He became Himself their helper and protector and drew them out of the shadow of death, whilst they confessed and glorified His holy name. Fifteen of these heroic servants of God, are the object of this Cause of Beatification in the following order: four belonging to the Institute of the Daughters of Charity, eleven to the Order of Ursuline religious of Valenciennes.

Those of the first Institute are: Marie Madeleine Fontaine, native of Étrepagny, born and baptized April
22, 1723; Marie Françoise Pelagie Lasnel, native of Eu, born August 24, 1745, and baptized on the twenty-fifth of the same month; Marie Thérèse Madeleine Fantou of Miniac-Morvan, born and baptized July 23, 1747; and Marie Jeanne Gerard, of Cumière-Chattancourt, born and baptized October 23, 1752. In 1789, in the house of Arras founded (1656) in the lifetime of Saint Vincent de Paul, these Sisters lived with three other companions: Rose Micheaux, Jane Fabre, and Frances Coutechaux.

The servant of God, Marie Madeleine Fontaine, was distinguished among the Sisters; admitted while still young into the Institute of the Daughters of Charity, she made such progress in virtue as she advanced in years as to be chosen for the direction of the house. In the discharge of this duty she manifested rare prudence, great fidelity in the observance of the Rules and much kindness and solicitude towards her companions. As the terrors of the Revolution became more menacing, she arranged for the younger Sisters who were more exposed to its perils, to leave the city; therefore, Sister Coutecheaux returned to her family, whilst Sisters Micheaux and Fabre were sent to foreign missions. In this way Sister Fontaine, at the same time, provided for the safety of her young companions whose lives were in danger, and for the welfare of the city to which, when the storm had subsided, they returned safe and sound, to spend themselves in works of charity.

As to the four remaining Sisters, the Superioress especially, many testimonies, oral and written, prove them to have been worthy Daughters of Saint Vincent de Paul, permeated with the spirit and virtues of their Father and Founder. Together they zealously ministered to all in distress, and when warned of the perils which threatened their lives, they refused to make their escape, declaring that they could not abandon their poor. This noble determination won for them the respect and esteem of the people.
the three oaths imposed by the assemblies, at that time directing public affairs, namely: the oath of the civil constitution of the clergy, oath to the established government, and that of liberty and equality, only the last was exacted of the Sisters. In this grave situation they could not be mistaken, in following the advice of the Bishop, of the Vicar-General, and of Father Ferrand, director of their conscience; without hesitation the Sisters refused the oath and all else that was required of them contrary to religion and justice. Bound and imprisoned in the Abbey of Saint Vaast, transferred thence to the monastery of Providence or Bon-Pasteur, afterwards brought to the prison des Baudets in the city of Arras,—everywhere they exercised their apostolate of charity for the relief and consolation of those imprisoned with them. Finally, having been conducted to the city of Cambrai, they were there summoned to appear again before the Revolutionary tribunal where they were condemned to death. They walked to the place of execution as to a triumph, fervently reciting the Rosary, Litany of the Blessed Virgin, and chanting the Ave Maris Stella. It is related that Sister Fontaine who was the Superioress, as well as the oldest Sister, predicted that she and her companions would be the last victims of the persecution, and that public tranquillity and peace would shortly be restored. It was on June 26, 1794, that these valiant athletes of Christ with heavenly joy mounted the scaffold.

Now turning our attention to the Ursulines of Valenciennes we behold a new illustration of Christian fortitude and constancy.

Clotilde Joséphé PAILLOT, in religion, Marie Clotilde Angèle de Saint François de Borgia, was born, at Bavay and baptized November 22, 1739; she was remarkable for the angelic purity of her character; of the fifteen young girls confided to her care, fourteen embraced the religious
state; by her wisdom and prudence she merited to be placed at the head of her companions.

Marie Marguerite Josèphe Leroux, in religion, Marie Scholastique de Saint Jacques, of the city of Cambrai, born July 14, 1749, was well versed both in polite literature and manual labor. A letter written from her prison, October 20, 1794, gives evidence of her spirit of faith, her admirable love of God, and the Church.

Ann Josèphe Leroux, in religion, Joséphine, of the city of Cambrai, born January 23, 1747, was own sister to Marie Marguerite, already mentioned. After the destruction of the monastery of the Urbanists of Saint Clare where she had been professed, she reached Mons. On account of the recent events she took refuge in Valenciennes, where she joined her sister. United to the Ursulines and clothed with their habit she suffered with them the same death.

Hyacinte Augustine Gabrielle Boulia, in religion, Marie Ursule de Saint Bernardin; of the city of Condé, was born October 6, 1746. Her virtues shone with brilliant lustre, emanating as they did, from a meek and humble heart.

Marie Geneviève Josèphe Ducrez, in religion, Marie Louise de Saint François d’ Assise, of the city of Condé, born in 1756; was the model of her companions.

Jeanne Reine Prin, in religion, Marie Laurence de Saint Stanislas, of the city of Valenciennes, born July 9, 1747, amid continual infirmities she remained firm and patient, devoting herself unsparingly to the education of youth.

Marie Madeleine Josèphe Dejardin, in religion, Marie Augustine du Sacré-Cœur de Jésus, of the city of Cambrai, born in 1759, joined to a religious submission a profound contempt of self, and an ardent desire of martyrdom.

Marie Louise Josèphe Vanot, in religion, Marie Natalie de Saint Louis, of the city of Valenciennes, born June 12, 1728, was distinguished among her companions by her many virtues.
Marie Augustine Raux, in religion, Anne Marie, native of Pont-sur-Sambre, born October 20, 1762, endeavored to instil into the hearts of her pupils the piety with which her own was animated.

Marie Liévine La Croix, in religion, Françoise, native of Pont-sur-Sambre, born March 24, 1760, was a religious of Saint Bridget; after the suppression of the monastic orders, she entered the community of the Ursulines. Remarkable for her love of God and her charity towards her neighbor, she labored successfully in the education of day scholars.

Finally, Jeanne Louise Barre, in religion, Marie Cordule de Saint Dominique, native of Sadly-en-Ostrevent, was born and baptized August 23, 1750. She had known how to resist the charms of the world and the entreaties of her family, humble and fervent, she persevered in her vocation.

Towards the close of the year 1793, these eleven religious were detained in the prison of Valenciennes whilst waiting to be accused of the crime of emigration and to be condemned to death; the other religious of the same monastery of Belgian nationality were sent elsewhere. On the seventeenth of October, five religious, Sisters Vanot, Prin, Bourlé, Ducrez, and Déjardin, being cited before the tribunal were unjustly condemned. On receiving the sentence they commended themselves to God, singing canticles and hymns. Kneeling before a crucifix they received the blessing of their Superioress, then as the sentence was to be put into immediate execution, they gave, one to another the kiss of peace, and met death with heroic courage. On the twenty-fifth of the same month, the Superioress, Clotilde Paillot and her five companions were summoned before the tribunal and condemned to capital punishment. Mutually encouraging one another, and being strengthened by prayer, and especially by the reception of the Holy Eucharist, they met death with hearts filled with confi-
dence, chanting the *Te Deum* and the Litany of the Blessed Virgin. They died generously pardoning the executioner and the soldiers, and thus, with the palm of martyrdom, were reunited to the first group of their companions.

Such is the record of events; and because the fame attached to the life, martyrdom, and cause of martyrdom of these fifteen servants of God, was increasing day by day, the process drawn up on this subject by the Ordinary in the diocese of Cambrai, was brought before the Congregation of Rites. Meanwhile a minute examination of the writings attributed to these same Sisters had been made, nothing was found in them of a nature to retard the progress of the cause. Then, on the solicitation of the Postulator, Rev. Augustin Veneziani, of the Congregation of the Mission, sustained by the urgent requests of the Institute of the Daughters of Charity, and of the Ursulines, also, in consideration of postulatory letters from certain most eminent Cardinals, several prelates and other persons vested with ecclesiastical or secular dignity,—of His Eminence Cardinal Vincent Vannutelli, Bishop of Palestrina, Promoter of this same Cause, in the ordinary assembly of the Sacred Congregation of Rites held at the Vatican, on the date herein named, proposed to the members of this Congregation the following question: *Shall the commission for the introduction of the Cause under present circumstances and for the end proposed, be signed?*

The same Congregation having heard the report of the Cardinal Ponent and all things having been maturely considered; having listened to the oral and written report of Rev. Father don Alexander Verde, Promoter of the Faith, has agreed to answer: *Affirmatively, that is; “The commission should be signed, if it so please His Holiness.”* May 14, 1907.

A relation of these facts having been made to our Holy Father, Pope Pius X., by the undersigned secretary of the
Sacred Congregation of Rites, and His Holiness having approved and confirmed the rescript of the same Congregation, deigned to sign with his own hand the Commission for the Introduction of the Cause of the Beatification, or declaration of martyrdom of the said Venerable Servants of God, Marie Madeleine Fontaine, and her three companions of the Institute of the Daughters of Charity, and of Marie Clotilde Angèle de Saint François de Borgia and her ten companions of the Order of Ursuline Religious of Valenciennes. The twenty-ninth of the same month and year.

L. S. Seraphin, Cardinal CRETONI, Pref.

Diomede PANICT.

Archbishop of Laodicea

Secretaries of S. C. of Rites.

DECRETUM

CAMERACEN. BEATIFICATIONIS SEU DECLARATIONIS MARTYRII VENERABILIUM SERVARUM DEI MARIAE MAGDALENAE FONTAINE ET TRIUM SOCIARUM EIUS, EX INSTITUTO PuELLARUM CARITATIS; NECNON MARIAE CLOTILDIS ANGELAE A. S. FRANCISCO BORGIA ET DECEM SOCIARUM EIUS, EX ORDINE MONIALUM Ursulinarum.

Urgente saeculi XVIII gallica perturbatione simulque furente adversus fideles Ecclesiae filios persecutione, plures sunt mulieres fortis virorum rigoribus et aemulantes, quae vitae integritate fideique firmitate pulchrae et decorae Dei servae ac Filiae iniquo iudicio damnatae sunt. Invocarunt Dominum ut non derelinqueret eas in die tribulationis et in tempore superbiorum sine adiutorio. Et clementissimus Deus exaudìvit eas, adiutor et protector factus est illis, liberavitque a perditione atque eripuit de tempore iniquo confitentes et collaudantes nomen suum. Ex his in præsenti causa quindecim Servae Dei iuxta ordinem proponuntur; nempe quatuor ex Instituto Puellarum Caritatis et undecim ex Ordine Monialium Ursulinarum de Valenciennes. Ex priori Instituto sunt: MARIA MAGDALENA FONTAINE, loc. Etrépagny, nat. et bapt. 22 Aprilis 1723;—MARIA FRANCISCA PELAGIA LASNEL, loc. Eu, n. 24, b. 25 Augusti 1745;—MARIA TERESA MAGDALENA FANTOU, loc. Miniac-Morvan, n. et b. 29 Iuli 1747—et MARIA IOANNA GERRARD, loc. Cumière-Chattancourt, n. et b. 23 October 1752. Omnes istae vertente anno 1789, in domo Atrebatensi anno 1656, vivente S. Vincentio a Paulo, constituta commorabantur cum tribus aliis Rosa Micheaux,

OUR DEAR DEPARTED

OUR MISSIONARIES

Rev. Gaétan Sakowski, Cracow, Austria, May 31, 1907; 67 years of age, 28 of vocation.
Brother Anthony Conti, Rome, Italy; May 1907; 76 years of age 51 of vocation.
Brother Joseph Hoebeli, Perryville, United States, May 26, 1907; 31 years of age, 5 of vocation.
Rev. John Vivens, Maranhao, Brazil, July 14, 1907; 35 years of age, 11 of vocation.
Brother Augustin Lecul, Buenos-Ayres, Argentine Republic; July 1907; 36 years of age, 16 of vocation.
Rev. Achille Berardini, Rio de Janeiro, Brazil, July 17, 1907; 70 years of age, 51 of vocation.
Rev. J. B. Cornagliotto, Marianna, Brazil, July 23, 1907; 84 years of age, 60 of vocation.
Rev. John Villa, Jaro Philippines, July 22, 1907; 42 years of age, 27 of vocation.
Rev. Vincent Romano, Lucca, Italy, August 1907; 63 years of age, 28 of vocation.
Brother Pennaroli (Pellegrino) Placentia, Italy, August 7, 1907; 69 years of age, 23 of vocation.

OUR SISTERS

Sr. Marie Le Saint, Salonica, Turkey; 66, 40.
Irene Schultz, Gratz, Austria; 34, 9.
Marie Vandone, Turin, Italy; 77, 50.
Dominica Pesando, Dronero, Italy; 56, 34.
Emelia Louveau, Ans, Belgium; 70, 46.
Jane Balohé, Nice, France; 33, 8.
Catharine Bukarz, Zsoln, Hungary; 27, 4.
Rose Hauswirth, P'apa, Hungary; 50, 33.
Marie Berro, Montevideo, Uruguay; 35, 6.
Marie Brunet, Château-l'Évêque, France; 66, 46.
Catharine Dandurand, Rio de Janeiro, Brazil; 80, 59.
Caroline Rouly, St. Paul, Isle de la Réunion; 87, 62.
Sr. Marie Dumont, Clichy, France; 71, 49.
, Filomena Gil, Valencia, Spain; 58, 34.
, Isabel Diez, Puente del Arzobispo, Spain; 21, 3.
, Escolastica Luengo, Valdemoro, Spain; 61, 43.
, Anne Gautronneau, Levallois, France; 64, 35.
, Anaïs Aubert, Montolieu, France; 71, 51.
, Maria Villanueva, Madrid, Spain; 58, 36.
, Maria Alégria, Orotava, Canaries; 69, 51.
, Jane Morisseau, Guayaquil, Ecuador; 48, 25.
, Marie Luhuieron, Clichy, France; 76, 51.
, Marie Joye, Clichy, France; 82, 53.
, Marie Dudas, Buda-Pesth, Hungary; 26, 6.
, Elfriede Willner, Hengsberg, Austria; 26, 5.
, Marie Marusic, Marburg, Austria; 27, 4.
, Henrietta Abel, Valence, France; 62, 36.
, Marie Bosse, Angers, France; 76, 47.
, Micheline Fumagalli, Ricovery de Turin, France; 41, 21.
, Amelia Ferreira, Bahia, Brazil; 64, 37.
, Marie Delsel, Bahia, Brazil; 78, 58.
, Elizabeth Mounier, Bas-en Basse, France, 53, 32.
, Theresa Bauchiero, Parma, Italy; 65, 45.
, Magdalena Ribelles, Havana, Cuba; 74, 52.
, Maria Ormazabel, Murcia, Spain; 47, 20.
, Maria Altimira, Majorca, Balearic Is.; 31, 10.
, Hedwige Fragder, Buda-Pesth, Austria; 36, 13.
, Agnes Helminger, Schwarzach, Austria; 52, 30.
, Elizabeth Gunsch, Veszprem, Hungary; 77, 53.
, Rosa Angelini, Naples, Italy; 46, 21.
, Sophie Skibicki, Leopol, Poland; 25, 3.
, Marie Pène, Château-l'Évêque, France; 70, 46.
, Madeleine Véroul, Pen-Bron, France; 49, 24.
, Maria Talens, Alcira, Spain; 77, 48.
, Maria Sala, Valencia, Spain; 32, 8.
, Petra Rubín de Celis, Valdemoro, Spain; 38, 14.
, Elizabeth Schuster, Pinkofo, Hungary; 26, 4.
, Marie Piloczynska, Leopol, Poland; 50, 25.
, Marie Plöderer, Reichenberg, Austria; 63, 38.
, Jeanne Gaillardan, Château-l'Évêque, France; 31, 7.
, Marie Descuihès, Auch, France; 83, 65.
, Marie Lefebvre, Valenciennes, France; 77, 38.
, Marie Cazalens, Versailles, France; 72, 39.
, Maria Gimeno, Manilla, Philippines; 31, 8.
, Isabel Sirbente, Madrid, Spain; 30, 6.
, Marie Chauchat, Paris, France; 68, 46.
, Marie Bergonié, Lyons, France; 77, 56.

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Sr. Jeanne Stéphan, Rennes, France; 28, 9.
,, Marie de Rouget, Paris, France; 86, 59.
,, Albertine Truskolowska, Rozdol, Polish-Austria; 33, 7.
,, Marie Papich, Paris, France; 79, 55.
,, Benoîte Cotton, Rochefort, France; 85, 64.
,, Marie Morel, Bone, Algeria; 79, 59.
,, Antoinette Gaiger, Vienna, Austria; 30, 12.
,, Émilie Bourguignon, Lille, France; 74, 57.
,, Jeanne Hugonod, Lille, France; 68, 43.
,, Anne Nenhuber, Reidebourg, Austria; 63, 38.
,, Abrahama Perea, Barcelona, Spain; 53, 36.
,, Lydia Prato, Mondovi, Italy; 37, 16.
,, Louise Delètre, Caen, France; 79, 58.
,, Marie Mortorell, Cartagena, Spain; 32, 7.
,, Marie De Giorgis, Lima, Peru; 82, 61.
,, Marie Rubin, Villeneuve-Saint-Georges, France; 43, 20.
,, Marie Itier, Narbonne, France; 44, 20.
,, Anne Greco, Naples, Italy; 68, 50.
,, Patricia Gusierrez, Cobreces, Spain; 47, 26.
,, Marie Plonnié, Pernambuco, Brazil; 42, 17.
,, Julieanne Poschl, Laibach, Austria; 40, 18.
,, Marie Peyrat, Narbonne, France; 65, 44.
,, Marie Balogh, Nagyvarad-Vincehecz, Hungary; 22, 2.
,, Hélène Dupuy, Nagyvarad-Vincehecz, Hungary; 22, 2.
,, Marie Darsouse, Paris, France; 75, 55.
,, Martine Marescaux, Louvain, Belgium; 71, 44.
,, Gertrude Martini, Cologne, Germany; 78, 44.
,, Angela Tenivella, Turin, Italy; 31, 10.
,, Frances Penin, Toulouse, France; 77, 55.
,, Marie Delaygue, Toulouse, France; 56, 33.
,, Henrietta Bastuba, Culm, Polish Russia; 66, 47.
,, Jeanne Ballofet, Grenoble, France; 33, 5.
,, Celine Barberot, Ans, Belgium; 52, 29.
,, Marie Klajcek, Laibach, Austria; 28, 6.
,, Marie de Baijo, Brussels, Belgium; 75, 45.
,, Elizabeth Goreczorz, Grazt, Austria; 22, 3.
,, Refugio Linarte, San Salvador, C. America; 71, 52.
,, Rosalie Simeteis, Tenez, Algeria; 44, 24.
,, Ildefonsa Gonzalez, Bejucal, Cuba; 62, 41.
,, Maria Arizu, Salamanca, Spain; 40, 21.
,, Millana Lopez, Leon, Spain; 80, 56.
,, Paula de Diego, Santiago de Galicia; 33, 4.
,, Tomasa Gonzabal, Cordova, Spain.
,, Anne Bélis, Paris, France; 64, 41.
,, Anna Rainer, Schwarzach, Austria; 32, 4.

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Sr. Jeanne Bard, Montolieu, France; 65, 44.

Julia Clairet, Paris, France; 62, 43.

Caroline Polaczek, Cracow, Poland; 74, 47.

Raymonde Lemasson, Toulouse, France; 78, 52.

Frances Biscak, Laibach, Austria; 25, 6.

Frances Pailhez, Barcelona, Spain; 47, 20.

Marguerite Herkeurfath, Buda-Pesth, Hungary; 74, 53.

Marie Ranner, Rimaszombat, Hungary; 36, 13.

Lucia Volta, Turin, Italy; 27, 5.


Mariana Brown, Emmitsburg, U. S.; 78, 58.

Mary Agatha Morgan, Chicago, U. S.; 47, 18.

Perboyre Schnider, Buffalo, U. S.; 83, 60.

Agnes Padgett, Chicago, U. S.; 47, 22.

Mercedes Fresquez, Baltimore, U. S.; 38, 12.

Teresa Buckley, Milwaukee, U. S.; 58, 34.

§ 13. — Massacre at Saint Firmin

When the churches of Paris had been transferred to proscribed priests, and nearly all religious communities had been driven from their monasteries, the Houses of Saint Lazare and Saint Firmin became the refuge of loyal priests, where they could celebrate the Sacred Mysteries; several of these had even taken up their abode at the latter house. The inviolable attachment of all the priests of Saint Lazare to sound principles, the fearlessness displayed by Father Cayla in defending the interests of the Church at the tribunal, and on all other occasions; the confidence that good priests reposed in him; the influence he exercised to encourage many of them in their generous resolution to adhere to their duty and to endure exile and suffer death, rather than sully their lips with an impious oath; these circumstances and many others not less honorable to the Missionaries, had aroused against them the fury of the demagogues, as well as of the priests who had taken the oath. Moreover, at that time it did not require much to excite the rage of the bewildered populace against the Missionaries. Impiety had marked out the house of Saint Lazare
to be the tomb of its inmates and the theatre of one of its most sanguinary attacks. But the Almighty did not permit the plot against this establishment to be put into execution. For the house of Saint Firmin, cradle of the Congregation, was reserved the glorious privilege of being dyed with the blood of its Superior, four of its Missionaries,¹ and a large number of other faithful and courageous priests.

We borrow the account of the Massacre at Saint Firmin's from the *Annales religieuses politiques et littéraires* (Vol. I). We hope that when we treat of this subject we shall be able to gather more abundant information concerning this gloomy episode of the Revolution, from the very process-verbal of the inquest, drawn up some time after that lamentable event.

After the downfall of royalty the fury of the demagogues was directed against priests who had refused the oath. At the height of the insurrection, August 10, 1792, the National Assembly, authorized its president, Gensonné, to name in every section commissioners empowered to invite the people themselves to take the necessary measures, "whereby crime should feel the full weight of the law." The General Council of the *Commune de Paris*, issued a proclamation containing this passage: "Sovereign Nation, suspend thy vengeance, justice asleep to-day resumes her rights; all the guilty shall perish on the scaffold."

This Council also transmitted to all quarters, instructions to arrest the nobles and priests, and conduct the latter either to the Seminary of Saint Firmin,² to the Abbey, or to the

¹ At the close of this article on Father Cayla, we shall mention the Missionaries who so gloriously met their death at Saint Firmin's.

² Saint Firmin, formerly known as the *College des Bons-Enfants*, was a seminary under the direction of the Missionaries. This house, of which only a portion now remains, was located *rue Saint Victor*, at the corner of the *Fossés Saint-Bernard.*—To-day *Rue des Ecoles.* (See Book Notices.)
Church of the Carmelites which was to be used as a prison. This order was received with acclamations on Sunday, August thirteenth, in the quarter called sans-culottes, as was likewise the plan of imprisoning faithful priests in the Seminary of Saint Firmin, where already eighteen ecclesiastics, driven from their posts, were detained and no longer at liberty to leave.

At eight o’clock on the morning of August fourteenth, the priests and seminarians of Saint Nicholas, were dragged to Saint Firmin’s. The abundant alms which they had bestowed on the poor of their quarter were forgotten. The very people whom they had supported were the most eager in securing and executing their arrest. One of these priests, Father Bonnet, so well known for his charity, had, during the terrible winter of 1788, distributed among the poor everything at his disposal. “I have nothing left,” he said to some women who begged an alms. “You have a handkerchief,” they replied, “for you are holding it in your hand.”—“Very well! here, take it.” To arrest this priest the populace returned three times. Father Andrieux, Superior of the same community, with his collaborators and seminarians, was cited before the quarter; on their arrival the court of Saint Firmin’s, crowded with infuriated men, women, and children, resounding with yells of barbarian joy, a man was heard to call out: “Give them to me, that I may dispatch them with my ax.”

At three o’clock that same day, yells still more savage, announced a notable capture. It was that of the priests of the house of the Newly Converted, conducted triumphantly by fifty men armed with pickaxes and bayonets. At the head of these prisoners walked the venerable Father Guérin du Rocher, celebrated for his, Histoire véritable des temps fabuleux, the erudition of whose author had astonished the literary world. All who were intimately acquainted with this worthy priest admired in him something
more praiseworthy than his extensive learning; namely, his deep humility which so completely concealed the scholar, as to render him the most simple and unassuming of men. A soul gained to God by his catechetical instructions was of far greater value to him than his widespread reputation. To-day for the first time, he seemed to depart from his habitual simplicity. He wore his cassock and long cloak as on feast days, and walked exultingly at the head of these glorious confessors of Jesus Christ; beside him was his elder brother, an ancient Jesuit, who also had returned a short time before from the Eastern Missions. From the countries through which he had traveled both as a man of science and an evangelist, he had brought back a wealth of knowledge with which he had begun to favor the public in a series of letters on the religion, morals, and antiquities of the nations he had visited. His premature death has forever deprived us of these precious treasures.

With these came other priests, some made prisoners in their homes, others in the Abbey Saint Victor, others again in the Foundling Hospital, where they had spent many years in the exercise of their charitable ministry. There was still another, Father Ladevèze; his sole delight for ten years had been to serve the sick and dying at the Hôtel Dieu. Refusing the oath, he was deprived of his functions and forced to leave that house where by his zeal and charity he had brought relief to people of the poorest class. By his kindness he had preserved the friendship of some of his fellow countrymen of the Vivarais, who were then at Paris. Although they did not share his sentiments, nevertheless, having been informed of the horrible massacres which were being plotted against faithful priests, they warned him, and offered him a secure asylum in their own lodgings. But Father Ladevèze, fearing they might influence him to take the oath, declined their offer; he pre-
ferred to expose himself to martyrdom rather than to their seductive solicitations.

That same morning about ten o'clock, an armed band went to the House of Christian Doctrine, so respected in this quarter for the services which its members had never ceased to render to all who had recourse to their ministry. Moreover, these good Fathers were noted for their regularity and for the course of instructions that they gave during the whole year, and to which people flocked from all parts of Paris. Some neighbors, aware of the threats made against this house were on the lookout. When, therefore, the satellites appeared, they caught sight of them in time to warn the Fathers who escaped by the door on the Rue Neuve Saint Etienne whilst the soldiers entered through the front door. Two of the priests, however, Fathers Bochot and Félix, would not flee. The Superior, Father Bochot, was distinguished, besides his advanced age, for his virtues, and his zeal in the direction of souls. God, who willed to crown his labors with the palm of martyrdom, doubtless inspired him with this noble resolution. The second, Father Félix, merited to be regretted by those who admired his genial disposition, and his readiness to oblige. Only these two were conducted to Saint Firmin's and massacred with the others.

Lastly, Father Gros, pastor of the parish, was imprisoned there. Few pastors held a stronger claim to the respect and affection of the people.

When the second of September dawned, there were about ninety ecclesiastics at Saint Firmin's. Far from suspecting the fate in store for them, they were looking forward to being liberated in obedience to the decree of deportation of August 26, 1792, which had been communicated to them. Master Henriot, commander of the section, had called them rascals and had told them that they were all to perish, but the public, pompous manner in which he delivered these threats seemed to insinuate that this was done.
only to frighten the prisoners. Whilst they entertained this feeling of security a butcher boy just arrived from the Carmelites, managed to enter Saint Firmin’s. He came in quest of Father Boullangier, procurator of the seminary, who had been allowed the necessary liberty to provide for the needs of the establishment. Perceiving him, the boy said pleadingly: “Save yourself, Sir, this evening you will all be massacred.” Unwilling to credit so frightful an assertion, and suspecting some trap, Father Boullangier thought it prudent to consult Father François, the Superior. They decided to send a servant to gather information, but in vain did they await his return. Meanwhile, the butcher, impatient at Father Boullangier’s hesitation, urged him again: “All the priests at the Carmelites have been massacred,” said the boy, “in a quarter of an hour it will be too late to flee.” It was a critical moment, for the guards had to be passed. There arrived at this juncture two young men bent on the same design, and without giving Father Boullangier the delay he asked, they hurried him along, and their arms deceiving the sentinels, they succeeded in reaching the street. The butcher boy had taken him by the arm like one of his comrades, and thus they passed through the band of assassins who were already securing the doors. Delivered from such imminent peril, Father Boullangier in recognition of the service rendered him offered his liberator some money. “No, Sir,” answered the young man, “I am too well paid in having saved you. Curiosity led me to the Carmelites; ah! Sir, when I beheld all those priests die like saints, I could not resist such a spectacle, and I promised God that I would do my best to rescue at least a few. Now that God has granted me this favor I am only too happy.” Father Boullangier asked him to try to save some others, or at least warn them of what had taken place at the Carmelites. “I go instantly,” he rejoined, “since you are safe. O my God! if I can only succeed!” Unfortu-
nately he failed in his attempt; the doors were all too well guarded and the carnage was to begin next morning at daybreak.

At five o'clock, on September third, the executioners had all arrived. The populace rushing in, clamored for the lives of those best known to them. "Keep our saint," they screamed, in speaking of Father Lhomond professor emeritus of the College du Cardinal Lemoine. Therefore this holy priest with three other ecclesiastics was placed under the protection of the law. The commissioners of the quarter wished also, to rescue Father François, Priest of the Mission, and Superior of the Seminary. His charities, zeal, meekness, the whole tenor of his life, filled with good works, had merited for him this distinction from those who had so long been edified by his virtues, and who had been so often the recipients of his bounty; but on the other hand, Father François had written, besides works remarkable for the clearness and precision with which he had placed the most important truths within the grasp of minds the least enlightened, a book entitled: Mon apologie, wherein he had developed all the reasons that could influence priests not to take the oath of the civil constitution of the clergy; therefore, he was pointed out to the murderers as a victim that no consideration should shield from their fury. Bent on fulfilling these orders, they braved the whole section, seized and slaughtered Father François with the others.

The assailants dispersed, throughout the Seminary, penetrated the most secret places, forced the closed doors with the butt end of their muskets, and gathering together their victims brought the greater number into the street where they dispatched them, one after another. But from time to time during this horrible scene, by a refinement of cruelty that can scarcely be imagined, they threw some of the priests out of the windows, to be caught on the points of iron pikes, to the acclamations of this horde of cannibals.
Among the spectators was a band of bloodthirsty women armed with clubs used to pound down plaster; they ran furiously on those who though already severely wounded, still preserved some signs of life and ended the work by beating them to death. We have it from an eye-witness that on entering the priests’ rooms, the wretches began by running their prisoners through with the sword and then hurled them into the street from the different stories; some of the priests with their arms mutilated were suspended by the feet from the windows, while the ferocious executioners and the spectators took pleasure in watching and prolonging their sufferings. It is also related that these holy priests fortified themselves against a death of such unparalleled horror by the all-powerful Sign of the Cross. Thus perished that generous pastor Father Gros. It had remained only with himself to escape from his jailers but to the suggestion to this effect made him the day before he replied: “The people know that I have been brought here, if they do not find me, they will ransack the house and I shall be the cause that those who might be saved by hiding will be discovered; it is better that I be sacrificed, that others may be spared.” When the wretches appeared, he perceived among them one of his parishioners. “My friend,” said he, “I recognize you.” “And I also,” rejoined the man, “I recognize you, and I know the good you have done me, but it is not my fault: it is the nation’s wish that you perish.” He made a sign to his comrades who helped him to throw his benefactor from the window. Shortly after Father Gros’ will was opened; he had bequeathed all his property to the poor of his parish.

Another victim was Father Moufle, vicar of Saint Merry’s. He had at first taken the oath but when the persecution was at its height, he felt constrained to retract it and to make this act as public as possible: His most ardent wish was to shed his blood in reparation for his weakness,
and his prayer was granted for he was butchered like the rest.

Father Pottier, former Superior of the Eudists at Rouen had been guilty of the same cowardice. He had complied with the law and had taken the oath, owing to his reputation many among the priests and people were seduced by the example. But God did not permit his illusion to last long. The third day after his fall he repented, and with manly courage he most solemnly retracted his error. Works flowed from his pen to strengthen the weak whose convictions had been shaken and to enlighten the ignorant who had been misled. The persecution at length drove him to Paris; here he became an apostle. Priests flocked to his instructions and more especially to the spiritual retreats he gave to prepare himself and others for death. When that moment arrived he died, preaching the faith to his assassins and pardoning them from the bottom of his heart.

The Abbe Hauy, well known for his works on mineralogy had also been imprisoned at Saint Firmin's. He had carefully concealed his title of Academician, hoping to share the fate of his confrères, but the demands of the Academy of Sciences obtained his release. His tardiness in taking advantage of his freedom, plainly manifested how highly he appreciated the glory of which he had been deprived.

At Saint Firmin's, as well as at the Carmelites, was found one of those pious laymen who in the turmoil of the world, and even in the army had preserved his heart free from vice and the contagion of the age. After having been for forty years the admiration of his brothers-in-arms, Mr. Jean Antoine Joseph Villette, captain in the regiment of Barrois, had retired into this Seminary to spend the remainder of his days in the exercises of a religious life. He had lived here six years, laboring most fervently at the sanctification of his own soul. Works of charity, prayer, and pious read-
ing, had made him ripe for heaven. When the house was besieged he was told that he need only ask for his liberty to obtain it, but as Mr. Le Valfont had done at the Carmelites, the old soldier answered: "I shall take good care not to do so, I am too happy here." He made his immediate preparation for death by receiving Holy Communion daily during the three weeks of his imprisonment. A model of piety during his life, he was one at death, firmly and calmly bowing beneath the blows of the assassins.

A short time after the massacres it was rumored that some of the priests who had suffered at the hands of the rabble, not having been mortally wounded, were able to go about again, but this statement can hardly agree with the frenzy manifested by the murderers, especially the women as has been shown above. Alas! their sanguinary rage was not satiated by the clubbing they gave their victims to extinguish every breath of life that might have remained, after they were thrown from the windows; these furies were seen to jump and trample on the still palpitating bodies and horrors were perpetrated which the pen refuses to retrace.

When these mutilated corpses had been piled into carts, less it seems to give them burial, than to continue to outrage them, these female cannibals added to the atrocities of the funeral procession by mounting the tumbrels and barbarously holding up the broken, truncated limbs to the view of passers-by, crying out: "Long live the nation!" They apparently wished to show that women, though possessed of more delicate sensibilities than men, when they follow the bent of corrupt nature and give themselves up to unbridled passion, outstrip in cruelty the very executioner.

These bloody scenes were multiplied throughout Paris; the Carmelites and Saint Firmin’s were not the only theatres of such abominations. There were massacres also at the Conciergerie, at the convent of the Bernardines, at the Pont-au-Change, Bicêtre, and at the prison of La Force.
14.—Translation of the Relics of Saint Vincent de Paul

§ 14.—Translation of the Body of Saint Vincent.

In the pillage of Saint Lazare's, July 13, 1789, the church alone was spared, and the impious horde, although capable of any crime, did not profane the body of Saint Vincent de Paul. These precious relics remained in the silver shrine until September 1, 1792. On that date, DeVitrty, commissary of national property, came to make the seizure of the chapel silver. In the processes-verbal drawn up at the time of the evacuation of Saint Lazare's, August thirtieth, and thirty-first, September first, fourteenth, twenty-seventh, twenty-eighth, October first, second, fourth, 1792, it is stated:

"We drew out a silver-gilt shrine in which we found a skeleton entire, clothed in a white alb, stole, maniple, with white silk gloves, silver-gilt mask, and slippers, which skeleton, the aforesaid Lazarists having asked permission to take from the shrine to inclose in a wooden box, we granted their request, etc."

The process-verbal drawn up by the Missionaries, present when the holy relics were removed from the silver shrine, mentions that they placed said relics in an oaken chest, with the cushion, alb, stole, gloves and slippers with which the body had been adorned; that said oaken chest not being long enough, they had been obliged to detach the copper wires that held in place the bones of the thighs and legs, and to fold back the body.

Unfortunately we have not in our possession the official documents authenticating the deposit of the relics in a

1. See Ordinance of Mgr. de Quelen, Archbishop of Paris, that a Te Deum be sung in all the churches of his diocese (1830).
safe, specified place, after their removal from Saint Lazare’s. We know, however, that they were confided to Father Daudet, Priest of the Mission, Procurator General of the Congregation.

They were first taken to the house called Des deux piliers en or, Rue des Mathurins-Sorbonne, owned by Mr. Joubert, who for some time gave hospitality to his uncle, Father Daudet.

When Father Daudet had purchased a house Rue Neuve Saint Etienne, faubourg Saint Marceau, the oaken chest was transferred thither. During the winter of 1797, Father Daudet fell seriously ill, he then entrusted the relics to Mr. Clairet, notary of the Congregation, but after his recovery reclaimed them. A letter from Father Daudet, dated April 23, 1802, addressed to Father Brunet, Vicar General of the Congregation caused the latter some alarm and made him apprehend that the Congregation was forever despoiled of the precious remains of its Holy Founder. He, therefore, communicated his fears to Father Daudet who reassured him by the following letter:

Paris, April 23, 1802.

If ever imputation was false it is certainly that of which you have done me the honor to inform me. (Father Brunet had been told that the body of Saint Vincent was to be placed in the church of Notre Dame); earth is not further removed from heaven than is this statement from the truth. My conduct for the past ten years proves most conclusively that the Congregation must have ceased to exist before I would part with an object so precious. I was attacked five years ago by a malady from which one seldom recovers. My first care was to place this precious deposit in a place of security, but when the danger had passed the relics were returned to me. I have never revealed to any one that they are in my possession. If anything is known it is not through me, but rather through some Daughters of Charity who [may have spoken], and who, as I have been told, tried to get possession of the relics and not succeeding, have perhaps planned to have them deposited in the place you name; but I assure you this shall not be, and what you have done me the honor to impart to me, will put me more on my guard and make me take still greater precautions.
On July 18, 1806, Father Brunet placed in the keeping of the Daughters of Charity, Rue du Vieux-Colombier, the oaken chest containing the relics of Saint Vincent. A deed of this deposit was drawn up on stamped paper and given to the Vicar General of the Congregation; it reads thus:

We, the undersigned, Sisters Thérèse Deschaux, Superioress General of the Daughters of Charity; Marie Duprat, Assistant..., declare by the present deed either in our name, or in that of the sisters of our house of the Rue du Vieux Colombier, or in the name of our Congregation or Community as well present as in the future:

That we have received only as a deposit from the hands of our Most Honored Father, Very Rev. François Florentin Brunet, Vicar General of the Congregation of the Mission, and of the Company of the Daughters of Charity, the entire body of Saint Vincent de Paul, our common Institutor and first Superior General, enclosed in an oaken chest, thirty-one inches long, thirteen wide, fastened by a band stamped above and below with the seal of said Congregation, to which our Most Honored Father has also affixed at the same places the seal of his Vicar Generalship;

2. That all the undersigned bind themselves to restore said deposit to our Most Honored Father, or to the Superiors or Vicar Generals of the said Congregation on their first verbal order, without pretending, nor having a right to pretend, under any pretext whatsoever, to retain any part or portion of the said relics;

3. That we will never expose said relics and that we will make no use of said deposit, nor show it to any one whomsoever, without the express consent of our Most Honored Father, or the Superiors or Vicar Generals of the said Congregation.

4. That the present deed can never be annulled under pretext that it is not drawn up with judicial formalities which pretensions we formally renounce in the name of the undersigned.

Double copy taken under seal of our Company, Paris, July 18, 1806.

Thérèse Deschaux, Marie Duprat, Genevieve Félicité Chouilly, M.-Thérèse Fernal, Jeanne Deniau, Sœur Madeleine Villot, Catherine-Elizabeth Deforme, G.-J. Recourt, Catherine Girard.

The following declaration is affixed to the deed:

We, François Florentin Brunet, Vicar General of the Congregation of the Mission and Superior General of the Company of the Daughters of Charity, attest that the chest mentioned in the above deed, containing the body of Saint Vincent de Paul, having been taken by us from the place where it has been deposited, has been to-day, in our presence and in the presence of the Community of the Daughters of Charity, now living in their house.
in the Rue du Vieux-Colombier, and the priests of our Congregation, undersigned with us, transferred in procession by Fathers Pierre Claude, Laurent Philippe, and Pierre François Viguier, to the Community chapel and deposited in the crypt under the altar of Saint Vincent de Paul, erected on the left, entering the chapel, that we have had our seal affixed as well to the chest as to the linen that envelopes it and that we have placed therein a duplicate of this same deed. Finally, we attest that we have kept one of the keys of the same crypt and that the other is in the possession of the Superioress General of the Daughters of Charity.

Paris, under our seal, July 18, 1806.

Brunet, Claude, Philippe, Viguier.

2. Translation of the Heart of Saint Vincent.

In the chapel of Saint Lazare's there was another relic of Saint Vincent, one very dear to the Children of this great Saint, a relic easy to screen from the rapacity of the revolutionists; this was the heart of their Father inclosed in a reliquary of the same shape presented in former years, by the Duchess d'Aguillon.

As Father Sicardi, Assistant of the Congregation and Director of the Daughters of Charity, intended to retire into Italy if, as there was reason to apprehend, the times should become more critical, to him in 1790, Father Cayla thought it advisable to confide this treasure, placed in a folio volume which had been hollowed out to incase it. When in September, 1792, Father Sicardi decided to go to Piedmont, the relic was sent at the same time but by a different route as it was feared that if the Missionary were recognized as a priest he would compromise the safety of the relic, or that on the other hand the relic itself might expose the priest to discovery. All this is made clearer in the account of the journey, written by Sister Maître, one of the four sisters whom Father Sicardi with two confrères was taking with him to Italy.

"On September 12, 1792, we left the Mother-House to go to Turin, to establish there the first house of charity. We were four sisters, namely: Sister Colasson, Superioress,
Sisters Jolie, Lespinasse, and Maltre. We carried away with us, hidden among our baggage packed in a wagon, the heart of Saint Vincent with its cloths, wrappings, etc. We were fortunate enough to possess this precious relic in our house of charity for three months, and all that time it was exposed on the altar in our little oratory.

"Notwithstanding the care taken by Father Sicardi in packing this precious relic, it sustained much injury on the way. The silver case opened and several particles of the heart fell on the altar. These we carefully gathered and put in four reliquaries. Father Sicardi, having been called on important business to Mondovi his native country, was absent three months. When he returned we showed him our reliquaries containing the particles and the opening in the silver heart. Whilst he was examining it, more particles fell out, and he decided to take the reliquary to the Mission to have it soldered. Father Sicardi, however, permitted us to keep our reliquaries because we begged this favor of him.

"The heart of Saint Vincent had scarcely been brought to Turin, when the Missionaries solicited of the Archbishop, Cardinal Costa permission to carry it in procession to beg..."
of God through the intercession of their Blessed Father,
the cessation of a drought which public prayers had failed
to obtain.

"We took part in this procession carrying wax candles
and walking behind the clergy. Hardly had we taken
thirty steps outside the church, when the rain began to fall
in torrents and all the people cried out through the streets:
'It is a miracle!' A process-verbal of this wonderful oc­
currence was drawn up and presented to the Cardinal.

"We had been four years in Turin when, in 1796, we were
obliged to go with the Princess of Condé, Madame Louise,
to Vienna, Austria, in order to avoid the French army
which, however, came there also. During our sojourn in
Vienna we realized that our reliquaries had not been
stamped with the seal of the Congregation, and, conse­
quently if anything happened to us our sisters would not
know that these particles were from the heart of Saint Vin­
cent. Our Superioress, Sister Colasson having the seal of
the Congregation in her possession, asked the Bishop of
Nancy, first chaplain of the Duchess of Angoulême, who
in 1797 was not yet married, to affix the seal to the reli­
quaries.

set out as soon as possible for Rennes, and after remaining here three months
started for Paris.

Shortly after, Superiors sent me to Turin with Sisters Colasson, Jolie,
and Lespinasse. On the journey we met with many insults and vexations
brought upon us by our humble demeanor. We did not wear our Habit;
our hats were of straw, and trimmed with ribbons à la nation. During the
night we had to be placed under guard as we were being watched by some
soldiers who overheard our conversation; we were even threatened with
being sent to prison and whipped through the streets.

But our good God protected us. He permitted that a general who had
made a retreat at Saint Lazare's should be at that time stopping at the ho­
etel. He recognized the Lazarist Missionaries who accompanied us: Father
Sicardi, our Director, Father Ferris, an Irishman, and Father Lebrun, of
Mondovi. The general took us under his protection and, despite the en­
treaties of the Missionaries, placed the guilty soldiers under arrest.
As intrenchments were being thrown up because of the approach of the French army, we were forced at the close of the year to go to Poland; we were there two years. Then the Archduchess Marianna, sister to the Emperor of Austria, and abbess of canonesses of the Chapter of Prague, Bohemia, asked for us, as she hoped to found there an establishment, but her plans were not carried out, and during our stay of two years the duchess defrayed all our expenses. In 1801, Sister Deleau, having by a special dispensation of Providence heard that we were at Prague, recalled us to France.” Such is the narration given by Sister Maltre.

The general of the Republican army which invaded Piedmont suppressed the house of the Mission in Turin; the Missionaries were disbanded; and Father Sicardi, taking with him the heart of Saint Vincent, took refuge with his own family.

On his departure for Rome, after Father Cayla’s death, Father Sicardi confided his precious relic to Father Bertholdi, confrère. The latter when dying placed it in the hands of a friend in whom he had entire confidence, but of whose name we are ignorant. While in Rome, Father Sicardi calmed the fears of the Superior General of the Congregation with regard to the sacred relic and made known to him the name of the person in whose keeping it had been placed.

One of Father Brunet’s first cares on his return to France, in 1807, was to have the heart of Saint Vincent, his beloved Father, restored to its native land. Father Sicardi, although then in Rome no longer had it in his possession. Father Brunet not knowing Father Bertholdi’s whereabouts—for he believed him to be still alive—thought that the most expeditious way to regain possession of this treasure was to reclaim it through the mediation of His Eminence Cardinal Fesch. The benevolence which this prelate had evinced towards the Children of Saint Vincent
de Paul and the interest he had manifested in the restoration of the Company in France were a sure guarantee that he would willingly undertake to recover the relic. Father Brunet's hopes were not deceived, but unfortunately the results were far different from what he had expected. The heart of Saint Vincent instead of being restored to his Children was taken from them and given to the metropolitan church in Lyons, where it has remained to this day.

On the first of January, General Menou, commander of the twenty-seventh military division, was the bearer of a letter to the Archbishop of Turin from his Eminence, Cardinal Fesch. It read:

My Lord,

One of your priests, formerly a member of the Congregation of the Mission of Saint Vincent de Paul, has in his possession the heart of that great Saint, which he carried from Paris to Turin at the beginning of the Revolution. As the Missionaries and the Daughters of Charity are now re-established, I, as Grand Almoner of the Empire, claim this deposit, begging you at the same time to draw up a process-verbal establishing its authenticity, and to kindly place the same with the relic in the hands of General Menou who will forward them to me. I have not the least doubt that Father Bertholdi will be most happy to restore the relic, for no motive or pretext could justify his wishing to keep it longer. Meanwhile he may rest assured that I will bear in mind it is to him we owe its preservation.

Accept, my Lord, my good wishes for the New Year, and the sentiments of high esteem with which I am

Your humble and devoted servant,

Cardinal Fesch.

Conformably to the request of His Eminence, Cardinal Fesch, Mgr. Charles Louis Burentio del Signore, drew up a process-verbal, authenticating the relic. In this deed he states, that at the suppression of the house of the Congregation of the Mission at Turin, the heart of Saint Vincent was confided to a priest of this Congregation, named Georges Bertholdi, but he having died two months before, it had been very difficult to find the relic, not knowing into whose
hands it had fallen. Further investigation traced the relic to the house of the Mission at Turin where it had been kept. The said relic having been guarded at the peril of his life by one who had taken charge of it could no longer be considered as a trust, but must be looked upon as a gift made to this house; the members of the Community, although dispersed, being all animated with the same sentiments and overjoyed to hear of the restoration of the house wherein their Holy Founder was like a bright luminary, the beneficent rays of which have spread to all parts of the world, ceded to the house of Paris the holy relic claimed by His Eminence, Cardinal Fesch, with the process-verbal drawn up in this city on July 17, 1793, by our predecessor Cardinal Costa.

After identifying the relic the Archbishop of Turin gave it into General Menou’s keeping, and the general in turn presented a note of acceptance to the Archbishop, couched in the following terms:

Twenty-seventh military division.

Turin, 1st Ventose, Year XIII; February 20, 1805.

General Menou, General Administrator, Grand Officer of the Legion of Honor, member of the Academy of Turin;

I declare having received the holy relic of the heart of Saint Vincent de Paul, given in the name of the Archbishop of Turin by Rev. Cirio, canon of the metropolis; the said relic to be sent by me to His Eminence, Cardinal Fesch, Archbishop of Lyons, Grand Almoner of France.

General Menou.

We place here in a note the process-verbal drawn up in presence of the Archbishop of Turin:  

1. Farther on it will be seen whether or not Father Sicardi regarded this relic as a deposit. We also know to what danger he was exposed.


Universis sit manifestum memoratum RR. DD. archiepiscopum Taurinensem acceptis quibus cum decuit honore et reverentia, hu-
This process-verbal makes no mention of the transmission with the relic of the one drawn up at Paris by Mgr. de Beaumont; and this is not without a motive. Before closing the reliquary a subtraction from the heart of Saint Vincent was made; a ventricle was taken out, but they did not wish it to be known that a particle had been retained at Turin.

The holy relic instead of being sent to Paris was transmitted in compliance with the secret orders of Cardinal Fesch to the metropolitan church of Lyons where it remains to this day.

The holy relic instead of being sent to Paris was transmitted in compliance with the secret orders of Cardinal Fesch to the metropolitan church of Lyons where it remains to this day.
Thus contrary to all right and the strictest laws of justice and integrity, the Congregation of the Mission has been robbed of this most sacred treasure.

Not indeed that steps have not been taken to regain possession of it. But all the claims justly advanced by Father Brunet at that epoch were, it is easily understood, entirely set aside.

Both Father Verbert's position and that of Father Hanon previous to his imprisonment at Fenestrelles were as precarious under the Empire as had been Father Brunet's, it is not surprising, therefore, that we find no record that subesse suspicionis aut fraudis locum, immo ipsissimam esse de qua in memorato processu verbali agitur.

Ne vero de identitate dubitari possit praedictae sacrae reliquiae, amoto sigillo quod in superiore parte cordis argentei pro theca insertum, in cera rubra hispanica impressum erat, quodque, comparatione instituta, judicatum fuit sigillum. R̃ni ac Ill̃ni DD. Christophori de Beaumont, archiepiscopi Parisiensis, laudatus R̃mus DD. archiepiscopus Taurinensis ejus loco substituit sigillum proprium ecclesiae suae metropolitanae referens agnum jacentem atque habentem crucem humero suo innixam, impressum pariter in cera rubra hispanica respondens amplioris formae sigillo hic infra in papyro sub hostia rubra impresso, mandans sacram pignus hujusmodi inodem exenterato libro, in quo Parisiis transferendum aptatum fuerat reaptari, prout reaptatum revera fuit, Parisios iterum dirigendum per Excellentissimum D. Menou, hujus vigesimae divisionis militaris generalem administratorem in obsequium Emi et R̃ni DD. cardinali Fesch, sic innuentis.

Super quibus omnibus, ego presbyter Joseph Rosange, publicus apostolica auctoritate notarius curiaeque archiepiscopali Taurinensis cancellarius, qui praemissis interiui, praesens verbale, mandante memorato R̃mo DD. Archiepiscopo, confeci, publicavi, praedictoque sigillo hujus ecclesiae metropolitanae communicavi ac consueto meo notariatus signo firmavi, praesentibus DD. testibus infrascriptus, subscriptis in originali:

Carolus Aloysius, Archiepiscopus. Canonicus Petrus Cirio, testis, Th. Dominicus Chiariglione testis. Sigillat et man. subscripsit J. Rosange, cancellarius ab originali Parisios transmissus, cum quo in fidem; etc.

Subscir. J. ROSANGE, Cancellarius.

Loco sigilli.
of their claims. After the downfall of the first Empire, as soon as Father Hanon, Vicar General of the Congregation, had recovered his liberty, he went from Bruges, where he had been imprisoned, to Lyons to make good his right to the relic. Of this he makes mention in his correspondence. Justice being denied him at Lyons, he was forced to have recourse to the archiepiscopal chancery of Turin to procure authentic copies of the letter of Cardinal Fesch, of the process-verbal drawn up in presence of the Archbishop, Charles Louis Burrentio del Signore, and of the declaration of General Menou, papers now in our possession which bear the date May 26, 1814. It was also most important to ascertain by what title the holy relic had been confided to Father Sicardi by the Superior General, whether as a deposit, or as a gift. Father Hanon received from Father Sicardi in Rome, under date of October 2, 1814, a declaration written with his own hand in which he asserts that he is ready to confirm by oath that, in 1790, Father Cayla confided to him the heart of Saint Vincent, authorizing him to take it to Piedmont, but with the express condition that it was to be restored to the Superior General, as soon as the Congregation of the Mission should be re-established in France. This declaration is thus worded:

Declaratio, et si opus sit, confirmanda cum juramento.
Testor ego infra scriptus primus Assistens generalis Congregationis Missionis, ejusdemque domus Ramanae in monte Citorio actualis superior, mihi ab admodum Domino Josepho-Felicci Cayla de le Garde, Superiore generali Congregationis Missionis anno Domini 1790, in custodian traditum fuisse sancti Vincentii a Paulo Congregatione Presbyterorum Missionis et Puellarum Caritatis fundatoris Cor, quod in theca argentea a Ducissa de Aiguillon optime preparata, collocatum in ecclesia Sancti-Lazari religiose asservabatur, cum facultate idem cor mecum e Parisiis in Paremontium redeunte asportandi, hac tamen adjuncta conditione illud restituendi, ac remittendi penes Superiorem generalem Cong. Missionis, ubi eadem Congregatio in Gallia restituta fuisset. Quod quidem maximo cum animi dolore praestare minime possum, quia fere undecim abhinc annis;
opera Eminentissimi Card. Fesch, e Taurino in Galliam translatum
idem Cor in Lugdunensi cathedrali ecclesia, ubi assevatur, collocat-
tum fuit.

In quorum fidem
Romae, die 2a mensis 8bris, ann. Domini 1814.
Carolus Dominus Sicardi.

Primus Assistens Generalis, Confirmo ut supra.

According to this document we may conclude:

1. If it be true to say, as indicated in the process-verbal
drawn up at Turin, 1806, in presence of the Archbishop of
that city, that the heart of Saint Vincent was a gift pre-
sented to the house of Turin, while it is only a deposit con-
fided to its care, and if the relic had been the cause of the
least danger or accident in its transfer from Paris to Turin,
to Father Sicardi to whom it had been entrusted.

2. If the metropolitan chapter at Lyons has the shadow
of a right to retain the heart of Saint Vincent, being in-
debted for its possession to the fraud of the Cardinal Arch-
bishop and to the violent measures which secured it, for the
Cardinal, who mentions in his letter to the Archbishop of
Turin the re-establishment of the Missionaries and of the
Daughters of Charity, and then uses the word restitution,
it is but natural to suppose that it was in the name and for
the benefit of the double Family of Saint Vincent de Paul,
that he reclaimed the relic. And in the process-verbal is
it not stated that the Missionaries of Piedmont then dis-
persed, willingly yielded the holy relic to the House in
Paris.

Mgr. Lionnet, Archbishop of Albi, in his life of His
Eminence, Cardinal Fesch, could not pass over in silence
this taking of the holy relic. We regret that we are
obliged to state that the passage which has reference to
this act contains as many inaccuracies as lines. We read
in pages 231 and 232 of Volume I:

"The Abbé Sicardi, Lazarist Priest, had succeeded in
hiding from the impious search of the satellites of justice, this precious relic inclosed in a folio volume. This ecclesiastic had at first carried it to Turin, but when the French army entered the city he took it to another town in Piedmont. The Cardinal being informed of these details, sent to ask for this precious deposit which belonged to France by so many titles. By order of the First Consul, Lieutenant-General Menou, governor of Piedmont, took this relic from the priest who was hiding it. Bonaparte not being able to restore it to its lawful claimant, since the Society of the Priests of the Mission was not re-established, had it taken to his uncle the Archbishop of Lyons, because Saint Vincent de Paul had been pastor of this diocese."

Permit us for a moment to refute these errors by simply restating facts in the order in which they occurred:

1. Father Sicardi had succeeded in hiding from the impious search of the satellites of justice this precious relic. Doubtless he had very little trouble in doing this, as Father Cayla himself had confided the relic to him in 1790.

2. This ecclesiastic had carried it to Turin. We have seen that the relic wrapped in a bundle of clothes belonging to the sisters, was placed in a wagon as an ordinary package.

3. The Cardinal sent to ask for this precious relic which belonged to France by so many titles. But if the Congregation was not re-established what right could France put forward to take away the relic from the members of the Congregation of the Mission, then in Piedmont; the Cardinal might at least have claimed it in the name of the French Daughters of Charity, and not in the name of France.

4. By order of the First Consul. The relic was not claimed by Bonaparte, First Consul, but by Cardinal Fesch, January 1, 1805. Moreover, at this epoch there was no First Consul, France was governed by an emperor; finally, where is this order from Bonaparte?

5. Bonaparte not being able to restore it to its lawful claim-
ant since the Society of the Priests of the Mission was not re-established. It was, on the contrary, quite easy to restore it to its lawful claimant since the Congregation of the Mission had been re-established by a decree of 7 prairial, year XII, May 27, 1804, and that it was represented in France by Father Brunet, recognized as Vicar General of the Congregation by Cardinal Fesch, and the Imperial government.

6. Since the Society of the Priests of the Mission was not re-established, Bonaparte sent it to his uncle, the archbishop of Lyons. The non re-establishment of the Congregation might have been the pretext by which Bonaparte could have colored his act of sending the relic to his uncle, but even so what claim could his uncle have to retain the relic to give it to the chapter of Lyons; the conclusion must therefore be drawn that the Congregation of the Mission being then re-established in France, the keeping of the relic by the Cardinal is an open robbery which does not bestow on the chapter of Lyons the right to retain it. The benefit of possessing the heart of Saint Vincent cannot justify the chapter, nor compensate it for being the keeper of its neighbor's goods. The Congregation of the Mission has a lawful right to reclaim at an opportune moment this precious relic. "Let us hope," we repeat with an author of the Life of Saint Vincent, "it will become manifest, that the rightful place for the heart of Saint Vincent after death is as it was during life, in the midst of his Children."

In order to indemnify the Daughters of Charity, as we read in a pamphlet entitled: La vérité sur le Cardinal Fesch, by a former Vicar General of Lyons, because they also could bring forward a claim to the heart of their Holy Founder, the folio wherein the reliquary was incased was sent to them together with an authentic signed by three Vicar Generals. "This, between ourselves," adds the biographer of Saint Vincent de Paul, already quoted, "recalls the fable of Perrin Dandin who swallows the oyster and
graciously bestows a shell on each of the claimants."

"Would you then wish, continues the former Vicar General of Lyons, to dispute with our metropolitan church the treasure that it possesses in the heart of Saint Vincent de Paul? God forbid, but our thought is rather that the Cardinal should have secured it by means more loyal and less violent. "And how indeed can you judge that august Cardinal capable of such a twofold abuse of power and confidence?—" Without offence to the Vicar General of Lyons, His Eminence Cardinal Fesch did not make use of "another means" and "was capable of a twofold abuse of power and of confidence."—To prove and complete this assertion we shall continue to quote from la Vérité sur le Cardinal Fesch. "Everyone should know that Cardinal Fesch tried by the same means to get possession of the heart of Saint Francis de Sales. The religious of the Visitation of Lyons had carried it to Venice where they carefully preserved it. His Eminence, according to Mgr. Li- onnet, seeing no alternative other than main force, addressed himself to Prince Eugene, Viceroy of Italy, to have it seized. But the prince dared not touch the precious relic, fearing to grieve the Community which found in this treasure comfort and consolation in the land of exile."

From this last quotation and the facts and statements given above, it is not very difficult to draw conclusions.

Later on, we had the happiness of becoming possessors in our Mother House, Paris, of a particle of the heart of Saint Vincent detached from the relic at Lyons and which had been sent to Smyrna a few years previous. This relic was presented to the Superior General and venerated by the Community on the anniversary of the foundation of our Company, January 25, 1869. The Congregation will preserve this relic awaiting the propitious moment marked by Providence, when the heart of the Father shall be restored to his Children.
To sum up the sorrowful details furnished in the foregoing paragraphs, let us once again return to the centre of the Community, the House of Saint Lazare. It is, alas! to see it closed forever and snatched from the hands of its legitimate owners.

The pillage of Saint Lazare, as already mentioned, had begun on July 13, 1789. That same day, Father Julien, director of the retreats, and eminent by his piety and ecclesiastical learning, left the house at eight o’clock in the morning, the brigands helping him to pack what he considered most valuable in a trunk and even carrying it to the staircase. But he had scarce left the room, when everything was destroyed, and hacked to pieces, by some other wretches.

The next morning, at four o’clock, some priests, brothers and about thirty young Missionaries returned to Saint Lazare, and collected the remainder of the furniture spared by the pillagers, and which had been heaped up in the yard and the street. Fortunately, they secured the furniture used by Saint Vincent; this with the rest had been thrown out of the windows, the wretches being ignorant of the value. According to the testimony of Father Dubois, a Missionary and pastor of Sainte Marguerite, they recovered two straw chairs, a straw mattress, a bed, part of Saint Vincent’s clothes, his cassock, winter cloak, hat, biretta, and his breviary.

Such are, as accurate as possible, the details, mournful indeed, of this terrible Revolution. But the finger of God is there, and as says the Bishop of Meaux, when He sees fit, the Lord straightens the wandering mind, and he who blames the blindness of others, himself falls into deeper darkness. In fact, after all the trials to which it has been subjected, the losses it has sustained, the privations it has been compelled to undergo, the little Company, the religious Family of Saint Vincent de Paul, by the grace of God and the
protection of its Holy Founder, reappears after the storm and rising above the ruins gradually resumes, like all things conducted by Providence, its labors and its works.

(To be continued.)

BOOK NOTICES

595. *Journal d'André Ly*, Chinese priest, (1746-1763) published in the original Latin text by Rev. Adrien Launay of the Foreign Missions (Paris, Alphonse Picard, 1906, in-4 of XXIV-705 pp.), highly appreciated as a reference to the history of the missions in China, notably, touching the evangelization of the Fo-kien and the Su-Tchuen. In his introduction to the *Journal*, Father Launay clearly sets forth the historical value of the work: not often do we meet with a journal, containing seven hundred printed pages, written in fluent and correct Latin, by a Chinese priest, and in its perusal one realizes what a Chinese priest may be able to accomplish.

The Congregation of the Mission is frequently mentioned in this work. It presents an important biography previously unpublished: that of Mgr. Mullener, C. M., Vicar Apostolic of Su-Tchuen (pp. 426-436). This biography was at first written partly in Latin, partly in Chinese, by Rev. Paul Sou, for Father Pedrini, C. M., the whole has been completed and transcribed into Latin, by Father André Ly. It bears the title: *Summa vitae cursus et mortis III. ac R. D. Johannis Mullener quondam episcopi Myriophitani et Vicarii Apostolici provinciae Sse-Tchuen in imperio Sinarum, duobus a testibus oculatis presbyteris sinensibus Sou Paulo et Ly Andrea exarata.*


Rev. Thomas A. Shaw, esteemed Superior of the house of the Lazarists at La Salle, in compliance with the urgent requests made him, has published the history of the mission of La Salle, Illinois, (U S. A.) from the year 1838, marking the arrival of the first Missionaries, to 1857, date of the departure of Rev. J. O'Reilly, C. M. Father Shaw has carefully followed the progress of the work and much interesting and valuable information has been preserved in the pages whose appearance we are happy to announce. He has himself labored in this beautiful and fruitful field and his words will bear the weight of authority in that part of the story soon to be forthcoming.

The Illustrations portray the principal characters mentioned in the work, besides scenes showing the consoling transformations of the various
FORMER SEMINARY OF ST. FIRMIN ("LES BONS-ENFANTS"), PARIS
PORTION STILL STANDING (1907), 2, RUE DES ÉCOLES.
houses which from their beginnings in La Salle have sheltered the Works of the Priests of the Mission and those of the Daughters of Charity.

This is only the first part of the important historical narrative. The second is eagerly expected.

Some interesting information about the House des Bons-Enfants or Seminary of Saint Firmin, occupied by the Priests of the Mission until the Revolution, may be found in a discourse by the Abbé Schoener, delivered at a distribution of prizes in the preparatory seminary of Saint-Nicolas-du-Chardonnet, July 25, 1906. (Paris, Mersch, publisher). We are aware, Saint Nicolas-du-Chardonnet is in the neighborhood of the ancient house des Bons-Enfants. The author states that the "new building" of Saint Firmin, as it was then called, still remains: the priests of Saint-Nicolas-du-Chardonnet having been made prisoners during the Revolution (August 1792), "were lodged on the third floor of the new building (still standing) and Father Andrieux, the Superior, occupied room no. 8, which gives on the yard." (p. 12.)

Then follows the description of the tragic scenes and massacre which, as at the Abbey and the Carmelites, flooded Saint Firmin's with blood.

The author adds: "If you happen to pass along the street des Écoles where the state movables are kept, and if the door is open, look in at the deserted yard, and the windows above, from which most worthy priests were thrown."

This discourse is an historical sketch skilfully and reliably drawn. We have reason to hope that the author is preparing a more extensive study of the events which as yet he has only outlined. We are looking forward with lively interest to the publication of his book.


We have already commended this work (Annals, Vol. III., p 547.) The present edition marked third, is in reality the fourth. Two important additions are worthy of special notice, one p. 117, entitled: Manière simple de montrer les bases inébranlables de la foi; the other, p. 121, treats of the general laws of morality, human acts, conscience, etc.

An historical study, published by Abbé Dehaut, under this title: Le Grand Séminaire de Cambrai; un siècle d'histoire, 1807-1906. (Cambrai, Masson, 1907. In-12), specially interests us as the Congregation of the Mission directed this establishment for forty-six years. Events are classified according to the term of each Superior; during the period included in this work six Directors successively governed this Seminary. The last Superiors are still living, therefore, with regard to their administration only facts have been stated; as to the departed, they may be mentioned with that freedom which history claims as a right.

Among the latter, one name that of Father Sudré, who had charge of
the Ecclesiastical Seminary of Cambrai from 1857-1898, includes all the Priests of the Mission who held positions there. Chapter IV, therefore, being devoted to his term of office, this most closely concerns us.

The writer begins by stating that during this period many priests, worthy of their ministry, went forth from this Seminary where they had been prepared for their sacred functions. He cannot refrain from emphasizing some particular points: the mode of government pursued by Father Sudré; the direction and progress of studies during the forty years of his administration; and, finally, the concurrence of his collaborators. Father Sudré’s moral character, like his countenance, possessed strongly marked features: the historian vividly portrays them.

As to the mode of government, the author states that Father Sudré was authoritative in manner. The discipline enforced was rigid, sometimes even austere: this austerity was part of his temperament. His biographer describes him (p. 238.) by quoting Father Sudré’s own words. Concerning the progress made in studies, subjects, and methods, during forty years, the writer expresses some regrets. It must be acknowledged that Father Sudré gloried in his fixity; hence the course of study was never extended (p. 251). The concurrence of his collaborators, is noted in the preceding chapter—which is devoted to the term of Father Leleu, priest of the diocese—wherein a whole paragraph treats of the “period of the long professorships,” the author does not conceal his regret that these were not continued under Father Sudré. Only one director remained long enough to work with him, either as professor or procurator. This was Father Antier who is mentioned in the work (pp. 241, 258).

In this history of the Ecclesiastical Seminary of Cambrai as to what concerns Father Sudré’s term, another pen would perhaps have written differently: either with no indulgence at all—and this we know has been done—or with less severity, by making use for instance, of such discourses as were delivered at Father Sudré’s twenty-fifth anniversaries or on similar occasions. The author, however, has written as an historian; he has abstained from either of these proceedings. The portrait he has drawn is historically correct.

As a preface, an historical sketch of the origin of the Seminary and the divers attempts at the formation of the clergy of Cambrai previous to the nineteenth century, would have given valuable information, especially as Douai is situated in the vicinity, and this city having been so long a centre of religious study and scientific pursuit, must have exerted an influence on the formation of the clergy and proved of some utility. The author has, let us hope, reserved it for a separate study.

300. I. Geschiedenis van Sint Vincentius a Paulo, door Z. E. H. Maynard; vry overgezet door Hendrik Rembry, priester van het bisdom; Brugge, 1891. — Gent, S’Joseph’s
In the dioceses of Ghent and Bruges, several communities devoted to charitable works have placed themselves under the patronage of Saint Vincent de Paul. We congratulate them that a zealous priest has translated into Flemish,—generally spoken in these dioceses,—the excellent writings consecrated by Father Maynard to Saint Vincent de Paul.

A. Milon.
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